The background of the entire page is a stylized, repeating pattern of flames. The flames are rendered in a dark red color against a black background. The flames are elongated and have a decorative, almost calligraphic quality, with many small curls and loops at their base. The overall effect is one of intense heat and upward movement.

**The
flame
that
burns
upward**

THE FLAME THAT BURNS UPWARD

By—

Acharya Jagadishwarananda Avadhuta

Translated by—

Shri Biresh Chandra Bose

Cover : B. K. Sen

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Marga by the rightists, leftists and the moderates alike.

I have to wield my pen in a number of directions in order
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The opinion of the press has been given in the chapter on
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Marga by the rightists, leftists and the moderates alike.

To my Baba

FOREWORD

The emergence of Ananda Marga as a Socio-spiritual organisation is certainly not a very old affair. Though quite young, the organisation has spread far and near with a lightning speed. In course of expansion and consolidation every forceful spiritual or social institution is favoured, on the one hand with mass support and on the other, has to withstand onslaughts and vituperative attacks. This is why, philosophically speaking, the onward march of every historic movement or organisation has to pass through the ordeal of four crucial phases : *Non-recognition, Suppression, Repression* and *Recognition*.

Ananda Marga is not an exception to this rule. The pamphlets, brochures and books published by Ananda Marga are enough to give one a vivid idea about Ananda Marga—what it is, why it is, its philosophy, its desideratum, its object and so on. But why is the Marga confronting such a great opposition, what are the forces that oppose it, why are they doing so—why are the Government of India, the C.B.I. and some political forces antagonistic to the Marga ? These are some questions the answers of which might not be found readymade in any of the publications. I have tried my level best in this book to go beneath the surface and get at the root cause of the fierce antagonism.

I have also tried to make it quite explicit that the present onslaughts and attacks on Marga are not at all unexpected or unprecedented. Each and every reformer and epoch-making leader of the past like Shri Krishna, Lord Buddha, Socrates, Jesus, prophet Mohammad, Raja Rammohan, Vidyasagar and many others had to meet with the same fate during their life time. Ananda Marga and Shrii Shrii Anandamurti too are no exceptions.

I have to wield my pen in a number of directions in order to reach the very bottom of all the causes of the opposition to the Marga by the rightists, leftists and the moderates alike.

The opinion of the press has been given in the chapter on

“Ananda Marga and the Press.” The details of the court cases and the judgements of the honourable judges are included in the chapter “The cases.” I have tried to highlight the fact that the charges on Ananda Marga are utterly baseless and motivated.

I have also tried, of course incompletely, to give, at tail-end of the book, a brief sketch of the extraordinary genius and awesome activity of Shrii Shrii Anandamurti. There is not much opportunity here, in the book, for the reader to get a complete knowledge but primary idea of the Marga’s philosophy.

Care has been taken in giving the chronological history of Ananda Marga. In spite of the best efforts to be true to the facts chances of error, cannot be denied. I shall be obliged if anybody points out any discrepancy or like to add to the fact.

How can I forget to thank Shri Biresh Chandra Bose whose tireless effort and the sincere contribution have gone a long way to publish this book? He is the one to select the title of the book. He alone had to bear the onerous task of translating into-English the entire book from its original Bengali manuscript. And those who have obliged me by contributing their labour, time & energy, without expecting the least in return are Acharys Sukhendra Nath, Acharya Manas Mohan, Shri Nihar Chatterjii, Shri Debasish Mandal, Sukhamaya Bramhachari and Shri Ajitlal Roy. My hearty gratitude to those Individuals also who have, with love and sympathy, donated money to publish this book.

All the responsibility for this book is solely mine. For any mistake or shortcoming that it may have, none, neither any organisation nor any person, is responsible—I alone am.

In the end I offer my humble prostration to the One whose blessing & strength enable this incapacitated to write the book. Oh the Compassionate, the Loveful! Thy will be done!

“Yatodharmastato jayaa”

Acharya Jagadishwarananda Avadhuta.

Ananda Naggr
P.O. Baglata,
Dist Purulia. (W.B.)

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one the flying machines of the Twinklers in the way history has tried to silence their voice and throttle them to an ignominious death. Their lives have been ornamented with doubt, suspicion and aspersions. Nevertheless what is astonishing is that far from becoming victims of circumstances, they shone in resplendent splendour when they broke into sunlight from the shadows of doubt, doubt, intrigue and indomitably great, along the path of Truth. Enshrined in immortality they have all carved their names deep into the souls of crores of men.

CHAPTER— I

A peep into the past and a detailed analysis of the events will unfold so many psychological, social and environmental factors which speak for themselves to explain away these apparent historical paradoxes.

History is not the evaluation of a dreamer, nor is it a mere compilation of chosen events. History is ruthless in so far as it records deeds, good or bad, it is a continuity which flows from past to future. It is impartial in nature, it ignores not only what is desirable but also what is detestable. History has been as it were

It is a paradox that those who are placed by History on the pinnacle of eternal glorification are generally put to ordeal of endurance in their life-time. The vortex of denunciation engulfs them, a ghastly death frowns at them; but in no case they go down on their knees or are vanquished. They hold high the torch of righteousness and like a flame burning upward they froge ahead and scrape through to the ultimate end of perennial victory. In fact, the road to the triumph of Truth has never been strewn with roses, nor has History allowed any man, determined to harness his talents for the advancement of the human society, to have a facile and plain sailing.

This explains why Lord Shrii Krishna has to counter Kamsa and Duryodhan, Jesus Christ to face wonton rulers who luxuriated in his death-agonies and Socrates to drink off the hemlock as the price for his adherence to Truth. The great religious leader Muhammed had to frustrate, one after another, the onslaughts of the immoral Koresh, Goutama Buddha had to fight

out the filthy machinations of the *Tirthakas*. In this way History has tried to stifle their voice and throttle them to an ignoble death. Their lives have been ornamented with doubt, suspicion and aspersions. Nevertheless what is astonishing is that far from becoming victims of circumstances, they shone in resplendent radiance when they broke into smithereens the shackles of abominable intrigue and indomitably paced along the path of Truth. Enshrined in immortality, they have all carved their images deep into the souls of crores of men.

A peep into the pages of history and a detailed analysis of the events will unfold so many psychological, social and environmental factors which speak for themselves to explain away these apparent historical paradoxes.

History is not the exultation of a dreamer, nor is it a mere compilation of chosen events. History is ruthless in so far as it records deeds, good or bad, it is a continuity which flows from past to future. It is impartial, therefore, it vibrates not only with destruction but also with creation. History has been, as it were, a friend, philosopher and guide since the dawn of civilisation. It has in its bosom the same ardour for a king and a beggar. It never falters to expose the weaknesses of the worshipped-at-one-time leaders or emperors, nor does it conceal the subjugation of the common people. It is some men who out of personal, group or national interest venture to interpret history in their own way and distort it.

We must winnow away the distortions when we speculate to go back to the past and judge the implications of the present in the light of the events that have buried themselves. It has already been hinted that the great men, religious leaders and social reformers have in all ages been subjected to trials and tribulations. And it is a great lesson that all of them, with no exception, did baffle all the oppositions only to make their personalities more endearing and dazzling.

Let us now dash off the vignette of some historical characters who have laid the corner-stone of progress of civilisation at

the cost of comfort and life. They have embraced misery only to make man live away from it. They have courted imprisonment only to make man enjoy liberty. They have drunk poison only to make man heave a sigh of relief. They have chosen a struggling life only to make man live in peace. In our series of discussion Lord Shrii Krishna comes first not only for the reason that he is the oldest of all the great revolutionaries but also for his versatility of genius, variety of work, mammothness of the task he undertook and outstanding contribution to cardinal and spiritual values of life.

First Example : LORD SHRII KRISHNA

The human society rolls on from one age to another and accumulates on itself plethora of problems. A stage comes when these problems, like a hydra-headed monster, threaten to swallow the entire civilisation. At that moment an ordinary leader of stereotyped outlook cannot cope with the vast magnitude and complex nature of problems.

The teachers and social leaders are enough to save the society should it get affected with minor aberrations.

The teachers and social leaders flounder when the problems become intricate. This necessitates the emergence of *Sadvipras*.

When the society reaches stagnancy and the immoral turn it into an inferno, it is only *Mahasadvipra* and none else who can save mankind from perdition.

About 3500 years ago when the human society was lost in the morass of frustration, *Mahasadvipra* Shrii Krishna was born with the two-fold mission—to redeem the virtuous and punish the immoral. He was not merely the fountain-head of devotion and love, but the chariot-driver in *Kurukshetra*, embodiment of peace and impartiality in the Kuru-Pandava conflict, the greatest diplomat and undaunted spiritual leader who stood against sin and the sinners. Here we shall dwell on his struggling life beset with virulent oppositions, dastardly murder-attempts and wild arraignments.

It is a wonder that Shrii Krishna whose name has gone down in the pages of History as symbol of perpetual awe and reverence, had to encounter a lot of adversaries in his life-time and could not advance even an inch without struggle. He was, first and foremost, the spiritual leader, yet he had no other way than to take up weapons. Basically he was the worshipper of peace and humanity, but he did not hesitate to egg the world on to a sanguinary war when he felt that the enemies of mankind were not to be converted by sweet words. He himself waged pactless fight against the immoral and did not relent till the vestige of them was uprooted.

ENCOUNTER WITH JARASANDHA

A mighty and a highly aspirant king, Jarasandha of Magadha vanquished and put under arrest Eighty-seven kings and was frantically in search of fourteen others in order to make an 'auspicious' offering of beheaded bodies of a hundred kings at an ostentatious rite. The oppression of this tyrant smashed the limits of credibility and Shrii Krishna took up his cudgel against him, dislodged him from power and finally put him to death.

ENCOUNTER WITH KAMSA

Kamsa, the son-in-law of Jarasanda, was another king of Western India of the same mentality and outlook. He had usurped the power by deposing his father Ugrasen. He let loose a reign of tyranny; the kings of the neighbouring kingdoms too, what to speak of the wretched subjects, felt deeply concerned at the oppression of Kamsa. Shrii Krishna challenged him to a wrestling bout and after a show of battle, he put the sinner to death.

ENCOUNTER WITH SHISHUPAL

Shishupal, the king of Chedi in the Southern India was a kinsman of Shrii Krishna; but owing to his indulgence in

immorality and mischief to others, Shrii Krishna warned him repeatedly and gave him scores of chances for rectification. But a mischief-monger and a scoundrel as he was, he turned a deaf ear to those warnings and interpreted the acts of pardoning by Shrii Krishna as helpless tolerance of a weakling. When patience grew overtaxed, Shrii Krishna struck him down with a deadly weapon.

Some wanton kings of the Eastern India also were not spared by Shrii Krishna. Narak, the king of Kamrup, Ban, the king of Shonitput (i. e. , Tejpur of modern times) and Basudev, the king of Paundra (i. e. , North Bengal of modern times) were all impious and notorious kings. Shrii Krishna brought them under control and harnessed their potential to the benefit of the multitude.

It is to be noted that Lord Shrii Krishna who was endowed with supernatural powers had to rely on physical force to silence the enemies. Besides, a good number of kings militated against him. It is not a wonder that even in such a distant past the corrupt state-powers joined hand with the evil forces and made sharp the distinction between the good and the bad and light and darkness. Will it be then too much to say that it was the evil forces who made the earth blessed by the birth of no less a personality than Shrii Krishna and paved the way for the Battle of Kurukshetra ? Is not the robust optimism which the virtuous people all over the world harbour that in a clash between the good and the bad victory is on the side of Truth their contribution ? The Battle of Kurukshetra is of great symbolic value in so far as the *Pandavas* were righteous and the *Kauravas* wanted to perpetuate a reign of sin and immorality. Shrii Krishna vindicated the cause of the *Pandavas* and when he understood that Truth would not be established through negotiations, he urged the *Pandavas* to embark on an all-out-war. The *Pandavas* clenched their glorious victory in the 18-day fierce battle and it is a great lesson to the virtuous as well as the sinners. Shrii Krishna teaches us that we should be prepared for bloodshed and sacrifice

if we at all want Truth. He has, so to say pooh-poohed non-violence and interceded for a life of struggles.

DHARMA AND POLITICS DOVETAILED

Shrii Krishna was not only a spiritual leader and a social reformer, but also an ideal politician. Some pseudo-intellectuals of to-day raise lines on their forehead if they hear of a spiritual leader speaking of politics. To cry down the link-up of politics with Dharma has become a fashion of the day. A man, however mighty an exploiter, bourgeois or reactionary he might be, becomes progressive, nay a proletariat, if he dwells, at length, upon the so-called moral depravation of a spiritual leader who propounds the doctrine that politics is not extraneous to Dharma. That it is a tomfoolery was typified by Shrii Krishna himself. His diplomacy and rich counsel to Yudhisthir in regard to state-administration exemplify his profound and practical knowledge of politics. It is therefore little wonder if the philosophers all over the world adjudge him as the best teacher and ideal politician not only of India but also of the world (Shrii Prabhat Ranjan Sarkar in his *Abhimat*; page 141). He has shown that when moral codes of Dharma are associated with politics and when ideological control is superimposed to chasten the political activities politics becomes healthy; a king enjoys his regeneration and a Chandashok (i. e. , Ashok the oppressor) turns out into a Dharmashok (i. e. , Ashok the pious). Shrii Krishna teaches us that Dharma (i. e. , universal religion which has nothing to do with dogmatic faith) is in no way inimical to politics.

The life which beams with the eternal light of intuition and forges upward drawing sustenance from the soil of perseverance is bound to branch out into different channels of activity and glorify itself with variety and richness. Shrii Krishna had a chequered life and an attempt may be risked to underline his characteristic features :

1) He had a balanced approach to knowledge, devotion and

- action.
- 2) He was up against priestcrafts which begot immorality.
 - 3) He resuscitated the truth that man's life is meant for spiritual practice.
 - 4) He got the moralist kings united against the immoral kings and brought about discomfiture of the evil forces.
 - 5) He brought into light the psychological aspects of every human deed.
 - 6) He did not send white pigeons high up in the air in quest of peace; on the contrary, he taught men to blow bugle and beat war-drum and wage a war against the evil in a dispassionate but merciless frame of mind.
 - 7) He was the epitome of protest against exploitation and immorality.
 - 8) He synthesised eternal humanism with socio-political and spiritual activities.

Shrii Krishna was a chariot-driver in the battle-field, but we do not fail to discover in him the greatest philosopher propounding the gospel of love and peace as contained in the Gita. He was the embodiment of terror to Kamsa, Shishupal and Jarasandha but at the same time he was the apostle of peace in the Court of Duryodhana. "He is unconquerable and unconquered, pure, holy, genial, kind-hearted, enterprising, righteous, conversant with the Vedas, moral principles and spiritual cult, philanthropic, prone to pardoning, impartial, serene, merciless, free from egotism, a great Yogi and monastic. He accomplishes his duties by virtue of human power, but his character is unhuman." (*Krishna Charitra* : Bankim Chandra Chattopadhyaya)

Why was then Shrii Krishna who embodied a score of excellent qualities and quaked the world with his revolutionary thoughts and ideas opposed in so many ways? Why had he to incur contempt and derision of so many kings and people? The answer is not far to seek. Pages to follow will reveal that whoever has had a stride to give a new shape and appearance to this world,

is resisted in all possible ways. The eventful life of Goutam Buddha is another example of this axiom.

Second example : LORD BUDDHA

Lord Buddha who epitomises love, *ahimsa* and peace had to face stiff opposition. Some of the allegations brought against him were enough for his character-assassination. He was not spared even the imputations of murder-conspiracy, sensuality and anti-religious activity.

The Koushali Brahmins reprimanded him as anti-religious and called him *Sharmana* and *Mundaka*. The Koushali Brahmins burst forth in utter derision : "*Tatreba Mundaka, tatreba Samanaka, tatreba Basenaka tisthahi.*" The five leading philosopher of that era vis. , Aheii Keshakamabali (the materialist), Shrii Badipukas Kamayan, Mangali Gosal, Shrii Puran Kasmap (the fatalist) and Shrii Sanjay Belasthiputra (the mystic), opposed Goutam Buddha in all possible ways.

But those who tried most to stigmatise Goutam Buddha in an ignominious way were the Tirthakas. and disciples who had deserted their preceptor.

CHINCHA EPISODE

Buddhadev used to preach his new religious ideal among his disciples in the Jetban *Ashram* (penance grove). A beautiful damsel Chinchā by name began to visit that woods. She feigned to be a devotee of Buddhadev. One day when he was preaching in the ashram, Chinchā appeared appavelled as a pregnant woman. Pointing to her abdomen which she inflated with rag, Chinchā said to Buddhadev, "Tathagata, thou art the cause of my pregnancy. Hence do thy duty now for delivery." Buddhadev thundered, "Sister, why do ye indulge in such false-hood ? " It was revealed later that it was the Tirthakas who in a bid to put a stain on the character of Buddhadev had planned this nasty Chinchā episode.

SUNDARI EPISODE

The Tirthakas were so active against Buddhadev that they did not become downhearted at the failure of the Chincha episode. They turned to another plan. They murdered a woman named Sundari and left her dead body in a jungle near the Jetban. After the corpse had been discovered, the Tirthakas started a campaign that Goutama Buddha was in an illicit amorous relation with her and that he had murdered her only to conceal sin. What is worse, the Tirthakas made attempts on the life of Buddhadev after they had met with damn failure in slighting his image before the common people. Buddhadev was opposed not only from without but also from within.

DEVADATTA, THE DEFECTOR

Devadatta, who was at one time a great devotee of Buddhadev became a power-monger and out of envy and jealousy he left Buddhadev proclaiming the following charges against him :

- Buddhadev has recourse to luxury,
- He has become a debauchee,
- His Samgha is running under defective guidance.

When the charges failed to raise a ripple of stir against Buddhadev, Devadatta resolved to put him to death. He appointed sixteen assassins for this purpose, but theirs was an abortive effort. He insinuated an elephant-driver to bring, anyhow, Buddhadev under the feet of a wicked elephant. This attempt too proved infructuous. At this Devadatta became desperate and took to a more dangerous plan. One day when Buddhadev was walking in the desolate place at the foot of Gijahikutta mountain, Devadatta who had hidden himself on the mountain let a big rock roll down. Buddhadev had a hair-breadth escape.

Devadatta now turned his attention to a subtler process of work. He made contact with five hundred Buddhist monks

who were at work in Baeshali. The monks fell prey to his cunningness and left Baeshali for Gayasia mountain. The news reached Buddhadev who hastened to send two monks to those misguided monks. Having been informed of the truth those five hundred monks got disillusioned of Devadatta and came back to their preceptor.

Devadatta had to pay the penalty for the sins he committed. He was attacked with a fatal disease and after suffering for nine months he breathed his last. On the eve of his death he had an urge to see Buddhadev, but he had no right to get the grace of the Lord. Buddhadev did not come.

In this connection, let us not afford to forget that Devadatta acted as an instrument in the hands of Ajatashatru, the son of Bimbisar, who was heart and soul opposed to Buddhadev and the Buddhist movement.

It is to be noted that Devadatta is not merely a man but a symbol of betrayal and power-hunger. The Devadattas defect to cover their own shortcomings ; being swayed by the passion for self-establishment they decry their preceptors, level some heinous charges against them and if possible, in collusion with the state-power they try to hurt the organisation from within. But never have they succeeded. Human conscience has always remained unperturbed by their manoeuverings and rejected them as conspirators, traitors and enemies of mankind and manhood. The modern age too is conspicuous by the presence of these Devadattas. We shall discuss their activities in the chapters to follow.

To summarise, four kinds of men or forces tried to undermine or murder Buddhadev and crush his movement. These are :—

- 1) The orthodox and conservative Brahmins and Tirthakas.
- 2) The stalwarts among the intellectuals.
- 3) Devadatta and a few other disciples.
- 4) The state-power.

And the charges framed against him may be categorised in the following way :

- 1) Murder
- 2) Sensuality
- 3) Anti-religious activity etc.

Notwithstanding the various charges and concerted effort of the reactionary forces, Goutama Buddha emerged victorious trumpeting the historical lesson that the obstacles, however mighty, are swept away by the torrential wave of progressive thoughts and ideas.

Third Example : SOCRATES (470 B. C.)

The emergence of Socrates at a time when Greece was in the heights of glory was in fact a great historical event. A warrior, a scholar, a philosopher, a Grecian, Socrates was a true universal citizen. His oceanic wisdom and catholicity ushered in a new concept of life and bequeathed to the progeny a rich legacy i. e., the great Plato.

SALIENT FEATURES OF SOCRATES' THOUGHT

- a) He interceded for that kind of knowledge which had practical application. He discarded blind faith and preferred knowledge based on logic and reasoning.
- b) He interpreted knowledge as a gateway to the Absolute. According to him, whatever conforms to norms or principles is the Absolute.
- c) He strongly pleaded for the freedom of soul.
- d) He laid a great emphasis on friendship and said that true friendship was in no way possible if self-interest and passion prevailed.

- e) He believed in the will of Providence behind the creation of the universe.
- f) He had faith in God, although some inconsistencies in this regard have been traced. Nevertheless he had no faith in the legendary tales prevalent about the Greek gods and goddesses.
- g) He thought that God is reflected in the human soul.
- h) He was the pioneer in introducing Induction and General Concept.
- i) It was he who disseminated the method of arguments through catechism.
- j) He did not lend support to the Greek imperialism.
- k) He publicly voiced criticism and protest against oppression and exploitation.
- l) He took the youth of Athens for the best media of propagating revolutionary thoughts.

Socrates had had a tremendous impact on the minds of his countrymen insomuch that his popularity and influence could be felt in every hearth and home. This alerted the conservatives ; and the businessmen, administration and the so-called high-placed personages decided to thwart him. Among those who took vicious initiative in this respect were Arkhone, the king of Athens, poet Melitas, orator Lutas, and Anutas who was the leader of the Athenian democracy.

Socrates was brought for trial into the court of the king Arkhone in 399 B. C. The judicature formed for this purpose comprised 501 judges. Socrates was tried for the two offences which, it was alleged, he had committed. The charges were :

1) Socrates had acted *ultra vires* in regard to religion. He challenged the existence of the age-old gods whom the Greeks worshipped. What was worse, he had introduced new gods according to his sweet will.

2) He was misguiding the youth and indoctrinating them with evil thoughts.

As most of the judges were committed the trial ended in a mockery. Three hundred and sixty judges passed the death sentence on him. Socrates was thrown into the prison and the vulture of death began to flap its wings. Meanwhile Kreton, a devout disciple of Socrates had arranged a way of escape from the prison, but Socrates who dedicated his life to the cause of humanity refused to flee like a coward. When he was offered a bowl of hemlock, he held it with the steady hands and drank off the poison as if he was drinking water.

Socrates who was the pride of not only Greece but the entire world was thus killed by his own countrymen. The 'national blunder' as it may be called is still a black spot on the Athenian civilisation.

Socrates was misunderstood by his contemporaries. But with the passage of time man has realised his mistake. Now we pay homage to his memory and have written his name in golden letters in the pages of History in order to do nothing but expiate the blunder of our predecessors. This is what happens in every age. The historical paradox, as we have termed it, has no doubt a necessity; since it is through the staunch oppositions by the adversaries that the protagonists of Truth can assert themselves so redoubtably and permanently.

The tragic death of Socrates rams us home the following inferences :

1) Socrates incurred the wrath of the state-power, though he made pursuit of knowledge as the mission of life and had nothing to do with the so-called politics.

2) He struck at the root of blind faith and stood for logic and reasoning. He undertook to introduce Induction in the field of education. These infuriated the dogmatists, the orthodox scholars and the state-power.

3) He pooh-poohed the imaginery tales about the gods and was up against idolatry. This enraged the religious leaders.

4) At that time Athens was the heart of the civilised world. Nevertheless, 501 judges pawned their conscience and wisdom and acted as tools in the hands of the state-power. And it is for this that the entire judiciary of all times has been subject to scorn and ridicule.

5) The intelligensia did not come forward to save Socrates.

Fourth example : JESUS CHRIST

Jesus Christ who is now adored and respected all over the world was publicly assaulted and put to the most cruel death. Of the twelve disciples, Judas who had sold his soul to Satan helped the soldiers to arrest Jesus.

Pontius Pilet, the Roman ruler, the judges, the chief clergyman and other Jewish priests sat together and Jesus was brought before them for trial. A group of men broke into a sudden shout of anger, "Lo, this man told us the other day that the great temple of the Jews was constructed by man and that by destroying it he could build a new temple in its place within three days." Pontius flew into rage and said, "Is this charge true?" The divine serenity in the face of Jesus added fuel to the fire, Pontius grimaced and said, "Is it true that you style yourself as true king of the Jews?"

Jesus, the embodiment of love and peace, did not utter a single word in self-defence. The death-sentence befell him. The mob present in the court-room burst into a wild enjoyment, spat at him and began to beat him right and left. The judges who went down in servile surrender to the Jewish priests did nothing to vindicate the sanctity of justice.

PETER REFUSED TO ACKNOWLEDGE JESUS

Peter was one of the twelve disciples of Jesus. He was present when the trial, nay mockery, was going on. A woman pointed to him and exclaimed, "This man too used to keep company with Jesus!". Peter trembled in fear and said, "I don't know Jesus." The Peters and Judases never exhaust themselves in a particular incident. They appear in different ages with different names. Their technique of work too changes, But alas! the same expression that of **Betrayal** is writ large on them.

Jesus himself had to carry on his shoulder the unwieldy cross on which he was to be crucified upto Golgotha, the execution ground. On his way he was tantalised and had to bear with cruel and inhuman jokes. Some beat with staves and others spat at him. A man put a crown of thorns on his head and cried in derision, "You seem to be the king of the Jews now." Jesus bled and reached the execution ground panting. There he was nailed on the cross on the 3rd April. He was murdered, but the flame went on burning upward. The Jewish priests and the state-power succeeded in bringing about the physical death of Jesus, but they are now lying prostrate in the dark chamber of History only to see that they failed miserably to checkmate the triumph of truth.

To conclude :

- 1) The charges brought against Jesus were baseless.
- 2) The Jewish priests grew envious of him and satisfied their lust for vengeance by murdering him.
- 3) A few disciples left him in the lurch.
- 4) Judas played him false and Peter unhesitatingly denied in most critical hours his relation whatsoever with Jesus.
- 5) The hierarchy of the Jewish priests were overbearing and gave vent to their bestial ferocity while passing death sentence on him.
- 6) The common people too were misguided by his adversaries and did not try to understand him.

Fifth Example : HAZRAT MUHAMMED.

Even to-day there are many who grouse, "Why so much opposition to the religious leaders? Why should they have enemies?" Let them turn over the pages of history which reverberate with the outcry of those who dread innovations and incite the common people to hold in check the dynamicity generated by the great religious leaders. History is an eloquent testimony to the affront and tortures, trials and tribulations they have suffered. Hazrat Muhammed too was not an exception.

It is very rare that History has given recognition to the greatness of a man in his own age. It is through hard struggle and sacrifice that the great men have to wade; scarcely do they understand that the more they suffer, the more they emit effulgence which will offer true guidance to the generations to come.

Those who vehemently opposed Hazrat were 1) The Koresh 2) The Jews and 3) The Christians. At the time when Hazrat began preaching Islam in Mecca and Medina, the Arab world, Persian and the Jewish society were the heaven of the miscreants who fed on corruption and oppression to women. Religious exploitation reached the nadir point. The slave-trade was rampant and the social justice was a taboo.

Hazrat discouraged idolatry and hence he was charged with profanity by the retributive Koresh. The Jewish priests scowled at him, since his new religion Islam caused a severe shake to their faith. He took up his cudgel against the slave-trade and it was too much for the privileged class to bear. He wanted to remove social injustice, strike at the root of casteism and build a society based on the principle of equality. Were these not enough to incur the displeasure of and invite the active opposition by the conservatives?

When the number of disciples of Hazrat rose to 40, the Koresh thought it politic to crush Islam at the very embryonic stage. Hazrat had to launch a series of fights not merely to edge out the Koresh but to assert that Truth establishes itself only through struggles. The Koresh let loose a reign of terror. They began to kill the Mussalmans at random.

TORTURE ON BELLAL

The Koresh inflicted inhuman torture to Bellal, a devout follower of Hazrat. He was forced to lie for hours together on the sands and a rock of heavy weight was placed on his bosom. Sometimes he was dragged along the thoroughfares with his neck tied with a rope. He was whipped till he bled. Sometimes again he was thrown behind the bars and was not provided with food or water.

MURDER OF YASI

Yasi, another disciple of Hazrat was subjected to a ghastlier torture. His feet were bound with two ropes; the other ends of the ropes were tied with the two camels which were driven to the two opposite directions. His body was torn into two longitudinal pieces.

KHABBER THROWN ON FLAMING COAL

Khabber, another disciple of Hazrat, was taken to the bed of flaming coal and forced to lie down on it. The Koresh went up on his bosom, lest the burning sensation on the back should goad him to spring up.

The Koresh were relentless so much so that they felt no qualm of conscience in confining Hazrat and his followers in a mountain valley continuously for three years. It is a wonder how the disciples of Hazrat endured hunger and inflictions just for the sake of their preceptor.

Hazrat decided to leave Mecca for Medina, since he thought it would take him far from the bloody clutches of the Koresh. But the Koresh stuck to him like his shadow.

Hazrat himself had to suffer a lot in the hands of his adversaries. One day Hazrat was praying in solitude to Allah in the court-yard of Kabaghar. At that time the Koresh hurled at him the excreta of a camel.

When Hazrat went to preach Islam to the people of Tayef, a few miscreants at the behest of the Koresh, attacked him with a number of grey hounds which pounced on him and left him with severe wounds all over the body.

The wicked boys assailed him with stones on the road. When he stumbled on his face, the boys began to kick him.

The oppression both on him and his followers led Hazrat to think of new plans and programmes for survival. He united his followers, militarised them and made them ready for confrontation with the Koresh.

THE BATTLE OF BADAR

A fierce battle was fought between the Koresh and Hazrat and his followers. The Koresh were beaten hip and thigh.

THE BATTLE OF SAVIK

Hazrat clenched a glorious victory in another encounter with the Koresh in the battle of Savik.

THE BATTLE OF BANIKIKA

The Jews were no less inimical to Hazrat and Islam. This animosity resulted in the outbreak of a battle.

THE BATTLE OF OHADO

In a bid to take revenge of past defeats, the Koresh amassed all their strength and fell upon the Mussalman force of Hazrat in the mountaneous region of Ohado. Hazrat too was prepared for that offensive. The stratagem adopted by him in the arrangement of his troops was enough to bamboozle the Koresh. The Koresh, though beaten in the first round of the battle, came up with a mightier force and got the upper hand of the Mussalman

force. Hazrat himself was seriously wounded and went down the slope of the mountain, unconscious and helpless.

This was not all. Hazrat had to fight many other battles, such as the Battle of Rajwi, the Battle of Thaindaka, the Najwar Expedition, the expedition against Kolab and Sad, the Battle of Khaiber, the invasion of Mecca Sharif and the Battle of Honen. This substantiates that Hazrat had to fight antagonism all his life.

A Jewish woman surreptitiously poisoned his food and after taking that food Hazrat fell ill. These are some of the incidents which illustrate that Hazrat who had taken upon his broad shoulders the mighty task of introducing a new social order based on equality and fraternity was opposed in all possible ways.

To conclude :

- 1) A great social reformer and religious leader like Hazrat had to encounter jingoistic enemies in the field of battle. Yet nothing stood in the way of his victory.
- 2) The Mussalman disciples stood united and adhered to Islam in the teeth of bloody oppositions.
- 3) Hazrat had recourse to diplomacy even in the battle field.
- 4) The Jews, the Persian, the Christian and the Koresh who militated against each other coalesced in a bid to suppress Hazrat.
- 5) The all-out oppositions could not put out the light of Islam; on the contrary, the light became more radiant.
- 6) The so-called intellectuals and leading personages of different communities were the exponents of anti-Hazrat movement.

Sixth example : THE SIKH RELIGIOUS LEADERS

The way in which the Koresh, the Christians and the Jews inflicted torture to Hazrat and his followers was taken up by the Mussalmans in the Mughal regime in India. They unscrupulously ignored the high ideals of humanity and tenets of equality as laid down in the Koran. It is a pity that the Mussalmans forgot the lesson that they themselves had to undergo untold sufferings in the Arab world and that nothing could baffle, what to speak of destroy, the powerful movement of Hazrat. The Mughal regime in India was conspicuous by the departure of the Mussalman from the basic principle of tolerance and taking up of the obnoxious means of afflicting the Sikh religious leaders and their disciples.

It will not be out of place if we go into the causes leading to the religious intolerance. The Mussalmans have in different ages destroyed the Hindu temples, subjected the Hindus to harrassment or converted them forcefully. The Christians have divided themselves into belligerent Catholic and Protestant who have very often stained the pages of History with blood of each other. The Hindus have truncated themselves into so many sections based on casteism; and the Brahmins or Pundits are prone to looking down upon the Mussalmans and the Hindus of so-called low-birth. Intolerance is a curse, but it has befallen all communities alike.

It creeps in because :

- a) There is high philosophy in every religion; but as there is no scientific spiritual cult or practical process, man gets no inspiration and hence shelves the philosophy for good.
- b) Religions accept some unscientific dicta (e. g., the existence of heaven and hell etc.)
- c) Religions have recognised supremacy of the priests, clergymen and mollahs who act as God's agents and hence lead a privileged life.

- d) Religions encourage some meretricious sacraments viz., foliage, sandal-wood, idol worship, prayer, travelling to 'holy' places etc. which are sure to make a man extrovert.
- e) Religions do not adapt themselves to the changes of time, place and person and do not inculcate in man an urge to lead a balanced life in socio-economic and spiritual spheres.

What is required now is to root out the causes that have compartmentalised the human society into so many warring religious communities and bring about a cohesive human society based on universal spiritualism.

Let us now take into consideration the extent and nature of oppositions faced by the Sikh preceptors. The founder of the Sikh religion was Nanak (1469-1539). He travelled all over India and went to Mecca and Medina. He had to surmount the opposition by the Mussalmans and Brahmins, although opposition had never assumed a formidable shape.

The Sikh preceptors are ten in number. They are Nanak, Angad (1538-'52), Amardas (1552-'74), Ramdas (1575-'81), Arjan (1582-1607), Hara Govinda (1607-'44), Hara Rai (1645-'62), Hara Krishna (1661-'64), Tej Bahadur (1664-'75) and Guru Govinda Singh. The first four preached their religion amid oppositions. But the fifth preceptor Arjan who was exerting tremendous influence in Northern India, incurred the wrath of Jahangir, the then Mughal Emperor. Arjan was made captive and brought to Delhi. He was fined two lakh rupees. He refused to pay the fine. Boiling water was sprinkled and heated sand thrown all over his body. The devils singed him but their satanic exuberance was nowhere near human credibility. They beheaded him with a sword.

This brutal murder was an eye-opener for the other preceptors. As its natural sequel, they concentrated their thoughts and efforts solely upon military power. The sixth preceptor Hara Govinda began to receive from his followers gifts of horses and weapons. Jahangir imprisoned him in the fortress of Gowaliar. At this the Sikh people mustered strong around the fortress.

Jahangir was forced to set the preceptor free. Certainly the role of a good-natured fakir named Miya Namir in this respect can in no way be underrated.

With the spread of the Sikh religion, the Rajput kings and Mussalman kings under the Mughal Emperor launched a united attack on this religion. Aurangzeb brought Tej Bahadur to Delhi and put him to death mercilessly. It will be a mistake if one thinks that the torture was limited to the preceptors only.

MARTYR MATIDASJI (1675)

Matidasji was brought to Delhi along with the ninth preceptor Tej Bahadur and was cut into two longitudinal pieces with a saw.

MANI SINGHJI (1721)

Bhai Mani Singhji was butchered. First of all his fingers were chopped off, then his hands at the elbow-joints and arms near the shoulders were truncated. His other limbs too were severed from his body in the same fashion. And after that they beheaded him.

MARTYR TARU SINGH (1745)

Taru Singh was a great social worker. At the instance of the Mughal governor Zakaria, the devils bruised his head with a hammer and a chisel. Even, the Sikh women were not spared.

The Sikh women were arrested indiscriminately and sent to different fortresses for working as slaves. Sometimes they had to part with their babies who were killed with sharp weapons before their eyes.

The tenth preceptor Guru Govinda Singh understood that unless the Sikh had been made well-prepared in self-defence, they would not survive. He, therefore, endeavoured to awaken in his followers a fighting spirit, introduced worship of sword and organised the Khalsas.

EMERGENCE OF THE KHALSA

A Khalsa is no other than a saint-soldier. Though a brave warrior and resolute fighter, he has a heart that is moist with the

milk of human kindness. He is a terror to the immoral, but a refuge to the distressed. According to the definition, a Khalsa is he "who speaks evil of none, whose thoughts dwell over God, loves his Guru, receives the enemies steel on the Front, aids the poor and the destitute, slays the evil-doers, ever mounts the war-horse and remains ever ready for war."

WORSHIP OF SWORD

The adverse circumstances led the tenth preceptor to attach paramount importance to physical might and bravery. He attributed divinity to sword and contended, "God subdues enemies, so does the sword; therefore the sword is God, and God is the sword." He who will venture to judge this great saying without taking into account the circumstances which threatened the existence of the Sikh religion will surely miss the true spirit and sense embodied in it. It is a great lesson that piety and righteousness will never make an easy headway and that time may come when the use of arms becomes indispensable even in the sentient world of God, temple and worship. The Sikh preceptors and the Sikh people did not become militant overnight. The prolonged oppression brought about in them a silent but quick metamorphosis which none should afford to ignore. We have seen that the great men have general tendency to win over the enemies intellectually and philosophically, but never beat a retreat even if they are required to apply physical force. The Sikh preceptors also are no exception.

Conclusion :

- 1) The brute physical force of the state-power compelled the Sikh to accept militarism. The Sikh's turning out into a fighting race was due largely to the external pressure.
- 2) The Brahmin Pundits, the Mollahs and the feudal lords launched a combined attack on the Sikh.
- 3) Malicious propaganda and attacks notwithstanding, the Sikh preceptors went on enlarging their arena. In brief, the more torture befell them, the more their religion spread.

- 4) The Sikh followers were never scared, nor did they beat a retreat. Nothing could take them an inch away from their path.
- 5) The Sikh preceptors and their religious creed had been made the target, because:
 - a) They challenged casteism,
 - b) They did not encourage idolatry,
 - c) They had no faith in rituals,
 - d) They became vociferate against oppression on women,
 - e) They tore asunder the shackles of narrow communalism,

and
 - f) They struck at the root of age-old prejudices.

Seventh example : RAJA RAMMOHAN ROY (1772-1833)

Raja Rammohan Roy, the chief exponent of New India, a pioneer of the religious movement in India of the nineteenth century was to bear with torments and affront all through his life. It is little wonder that he accomplished his task despite all oppositions.

VERSATILITY OF RAMMOHAN

a) Idolatry challenged

The Vedanta and other scriptures were referred to by him in support of his endeavour to show inanity of idol worship. He stood tooth and nail against religious exploitation and detonated the bomb-shell in two of his books viz. '*Hindu-diger Pouttalikata Dharma Pranali*' and '*Pouttalikata.....*' These two books sparked off a nation-wide indignation. Shrii Nagendra Nath Chattopadhyay in his book '*Biography of Mahatma Rammohan Roy*' says, "A large number of men, if not the entire nation, have become antagonistic to Rammohan for his nonchalance to idolatry and abhorrence

prejudices.” (P.38) His mother Phul Thakurani too was highly angry with him and drove him away from home. Rammohan found it difficult to lead an ordinary social life and started a sequestered life in a burning ghat.

b) Crusade against the Sati

To consign a widow to flame was not abominable, despicable or inhuman to the Brahmin pundits, far less was this practice anti-scriptural. The tolerance and tenderness of the women had been taken advantage of and the conceited pundits gave a religious sanction to Sati, which is nothing but murder in reality. Has anybody ever heard of a more heinous crime than this ? Rammohan resolved to put an end to it. Could he turn a deaf ear to the lachrymose shouts of thousands of widows who were being dragged to embrace such a terrible death ? The statistics reveals that in Calcutta, Dacca, Murshidabad, Patna, Kashi, and Berili 374 widows in 1815, 639 widows in 1825 and 517 widows in 1827 were burnt to death. Rammohan got a bill passed by the British Government putting a ban on such killings.

The Brahmin pundits and orthodox people burst forth into hysterical activity directed against Rammohan. “A din and bustle quaked the whole of Bengal, nay India. The period of damnation was surely afoot. The four corners reverberated with the abuses. Rammohan was sent to Coventry” (P. 129, Biography of Mahatma Rammohan Roy)

c) Rammohan, the educationist

It was he who for the first time wrote Grammar, Geography, Astronomy and Geometry in Bengali. Bengali became a language of importance. He got Mathematics, Chemistry, Hygiene and Philosophy included as subjects in the curriculum. He devoted himself to the spread of education and did his best to make the education approachable to the women.

d) Rammohan, a journalist and a man of letters.

Rammohan is the father of Bengali prose. He composed Dhrupad ditties in Bengali and brought Indian journalism into the domain of light from the labyrinth of darkness.

e) Rammohan in the field of politics.

It was due to his initiative that the British Parliament passed 'East India Justice of Peace and Jury Bill in 1832.' He lent support to the Reform Bill. He was the worshipper of Freedom and denounced the British for the invasion of Ireland. It is a wonder that in the early thirties of the 19th century Rammohan sent a proposal to Prince Talirand to form a world organisation like the U. N. O. of modern times. It illustrates his political sagacity.

f) Rammohan in the field of fiscal policy.

Lest the Permanent Settlement (1793) should madden the zamindars and land-lords to put the peasantry under the yoke of freakish and indiscreet taxation, Rammohan presented before the British Parliament in 1832 the sad picture of the Indian peasantry. He counselled the Parliament that the exchequer should feed not on the wretched cultivators but on the rich by levying taxation on luxury goods. He was sick at heart to see the pitiable plight of 1,20,000 workers engaged in salt production and demanded their better service-condition and higher emoluments. He collected data to show that the British Government exploited India by 20 lakh pounds per annum.

g) Rammohan, a religious man.

Rammohan set up Brahma Samaj and propagated the doctrine of one-God. He struggled against all sorts of prejudices.

h) Rammohan, a social reformer.

Rammohan was opposed to casteism. He tried to eradicate untouchability. He was never tired of trying to hold polygamy in check. Also he was up against marriage in minor age. Over and above, tens of thousands of women were saved by him from being burnt alive.

RAMMOHAN FACED WITH HOSTILITY

Rammohan whose greatness has become a legendary thing in modern times had to bear the brunt of stiff oppositions in his life-time. The so-called great Brahmin pundits called on him at

his residence in Biharilal estate in 1819 and challenged him in a combat of arguments. Their contention was that Bengal was not blessed with the habitation of true and perfect Brahmins and so the study of the Vedas should be prohibited in Bengal. Rammohan made a prestigious break-through and condoned their arguments. A Bhattacharya pundit wrote *Vedanta Chandrika* in which he tried to incriminate Rammohan. Rammohan silenced him by a cogent reply. Even the Goswami pundits, the followers of Chaitanyadev did not spare him from adverse criticism.

Nandalal Thakur wrote '*Pasanda Piran*' in which he made a trenchant attack on Rammohan who in turn wrote '*Pathya Pradan*' to give a fitting reply. A Madrasi pundit of repute stormed into a fierce attack on Rammohan criticising bitterly his interpretation of the Vedanta and gave a lot of arguments in support of idol-worship, which were, however, refuted by Rammohan later on.

With the criticisms and aspersions mounting day by day, it became crystal clear that Rammohan's life was in danger. Specially when the bill banning consigning the widows to flame was passed, the apprehension of attempts on Rammohan's life grew more acute.

Rammohan was conscious of it and whenever he went out of doors, he used to don an armour beneath his outer garments.

Rammohan felt so much insecure that his friend Mr. Martin, the Editor of Bengal Herald got an arsenal set up in the house of Rammohan. "At his request Mr. Martin equipped a room with weapons. The fire-arms, gun-powder and daggers were collected and sentinels were appointed to keep a vigilant watch on his house. When Rammohan stepped out of the house, Mr. Martin and other bodyguards accompanied him. In such circumstances all carried with them required arms. (P. 206, *Rammohan Samay Jivan Sadhana* written by Shri Madan Mohan Garai). We crack our voice in glorifying Rammohan on his birth-day occasions, but little do we think of the agonies and hardship which the Father of Indian Renaissance had to endure.

Eighth example : ISWAR CHANDRA VIDYASAGAR (1825)

Iswar Chandra Vidyasagar better known as Vidyasagar only has become a legendary figure now a days. He was not only bountiful, but also a great educationist, a vast scholar and a social reformer. His novel approach to Sanskrit Grammar made that language easily accessible to the students of ordinary calibre. His scholarship was by no means a synonym for scholasticism, since his erudition benefited the children even.

But how was he rewarded in his life-time ? Only scorn, ridicule and derision and nothing else. The poets, composers, litterateurs, scholars and other influential persons who were his contemporaries dealt with him cruelly and did never try to understand him.

Vidyasagar is most illustrious for championing the Indian widows and made the clarion proclamation that it would not be blasphemy if the widows decided to remarry. The reaction was instantaneous. The reactionary forces combined together and began to attack him from all corners. Vidyasagar spent his life as a lone fighter and was forsaken even by his near and dear ones.

The Indian widows had to lead a life of extreme austerity, which was tantamount to rigorous punishment. They had no freedom and were enchained with a host of lifeless codes of conduct. The old pseudo-caste feeling engendered polygamy and it was not a rare spectacle when a man smiled in gratitude to see his daughter married to a gray-haired man of so-called high birth having already dozens of wives. Also it was not rare when the old and disabled bridegroom breathed his last soon after the wedding ceremony and the young wife burst into tears not so much for her deceased husband as for the dreadful life that was afoot. Rammohan saved the widows from being burnt alive, but he could not rescue them from a state of frustration, helplessness and loneliness.

Vidyasagar felt worried at the huge wastage of womanhood and heard with his inward ear the whimpering of a woman who was destined to be a wife and not mother. He said that the widows could marry again and that scriptures too had a sanction for this. As has already been hinted, all corners resounded with the disapproval of it. The intellectuals, men of letters and the self-styled guardians of age-old customs began to decry Vidyasagar concordantly.

BANKIM CHANDRA AND ISWAR GUPTA

Bankim Chandra who is called the Scott of India and who has been accorded the highest place in the hierarchy of Bengali fiction-writers did not lend support to Vidyasagar and even took up his mighty pen to discredit him. Iswar Gupta, a Bengali poet of high water mark, composed poems of burlesque type and ridiculed Vidyasagar and his movement.

ROLE OF THE ORTHODOX PUNDITS

The pundits of the Northern India, Tribeni, Bhatpara, Nabadwip, Jessore, Bansh Beria and Calcutta circulated a signed pamphlet and sent it to the British Government praying for restraining Vidyasagar from proceeding along his line of action any further. Among the signatories was Shri Ram Shiromani, the leading pundit of that age. The great Aurvedic physician of Murshidabad Gangadhar Kaviraj, Panchanan Tarkaratna, a famous pundit of Bhatpara and all the pundits of Kashi were a few among others who had a professed enmity with Vidyasagar.

VIDYASAGAR'S REPLY

Vidyasagar never lost patience, on the contrary absorbed himself in profound study of religious books. He quoted a famous verse from '*Parashar Samhita*' reading—

*“Naste Mrite parajite klibe cha patite patau,
pashu swapatsu narinang pati ranyo bidhiyate.”*

He wrote two books arraigning the pundits and consolidating his standpoint on remarriage of widows.

This added fuel to fire and the pundits brought against him two specific charges :

- 1) Remarriage of widows did not conform to the Hindu religion and so Vidyasagar was doing anti-Hindu activities.
- 2) Vidyasagar was vainglorious, high-handed and anti-social.

THE PUNDITS OF KASHI

A team of twelve pundits came from Kashi and called on Vidyasagar at his residence. They tried to persuade him not to continue his movement, but when they failed to swerve him from the path of Truth, they felt so much insulted that they exposed themselves to an indecorous behaviour. They rushed to him, tore into pieces the holy thread he was wearing and left the place cursing him.

THE ROLE OF NEWSPAPERS

All the newspapers of that age made vituperative attacks on Vidyasagar and tried to form a public-opinion against him. The only exception was the *Tattwa Bodhini Patrika* which stood favourably for Vidyasagar.

FORSAKEN BY KINSMEN

It will be a departure from truth if we say that it was a few pundits and intellectuals alone who opposed him. His neighbours including the unschooled villagers used to speak ill of him. Even his own kinsmen grew inimical to him. He was pained at heart to see his own dear ones act as collaborators of the reactionary forces. It seemed too much for him to adjust himself to such an adverse environment; he left his friends and relations and passed his last days in a remote village of Santhal Pargana.

Will it be absurd if anybody poses this question, "why was Vidyasagar who was the embodiment of righteousness opposed not only by the professional pundits and ignorant populace but also by no less men than Bankim Chandra and Iswar Gupta ? The answer is to be sought in the queer course of History where no great man nor his thought-wave has ever been tolerated in the

beginning. What is astonishing is that Vidyasagar was not scared by the intensity of oppositions, nor did he become nervous at the enmity of the top intellectuals. He had firmness and determination and an indomitable spirit to pursue Truth and endure hardship. The fire of zeal and ardentness which burnt within his soul, reduced all the oppositions into rubbles and took him on to the achievement of victory.

Conclusion :

- 1) Vidyasagar had to face opposition from all sides, though he did no less a thing than the emancipation of widows.
- 2) The leading intellectuals and litterateurs like Bankim Chandra and Iswar Gupta failed to understand him and tried to discredit him.
- 3) Vidyasagar was misunderstood and opposed even by his friends and close relations.
- 4) The professional pundits and self-styled guardians of age-old social customs succeeded in inciting a section of common people to baffle the great movement.
- 5) The newspapers became the active media of ventilating propaganda against Vidyasagar.

Ninth example : SWAMI VIVEKANANDA

Swami Vivekananda has carved out a niche in the temple of fame not only as an orator, scholar or a monk of courage and fortitude, but as a superman who brought about revolution in the domain of thought in the 19th century. His neo-humanism unlocked streams of unthought-of inspiration, since it emphasized *sadhana* and service, deified men and set at naught the artificial barriers of caste, creed and colour.

He carried the immortal message of the Vedanta to America and there in the World Congress of Religions he delivered a histo-

rical speech which made him famous overnight throughout the length and breadth of the country. He dreamt to bridge the gap between the East and the West. What he wanted was to enkindle the urge for the Infinite in the minds of the European and American people and thereby wean them from the blind material pursuit.

OPPOSITION

Swami Vivekananda had to face oppositions in America from the following three corners :

- 1) The missionary persons.
- 2) Shrii Pratap Chandra Mazumdar, an Indian who lived in America.
- 3) A few followers of the Brahma Samaj.

PROPAGANDA AGAINST VIVEKANANDA

a) Character :

Swamiji is a characterless person and so should not get lodging in any noble American family.

b) Swamiji represents none :

Swamiji has not been sent as representative by any community or organisation in India. Whatever he says is essentially personal and therefore no importance should be attached to him.

“The orthodox clergymen are against me. They have started speaking ill of me after they have understood they will not be able to cope with me in a direct fight. And Mr. Mazumder (Pratap Chandra) is helping them. He must have been mad in envy. He tells them that I am a swindler and a scoundrel. The men from Calcutta are told by him that I am absorbed in sin. May god bless him.” (Swamiji’s letter to Alasinga, dated 9th August, 1894)

c) Sexual weakness :

The clergymen bruited that Mrs. Bagli, wife of ex-Governor of Michigan, was perturbed at the misdemeanour of Swamiji so

much so that she was forced to sack a young maid-servant. By this they wanted to mean that Swamiji was a lustful man. He lived with this family for some days and the interested persons were prompted to concoct this filthy story. Furthermore, when he was living with the Hell family, an anonymous letter came to Mr. Hell. The letter warned Mr. Hell not to allow his daughters to mix with Swamiji, since the latter was characterless.

Thus the past events clearly prove that no great man has ever passed his life without undergoing trials and tribulations. Gruesome propaganda, malicious character-assassination, mischievous intrigue, brutal assault and even death-sentence have been their reward. Those who have brought for us ambrosia have been paid in a vessel of poison. We have received in one hand the message of light from them, but gave in turn torture, exile or death to them.

A FEW MORE EXAMPLES.

It should be made clear that not only the spiritual leaders, idealists and social reformers, but also the scientists, astronomers, statesmen, warriors and trade-union leaders have not evaded character-assassination and physical torture. It is painful to see that whoever has come to shake the worn-out beliefs and replace them by their logical counterparts, the contemporary history has utilised its resources to crush him by fair means or foul. Let us now see how the men who brought with them message of new light were treated obnoxiously and derisively.

THE FIRST TRADE UNIONISTS

Tolpuddle is a small village in Europe. Anyone can see a sepulchre there erected in memory of six men who are now a days regarded as the fathers of trade-union movement. The words inscribed on the tomb-stone are as follows :

“Erected in honour of the Faithful and Brave Men of this

village who in 1834 so nobly suffered transportation in the cause of Liberty, Justice and Righteousness and as a stimulus to our own and future generation.

George Loveless

James Loveless

James Hammett

Thomas Standfield

John Standfield

James Brines"

These six were sent to Conventry on the 19th March, in 1834 as punishment for their united effort to espouse the interest of the working people. They demanded increase in wages of the labourers working in the Dorchester firm. They called upon the owners of the firm to realise the hardship of the workers and enhance their wages from seven shillings a week to ten shillings a week. Such a united demand was unique of its kind and the firm treated it as impertinence. What was natural for the industrialists was to subject the labourers to servitude and to see them work ungrudgingly and without protest. The intercession for the cause of the workers was a new thing; and though it was not well-defined, it gave birth to what is known as trade-union movement. The industrialists wanted to crush it at its embryonic stage. In the Dorchester Assises the profiteering vampires charged the trade-union leaders with "administering an unlawful oath." They were convicted of sedition and sent to exile for seven years. Those who sympathised with the suffering multitude and provided the wretched people with courage and fortitude were declared anti-state. The penal codes which should have vindicated the stand taken by the workers swooped down, instead, upon them only to prove that no force is adequate to make history move anti-clockwise. The fathers of trade union movement, as they are, fell victim to the bourgeoisie, but the beacon they set up is still guiding the exploited class of people.

LAURENT LAVOISIER—THE FATHER OF MODERN CHEMISTRY

France was then passing through the pangs of the Revolution. The 8th May, 1794 dawned with the crimson disc on the eastern horizon shuddering, as it were, at the greatest tragedy of the century that was going to occur in the same morning. The 51 year old Antoine Laurent Lavoisier, the father of modern Chemistry was dragged to the shambles where the dazzling blades of a guillotine were about to befall one of the greatest men the world has ever seen. The imperious leaders who could not see beyond their noses and stifled the voice of their conscience depended solely upon the counsel of conspirator Marat who had strong personal enmity with the great scientist. But what about the people to whom Lavoisier was dedicated? The reign of terror silenced their voice. The scientists all over the world made a concordant appeal to save his precious life. His wife too left no stone unturned to keep the Revolution away from the perfidious blunder. But all attempts proved abortive. Even when Lavoisier appealed to grant him a lease of life for fifteen days more, not as a mark of kindness to him or his family but for the sake of humanity, since these fifteen days would suffice to bring him to the conclusion of his research on perspiration, this also was turned down. The execution took place as per schedule. "The great blade flashed" observed a journalist, "downward in the sunlight. It required but a moment to cut off a head the like of which a hundred years will not produce."

But why were the state-power and vested interest displeased with him so much so that they grew determined to remove him from the earth? Apart from his magnificent contributions to modern science, he was slowly but steadily emerging as a protagonist of new thoughts and ideas. He brought into practice the decimal and metric systems. He rejuvenated the technical education of France. It was only for him that 'model farms' were established in France. He stressed the need of scientific cultivation. He is the father of the scheme of old-age allowance in France. He drew the attention of the world to the necessity of

nutrition in food. And he made a charity of £ 38,000 to the Famine-Relief Fund. All this made a signal of what was in the womb of future. It is therefore, little wonder if the reactionary forces took alarm in his activities and put him to death in a bid to check the current of revolutionary ideas.

GIORDANO BRUNO (1548 A. D. TO 1600 A. D.)

There is doubt whether there is a single man of outstanding talent contributing a lot to the progress of mankind who has not been persecuted in the hands of those who are at the helm of the society. The tragic death of Bruno is another instance of the vested interest trying in vain to turn the flame upside down. The truth discovered by Copernicus was a challenge to the old belief and religious sentiment. The magnitude of the tremor that it caused can be best felt if the social background is taken into account. It was the dark age when man was drowned in the eddy of superstitions and prejudices. At that time the Pope and the hierarchy of the Catholic Church reigned supreme, and their freaks and pronouncements were deemed as the will of God. In these circumstances Copernicus's discovery that the earth is not the centre of the universe, but a planet moving round the sun was a great blow not merely to the sentiment of the God-fearing people but also to the privilege enjoyed by the Papacy. As ill luck would have it, Copernicus had died before his discovery was ventilated. Bruno was attracted to it; he developed and placed Copernicus's theory on a more scientific footing and traversed the length and breadth of Europe convincing the people how blind religious faith was a great impediment to the realisation of scientific truth.

Giovanni Mosenigo, a hireling of the Italian Inquisition who lured Bruno back into Italy posing to be his earnest follower and offering to protect him, handed him over to the clergymen. He was arrested in Venice on the 23rd May, 1592. The vindictive and irrational clergymen sentenced him to eight years' imprisonment in a cell the roof of which was made of lead which turned red-hot in summer and became extremely cold in winter. The conspirators wanted to see him vanquished, but belying their hopes and

anticipations Bruno stuck to the scientific truths, caring little for the age-old religious prejudices and sentiment of the common people. He went on saying that :

- a) Our earth is one of many planets moving round the sun.
- b) Many other planets will be discovered in future. The stars at distance are each like the sun and they too have their planetary systems.
- c) Our earth is moving. The sun too is moving round its axis and the earth moves round the sun.
- d) All the planets and stars have births and deaths.
- e) There are no such things as heaven and hell.

His opinions directly contravened the principles and faiths of the Bible as well as the Church. The Church thought that the earth was indestructible, that it did not move round the sun, that there were places like heaven and hell and that the creation of this universe had a theological and not a scientific basis. The religious chieftains thought that continued tortures would force Bruno to relent and withdraw. They wanted to wrest from him a confession that he had committed blunder by going against the Church. But Bruno who was dedicated to truth was not to be won over by the coercive measures. He preferred persecution to a life of ignominy. The conspirators understood that he was incorrigible and so put him to death after long eight years of inhuman tortures. The judges observed :

‘The Holy Church orders that the sinner will suffer punishment with no drop of his blood wasted. He will be put to death neither by hanging nor by guillotine but by burning.’

At last came the 17th February, 1600. In a garden of Rome Bruno was laced on a wooden cross. A few moments more, and then he would be burnt to death. Even this thought could not unnerve him.

Immediately before the act of murder, the conspirators assured him of setting him free if he chose to surrender and beg mercy. At this he thundered, “You who sentence me are in greater fear than I who am condemned.” Very soon the cross was

set afire and the eternal flame of truth went on burning upward.

In this way the power-hungry and reactionary people have, in every age, tried, in vain, to extinguish the eternal flame of truth, justice and revolutionary thoughts. But the great men who have lit in their hearts this flame have risked their lives rather than yielded. Their devotion to truth, their perseverance and sacrifice have illumined the dark region of the human soul, inspired the generations to come and provided the current of history with a great momentum. The flame that burnt in the hands of spiritual leaders, social reformers, scientists and trade unionists are still burning and will be burning possibly with greater effulgence.

A few more examples could have been cited to show how the power-hungry leaders coupled with the reactionary forces have tried to throttle to death the revolutionary thoughts and ideology embodied in the activities of social reformers and spiritual leaders. We shall now see that Lord Shrii Shrii Anandamurti likewise has become the target of attack and harrasment in one way followed by another. The causes of His popularity transcending the geographical barriers on one hand and that of conspiracy against Him on the other are to be sought in His incredibly varied programme of work which aims at annihilation of the worn-out pattern of life and creation on its ruins a mode of life that will give a new meaning to its each and every aspect. His determination to weed out injustice, immorality, hypocrisy and exploitation has been manifested in His manifold activities and in consequence has invited oppositions from different corners. The extent, magnitude and incisivness of these oppositions are in more than one way unprecedented, and it is so for essentially the following reasons :

- a) The field of His activities is three-dimensional.
- b) His programme of work is unambiguous and direct. What He aims to do is not merely a patch-work, but a revulsion of outlook of life.
- c) The strategy He has adopted is 'maximum work in minimum time.' And in doing this He has refused to make any truce with the vested interest.

Ananda Marga, the complete philosophy of life, as propounded by Lord Shrii Shrii Anandamurti is the panacea of all the problems of life. Thus the exploiters active in different walks of life have been up against Him just for their survival. Secondly, far from making an underhand alliance with the elements who thrive on the continuation of age-old beliefs and prejudices, He has made a direct attack on what is unlawful, bad and harmful for building a human society worth the name. This has enraged the self-styled leaders of different organisations, who want to dupe the people by jugglery of words. Thirdly, He has felt in the heart of His hearts that the world cannot wait indefinitely for the day of emancipation. His determination to bring about a radical change has therefore been wedded to earnestness to expedite the process of work. These are the reasons why the state-power, political parties, bourgeois papers and other component parts of the vested interest have put all their energies into the sacrilegious attack on Ananda Marga and its propounder Shrii Shrii Anandamurti.

The following chapters will conspicuously reveal the story of tortures on Ananda Marga, and finally her emergence as an indomitable historic power through all the fierce ordeals of trial and tribulation. But before we do that we deem it necessary to invite the attention of our readers to some stirring questions and also factors which act as the causes of opposition.

THE QUESTION

Why has the human society committed such mistake time and again? Why did not the ruling class and the intelligentsia appreciate the greatmen during their life time? If their progeny call in question their judgement, impartiality and balance, if they say that the present rulers and intelligentsia too are liable to imbalance, will it then be too much? How can one make sure of it that same mistakes will not be repeated in future?

The past experience hangs heavy on us. The intellectuals and scholars have very often sullied their face by encouraging hostility against the progressive movement. The newspapers too

are not trustworthy, for it is a subject matter for an intensive research-work to see how often the newspapers have misrepresented the greatmen and thereby beguiled the public opinion. The verdict of the Hon'ble Justice is binding in a particular place for a particular time. It is only in few cases that their judgement is infallible, what to speak of universal. The causes are patent. Sometimes they have to propitiate the ruling class and hence act as the puppet in their hands. The general problem is that the judges are always handicapped by the laws which are enforced by the State-power which is very often, if not always intent on safeguarding the interest of a particular class. How can therefore the laws which reflect the obsession of the rulers be the guidelines for a judge to voice a verdict of universal acceptance ?

The death-sentence on Socrates in the Court of Athens and the judgement of crucifixion of Jesus in the court of the Jewish king are the poignant examples of inherent weakness of judiciary. If the judges have some political, religious or racial bias and moreover if they are to appease the government for the sake of service-security, then fair trial or justice is sure to bid adieu to the court of law. The judges who gave a legal sanction to the murders of Socrates and Jesus were concerned not so much with justice as with the shameful act of licking the boots of their bosses. But why should we at all go so far to seek the examples of unfair trial when we have seen so much of them in recent past ? The undaunted revolutionaries and freedom-fighters like Kshudiram, Bhagat Singh and Surya Sen are worshipped as great heroes. But were they not convicted of vile charges and put to death in the courts of law where the judges and laws were instrumental in executing the will of the then British Government ? They did not get fair trial, and the causes are not far to seek. The judges's duty was to serve their lords at the cost of justice even. The laws too were legislated with an eye to safe-guarding the interest of the ruling class. There are very few countries where judiciary is above narrow outlook and influence of the government. Thus judiciary will remain crippled and justice banished unless laws are formu-

lated with a free, fair and broad mind and the system of appointing judges is changed so as to make their service absolutely free from government interference.

In these circumstances, we cannot help putting the following questions :

- a) To what extent can a moralist organisation or a spiritual movement get fair judgement when it is in the bad books of an immoral government which hobnobs with judiciary ?
- b) How long will the judges remain honest, free and impartial in an environment of immorality, servitude and corruption ?
- c) How will the judges who are brought up in an atmosphere of casteism, racialism, provincialism, linguism and religious dogmatism conduct proceedings if an organisation or a leader of progressive outlook, determined to bulldoze all artificial barriers and concretize cosmic brotherhood based on spiritual humanism faces trial in their courts ? Won't they get psychologically perturbed and finally obsessed ?

Truth is very often hard and heart-rending. Still it is to be found out for greater cause. We know that the questions set above will jeopardise many. Nevertheless let every one try to get the answers in a bid to make the future-world free from judicial agonies.

SOCIO-PSYCHOLOGICAL CAUSES

From time immemorial History has been tracking the same course especially in relation to the greatmen. Naturally a question arises, "Why this repetition in every age ?" Let us now try to analyse the causes underlying this enigma.

a) Irresistible fascination for the old.

The great seer and philosopher Shrii Prabhat Ranjan Sarkar says, "Man's attachment to the old is intrinsic. So whenever something novel is spoken or manifested through a man of Viprian mentality, the human society comprising men of *Shudra*, *Kshatriya*

and *Vaeshya* character fail to rise above age-old beliefs and cannot keep pace with the new rhythm. They want to wade along the beaten track of the old; with the result crisis crops up only to end in a head-on clash. So all such things like character-assassination and aspersions." (The Human Society, Part II, Page 81)

b) Vested interest in the guise of leaders.

The so-called leaders who exploit the common people under the canopy of antediluvian ideas take upon their dirty shoulders the sacred (!) duty of converging different types of attack on the man who sings the glory of the new and encourages all and sundry to destroy the stale texture of the old world. Whoever endeavours to bring about any change, big or small, he has either to beat his head against the wall raised to block the inflow of new ideas or to embark on an inspired struggle to demolish that wall. The down-trodden people have always welcomed them, while the vested interest have recourse to loathsome propaganda. Lord Shrii Krishna revitalised the decaying values of life and called upon the suffering multitude to launch a fierce attack on those who were responsible for a reign of sin and injustice. The spirituality which he gave awakened in man a healthy socio-political consciousness. It will be out of place here to dwell on the mischievous role of the then leaders who left no stone unturned to enmesh Shrii Krishna in the net of well-defined machinations.

Bardhaman Mahabir gave a new philosophy of life based on a scientific outlook. Hazrat Muhammed came with a new concept of life and rescued the ignorant and exploited mass groping in the dark. Mahatma Kabir and Mahaprabhu Chaitanya declared a war on the accursed casteism which was eating into the vitals of the Hindu society and engendered inferiority complex among the people of so-called low-births. Coming of a Brahmin family Chaitanyadev took up his cudgel to abolish casteism and never relented in the face of bitter oppositions. Raja Rammohan saved the widows from being burnt alive. Vidyasagar stretched his helping hand to rehabilitate the widows. But everyone knows how much sufferings they had to endure in their pursuit. Even in

modern times Lenin, Manabendra Nath Roy and Bernard Shaw had to carry on their shoulders a burden of slangs, only because they dedicated their lives to the emancipation of mankind. Their only fault was that they struck at the exploitation-machinery.

c) Lack of wisdom and catholicity.

Those who tried to raise embankment to check the inundation by revolutionary thoughts and ideas were all worshippers of conservatism. The lack of catholicity and humanity crippled their minds and they preferred moving in the whirlpool of turbid waters to swimming in the fresh water.

d) Inability to keep abreast with the changes.

Owing to unusual attachment to the material world, some people want to ignore that the world is a changing phenomenon and that all efforts to arrest this change are bound to prove abortive. They embrace the skeletons of the old and shut their eyes to the dazzling advent of the new. They oppose the dawning of the new, because its measure or rhythm is unknown to them. They fear that they will cease to enjoy the privileges if they welcome the new.

e) Lack in intellectual acumen.

Neither the orthodox leaders nor the simple and unsophisticated people have ever reached intellectual heights—a state of mental preparedness to understand what the Harbingers of the New stand for. Without this essential understanding they stood against the super-souls of history. The common people, in particular have to remain so much engaged in toil for earning livelihood that they find little time to think deeply over the implications of the New. It is, therefore, little wonder if they are swayed by the surge of emotion unlocked by the so-called leaders.

f) Thoughtlessness.

The great men appear with their revolutionary ideas usually at a time when social injustice, economic disparity, cultural degeneration and political repression assume a formidable shape and throw the people in the vortex of fatalism. Life becomes unna-

tural but the people acclimatize themselves to the things in which they are reared up. And that is why when the conch of emancipation is blown through, the people turn a deaf ear to it and whistle away their time.

It is said that man learns through experience. Were it true, we would have by this time freed ourselves of selfishness which corrupted our ancient forefathers. Even now we suffer from jealousy and spring up in jubilation if we can do harm to others. Passion and greed have still enchained us. We have not yet come out of the labyrinth of shrewdness. We indulge in verbosity in public places, but the dark chamber of narrow-mindedness is housing us. We are self-centered, but mask our mentality with fiery speeches. We remain reticent when we are required to speak and thereby have recourse to tactics more crooked and nasty than in olden times.

But let us not lose heart. We have faith in the rationality and creative power of man. We do believe that the sombre cloud of uncertainty hovering over us will surely be dispelled and the purple dawn will shoot its bright rays even into the darkest corner of the world. We committed blunders in the past, but that does not mean we shall do the same thing in future. Let us go into the present crisis and see whether we have right to think that the desired morning is not far off.

CRISES OF TO-DAY

Shrii P. R. Sarker says, "Human existence is an ideological flow." The human society marches ahead from imperfection to perfection. And this is why the nature and magnitude of crises differ in different ages. The modern world is now rent asunder on the question of creeds which militate against each other. Among them the following claim special attention :

Materialism

Vs.

Idealism

Mixed Economy	Vs.	Capitalism
Communism	Vs.	Capitalism
Individual Liberty	Vs.	Collective Interest
Democracy	Vs.	Totalitarianism
Nationalism	Vs.	Internationalism
War	Vs.	Peace
Humanism	Vs.	Jingoism
Communalism	Vs.	Altruism
Supremacy of Machine	Vs.	Supremacy of Man
Ism	Vs.	Theories

We have made wonders in technological and scientific fields and now nothing but the conquest of space can thrill us in any way. Nevertheless we are not yet free from internal hollowness. Capitalism has failed to face the wear and tear of time. It has made man not only beggars but also destitute of taste for subtler aspects of life. Marizuana, L. S. D. tablets, Microdots etc. are the toxins to which the young men and women have grown addicted. The Hippyism and Dadaism¹ have spread their ghastly charm far and near. The Communist world too is tormented with agonising problems. Crores of people there pine for intellectual freedom. They are denied the spiritual pursuit and have no liberty to give vent to aguish. They are brainwashed to shed their individualism and live and die for collectivism. There is the so-called third world which is inclined to neither capitalism nor communism but pursuing a non-aligned policy which seeks to discover redeeming features in both capitalism and communism. The only palpable result is that man is fast becoming cynic.

The existing creeds and doctrines having failed to cope with the present problems, what is required is new men with new ideology who will bring about world-synthesis and build 'one and indivisible' human society astir with all-embracing consciousness. Co-operation and not exploitation, synthesis and not analysis, love

1. Dadaism first originated in Switzerland in 1916. It considered reason, respect and Dharma as the three greatest enemies to the progress of human society and gave birth to most vulgar type of arts and literatures in Europe. Now this movement is dead but its spirit is still alive in different nomenclatures.

and not hatred, universalism and not parochialism are some of the qualities which we must acquire at all costs; because without them it will remain ever a dream to establish man as man, and not as Hindu, Muslim or Christian, white or coloured, noble or ignoble.

A man who sincerely and ardently wants world-peace visualises a world where there will be 1) one-world government, 2) common ideology, 3) same penal code and 4) cosmic sentiment. But yonder is the fortress of opposition raised and protected by the power-monger leaders unfurling colours of varying creeds and doctrines. The extent, variety and complexity of present-day crises are so terrible that man dare not try to tide over them. It cannot be but the auspicious moment of *Mahasambhuti*. Man's crying need is to develop an ideology which will attach due importance to nuances of human thought and give a balanced shape to every aspect of life, viz. , religion (not in the sense of communalism), culture, social relation, politics, economics, relation between an individual and the collective and so forth and so on. Is it too much if the people raise the following demands ?

- a) That misconceptions should not be allowed to creep in if the above human expressions are combinedly practised.
- b) That all of them should be made co-related.
- c) That all of them should be harnessed in quest of peace and welfare of humanity.
- d) That there should be scope of adjustment in their relation to the relative world with the changes of time, place and person.

These demands must be paid due attention to. We have seen that whenever a storm of crisis raged the human society, a man appeared either in the form of a social reformer, an economist, a political leader or a religious preceptor who rescued man. The problems of to-day have no parallel in the annals of mankind. The crux of the crises is that man has lost his goal of life. He has acquired tremendous speed, but as he moved round the periphery he gains in no distance. Different organisations are at work

to solve the problems, but as they take symptoms for disease, they flounder in the quagmire. A man must have been born to show us the way out of the problems of to-day. But an apprehension cannot be ruled out that we may again misunderstand, if not oppose, him as we did in the past. How can we hope that the conceited intellectuals, the Press owned by men and organisations safeguarding the interest of a particular section of the human society and vested interest masquerading as leaders will accord him a hearty welcome? Will they not be scared, as their forefathers were, at his ardour, his revolutionary ideology and his dynamic programme?

It was we who forced Socrates to drink hemlock and die an untimely death. Is it natural to think that we who crucified Jesus Christ and nailed him to death, did our best to character-assassinate Goutam Buddha, consigned the astronomer Bruno to flame and thus murdered him, spared no pains to inflict tortures to Vidyasagar and sent him to Coventry, shot the humanist Martin Luther King dead and whose hands are sullied for doing harm to a galaxy of great men, will be shorn of past meanness and bathe in the bright sun-rays of good sense? Shall we henceforth give recognition to the Man who is waiting for us to take us on to the world of 'infinite morning' across the present nightmarish gloom? Shall we have eyes to see that the eastern horizon is tinged with the crimson colour of robust optimism? The Man who has lighted this beacon is not far from us. His face is wreathed in smile, His eyes are glistening with hopes for humanity, His outstanding personality reflects a brilliant synthesis of wisdom, action and devotion, His thundering voice proclaims the eternal message of salvation from bondage—physical, mental and spiritual, His two hands are in a gesture of fearlessness, His pledges rumble with the stubborn desire to build a human society worth the name and His promises foster a spirit of pactless fight against the evil forces. He is Lord Anandamurti, the embodiment of *Taraka Brahma*,

EMERGENCE AND EXPANSION OF ANANDA MARGA

Lord Shrii Shrii Anandamurti who was born in 1921 has come to save the world from the present crises. He founded the organisation on the 7th November, 1954 and this organisation was named as Ananda Marga Pracaraka Samgha in 1955. He has propagated Ananda Marga which is nothing but an all-embracing philosophy. This philosophy again has branched off into three streams, viz., Spiritual Philosophy, Scriptural Philosophy and Social Philosophy. There is not a single aspect of life which has not been dealt with in Ananda Marga ; nor is there any problem which has not been considered. Individual and collective interest, society, civilisation, culture, art, literature, science, judiciary, education, economics, politics, religion, dharma and many other topics have been discussed thread-bare, and every discussion has been fitted against only one thing, that is universal brotherhood.

Lord Shrii Shrii Anandamurti is not only the propounder and exponent of a great philosophy but also the spiritual preceptor as well as the greatest organiser the world has ever seen. Within five years of the setting up of the organisation Lord Shrii Shrii Anandamurti sent to all parts of India His emissaries who were all youthful monks. It is to be noted that the spiritual cult pursued by Ananda Marga is based on the subtle *Yoga* and *Tantra*. Spiritual power apart, ideological madness on the one hand and the grace of Lord Shrii Shrii Anandamurti on the other inspired hundreds of monks to make hurricane tours of India and spread the ideal of Ananda Marga at a far greater speed than expected. Given below is a chronological survey of expansion of Ananda Marga :

In 1955 Ananda Marga had her first *Acharyas* who were all domestic men. It was they who started propagating the revolutionary thoughts of Ananda Marga.

In 1960 Ananda Marga saw a number of young whole-time workers who popularised Ananda Marga throughout the country.

- In 1962 Lord Shrii Shrii Anandamurti created the *Avadhutas*.
- In 1963 (a) Ananda Marga Ashram was established in Purulia, West Bengal.
 (b) Education Relief And Welfare Section (ERAWS) came into being.
 (c) Ananda Marga Primary School was first established at Lahiria Sarai in the district of Dwarbhanga, Bihar. This marked the beginning of a new phase of the organisation.
- In 1964 Ananda Marga Board of Education (AMBE) was established.
- In 1963-65 Ananda Marga won appreciation of the millions of people by virtue of her missionary and relief activities. It was due to the round-the-clock work of hundreds of workers that the organisation spread her net-work throughout the country.
- In 1965 Women's Welfare Section (W.W.S.) was established.
- In 1966 (a) Ananda Marga Degree College was set up in Purulia.
 (b) Tribal Welfare Section was opened.
 (c) Ananda Marga first sent her missionary outside India in Kenya.
 (d) Ananda Marga had her first female monks, the Avadhutikas.
- In 1967 Ananda Marga Relief Committee was formed to meet the challenge of the countrywide drought. The volunteers of this relief committee had the motto of Sadhana, Service and Sacrifice, which earned love and respect of the people.
 (b) Ananda Marga indomitably marched ahead inspite of murder of five monks in Ananda Marga Ashram.
- In 1968 Ananda Marga Engineering College was set up.
- In 1968-69 Ananda Marga saw her own printing machines installed in about twenty places, although the Cooch-

Behar incident happened in 1968.

- In 1970
- (a) Ananda Marga organised Seminar in different places of India and equipped her workers with the armour of an invincible ideology.
 - (b) Ananda Marga Universal Relief Team (AMURT) was established.
 - (c) Ananda Marga saw in Acharya Vikash the first whole-time worker from outside India.¹

Ananda Marga gave a new and revolutionary concept of Education through ERAWS. In response to demands from the public, Ananda Marga has spun a net-work of organisation throughout India in order to run educational institutions smoothly and perfectly. A glimpse into the following two charts² will make it clear that Ananda Marga is expanding at a tremendous speed.

Chart I

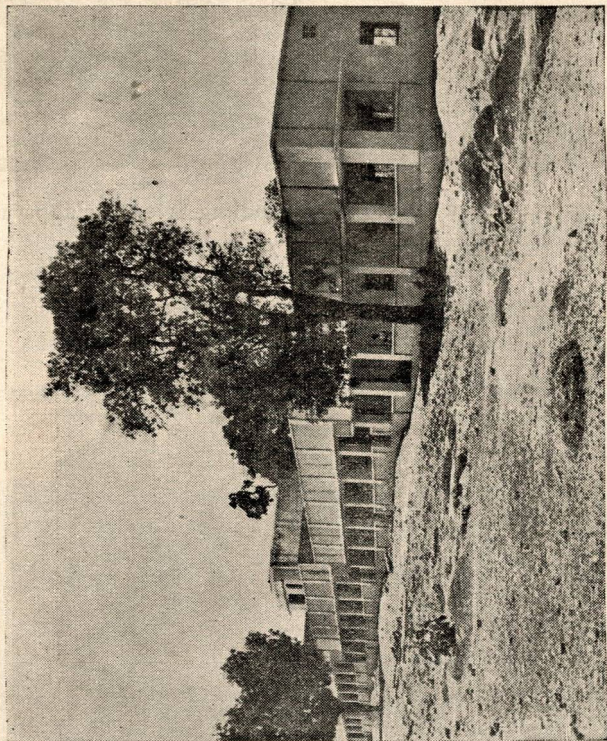
Colleges	2
Higher Secondary Schools	3
High School	1
Primary Schools	219
Free People's School	206

Chart II

Cheap Medical Centres	157
Health Centres	2
Welfare Centres (for backward races)	27
Infirmary (For cripple, blind and deaf)	1
Leprosy Clinics	3

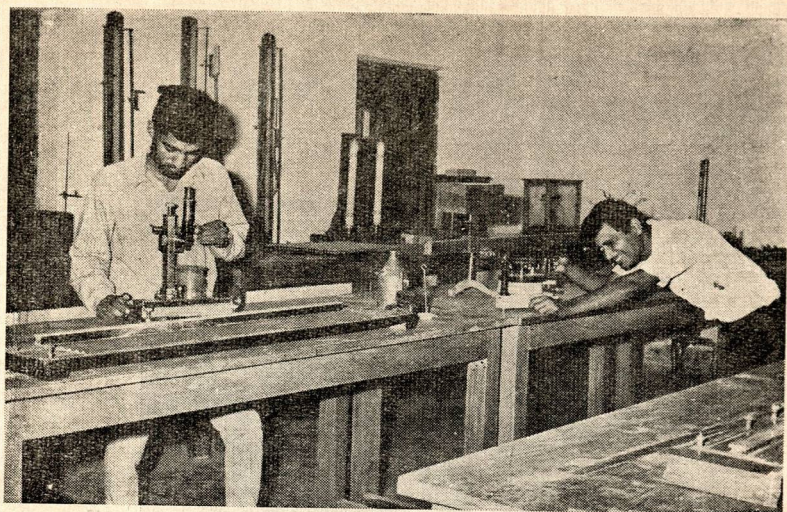
A FEW MORE INFORMATION

- 1/1. In 1939 Lord Shrii Anandamurati initiated Kalicharan or Kalikananda as the first Ananda margii by the side of the Ganges in Calcutta.
2. On the 9th January in 1955 the first Dharma Maha Chakra was held at the Rampur Colony in Jamalpur, Bihar.
3. In 1957 the first Jagriti was established in Jamalpur.
4. In 1959 Progressive Utilisation Theory (PROUT) was Advocated by Lord Shrii Shrii Ananda murti. He publicised this theory first in Matihari.
5. The magnificent and significant symbol of Ananda Marga was drawn up in 1955
7. The first unit of Ananda Marga was established in Jamalpur in 1955.
2. (A mention should be made here the figures both the charts are based on statistics available upto 1970)



Ananda Marga Degree College at Anandanagar

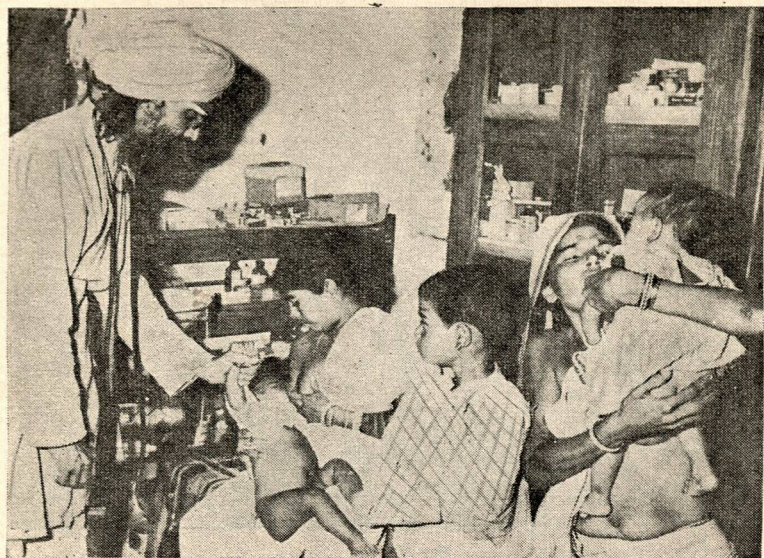
Under first training scheme of the Mission (1964-65) boys are learning how to prepare bread.



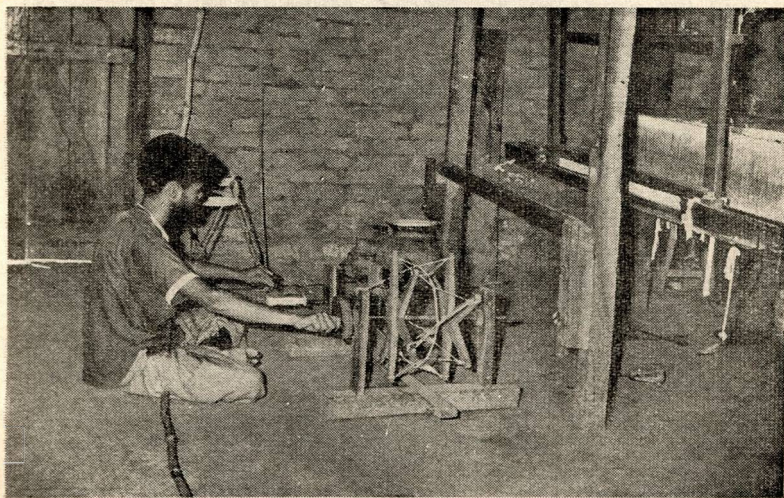
Students of Ananda Marga College are handling Scientific apparatus in Laboratory



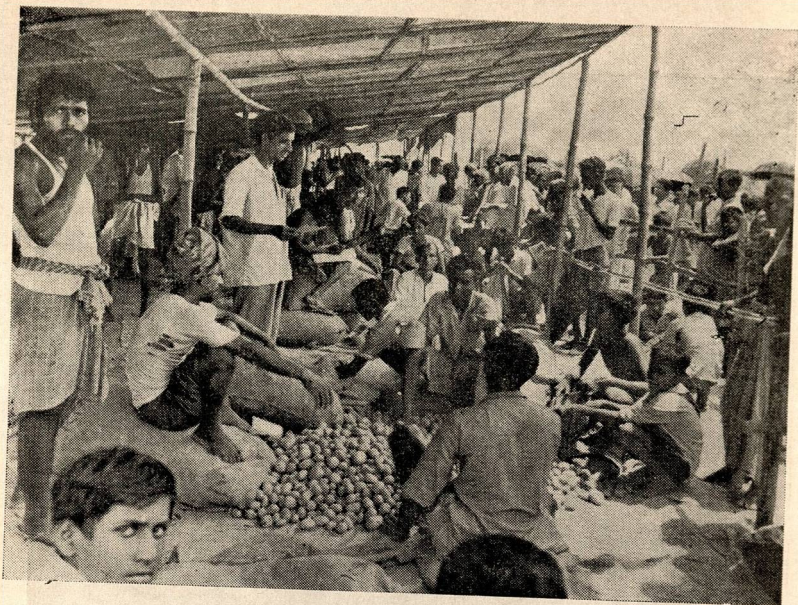
Under Trade training Scheme of the Mission Home boys are learning how to Prepare bread.



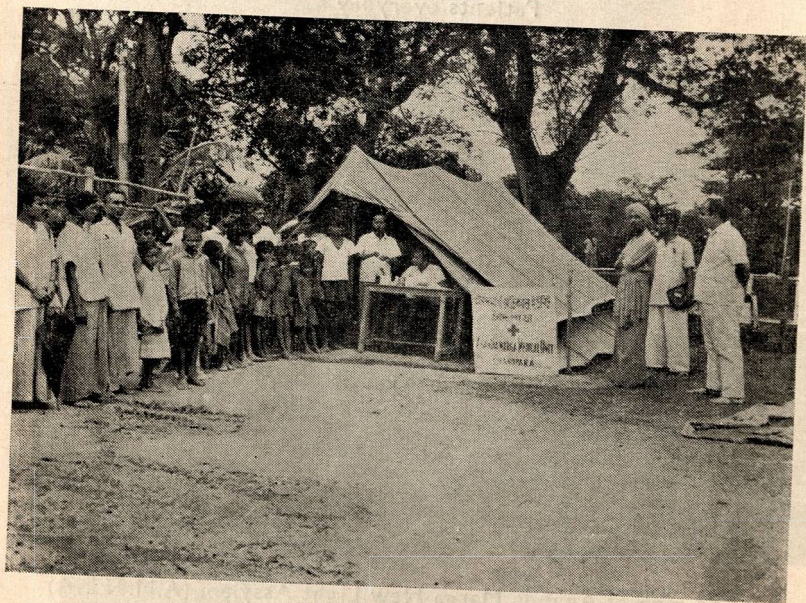
Anandanagar Hospital is always busy to attend hundreds of Patients everyday



A blind-man of Ananda Marga New Light Assylam (A.M.N.L.A) is undergoing Trade Training.



Volunteers of the Mission are in relief operation among
Bangladesh refugees.



Medical Camp in a remote village.

Press	30
Asylum (for old & infirm)	2
Students' Cheap Hostel	212
Children's Home	245

RELIEF IN TIMES OF NATURAL CALAMITIES

Ananda Marga Relief team has done yeoman's service in the field of relief-work. The workers and sadhakas of Ananda Marga have always accepted, with their knuckles taut, the challenges of Nature. They have rushed wherever there is any calamity, be it flood in West Bengal, cyclone in Orissa, earthquake in Koyana Nagar, flood in Assam, Uttar Pradesh and Gujrat or drought in Madras. They have never cared for comforts, because they know very well that service to humanity means service to God. During the liberation war in Bangladesh when lakhs of destitutes came into India, the sadhakas of Ananda Marga rose to the occasion ; in addition to extending, at random, hands of help to the wretched people, they conducted as many as 19 Relief-Centres and distributed clothes, cereals, cooked food and hard cash round the clock.

The common people have been struck with wonder at the rapid progress of Ananda Marga and also at the fortitude, courage and sacrificing out-look of her followers. It should be borne in mind that the motif of this ever-expanding organisation is no other than Lord Shrii Shrii Anandamurti. He has given not only an outstanding philosophy, but built a well-knit organisation. The impeccable philosophy coupled with the Lord's infallible leadership has served as life-blood of the millions of sadhakas of Ananda Marga. The causes leading to the gradual spread of this organisation may be categorised as follows :—

- (1) A complete and scientific philosophy.
- (2) Inspiration owing to spiritual practice.
- (3) Voluntary help and active co-operation of lakhs of Ananda Magiis and cohesion between the monks and ordinary Margiis.

- (4) Untiring efforts of hundreds of whole-time workers who have renounced their family lives and dedicated themselves to the noble cause Ananda Marga stands for.
- (5) Selfless service to the suffering people, diversified but well-defined scheme of Education and flawless procedures of work.
- (6) Last but not the least, the inspiration and leadership of Lord Shrii Shrii Anandamurti.

ANANDA MARGA ABROAD

Lord Shrii Shrii Anandamurti has sent his missionaries to the different countries of Asia, Europe, Africa, Australia and America. Within a short span of time they have done wonders. About 70,000 Margiis have meanwhile sprung to inspired activities in the Phillipines, Hong Kong, Indonesia, Australia, Kenia, West Germany, Britain, France, Italy, U.S.A, Japan, Holland, Malysia, Singapore, Argentina, Mexico and Canada. Ananda Marga has dashed into pieces the so-called georgaphical barriers and is now enjoying popularity throughout the world. The philosophy of Ananda Marga aims at establishing 'a single human society' in the world, which will not be contaminated by such things as racialism and communalism ; the geographical boundaries will not be allowed to stand in the way of unity of mankind ; no ism or dogma will cripple the human thought and the ruler will not perpetrate exploitation or oppression in the name of administration. Every one will have equal scope and opportunity to prosper in life. He will be guaranteed minimum requirements, for the society will be freed from economic exploitation. He will sing with 'full-throated ease':

"Only one race in the world, and that is the
human race

The same world breastfeeds us,

The same sun and moon beams on our face." ¹

1. Tr. of Bengali original by Satyendra Nath Datta.

Chapter—II

The universal outlook of Ananda Marga has brought all and sundry out of quietude and made them optimistic about the future of the human civilisation. The oceanic uproar with which Ananda Marga has won over the people in India from Kashmir to Kanyakumarika and from Dimapur (Assam) to Firojpur (Punjab) is being reverberated in all corners outside India. Ananda Marga is committed to usher in a new world, a new social order the rhythm of which pulsates through the hearts of those who know that Maha-sadvipra Shrii Shrii Anandamurti has come down on earth with a great mission and this mission must be carried out.

ANANDA MARGA OPPOSED

What is most shocking is that the ill-fated society has not yet corrected itself. It is still, as it was in previous ages, polluted with myopia, narrow-mindedness and jealousy. Darkness tries its best to delay the auspicious moment of dawn, but when the sun bursts forth in all its fulgency, darkness hides its face. The opportunist and the selfish people take the lead in slighting the harbinger of new because they are ardent to keep intact vested interest. They shout in protest at the advent of new, because they are intent on hoaxing the people with empty bombasts and hypocrisy. They bark at the sight of the resplendent new, because they load the innocent mass with a creed, political or religious, deafen their ears with high-falutin words, indoctrinate them more under physical pressure than intellectually and thus try to make permanent the machinery of exploitation. The way in which such people tried to blaspheme and undermine the great men and their revolutionary movements in the past is being applied, perhaps more vigorously, to put Lord Shrii Shrii Anandamurti and Ananda Marga to disgrace.

ENEMIES OF ANANDA MARGA CLASSIFIED

- 1) The orthodox religious institutions and their preceptors.
- 2) The rightist reactionary, the centrist and the so-called leftist political parties.
- 3) Some departments of Govt. of India and a few corrupt officials.
- 4) Some so-called regional leaders who have heard their death-knell at the morality and ideology preached by Ananda Marga.
- 5) The daily newspapers and periodicals run by the bourgeois and political parties.
- 6) A few apostates or the Devadattas, Peters and Judases of modern times. In this context let us recall how Devadatta wanted to murder Goutama Budha, how the Tirthakas conspired to harrass him, how Rammonan had to take the shelter of law as a protective measure against his hostile relations and how these newspapers continued propaganda against Vidyasagar.

Broadly speaking, the causes for which the enemies of Ananda Marga have flared up so enthusiastically are only two. These are : 1) Ananda Marga philosophy as propounded by Lord Shrii Shrii Anandamurti is so forceful and universal in appeal ¹ that all other philosophies and doctrines have been outshined. 2) Ananda Marga is marching ahead with so great a speed that it has been a matter of deep concern for the enemies.

1. The lustre and effulgence and universality of this philosophy lie in what Ananda Marga calls 'Six spokes of Social Cycle,' These spokes are :

- 1) Spiritual Philosophy
- 2) Spiritual cult
- 3) Socio-economic Theory
- 4) Social Outlook
- 5) Scripture
- 6) Preceptor.

ANALYSIS OF CAUSES OF OPPOSITION

Religious causes of opposition :

(a) Ananda Marga does not recognise holy river or holy places.

There is no room for holy place in the philosophy of Ananda Marga. It is incredible, nay, altogether unacceptable that a man who has plunged himself in sinful activities will be purified by a single dip in a 'sacred' river or visits to a place dotted with temples, mosques or cathedrals. Ananda Marga advocates spiritual practice which does never depend on place. It teaches man ways and means to transcend the trammels of mental propensities by rousing, with the help of vibration created within, the coiled serpentine (Kula Kundalini) and lifting it upwards along Irha, Pingala and Sushumna, the three tributaries intertwined, where at different points of confluence the coiled serpentine takes a dip, so to speak, and gives the spiritualist a sensation of infinite bliss. Ananda Marga lays emphasis on the dictum of 'Know Thyself.'

*Idam tirthamidam tirtham bhramanti tamasam janah
Atmatirtham na jananii katham moksho baranane.* (Tantra)

*Kurute ganga sagar gamanam
Brata paripalana mathaba danam
Jnanabihina sarva matena*

Muktih na bhajati janmashatena, —Shankaracharya

The verses quoted above prove that Ananda Marga has been on the right side when it repudiates travelling to 'holy' places. It is therefore no wonder if the priests, parsons and mollahs who survive and thrive on religious exploitations grow antagonistic to Ananda Marga.

(b) Ananda Marga is determined to put an end to priesthood

The religious chieftains like priests, clergymen and mollahs constitute the privileged class within their respective communities. Their's is a role of an intermediary between God and man. They give themselves airs of faithful agents entrusted by God with the sanctimonious task of setting up tele-link between God and man.

Ananda Marga has set at naught this priesthood and stated that the existence and functioning of go-betweens stands in the way of man's coming close to God. According to Ananda Marga, all men are divine children, and here in this world Mr.X is neither inferior nor superior to Mr.Y. Acharyas will be there to teach man the practical process of sadhana, but on no account will they demand a single paise from anybody. Ananda Marga is teaching spiritual practice free of cost and inspiring one and all to break through irons of prejudices. This has alerted the so-called religious leaders and hence their opposition to Ananda Marga.

(c) Ananda Marga has made Heaven and Hell non-existent

According to Ananda Marga Heaven and Hell are two imaginary places and never to be found in any super-geographical map. These were invented in ancient times or in middle ages by the cunning Vipras out of an exploitation motive. There is practically no physical existence of Heaven where there is permanent abode of Brahma and Vishnu, the decorated palace of Allah or the colony of the Gebrails. Nor is there the existence of Hell where men after death are subjected to inhuman tortures. In fact, according to nature of functions a human mind has different stages viz., Kamamaya kosa, Manomoya kosa, Atimanasa kosa, Vijnanmaya kosa and Hiranmayakosa. Of these Manamaya kosa becomes Heaven where it enjoys fruits of good deeds performed and degenerates into Hell when it suffers as a sequel of bad deeds performed. These conceptions are nonetheless of symbolic value and have nothing to do with reality. This has made the sentinels of Semetic and other dogmatic faiths rise against Ananda Marga.

(d) Ananda Marga discourages prayer, worship, rites, rituals etc.

Religions have become media of celebrating some festivals which have a good deal of glamour but none of solemnity. This is because God, the subtlest Entity, is not to be approached through the crudest jublations. Ananda Marga has unequivocally explained that the more you rely on gorgeous and expensive rites,

the farther you are from God. Prayer and worship too will not help anybody to realise God. It is a ludicrous idea that God who is omnipotent and omniscient requires prayer and appeasement. Those who compose hymns or make religious offerings in expectation of some material gain may rest assured of non-achievement of God. Because God is not for a sycophant but for a devotee. It is only the simpletons and none else who will believe that a man who commits sin throughout the day will win over God by throwing a coin into a temple or contributing a handsome subscription for a religious festival. It must be borne in mind that God is not purchasable either. According to Ananda Marga :

Prarthanarchanmatraeiba brahmamulam.

Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi are the eight-step *Yoga sadhana* which must be practised if one is to realise God. Ananda Marga calls upon every body to understand the inanity of rites and rituals and thereby invites the bitterest criticism by the religious men. The Sikh preceptor Nanak too had not a high regard for ritualism. Vyasdeva has said "Stutya anirbachaniyata akhilo Guru durikrita yanmaya" (i. e., I have thwarted your omnipresence, and by propitiating you I have circumscribed your unutterability). We find its replica in the Tantra : *Yapastutisyadhama* (i. e., propitiations etc. are done by the accursed).

e) **Ananda Marga has created disenchantment about religious thread and pigtail.**

The Hindu Brahmins put on threads with pigtails dangling over their shoulders with no other significance, especially now a days, than as proud marks of superiority to other castes. It is interesting to a student of History that in Vedic age when ritualistic religion outvalued everything else, the custom of religious thread was put into practice. And much later, consequent upon living side by side for long, when the Aryans and non-Aryans began to lose their racial purity owing to social intercourse, the custom of pigtail was introduced. Now that the social background is

altogether changed, the religious threads and pigtails have become useless except in deepening the chasm between a Brahmin (i.e., high-birth) and non-Brahmin (i.e., low-birth). With the spread of education, however, pigtails are on the run to disappear; yet none can say that the so-called Brahmins are having their pigtails cut deeming them unnecessary and prejudicial and not out of an urge to become smart and modern. It is so because such Brahmins as are shorn of pigtails are found to carry, without an iota of conscience, the load of threads which are no better than emblems of caste-feeling or superiority complex. Ananda Marga is determined to put an end to casteism and also to those external and internal factors which foster the social evil. It is due to Ananda Marga that the people are getting disillusioned about pigtails and religious threads and becoming aware of the religious and social exploitation inflicted to them by a group of cunning intellectuals. At the awaking of mass from the slumber of ignorance, superstitions and fatalism the orthodox Hindu pundits have started campaigning against Ananda Marga.

Let them oppose Ananda Marga but the Mission must stand for the right cause of humanity. Now the readers will get the chance to evaluate casteism in the light of Scriptures.

The devotee-poet Tulsidas says :—

“A Brahmin by birth with a thread round his neck is no better than an uncouth fellow if he does not know what devotion is.”

The caste system which came into existence in the Vedic age was essentially for division of labour. This implied difference in out-look and mentality among men. Later on this division of labour turned into traditional profession and it degenerated into casteism and begot hatred and intolerance. Manusmriti unfolds the same truth :

*Shudro Brahmanatameti Brahmanashchaiti Shudratam,
Kshatriyarjatasebantu vidyatvaishyat-tathaibacha,
Tapabirja prabhastaistu te gachauti yuge yuge,
Utkarshamechapakarshamcha mnushya he janmata,*

*Janmana jayate Shudrah samskrad Dvijya uchyate,
Vedabhyasat bhabet Vipra Brahman janati Brahmanah.*

Ananda Marga also has the same thing to say. A man is Brahman, Kshatriya, Vaishya or Shudra not by birth but by his mentality and nature of work he likes to perform.

The Samkhya philosophy says :

Vyakti bhedhah karma bisheshat.

In other words, difference which exists between a man and man is due to the nature of work.

Parashar Samhita has struck at the root of casteism :

*Shudroapi shilasampannogunaban Brahmano bhabet,
Brahmanoapi kriyahina Shudrat pratyabaro bhabet.*

This verse emphasizes the need of acquiring some inner qualities which will determine, whether a man is a Brahman or a Shudra.

In this connection, let us remember that Vyasa, Parashar, Sukdev, Kanad and Rhishyashringa had so-called low-births. But it is by dint of broadheartedness, righteousness, action and devotion that they attained heights of glory. It is the action and not birth which makes a man great. The sooner man realises it, the better.

Still, the path of truth is seldom, if ever, strewn with the soft petals of fragrant roses. Rather it is a path full of struggle and opposition. Ananda Marga prefers grim fight to yielding to prejudices. Now let us know the views of some important Scriptures on the use of religious thread and pigtail which will lead us to a correct assessment of these practices :

1) The interpretation of the religious thread and pigtail as are commonly bruited about nowadays are altogether different from what is envisaged in different scriptures. Brahmopnishad says :

*Sa sikham bapanam kritva bahih sutram tyajet budhah
Yadaksharam param Brahma tatsutramiti dyarayat
Suchanat sutramityahuh sutram namaparam padam
Tat sutram beditam yena sa vipro vedapragah*

*Tena sarvamidam protam sutre manigana iba
 Tat sutram tyajetvidvan yogamuktamamasthitah
 Brahma bhavamayam sutram dharayet ya sa chetana
 Dharnattasya sutrasya nochisto nashuchirbhabet
 Sutramantargatam yesam jnanayajnopabitinam
 Te bai sutrabido loke te cha yajnopabitinah
 Jnanasikhii jnananistho jnanayajnopabitinah
 Jnanameba param tesham pabitram jnanamuttamam
 Agneriba sikha nanya yasya jnamayii shikha
 Sa shikha tyuchyate virvannetare keshadharinah.*

The upshot of the above passage is :

In time of embracing monastic life, a vipra will shear his hair along with pigtail and take up the imperishable thread of Cosmic Consciousness in the depths of his heart, forsaking the thread which hangs loose on body. Thread is Cosmic Consciousness and not one made of cotton or any other material thing. He who has got this thread is the knower of the Vedas. This thread of Cosmic Consciousness wreaths the entire creation in the same way as an ordinary thread makes a garland of jewels. He who has known this thread has deciphered the cause of the creation. He alone is the philosopher. He who has recourse to Yoga, got rid of the external thread and accepted the thread of Cosmic Consciousness is a blessed one. He is never polluted or contaminated. Those who have in their hearts this thread of consciousness are Brahmans worth the name. Those who have devotion to knowledge, accepted the symbolical meaning of pigtail and donned the thread of consciousness are alone entitled to pure knowledge. The fire has flame, and so it is called flaming. Those who have a tuft of hair on head and forsaken the pigtail of knowledge cannot be called Brahmans. Paramahamsopanishad says :

*Tadeba sikha cha tadebopabitam
 Cha paramatmanorekatvajnanena
 Tayorbheda eba bibhagnah sa sandhya*

In other words, it is Paramatma (Cosmic Consciousness) which is pigtail and thread.

In Jabalopanishad we get the conversation between Atri Jajnabalkya in the following manner :

Atri—Can one who has thrown away the thread be called Brahman ? Jajnabalkya—The witnessing entity is self-manifested and He is Atma. He is like the thread to the Paramahamsas.

Atri—How can one without the thread be a Brahman ?

Jajnabalkya—The aforesaid Paramahamsas will remain Brahmans, even if they have no thread.....

Ananda Marga has not accepted idol-worship

Idols or images are but finite. To worship them means to make them objects of mind. It is psychologically dangerous, since owing to constant association, mind is likely to take the shape of its objects. 'As you think, so you become' is an invaluable adage. The image built of hay, wood and clay is not only finite but crude as well. If idol-worship infuses in one emotional attachment to a particular image, it will doubtless set about transforming one's mind and ultimately fashion it into a crude thing (*'Yadrishi bhavana yasya sidhirbhavati tadrishi'*). And that is why it is wise to choose the Infinite as the object of mind. The Infinite is boundless as well as subtle. A spiritual aspirant who endeavours to widen his mental arena upto the optimum point will do justice to his cult if he prevails upon himself to meditate Brahma, the only shapeless and subtle being in the universe. The Tantra too corroborates this idea :

*Uttamo Brahmasabhavo madhyama dhyana dharana
Japastutisyadadhama murtipujadhamadhama.*

Lord Buddha and Chyaitanyadeva did not absorb themselves in idolatry. Shrii Ramkrishna after a lot of dilly-dallying was initiated by Totapurii into the cult of worship of the Infinite. Jesus Christ, Hazrat, Nanak, Kabir, Rammohan and many other great men have never accepted idolatry.

Sometimes a question is put : How can an ignorant and

a common man conceive of the vast and subtle Brahma? Yoga envisages some scientific processes viz. Bhutasuddhi, Asanasuddhi and Chittasuddhi through which anybody, irrespective of colour, creed or sex, can march onward from crudity to subtlety, from finite to infinite and merge himself with Brahma in the long run. Idol-worship is as it were an anti-clockwise movement insofar as it takes the spiritual aspirant away from his goal. Brahma or God is present everywhere. He is in the land, water and space. He is in the atoms and molecules. The orchards, flowers and foliage are graced by His presence. And if it is so, is it not futile to try to make an image of Him and enthrall Him in a temple or a cathedral? The poet Dvijendralal Roy has said, "How can I worship thee with an image, since thy image is the entire universe? I dare not build the temple, since the boundless blue sky is thy temple. The celestial bodies—stars and suns, oceans, fountains, mountains and trees are all thy images. Thou art manifest in breeze, creepers, blossoms, fruits—in the love of a devoted wife, smile of a child, kiss of a mother and devotion of a spiritual aspirant. Whatever I come across I feel thy presence. Summer or winter, day or night—all are singing thy glory." Ramprasad, the great devotee-poet, has sung, "Will you remain blind to the fact that the three worlds are the image of Mother? Don't you feel qualms when you make a clay image of Her and worship it?" Rabindra Nath Tagore has said, "The chariot thinks he is God, while the path thinks he is, the idol thinks he is God and laughs God in sleeves." Now let us see what Mahanirbana Tantra has to say on idol-worship:

Valakrinabat sarbam nama rupadi kalpanam

Bihara Brahmanistham ya na mukto natra samshayah

Mrichhila dhatu darbadi murtabishvara buddhaya

Klishyanti tapasa janama vinna moksham na yantite

Manasa kalpita murati nrinam chenmoksha sadhani...

The philosophy of Ananda Marga is opposed to idolatry for reasons dwelt upon so far. There are so many who have this or that interest in idol-worship. The emergence of Ananda Marga has pulled the carpet on which these people are standing. And

so they are opposing Ananda Marga. Lord Buddha, Socrates, Jesus, Hazrat, Rammohan and Vidyasagar stood in revolt against the religious exploitation and in return they had to put up with sufferings. Lord Shrii Shrii Anandamurti has not winked at immorality, prejudice and exploitation, and that is why He has become the target of the evil forces.

Tolerance in Ananda Marga

Here, it should also be made clear that although Ananda Marga is up against all sorts of prejudices and determined to build a society free from religious exploitations, she has never connived at, far less encouraged, intolerance to a creed embraced and pursued by others. Ananda Marga does not want to create bigots bereft of reasoning and tolerance. On the contrary, what she aims at is to endow a man with all the noble qualities that will make him modest, humble and catholic. There is a clear instruction in this regard in the Social Scripture of Ananda Marga : "Never hurt anybody in his religious faith. Convince him with logic slowly and patiently. In case you hurt anybody, you hurt Ananda Marga herself." (Charya Charya, 2nd Part, page 16)

In fact, religious faith is rooted in the inmost corner of heart. It unlocks an endless flow of devotion, reverence, surrender and gaiety insomuch that an oppressive measure is bound to yield opposite result. In the face of brute opposition, a man with religious ardour becomes resolute and more violent and acquires more strength to trample the oppositions and defy the scowling eyes. Physical force and, so to say, intolerance may lead to a communal flare-up. What can be won with physical force is a kingdom and not the minds of the people. Ananda Marga has therefore recourse to education, philosophical discourses, individual and group contacts and classes on spiritual science through which an intellectual appeal is made to do away with prejudices and rise above communal feelings. Charya Charya has a clear warning to the preachers of Ananda Marga : "Propagate the ideals of Ananda Marga without being intolerant and without vilifying others." (Part II, page 31) What is more, there is an

instruction to all Ananda Margis. "If at the expansion of Ananda Marga any religious exploiter is put to financial troubles, you will try your best to help him earn his living in some other way—don't bother whether he is an Ananda Margi or not." (Ibid)

In other words, Ananda Marga has perspicuously warned against far-reaching ill-effects of intolerance and adopted the most scientific method of bringing about change in the world of intellect first and then comes the question of spiritual practice. Ananda Marga firmly believes that it is only in this way that prejudices in religious sphere can be sent into exile. Ananda Marga is the only solution of inter-caste animosity, racial ferocity, colour complex and communal clash. It is therefore shocking when we see that no pains are spared to hold Ananda Marga in check. Shocking indeed, but not surprising at all. History repeats itself.

SOCIAL CAUSES OF OPPOSITION

The social, economic and political aspects of human life have been polluted to-day with selfishness, narrow-mindedness, self-conceit and power-politics. Ananda Marga is keenly conscious of them and has offered way-out. This is because Ananda Marga believes that an individual cannot make his life beautiful or attain perfection through spiritual practice unless the surrounding world is made conducive to his noble pursuit. Ananda Marga has therefore embarked on variegated reformatory activities which have impact on those aspects.

Ananda Marga in relation to social aspect of life.

Casteism is one of the factors which have compartmentalised the human society into belligerent groups. In India there are more than 3000 caste-groups. Ananda Marga is trying heart and soul to enfranchise the society from the noose of casteism. This has added fuel to fire against Ananda Marga in India. Casteism has struck a deep root in the minds of the people not so much for their God-fearing nature as for ignorance for centuries.

And, what is peculiar about it is that the political parties of India are, directly or indirectly, feeding on fat accrued from this social evil. The political leaders select their lieutenants with an eye to the caste-feeling. How shameful it is, but it is true that the Council of Ministers is constituted of men representing different castes ! In times of election, all the political parties, reactionary or so-called progressive, unmask themselves by raising the sentiment of caste or community in particular areas. Even the Communists and Marxist parties are no exception. With the spread of Ananda Marga, the dark shadow of casteism is recoiling itself, and the religious exploiters have found in the political parties faithful and enthusiastic agency for launching a crusade against Ananda Marga.

II) Untouchability is another social evil which has dealt a blow to the social structure. The scavengers and sweepers are looked down upon and treated as untouchables. A lot of uproar is heard in the Parliament or Legislative Assemblies when this issue is mooted for discussion, but as sands of time pass by the tumult quiets as if nothing can be done in this matter. The political parties in India have done nothing to uproot this evil and it is everybody's guess that they are making political profit upon it. Gandhiji raised a clamour against untouchability and called them Harijans. But it was more of a change in nomenclature than anything concrete, because the Harijans (i. e., the people of God. What a pity !) have still to live a sequestered life and are subjected to inhuman tortures.

In rural areas the curse of untouchability is deep-rooted. The Perumal Committee on untouchability appointed by the Government of India made a survey through out India and collected some concrete examples of this social evil. These are :

(i) In Jammu province the so-called low-caste people cannot take bath in the same 'ghat' with the so-called high-castes.

(ii) Even in some colleges and universities of U. P., the scheduled caste and scheduled tribe students are not allowed to

mix with the high-caste Hindu students. The Students' Hostels also are arranged on the same nasty line.

(iii) In some villages of Tamilnadu, the low-caste people are not allowed to use bicycle.

(iv) Once in Orissa, a man of so-called low-caste took water from a tank reserved for the high-castes only. At this, the low-caste man was charged with sinful activity and burnt to death. His wife was dragged out of home, forced to unclthe herself and walk naked through the streets.

(v) In Porebandar, the low-castes have no right to drink water from the taps.

These are some of the horrid pictures of untouchability.

Some beautifully worded advisings and legislations apart, nothing has been done to root out this social evil. Ananda Marga's concrete programme of fighting untouchability has alerted those who thrive, religiously or politically, on this heinous evil.

Ananda Marga considers untouchability as stain on the human society and in a bid to rub it out Ananda Marga has started working among the so-called Harijans and helping them assert themselves as part and parcel of the society.

III) Ananda Marga looks upon marriage as a sacred institution and is of the opinion that in marriage the question of caste, colour or even nationality should not arise. Marriage means wedding between a man and a woman, and so what is the harm if an Indian marries a German, or a so-called Brahmin marries a so-called Shudra? With this end in view, Ananda Marga has introduced a revolutionary system of marriage which has laid emphasis more on the solemnity or gravity of the occasion than any religious sacraments.

VI) Dowry has bedevilled the marriage not so much for the undue financial pressure on the bride's (or groom's) parents as for the rupture which very often appears later in conjugal life. The system of marriage adopted by Ananda Marga has discarded dowry outright; besides, a general appeal is made to the public

to raise an anti-dowry sentiment and boycott such marriages as are blemished by dowry. Ananda Marga does not believe the superiority of any particular sex and looks upon men and women with equal regard. In 1958, an Anti-Dowry Bill was discussed in the Legislative Assembly of Kerala, a state of India which was at that time under the rule of the then Communist Party of India. The Church of that State made a virulent attack on the Bill. "When the Church opposed it even in Kerala Communist Party gave up the Anti-Dowry Bill in 1958 or so". (The Illustrated Weekly, Feb. 6, 1972, Page 20). This instance is perhaps enough to indicate that the political parties in India are not at all interested in weeding out the social evils. The magnitude of this problem is imaginable by the fact that the government also dare not adopt drastic measures to eradicate this social evil. So the vampires which are feeding on this evil have been wonder-struck at the unusual courage of Ananda Marga which is fighting it all alone.

V) Ananda Marga champions the emancipation of women. Women are born not to emaciate in a kitchen, tremble at every step or submitingly abide by the mandates drawn up by men, but to enjoy equal rights and privileges and make their lives meaningful.

VI) Free-mixing of men and women is not encouraged by Ananda Marga, because it benefits neither the individual nor the society. Some of the Western countries are eloquent testimony to it.

VII) Ananda Marga has kept in mind the economic freedom of women. Thus the men who, because their wives are financially dependent on them, inflict tortures, physical or mental, to their counterparts, look upon them as nothing but machines of giving birth to children or as media of gratifying their sexual appetite have got a severe setback and have joined hand in hand with the other evil forces against Ananda Marga.

VIII) Bribery and other activities which do not conform to the principles of Yama and Niyama have been declared unethical by Ananda Marga. In no circumstances an excuse for

corruption is tolerated, and this has perhaps spurred the corrupt officials to rise with determination against Ananda Marga.

IX) Ananda Marga is for abolition of prostitution. Those who earn through whoredom will be rehabilitated and placed at par with other members of the society. Ananda Marga has a programme of according status to the unauthorised children. Remarriage of widows has also been lent support to. These revolutionary and most progressive ventures have enraged the conservatives and bulldozed them into becoming instruments in the hands of the creatures of the underworld.

X) Ananda Marga wants to metamorphose the God-fearing people into the God-loving people, divest them of religious dogma, educate them in true spiritual science and make them gallant fighters against all kinds of social injustice. No doubt, Ananda Marga has undertaken a Herculean task. Ignorance, illiteracy and ritualistic grandeur have blinded the people who are again bamboozled in multiple ways by the vested interests. The handicaps notwithstanding, Ananda Marga has made a headway and won over millions of people not by exciting or exploiting cheap sentiments but by inspiring them with the ideology. It would have been, therefore, the eighth wonder if the evil forces of the world were not united against Ananda Marga. It is a clash between conservatism and progressiveness, immorality and morality, religion and spirituality, prejudice and science and darkness and light. This clash is reminiscent of that between Shrii Krishna and the Kauravas, Lord Buddha and the Tirthakas, Jesus and the religious exploiters and Hazrat and the Koresh. The forces which represent the vested interests gain a momentary upper hand, but it is Time which ultimately kicks them out and pays Truth the ceremonial honour. Rabindranath Tagore says, "Don't rebuke him who calleth thee insane. He who soils thee to-day will follow suit to-mornow with a wreath. Let him be seated under the weight of vainglory ; thou wilt see, he shalt step down bowing moistened with the milk of love."

ECONOMIC AND POLITICAL CAUSES OF OPPOSITION

Lord Shrii Shrii Anandamurti wants all-round development of the society. He has pointed out that if a single aspect of human life, however unimportant it might seem, is treated with negligence, the human society worth the name will never be established.

'Empty belly knows no law'—so goes the age-old saying, and nothing can be more true than this. The people who are deprived of food, shelter, medical treatment and education, who fail to make both ends meet and who bleed in the struggle for existence are not expected to adhere to the principles of Yama and Niyama and lead an ideal life. Unless and until the fundamental necessities of life are guaranteed to one and all, the spread of spirituality will ever remain a far cry. None can make a desert smile in petals or cover the polar regions with green leaves. The spiritual cult will be doomed to failure in a world where its inhabitants are always being chased by the demon of want. This necessitates a socio-economic and political ideology the implementation of which will build a human society where the people, irrespective of caste, creed, community, colour and sex will be supplied with the minimum requirements and where they won't fritter their energies on material pursuits only. PROUT (Progressive Utilisation Theory) is that ideology.

Prout is a positive theory and not antithesis to either Capitalism or Communism. It strikes a wide range of difference from both the isms, and nowhere has it ventured to amalgamate the two. As we have no unlimited scope here to discuss Prout in detail, let us point out in short its characteristic features only. It has five fundamental principles.

Five Principles of PROUT

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

- 2) There should be maximum utilisation and rational distribution of all mundane, supra-mundane and spiritual potentialities of the universe.
- 3) There should be maximum utilisation of physical, meta-physical and spiritual potentialities of unit and collective body of the human society.
- 4) There should be proper adjustment amongst these physical, meta-physical, mundane, supramundane and spiritual utilisations.
- 5) The method of utilisation should vary in accordance with the changes in time, space and person and the utilisation should always be of progressive nature.

Difference between Capitalism and PROUT

CAPITALISM

PROUT

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| <ol style="list-style-type: none"> 1. Profiteering is its motive-power. 2. Economic exploitation is its character. 3. Monopoly is encouraged. 4. It begets unemployment. 5. Wealth & capital are centralised in a few hands and so crores of people suffer. | <ol style="list-style-type: none"> 1. Maximum consumption is its motive-power. 2. There is no scope for exploitation. 3. Heavy and large industries are under the Govt. control; middle industries or industries producing essential commodities are run on co-operative basis ; only small shops and stalls requiring small investment are under individual entrepreneurs. 4. There will be no such thing as unemployment. 5. Barring a few centralised industries, the whole economy is decentralised. It |
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- nourishes every economic-unit and guarantees rational distribution of wealth to each and everyone.
6. The amount of production is determined with an eye to profit ; and so price-index rises or goes beyond the purchasing capacity of the consumers.
 7. Corruption creeps in every walk of life.
 8. It makes a man money-minded & the relation between a man & a man is marred.
 9. It shatters values of life ; a man is unwilling to do anything which will not bring him material gain.
 10. Morality, manhood, humanity & all the ethics are butchered at the altar of money.
 11. Extreme poverty & exploitation make a man dishonest ; it is very often heard
6. Maximum consumption is an incentive to increase in production ; and so price-index does never go beyond the purchasing capacity.
 7. Scope for corruption is minimum.
 8. Man's hunger for the infinite is channelised through intellectual and spiritual realms ; higher and subtler pursuits help a man not to judge anybody in terms of money.
 9. It upholds values of life ; a man by virtue of his spiritual bent of mind feels that it is his divine duty to dedicate his life to the service of others.
 10. A man is taught to shun the materialistic outlook and choose the path leading to Cosmic Consciousness ; and so morality, humanity etc. are viewed in high regard.
 11. As there is no poverty or exploitation, a man has no inclination to becoming

“the honest are fools.”

12. As and when necessary, it talks of socialism only to dupe the people & frustrate the socialist movement.

Besides, in regard to Banking, trade and commerce, agriculture, trade unions etc. PROUT stands at the farthest point from Capitalism.

Consequently the rich, landlords and industrialists have grown PROUT-phobia and are financing and patronising those elements that are professedly anti-Ananda Marga. The newspapers, journals and periodicals which are run by the Bourgeois are calumniating Ananda Marga. It is sure the capitalists would not have opposed Ananda Marga, had she not given the epoch-making ideology PROUT. Let us now pinpoint the differences between Marxism and PROUT.

Distinction between Marxism and PROUT

MARXISM

1) It is a materialist philosophy. Matter is the be-all & end-all of everything.

dishonest. What is more, his moral courage or mental strength increases.

12. It stands for progressive socialism.

PROUT

1) It is based on spirituality. Consciousness is the summum bonum of life ; nonetheless matter is given its due importance. Man's aim of life is subjective approach through objective adjustment. A man turns into a beast devoid of love, sympathy and affection if he makes matter his goal of life.

2. It stands on the sentiment of anti-economic exploitation. Thus when the exploitation is beaten out of the world, its charm will meet its Waterloo.
3. Freedom of thought is denied.
4. Religion, Spirituality, morality & the kindred ethics are ridiculed. Religion is synonymous to spirituality & denounced as opium.
5. It speaks of statelessness & abolition of militia.
6. It advocates equality of men.
2. It stands on the anti-exploitation sentiment as well as the cosmic sentiment. The latter is a permanent sentiment and not to be affected by time, place & person. It will prevail inspite of the fading out of the former, and thus the charm of PROUT will never die out.
3. Intellectual & spiritual pursuits are encouraged, & so freedom of thought is guaranteed.
4. Spirituality, morality & ethics are the lungs & hearts of PROUT. Religion or dogmatic faith has been rejected, for it cripples the intellectual acumen & baffles the unity of mankind. The spiritual cult based on Tantra & Yoga is accepted and valued.
5. That the theory of statelessness is a utopian one is evidenced by the Communist countries which are strengthening their state-power day by day. PROUT speaks of one-world government, a Confederation comprising federations and economic units.
6. If judged spiritually, all men are equal. But in the

- relative world every one has characteristic identity, both physical & psychological. Two men have never been, and can never be identical or equal.
7. Karl Marx has underscored his doctrine by defining man as an economic being or a wage-earner.
 7. Nothing can be more brazen an impudence than rubber-stamping man as a mere economic being. At this man & manhood have been devalued. Shrii Prabhat Ranjan Sarkar, the great seer and exponent of Prout says, "Human life is an ideological flow." Every man is looked upon as manifestation of Cosmic Consciousness.
 8. It interprets that Economics is the guiding force of History.
 8. History is guided by socio-psychological causes which emphasize every factor including Economics.
 9. It wants dictatorship of the Proletariat who decry spirituality and morality.
 9. It wants the leadership of the Sadvipras who are morally & spiritually elevated.
 10. Its Dialectical Materialism ends in Final Synthesis with the achievement of Communism.
 10. PROUT has accepted Spiritual Humanism where final synthesis is unattainable. This means the society will never lose its dynamacity and will move forward from good to better and from better to much better.
 11. It fosters intolerance.
 11. It make one tolerant.

12. It defines Revolution as seizure of power by the proletariat.
12. Revolution means an upheaval with new values of life. It brings about renaissance not merely in socio-economic & political life but in art, literature and science too.
13. Individual interest is ignored and guillotined at the altar of the collective interest.
13. Individual and collective interests have been synthesised.
14. It speaks of internationalism.
14. Internationalism is not tenable. As long as there is nationalism, the possibility of its becoming chauvinistic cannot be ruled out. This is why PROUT advocates universalism.
15. It is the antithesis or reaction of Capitalism.
15. It is not antithesis of anyism, but a total response of the human needs.
16. It is basically an economic thought.
16. It is a comprehensive theory.
17. It wants to exert the authority of the state over the entire economy.
17. Nationalisation of economy gives birth to a new class of bureaucrats and technocrats whereupon red-tapism, lack of initiative and corruption eat into the vitals of the economic structure. According to PROUT, except a few Key Industries, all other Industries will be managed on co-operative basis. Only the shops dealing in unessential commodities (e. g., tea, beetle vines, nuts etc) will be left as private enterprises.

Why the Communists are up against Ananda Marga

The difference between PROUT or Ananda Marga and Marxism is essentially ideological. Ananda Marga is heading for a spiritual regeneration. Ananda Marga believes in morality and subjective approach of the human life through objective adjustment. But Marxism flatly denies spiritualism and considers Dharma as detrimental to class-struggle. So they oppose Dharma and so is the cause of their bitter opposition to Ananda Marga. The other causes of their fierce opposition to Ananda Marga are as follows :

1) PROUT has exposed the philosophical lapses and weaknesses of Marxism and proved its own superiority. Nowhere in the world have the Communists ever had an encounter with a strong ideology. They know that they will survive physical clashes but will not escape annihilation in case of an ideological clash. This is why they oppose Prout and so Ananda Marga.

2) At the rapid progress of Ananda Marga and her increasing influence, the Communists have been active against Ananda Marga.

3) Self-styled progressive as the Communists are, they are brain-washed not to consider any body else as progressive. They are as dogmatic as a clergyman, a mollah or priest, because they do not want to know anything beyond Marxism. This has made them extremely intolerant and subsequently inimical to Ananda Marga.

4) There is a secret instruction to the Communists : "Do not look at any dying force but keep a careful watch on a rising force and as soon as the new force will try to lift up its head, you crush it down at any cost." It goes without saying that Ananda Marga is an indomitable force which is rising in response to the call of History. By opposing Ananda Marga the Communists are paying tribute to their secret instruction.

5) Communism is directly proportional to poverty and exploitation. In other words, Communism has charm to those people who live in abject poverty. Ananda Marga is getting

response not only from the so-called intellectuals but also from the toiling people—peasants, labourers, students, teachers and clerks who are highly oppressed and who but for Ananda Marga would have fallen prey to the Communists. Besides, many intellectuals among the Communists have embraced the high ideal of PROUT. This has made them rise against Ananda Marga.

6) Ananda Marga preaches spirituality and morality and stresses upon building character. All these things are extraneous to the philosophy of the Communists and that is why they oppose Ananda Marga.

7) The spiritual science as set forth by Ananda Marga makes one socio-politically conscious and this leads the Communists to deduce that Ananda Marga is a political organisation. They take to this deliberate propaganda, because by that they will be able to befool the public that when they attack Ananda Marga, they attack a political organisation and not a spiritual organisation

It is erroneous to take Ananda Marga for a political organisation

Some political organisations of India and a few political stalwarts take Ananda Marga for a spiritual cum-political organisation. This misunderstanding has cropped up owing to PROUT. Time and again the authorities of Ananda Marga have declared that theirs is not a political organisation, yet the cudgel of propaganda has not yet been blunt.

PROUT is a socio-economic and political ideology given by Ananda Marga. Let it be made clear once again that PROUT is but a philosophy and confined in the pages of books, or ideological discussions. To propound a philosophy and to get into politics with that philosophy are not same. Ananda Marga cannot be held responsible if any political party accepts PROUT as its political ideology. In a bid to materialise this socio-economic and political philosophy, if

a) Any established institution or political party gets involved in political activities, or
 b) a party fights elections, or
 c) it tries to seize power, or
 d) it starts democratic movements to get mass support, or
 e) it comes into conflict with other political parties for getting to power, or
 f) it gets registration as a political party, then only can we call it a political organisation. Ananda Marga does belong to none of these categories ; and so it is nothing less than self-deception to take Ananda Marga for a party. The great seer and philosopher, Shrii Prabhat Ranjan Sarkar, has propounded PROUT for the sake of welfare of the entire human society. Any social or spiritual leader may give socio-political theory for the good and benefit of the human society. It does not mean that the said leader aspires to become a political man or wants to make his organisation a political one in the garb of spirituality. It is a subtle thing and requires deep and impartial thinking to realise the delicate difference between two types of action—one, to prescribe only pure philosophy on Sociology, Economics and Politics and the other, to translate the same into some activities of which the former is the duty of the propounder of a philosophy, whose heart is softened with the love for man while the latter is the bussiness of a man of action.

We know that there are some men who are born to teach only and not to learn. Among them notable are the political leaders. They are now teaching the public that Ananda Marga is a political organisation. They are aware of them axim 'if you repeat the lie, it will be a truth.' They are very eager to clothe Ananda Marga in the dirty cassock of party politics, because in that case—

- 1) The spread of Ananda Marga will be checked.
- 2) The Govt. employees will be forced to keep away from this organisation.
- 3) It will be easy to launch a crusade politically against Ananda Marga.

Vote-seekers as all the political parties are, they dare not do anything against mass-psychology. The common people have a spiritual bent and they won't tolerate any offensive against a spiritual organisation. The strategy of the party-mongers is 'First convince the people with relentless propaganda that Ananda Marga is not better than a political party and then brace your energies for an all-out war on Ananda Marga, and

4) The exploiters will be able to perpetuate, fearlessly and shamelessly, their role of dancing on the broken ribs of the oppressed people.

These are, in brief, the reasons why the political parties are hectically trying to slight the image of Ananda Marga. This conspiracy smacks of an unprovoked hostility which has already begun to express itself in a violent way. We cannot but appeal to one and all not to be swayed by incriminatory propaganda, to read the literature of Ananda Marga and PROUT and get the impression themselves that Ananda Marga is not a political party and it stands for such a great and revolutionary ideology that it is impossible to formulate peaceful co-existence with the political parties which wallow in nasty political games. We are sure if anybody goes through Ananda Marga with no bias in mind or coloured spectacles on his nose, he will appreciate the ideology, take up the spiritual cult and dedicate his life to building himself and the society at large.

Why the moderate political parties oppose Ananda Marga

We have explained and analysed the reasons why the reactionary political parties popularly called the Rightists, who are staunch supporters of Capitalism are opposing Ananda Marga. We have also dealt with the causes leading to the active opposition by the so-called Leftists. Let us now turn to the Moderate parties who have evolved some original features. Their socio-economic and political beliefs are founded on two pedestals; (1) Mixed Economy and (2) Democracy.

PROUT on Mixed Economy

Mixed Economy is the pseudonym of Capitalism. It helps the rich grow richer and the poor become poorer.

1) The Capitalists and the cunning industrialists push the public enterprises into a hard competition and thereby corner them and force them to incur heavy losses ; the Government levies indirect taxes on the common people to make amends for the loss.

2) The big industrialists are very often cajoled to open new industries for the sake of industrialisation. It is understandable that they invest money not to open avenues of employment, nor to strengthen the economy of the country, but to get a return hundredfold of the investment. Thus in mixed economy the common people get little benefit out of it. Besides, it is for such entrepreneurs that the national wealth cannot be decentralised. This results in mass-poverty, with a handful enjoying the entire wealth.

3) The industrialists make inroads into the important Govt. department, intrigue the influential M. Ps. , Ministers or Secretaries with black money and get the policies safeguarding their interests framed. With the efflux of time, the entire Govt. machinery becomes corrupt and turns into a toy in their hands, putting thereby the people to grovelling economic crisis.

4) Mixed Economy endeavours to juxtapose public sectors with private sectors. As in the latter the Government too wants to make profit through the public sectors. This motive jeopardises the psychological background so essential for making a co-operative a success. The utter failure of the co-operative movement or the turning of a co-operative society into a den of corruption should serve as an eye-opener. Co-operatives cannot flourish in Mixed Economy and without co-operatives Socialism will remain ever elusive as will-o'-the-wisp.

5) Mixed Economy fails to increase the purchasing capacity of the general people, bring under control the soaring prices

of essential things, check hoarding or artificial scarcity and eradicate speculation business. Needless to say, the whole economic atmosphere gets polluted and vitiated. In this state of affairs to talk of Socialism is just to make a wry face at the people.

6) In Mixed Economy the system involved in Licence, Permit, Quota and Tax becomes more and more complex demanding a similar complex character of the Administration which in turn introduces a few new procedures and thus sows the seed of a vicious spiral movement which ultimately paralyses the machinery of the Government. And the result is corruption, indecisiveness and indolence. The prerequisite for Socialism is a strong, well-balanced and honest Administration which is never seen in a country where Mixed Economy prevails.

Mixed Economy is therefore neither Socialism nor Capitalism, but an unhappy blending of the two. It wanted to kill two birds with one stone but in truth has hit itself and the birds are enjoying the scene. The stagnancy in the political and economic realms in India is due largely to this Mixed Economy which is pseudonym of Capitalism. Thus quite reasonably Prout does not lend its support to Mixed Economy.

PROUT on Democracy

According to PROUT, the following conditions must be fulfilled, or Democracy is doomed to failure.

1) A large number of people, especially 51% of the population should be made educated. By education is meant something more than mere alphabetical knowledge.

2) Each and everybody should be supplied with minimum requirements of life, viz. food, clothes, shelter, medical treatment and education. Moreover, the problem of unemployment should be solved. The prices of things should also be brought within the purchasing capacity of the people.

3) More than fifty per cent of the population should be

moralists. They should be given moral training in time of initiating them into the spiritual cult. A leader or a man who seeks election must be a strong moralist, otherwise (i) he may make the most of power, (ii) he may forget his promises to his electorate, (iii) he may sell himself to a hoardar, blackmarketeer or a smuggler, (iv) he may indulge in political acrobatics or mere tall talks, (v) he may cross floor for becoming a Minister, or even (vi) he may become a plaything in the hands of the anti-state elements. A Ministry cannot be stable or sound unless it is constituted of men of character trained in moral science.

4) Most of the people, if not all, should have socio-economic and political consciousness. Every one should be provided with opportunity of awakening this consciousness. And this can be done through mass-education, study circles, seminars, free reading rooms and Book Banks. The success of Democracy depends largely on those foregoing factors.

Democracy is, as it were, a white elephant. To conduct elections means an unusual pressure on the state-exchequer, Moreover, the candidates are required to spend a huge amount of money which he manages either from his own resources or from the moneyed men. It is found that in times of election the industrialists or smugglers who amass black money contribute a lump-sum amount to the big political parties. The immediate result is that they get their black money converted into white and the far-reaching result is that the party which goes to power remains obliged and shuts its eyes to their crime. As a result, Democracy becomes a strong weapon for the Capitalists. In fine, Democracy guarantees the interest of the Capitalists and allows them to augment exploitation. The philanthropic persons refrain from fighting elections, because (i) they cannot spend money on their own account and (ii) they cannot mortgage themselves to the Capitalists. And thus the society is deprived of the leadership of the moralists.

It is a pity that all the political parties ranging from a Rightist to an ultra-Leftist espouse Parliamentary Democracy,

but none of them has come forward with the programme of fulfilling the four conditions discussed above. They have a jesture of love for Democracy but have no earnestness to make it a success.

They beat the trumpet of Democracy with no other motive than to go to power and exercise it in the interest of the party and its followers. Had it been otherwise they would have tried to spread education, trained the people in moral science, made them socio-politically conscious and guaranteed the minimum necessities of life. The people are so ignorant and have to devote so much time to getting a square meal everyday that they hardly understand that their political and economic destiny is left with a band of hypocrites. Democracy in India has met with an utter failure. It has degenerated in foolocracy.

According to PROUT the solution lies in getting out of the charm of Democracy and establishment of the collective rule of the Sadvipras. This will not only remove the garbage of corruption that comes in the wake of Democracy but also stop autocracy of a monarch or a military ruler and freakish demeanour of a dictator under Benevolent Dictatorship. But PROUT considers Democracy as a lesser evil compared to other types of Government, and supports it till the rule of the Sadvipras is established. Thus Mixed Economy and Democracy—the two pillars of the Moderate parties have been criticised by PROUT. Natura they have grown antagonistic to PROUT and so to Ananda Marga and are trying, heart and soul, to destroy this organisation and discredit Lord Shrii Shrii Anandamurti. The causes of opposition to Ananda Marga are many and varied but may be arranged under the three following heads :

1. Religious causes.
2. Causes of opposition for social reforms.
3. Causes of opposition for differences in economic and political principles :
 - (a) The opposition of the Bourgeoisie.
 - (b) The opposition of the Communists.
 - (c) The opposition of the followers of Mixed Economy and Democratic Socialism.

MISCHIEFS DONE BY THE POLITICAL HYPOCRITES.

The Rightist, so-called Leftist and Moderate parties have all along pursued wrong policies and done inestimable injury to national life. We may catalogue their mischiefs in the following way :

- (i) Stagnancy in economic life, poverty, exploitation and unemployment.
- (ii) Effeminate administration and frequent elections.
- (iii) Floor-crossing and uncertainty of ministries.
- (iv) Wastage of youth-power and neglect of the values of life.
- (v) Bloodshed and political murders in the name of Revolution.
- (vi) Suppression of humanity, denial of freedom of thought and loss of faith in ethics.
- (vii) Prevalence of prejudices and religious exploitation of the medieval ages.
- (viii) Spread of materialism, emphasis on wit and dry intellect and destruction of tender feelings of heart.
- (ix) Dangerous indulgence in casteism, linguism, communalism, provincialism etc.
- (x) Crisis of civilisation.

Uptil now no major problem of India has been solved ; what is worse, new and more complex problems crop up with the passage of time. In spite of the promises galore, the condition is worsening day by day in the country. Who are in fault ? The common people have always obeyed the command of the religious leaders. They have lent support to and believed the political leaders. Why then is the society about to crumble down ? Why is the sky filled with the wail of the toiling mass ? Why are the unfed and half-clad people swearing ? Why do the youngmen grow rebellious, undisciplined and wayward ? A colossal mark of interrogation has clouded our life. The political parties or the religious organisations recriminate one another. The intellectuals are beating about the bush and the artists, composers and litterateurs are staggering

in the dark. In other words, decadence looms large on all facets of life. The organisations with ante-diluvian philosophies and worn-out policies are trying in vain to respond positively to the demands of the fast changing world. An ideological vacuum has permeated the society and the men of to-day, tormented within and without, do not know what to do. In this juncture let every one understand that a new dynamic ideology with new sets of men is urgently required. Ananda Marga has come forward with the determination of building a New World on the ruins of this old world. The organisations guilty of transforming the world into an inferno have been threatened with the extinction and that is why by adopting 'offence-is-the-best-defence' policy, they have fallen upon Ananda Marga and Lord Shrii Shrii Anandamurti. But they have forgot the lessons of History. They are making parade of vainglory in the same way as the Kauravas, the Tirthakas or the Koresh did and it is interesting to see how and when Nemesis is set to her task.

ANANDA MARGA AND THE PRESS.

We cannot but mourn the intellectuals' ignorance about Ananda Marga. The leading intellectuals know nothing of the three scriptures of Ananda Marga, although no pains are spared to rouse their interest. True, the journalists, teachers, professors, scientists, essayists, poets, novelists and artists lead a busy life ; but that they are, in general, overpowered to-day by a queer nonchalance punctuated by nothing-can-be-done-mentality can hardly be denied. Their cynicism stems from vexation at the infatuation of a few men branded as revolutionary and progressive. The rope-dancing of the latter has wounded their sentiment so much so that they have lost zest for anything new. Their sulkiness is due also to the political turmoil bordering on riot. They think it wise to peep through the window, see the tumults of life and supplement their vague impressions with imagination.

Ineffectual angels as they should be called, they are flapping their wings in the void, The journalists only are an exception. They come down from ivory tower of fancy and imagination and make themselves an inseparable part of the work-a-day world. In fact, the journalists rub their shoulders with men of different walks, take a bath in the current of events and reflect them through the news-papers. But for them none can imagine of forming public opinion. The world of journalism is bespangled with journalists of brilliant career and service ; yet there are so many who do not do full justice to their sacred duty. The faulty ways and means by which they collect and publish news, the half-heartedness with which they perform their tasks and very often the obsession with which they burden their news and views go a long way to undermine their reputation. We shall discuss now the causes that lead to ventilation of half-truths or untruths or news in a distorted way.

1) The journalists collect news from local police stations or Govt. Information Centres or from Hospitals, Ports, Railway Stations or from influential party-leaders and instead of verifying the news by on-the-spot inquiry they send the news in hot haste. Sometimes the reporters of different newspapers vie with one another in sending news earlier. The papers make it a prestige point to publish a news ahead of other papers. This unhealthy competition results in distortions.

2) The reporters do not spare the small news-papers published from muffussil towns, sift the news from them according to the taste and policy of the papers they are attached to, rewrite them with a new caption and the papers publish such news with the seal "By our own correspondent." The news published in this way can never be fully authentic.

3) Most of the journalists have some bias, political or religious. Thus when they attend any Press Conference or go to somebody to get news, they volley questions from a particular angle of vision and if they get the inkling that the man belongs to an organisation or an ideology quite antagonistic to theirs, they

will try to heckle him, prepare the news-feature very briefly and ambiguously and exercise their influence on the Editorial Board to publish the news in such an unimportant way that the general readers might overlook it. The pre-occupation of the journalists with any dogmatic faith kills the impartiality of a paper or a News Agency.

4) Indian journalism is affected with a disease, and that is its 'Echo Custom.' In a dreary and dismal night a jackal howls to get a high-pitched response from other jackals in a nearby forest. It seems as if the entire nocturnal world bursts into a boisterous echo of the jackal's howling. Similarly, in India, if a newspaper publishes a sensational news about an organisation with a list of unfounded charges, other papers start echoing the same thing without caring for the source of the news. They do not waste their precious time in getting the news confirmed. The editors know that a sensational news, true or untrue, will cater to the readers and increase the sale. They do it particularly when the target is a man of repute, a leader of a promising organisation.

5) A handful of journalists who are honest, impartial and true to their profession are out-manoeuvred by the owners or Directors of the news papers. A news, however important, will never be published if it is not in consonance with the policy of a paper. In this connection it should be borne in mind that Indian journalism suffers from extreme monopoly business. There are 143 principale newspapers in the country, but they are owned by 15 Capitalist-groups only. Those who control the newspapers are Goenka, Sahu Jain, Birla, Andrew Yule, Karnani, Martin Burn, Tata, Gestkin-Williams etc. The papers under their control have a commanding sale and captured 68 percent of total sale of the newspapers. (vide Register of Newspapers, 1963). For a clearer conception a chart is given below.

Newspapers and owners.	Total No. of Newspapers.	Circulation.	Total sale percentage
1. Express newspapers (Goenka)	11	7,25,09	11.5

2. Times of India group (Sahu Jain)	7	4,43,000	7.0
3. Hindustan Times (Birla)	7	2,70,000	4.3
4. Aunthi Trust	4	2,63,000	4.2
5. Amrita Bazar Patrika (Ghose)	2	2,54,000	4.0
6. Ananda Bazar Patrika (Sarkar)	2	2,28,000	3.6
7. Matribhumi	2	1,95,000	3.1
8. Indian National Press	4	1,60,000	2.5
9. Statesman (Yule, Martin & Tata)	2	1,51,000	2.4
10. Kasturi and Sons	1	1,41,000	2.2
11. The Printers (Mysore)	2	1,07,000	1.7
12. Nageswar Rao Estate	2	85,000	1.3
13. Sourashtra Trust	4	76,000	1.2
14. Basumati (Sen)	1	67,000	1.1
Total—	51	31,67,000	50.0

The chart, though incomplete, shows how the newspapers have been monopolised by the 'Big Business Houses', and one need not speculate why the newspapers are not impartial and why they oppose the advent of a dynamic ideology like Ananda Marga or have recourse to publishing opprobrious propaganda. Some of ill-effects of monopoly of the newspapers are given below.

- (i) The columnists or feature-writers have no freedom.
- (ii) Progressive movements are maligned.
- (iii) Movements which foster morality and righteousness are ridiculed and criticised.
- (iv) Bourgeois ideas are propagated in a covert way.
- (v) The people lose faith in the high ideals of journalism.

6) The journalists lead so busy a life that they find little scope or time for going into depths of a new ideology or anorg anisation. They take a bird's eye view of it, judge it

of essential things, check hoarding or artificial scarcity and eradicate speculation business. Needless to say, the whole economic atmosphere gets polluted and vitiated. In this state of affairs to talk of Socialism is just to make a wry face at the people.

6) In Mixed Economy the system involved in Licence, Permit, Quota and Tax becomes more and more complex demanding a similar complex character of the Administration which in turn introduces a few new procedures and thus sows the seed of a vicious spiral movement which ultimately paralyses the machinery of the Government. And the result is corruption, indecisiveness and indolence. The prerequisite for Socialism is a strong, well-balanced and honest Administration which is never seen in a country where Mixed Economy prevails.

Mixed Economy is therefore neither Socialism nor Capitalism, but an unhappy blending of the two. It wanted to kill two birds with one stone but in truth has hit itself and the birds are enjoying the scene. The stagnancy in the political and economic realms in India is due largely to this Mixed Economy which is pseudonym of Capitalism. Thus quite reasonably Prout does not lend its support to Mixed Economy.

PROUT on Democracy

According to PROUT, the following conditions must be fulfilled, or Democracy is doomed to failure.

1) A large number of people, especially 51% of the population should be made educated. By education is meant something more than mere alphabetical knowledge.

2) Each and everybody should be supplied with minimum requirements of life, viz. food, clothes, shelter, medical treatment and education. Moreover, the problem of unemployment should be solved. The prices of things should also be brought within the purchasing capacity of the people.

3) More than fifty per cent of the population should be

of lapses creep in owing to imperfect journalism :

- (a) False reporting.
- (b) Bewilderment among the public because of contradictory news in different papers.
- (c) A proclivity to publish a news with a note of interrogation and thus to sit on the fence.
- (d) Hollowness in a news feature.
- (e) Obsession.

Ananda Marga has claimed one column after another in Indian newspapers, and in nine cases out of ten has been misrepresented, maligned and spoken ill of.

INSTANCES OF PROPAGANDA AGAINST ANANDA MARGA

Blitz, a weekly published from Bombay, which candidly boasts of its bias towards a particular political party came out on Septembeer 21, 1968 with the banner headline—'The Menace In Yellow Robes' with a photograph of two Santhal girls underneath captioned 'Victims of the Margis' wrath and terror'. In the same article, Blitz charged Ananda Marga with 'kidnapping of bright boys and attractive girls.' The paper cannot understand how boys and girls can voluntarily leave, of their own accord, a comfortable worldly life and choose a life of austerity and selfless service. They are surely kidnapped ! Were Blitz in existence two thousand and five hundred years ago, it would surely have grown sceptical about the voluntary renunciation of the royal life by Gautama Buddha and published his photograph with a caption 'A Bright Boy Kidnapped' !!. Avadhutas and Avadhutikas, the male and female monks of Ananda Marga, are not kept in prison but sent all over the world to preach the ideals of Ananda Marga. It requires not more than common sense to understand that the boys and girls who are kidnapped are not allowed to live an open-air life. It is strange that Blitz's journalism is not guided even by common sense, what to speak of other qualities.

Allegation of rape :

Blitz lashed out the most filthy charge against Ananda Marga, in the same issue. "At least five cases of rape involving Santhal girls were alleged." The antagonists of Ananda Marga had concocted this charge and made a fuss of it.

But later they were unmasked by the Purulia Sessions Court which acquitted Ananda Marga of the charges. The Court observed that the rape charges were all baseless and fabricated. Irresponsible as this weekly is, it published a blatant lie intentionally and purposely. Let us quote from the relevant judgment :

- i) In the Court of the Sessions Judge of Purulia ¹
 "The case accordingly, can not be said to have been proved beyond doubt. The point of decision is thus found in favour of the accused."

Ordered

that the accused is found not guilty to the charge under section 376 I.P.C. He is acquitted of the charges. He be released forthwith..."

Sd/ B. C. Chakrabarty
 Sessions Judge/Purulia
 18.9.68

- ii) In the Court of the Sessions Judge, Purulia ²
 "Upon a consideration of the entire evidence I am unable to say that the prosecution has been able to prove the case beyond doubt. The points for decision are thus disposed of. Hence the accused is found not guilty to the charge under section 376 I, P. C. He is hereby acquitted. of the charges and be set at liberty at once..."

Sd/ B. C. Chakrabarty
 Sessions Judge, Purulia
 18.9.68

1. Present : Shri B. C. Chakrabarty, Sessions Judge, Purulia

The 18th Sept., 1968

Sessions Case No. 33 of 1968

Sessions Trial No. 28 of 1968

The State Vs. Joydhari, u/s 376 I.P.C.

(Committed by Shri S. Sarker, Magistrate Ist Class, Purulia, on 27.6.68, in G:R. Case No. 605 of 1967)

2. Present; Shri B. C. Chakrabarty, Sessions Judge, Purulia.

The 18th September, 1968

Sessions Case No. 29 of 1968

Sessions Trial No. 29 of 1968

} The State Vs. Joydhari u/s 370 I.P.C.

(Committed by Shri S. Sarker, Magistrate Ist Class, Purulia, on 27.8.68. in G.R. Case N 608 of 1967)

Allegation of Foreign Money :

Blitz's next charge was "Ananda Marga has unlimited funds at its disposal, which is rather surprising considering the short span of existence of the organisation.....Ananda Marga has the financial backing of foreign power." In April 24, 1970 Shri Hukum Chand, an M.P. asked Shri Vidya Charan Shukla, Minister of State for Home Affairs in the Parliament about Ananda Marga and foreign money. The questioning and its answer was as follows :

Q : Does Ananda Marga receive foreign money ? Would the Hon'ble Home Minister oblige us to-day with a proper reply ?— the additional question no. 687 was mooted in May 21, 1969 in the Parliament by Shri Hukum Chand about alleged Ananda Marga's taking foreign money.

A : "No, the Government has found no proof to say that Ananda Marga receives foreign money."—Shri Vidya Charan Shukla (vide Lok Sabha Debate, 4th Series, Vol. 44 Friday, April 24, 1970)

It clearly proves that Ananda Marga gets no foreign money and the allegation in this respect is totally baseless. The Government had employed its Intelligence Department to investigate the afore-said charge. The personages of the department made an enquiry at different centres of Ananda Marga, inspected the cheques deposited in the bank by Ananda Marga, and kept a vigilant eye on the transaction of money. The enquiry continued for months together and that is why the Government took a long one year to reply to that question in the Parliament. Blitz did not hesitate to calumniate Ananda Marga, but it did besmear itself with the imputation of notorious journalism. When challenged in Bombay Court by Ananda Marga to prove all those serious charges, it begged apology, confessed its fault and published a news contradicting the earlier one.

Allegation of land grabbing :

Blitz's another impetuous attack on Ananda Marga was "The Margis grabbed as many as 1200 acres of land in Purulia district of which 948 acres were vested in the Forest Department."

आनन्द मार्ग संस्था को विदेशी सहायता

7435. श्री हुकम चंद कछवाय : क्या गृह-कार्य मंत्री आनन्द मार्ग संस्था को विदेशी सहायता के बारे में 21 नवम्बर, 1969 के अतारांकित प्रश्न संख्या 867 के उत्तर के सम्बन्ध में यह बताने की कृपा करेंगे कि :

(क) क्या आनन्द मार्ग संस्था को विदेशी सहायता के बारे में अपेक्षित जानकारी इस बीच एकत्र की जा चुकी है ;

(ख) यदि हां, तो उसका व्यौरा क्या है ; और.

(ग) यदि नहीं, तो इसके क्या कारण हैं और अपेक्षित जानकारी को कब तक सभा पटल पर रखे जाने की सम्भावना है ?

गृह-कार्य मंत्रालय में राज्य मंत्री (श्री बिद्याचरण शुक्ल) : (क) जी हां, श्रीमान् ।

(ख) आनन्द मार्ग द्वारा प्राप्त विदेशी सहायता के बारे में सरकार के पास कोई साक्ष्य नहीं है ।

(ग) प्रश्न नहीं उठता ।

Union minister tells the Parliament :

Ananda Marga does not receive foreign money.

[Extract from Laksabha proceedin

5. "The method of utilisation should vary in accordance with the change in time, space and person and this utilization should be of progressive nature."

It is a well-known fact that Ananda Marga has served society in times of natural calamity.

NARENDRA KUMAR,
Nagda, M.P.

(Sir, what you state in para one is entirely incorrect. The facts stated by us are on the official record of the Government of India. This is corroborated by the C.B.I. inquiries which Government has ordered into the affairs of the Ananda Marga—Ed.)

C.B.I. supplied anti-Ananda Marga propaganda matter to the Press.

It goes without saying that this charge too was a manufactured one. The fact is that a few anti-social elements at the instance of some corrupt Govt. officials had instituted one case after another against Ananda Marga on the charge of land-grabbing. All the cases were dismissed by the Court of Purulia in favour of Ananda Marga. "The case under Section 39 (c) of Bihar Private Forest Act against two Ashramites with reference to an occurrence dated 22.8.63 resulted in an acquittal." (vide Judgment-Ext. 2/2) "Another case against one Ashramite under Section 11 (I) of the West Bengal Forest Produce and Transit Rule, 1959 with reference to an incident dated 22.6.64 resulted in a acquittal." (vide Judgment-Ext 2/3). "One more case by a Forest Ranger against the Ashramites under Sections 395, 353, 342 and other sections of the Indian Penal Code with reference to an incident dated 26.2.67 resulting in Sessions Trial of Purulia, ended in an acquittal." (vide Ext. 2) In this way Ananda Marga was acquitted of all the charges relating to land-grabbing and with it the conspiracy of the anti-social elements in collaboration with the corrupt Govt. officials to thwart the philanthropic activities of Ananda Marga in the Purulia Ashram and to slight its image was revealed. Blitz made an underhand contact with the conspirators and directed its attack on Ananda Marga without caring a fig for truth and justice. What a pity, the journalist's pen did not glide through his fingers when he was dwelling on a white lie in 'the greatest weekly' studded with epithets 'Free, Frank, Fair, First' ! Blitz thanks itself, for these epithets have no tongues. Otherwise they would thunder and silence the paper for good. Blitz is surely 'the greatest weekly', because it is blind to Truth. Blitz is surely 'free', because it is imprisoned in the flattery of the Prime Minister of India. Blitz is surely 'frank', because it stains its pages with exciting photographs of naked or half-naked girls. Blitz is surely 'fair', because it knows how to make a fair thing unfair. Blitz is undoubtedly 'first', because it leads the creatures of the underworld.

Blitz which capitalises on 'sexocialism' further vented spleen on Ananda Marga by indulging in misrepresentation of

PROUT. According to Blitz— “This theory (i. e., PROUT) envisages no interference from the state into the economic activity of the individual.” Not all can have the same intellectual capacity to decipher the meaning. Blitz is not to blame if it confesses that it has not yet attained maturity required to understand a socio-economic theory like PROUT. Yet mere confession will not suffice, because ignorance should in no way goad a journalist’s pen. Its obsession against Ananda Marga has gone to such an extent that it exploits its own ignorance about Ananda Marga. The readers have been made acquainted with the economic policy of PROUT which is opposed to individual property not only in the field of industry and business but also in agriculture. PROUT advocates progressive socialism and opposes state-capitalism. We are sorry that it has not been made understandable to the exponent of ‘sexocialism’.

BLITZ challenged in the Court :

Blitz was challenged in the Court of law by Shri L. C. Ananda, the Unit Secretary of Ananda Marga, Bombay. In Court, Blitz failed to prove even a single allegation against the Mission. The entire affair ended when Blitz published the following note of apology :

ANANDA MARGA

Blitz in its issue of September, 1968, had published an article about Ananda Marga. We assure the Ananda Margis that in publishing the same we had no intention to injure their feeling. The article was written on the basis of reports and periodicals. In a later issue of Blitz, dated October 12, 1968, we published a rejoinder from J. D. Todarmal, Secretary, Ananda Marga, Gandhidham under heading “Ananda Marga stands for service and sacrifice.” For aught we know, Ananda Marga may be doing useful and constructive work.’

What strikes one most is that Blitz has, as though, made a permanent covenant with unfair journalism, because in the issues

to follow it once again published news-features condemning Ananda Marga with the charges concocted by its arm-chair journalists. Regarding Ananda Marga, it adopted the policy of Goebles: "Go on telling a lie again and again and lie will appear as true, every man will believe it as true, so go on go on telling the lie ..."

Blitz may itself go on unmasking itself until it stumbles down like Goebles himself.

MISADVENTURE OF KALANTAR

Kalantar, the Bengali organ of Communist Party of India, published daily from Calcutta, is another newspaper professedly antagonistic to Ananda Marga and hence by no means wedded to fair and impartial journalism.

In June 13, 1968 Kalantar published a photograph of J. M. Biswas along with three Santhal girls captioned 'A mass deputation by C. P. I. to the Governor on Saturday next in protest against the torture inflicted to the Santhals by the Ananda Margi Sadhus,' And below the photograph was a two-column headline "The tortured Santhals complain against Ananda Marga." And the 'news' detailed the charges in the following way :

(i) Those three Santhal girls in the photograph have been raped by the Ananda Marga Sadhus.

(ii) Ananda Marga is the C. I. A. agent and draws money from Asia Foundation.

(iii) The Sadhus have grabbed land and made many villagers homeless.

(iv) The Sadhus have let loose a reign of terror on the local people.

(v) The Sadhus have molested the girls.

(vi) The Sadhus have had physical pressure on the religious faith.....of the local people.

The editor, Jyoti Das Gupta seemed to have buttressed his conviction with quotations from the speeches of the then Minister

of West Bengal Shri Bibhuti Bhusan Das Gupta and the C. P. I. leader, Shri J. M. Biswas who had been sacked from service on the charge of his alleged gang-up with wagon-breakers. The editor (a poor fellow indeed,) thought these two gentlemen as unerring, infallible and incontrovertible. But let us see how these two men were proved to be great liars in the Court of Law.

Shri Shanti Ranjan Pyne, Secretary, Ananda Marga, Calcutta Unit, instituted a case against Kalantar and its editor for the outrageous editorial referred to. The case lasted four years and at last on February 27, 1971 the Hon'ble Justice Shri S. N. Ganguli made the following observation :

“Having considered these oral and documentary evidence I am of opinion that accused (i.e., Joyti Das Gupta) has miserably failed to show that the imputation made in the impugned editorial and to which I have already referred are true or that at any rate the accused has reasonable ground for believing them to be true.”¹

Is it a pardonable offence if an editor who is supposed to build public opinion through just journalism goes on writing a lot of what he knows little or arriving at a conviction which he himself does not believe ? The Hon'ble Justice felt aggrieved at the lack of sense of responsibility on the part of the editor and commented :

“It is to be borne in mind that the accused is an editor of newspaper. The Press has a great power in influencing the mind of the people. Therefore, it is essential that the newspaper should take great care before publishing anything which tends to undermine the reputation of anybody. I am thus led to the conclusion that the accused has failed to show that he acted with due care and attention. I accordingly find the accused guilty u/s 500 I.P.C.

1. In the Thirteenth Court of Presidency Magistrate, Calcutta.

Present: Shri S. N. Ganguli

Case No. C. 525 of 168

Shanti Ranjan Pyne Vs. Jyoti Das Gupta.

Under Section 500 I.P. Code.

Sd/ S. N. Ganguli

Presidency Magistrate, 13th Court, Calcutta.

27.2.71

সমাজদ্রোহী, দেশদ্রোহী আনন্দমার্গ

পুরুলিয়া জেলার জয়পুর থানার বেশকিছু সংখ্যক মহিলা ও পুরুষ অধিবাসী গত শনিবার রাজ্যপালের কাছে তাঁদের অঞ্চলের “আনন্দমার্গ” নামের এক আশ্রমের সাধুদের বিরুদ্ধে সেখানকার গ্রামবাসীদের ওপর জবরদস্তি ও অত্যাচারের অভিযোগ পেশ করতে আসেন। গ্রামবাসীদের জমি ও ঘরবাড়ী দখল, সেখানকার লোকের ওপর নির্মমভাবে মারধর, নারীর স্ত্রীলতা হানী ও ধর্ষণ, লোকের ধর্ম-সংস্কারের বিরুদ্ধে জবরদস্তি হামলা ইত্যাদি বহু ঘটনার বিবরণ গ্রামবাসীরা সংবাদপত্রের প্রতিনিধিদের কাছেও দেন।

নির্ধাতিত আদিবাসীদের আনন্দমার্গের বিরুদ্ধে অভিযোগ কমিউনিষ্ট পার্টির নেতৃত্বে রাজ্যপালের কাছে ডেপুটেশন (স্টাফ রিপোর্টার)

কলকাতা, ২৯ জুন—পুরুলিয়ার জয়পুর থানার ‘আনন্দ মার্গের’ সাধুদের বিভিন্ন অত্যাচারের নির্দিষ্ট কতগুলি অভিযোগ নিয়ে আজ কমিউনিষ্ট পার্টির নেতৃত্বে ষোল জন নির্ধাতিত গ্রামবাসী রাজ্যপাল শ্রীধরমবীরের কাছে এক ডেপুটেশনে আসেন। এই সমস্ত অভিযোগের মধ্যে জোর করে জনগণ ও সরকারের জমি দখল করা, গরু-বাহুর অপহরণ, যথেষ্ট ক্ষত্যাচার বেগাব খাটান, মারধর, ছেলেচুরি এমন কি

Examples of ugly defilement of Journalism at the hands of
the communists : anti-Ananda Marga tirade
in the Kalantar

and convict him thereunder. I, therefore, sentence the accused person to pay a fine of Rs. 250/- only i.d. to suffer S. I. for one week."

The two instances of Blitz and Kalantar are pointing to the dirtiness that passes for journalism or the diabolical bias from which the newspapers suffer. One should, therefore, guard against such news and views published in the newspapers, and apply judgment and get the news verified from different sources.

Historical perspective

It is the fashion of the communists to call Ananda Marga 'anti-state', 'C. I. A. agent' and so forth. Ananda Marga which aims at all-round development of the society, runs free or cheap medical centres for the poor, free night or day schools for adult education, sends relief-teams to the affected areas and renders selfless service among the destitutes is anti-state or C. I. A. agent while the communists who did nothing but play false with the freedom movement of India and in the post-independence period have but called 'hartals' or struck the factories to closure and thus have contributed to the stagnancy of economy of the country are patriots and good citizens. Let us have a peep in the nature and character of the communists of India in the historical perspective, analyse their activities and see how far the charge of extra-territorial loyalty against them is true.

The role of the Kalantar, the organ of the C.P.I., as found in connection with publishing blatant lies about Ananda Marga is reminiscent of the part the communists played during the struggle for independence of India.

1) "During the great national upsurge of 1942, the communists acted as stooges and spies of the British Government." (History of Freedom Movement of India, Vol. III by R. C. Majumdar, page no. 689)

2) That the communists propitiated the reactionary party, Muslim League, and encouraged its secessionist programme of dividing India into sovereign countries based on religious

fanaticism became crystal clear in 1940. "The Conference of the Communist students in December, that year led by Sri Hiren Mukherjee and K. M. Ashraf passed a resolution declaring that the future India should be a voluntary federation of regional states based on mutual confidence..... . This resolution was a clear bid to enlist the support of the Muslims by conceding the claim of Pakistan" (Ibid, page 687). The communists who resolved to disintegrate India as early as 1940 and who are still fanning the flame of fissiparous tendencies in different parts of India do want to go under the cloak of patriotism.

3) "During the period 1930-33 when the civil disobedience movement swept the country and the nationalist movement reached the highest peak, the C.P.I. instead of joining the fight for freedom, did its best to weaken and sabotage the greatest mass movement." (Ibid, pp. 684,85)

4) The communists mortgage their brains, and so power of judgment, outside India ; and that is why they cannot reach a decision until a directive reaches them from across the boundary. "The communists all over the world, outside Russia, were puzzled by Stalin-Hitler Pact in August, 1939. But they had to obey instructions from Moscow. Hitler ceased to be a Fascist menace, and became a friend of peace, while England and France were the imperialist war-mongers" (Ibid, page 689). But nobody can ever charge the communists with constancy. They can change their colour at any moment and call the head foot at the bidding of their boss living outside the territory. "But as soon as Germany invaded Russia on 2nd June, 1941, all these were changed as if by the wand of a magician.....the imperial wand of Communism" (Ibid). Hitler changed from a Fascist to a friend of peace and again to a Fascist ; England and France changed from the imperialists to the friends of the people ; and all these were done at the command of Moscow. The C. P. I. declared the second world war as the People's War and began to sabotage the freedom movement. And surely they have every right to call Ananda Marga anti-state and C.I.A. agent.

5) "Joshi had as General Secretary of the Party, written a letter in which he offered unconditional help to the then Govt. of India and the Army G. H. Q. to fight the 1942 underground workers and the Azad Hind Fouz.....These men were characterised as 'traitors' and 'fifth columnists'. Joshi's letter also revealed that the C. P. I. was receiving financial aid from the Government" (Ibid, page 690).

Thus those who stabbed the freedom movement in the back, characterised the revolutionaries like Bagha Jatin, and Sabharkar as traitors and portrayed Netaji Subhas Chandra Bose as the pet dog of Tojo, co-operated with the British imperialists to arrest the revolutionaries and crush the freedom struggle, declared the imperialists' war as the people's war, sowed the seed of disintegration by demanding voluntary federation of regional states and sided with the British and other reactionary forces in giving the final shape of the suicidal 'two-nation theory' have become unusually enthusiastic in carrying on a tirade against Ananda Marga, a socio-spiritual and philanthropic organisation. Let them follow their tradition with a greater ardour and piquancy. History has proved that those who were vilified by the communists have emerged chaste and pure. They called Netaji a stooge of Hitler with no other motive than to veil their own extra territorial loyalty and Subhas is now a legendary figure in our history. They opposed Netaji, because they presaged in him the end of their business in politics. The outstanding personality and infallible leadership of Lord Shrii Shrii Anandamurti and dynamic philosophy of Ananda Marga have frightened them so much so that they are trying their best to isolate the organisation from the people. They started digging their graves in the 1930's and are girding up their loins to make it complete in the 70's.

CONTRADICTIONARY NEWS ABOUT ANANDA MARGA IN NEWSPAPERS.

Let us now see how the newspapers have ridiculed themselves by publishing ingenuine and contradictory news regarding Ananda Marga and exposed their predisposition against and antipathy to this organisation.

- | | |
|--|--|
| <p>1. Blitz-
(21st, September, 1968)
Current-
(July, 17, 1971)</p> | <p>Ananda Marga, Necleus of indegenous fascism.
It is a Communist Front organisation of the Soviet or the Chinese variety.....</p> |
|--|--|

2. Kalantar-
(2nd July, 1968)
Blitz-
(21st September, 1968)
Their centre is at Manila where resides that Prabhat Ranjan Sarkar.
Ananda Marga has its headquarters at Anandanagar in Purulia district of Bengal.....
3. Patriot-
(August, 1, 1971)
The crowning mystry of the Ananda Marga surrounds the source of its huge finance.
4. Kalantar : on the Cooch-bihar incident, August 28 1969. Jugantar: on the same-
The Ananda Marga Sadhus attack on the people.
The mob attacked the Ananda-Margi Sadhus.
5. Mukti (15th July, 1968)
in an article by the then Minister of West Bengal, Bibhuti Bhusan Das Gupta-
Kandi Bandhab-
(21st December, 1971,
published a speech by Shri Rabindra Nath Ganguli, a professor of Union Christian Training College, Berhampur, West Bengal.)
Ananda Marga is but a gang of criminals.
The Ananda Marga system of Education is urgently needed, if the decaying society of to-day is to survive..... It is capable of developing one's complete personality and becoming vanguard in setting up an ideal system of Education, because the workers lead a sacrificing and dedicated life.
- Blitz (January 22, 1970)-
The higher cadre called Avadhutas were educated young men from the universities of Patna, Gauhati, Burdwan and Ranchi.....
6. Current (15th April, 1971)-
While it (i.e. Ananda Marga) claims to build spiritual values it is, in fact, working to demolish them.

Current (July 24, 1971)-

...The Ananda Marga movement does some extremely good humane work. In parts it seems deeply religious.

7. Blitz (January 22, 1972)-

Blitz rips the masks off..... Ananda Marga's bizarre gang-up with C.I.A.

Current-

Sensational discovery...Saffron robed 'Sadhus under guise of religion are preaching Red China's moral values.

It has been seen that the papers pre-occupied with Ananda Marga-phobia are prompted to take up their pens the moment they seem to have got any material sufficient to build a cock and bull story against her. The over-enthusiasm to denounce Ananda Marga has led one paper to contradict the other ; with the result, not only the common people but also the papers themselves are now in utter confusion. The Indian Nation published from Patna writes, "Ananda Marga murders the defectors. Some human skulls have been discovered from their custody." Side by side let us turn over the pages of the Jugantar dated 11th April, 1971. It writes, "Ananda Marga has opened three relief-centres at Taki, Gede and Haridaspur. Three hundred volunteers have engaged themselves. Now this Samgha has opened Blood Bank for collecting blood." The Secular Democracy of Delhi writes in its August, 1971 issue, "Five human skulls and some blood-stained daggers and spears were also seized." But the readers saw the Jugantar publishing news on October 31, 1970 "The Education Relief and Welfare Section of Ananda Marga is going to take responsibility of three hundred orphans in 26 Children's Home in different parts of West Bengal. The Homes are scattered as follows ; Howrah-4, Hooghly-2, 24-Parganas-5, Burdwan-2, Nadia-1, West Dinajpur-2, Bankura-1, Jalpaiguri-3, Purulia-2, Cooch Behar-1, Darjiling-1, Maldah-1, Midnapur-3."

The readers of these papers are surely in a fix as to what

Ananda Marga actually is. They have depicted her some times as a gang of dacoits, murderers or debauchee ; some-times as a philanthropic organisation rendering selfless service ; sometimes as C.I.A. agent and sometimes again as communist front of either Russia or China. The papers too are nonplussed. Here are a few instances of their bewilderment :

- (a) Current : The mystry of Ananda Marga.
(July 17, 1971)
- (b) Organiser : There is very little known about
(by the same time) Ananda Marga. And whatever is known only adds to the mystery.
- (c) Organiser : Ananda Marga claims to have
(by the same time) branches on 52 planets and our earth is one of them.

But is there actually any mystery about Ananda Marga ? It is not an underground organisation, nor does it have anything to conceal. It is an organisation of the people and for the people ; and hundreds of its workers meet the people and propagate the ideals of Ananda Marga from the public platforms. Such meetings apart, the authorities of this organisation address no less than fifty Press Conferences a year. There are over 2500 centres and schools of Ananda Marga where all, irrespective of caste or faith, are accorded welcome. Ananda Marga has published a number of books. There are journals too. Everybody can know all about Ananda Marga. Nevertheless the enemies try to cloud this organisation with mystry. The reasons for such propa-ganda are :

1) Ananda Marga has had tremendous influence on the people not merely by her selfless service and sacrifice but her appeal inherent in the philosophy. The enemies have not in the least been successful to check her progress. So they have taken to a new stratagem of making her mysterious in order that the people stand aghast at her.

2) The enemies have nowhere and on no occasion been able to attack the philosophy preached by Ananda Marga. It is

only when intellect or logic fails that a man indulges in vilification or kindred activities. The invention of fantastic stories about Ananda Marga has its roots in the intellectual bankruptcy of the enemies who think that it might be checked if it can be made a laughing stock under the false cover of mystery.

Synopsis

- 1) There are seven causes why the news published in newspapers are false, distorted or motivated in most cases.
- 2) Newspapers have been commercialised and monopolised by big business magnets.
- 3) Blitz and Kalantar have proved that
 - (a) they exult in vile and obnoxious journalism,
 - (b) their editors are most irresponsible,
 - and
 - (c) they begged apology of Ananda Marga or were punished by the Court.
- 4) No newspaper has a clear conception of Ananda Marga and contradictory news are flashed in different newspapers,
- 5) The so-called political leaders and Ministers like J. M. Biswas and Bibhuti Bhusan Das Gupta are first-rate liars ; also they speak about what they know nothing.
- 6) Ananda Marga has come out victorious.

Shri J. M. Biswas and Shri Bibhuti Bhusan Das Gupta model examples of modern leadership.

The two political stalwarts, one Shri J. M. Biswas, M. P. (C. P. I.) and the other, Shri Bibhuti Bhusan Das Gupta, the then Minister of West Bengal, appeared in the Court to give witness against Ananda Marga in favour of the Kalantar. Both of them enthusiastically vented spleen on the activities of the organisation but when challenged and cross-examined their masks of honesty, self-confidence and integrity of character were ripped off and it was proved that the charges they had brought were all

imaginary and baseless. The people present in the court-room were taken aback to find how mean, irresponsible and malicious the political leaders can be.

The M.L.A.'s, M.P.'s and Ministers constitute the hierarchy of political leaders. In India the people who are mostly illiterate and ignorant have a high regard for them and attach immense value to what they say. Most of the leaders, cunning as they are, are aware of this sacrosanctity and exploit the people for the sake of dirty party-politics. But they expose themselves when they are dragged into the Court of Law where they are faced not with the ignorant masses but with the Hon'ble Justice, a symbol of impartiality and Truth.

Shri J. M. Biswas and Shri Bhibhuti Bhusan Das Gupta, the two political stalwarts of West Bengal, were the witnesses for the Kalantar. Their masks were ripped as soon they were asked to substantiate the charges they had brought against Ananda Marga. Shri S. N. Ganguly, the Presidency Magistrate, read out his verdict on 27.2.71.

The Magistrate's comment on J. M. Biswas.

"P. W. 2 Shri J. M. Biswas was an M.P. when he deposed. He drafted the memorandum (Ext. B) to the Governor and led the signatures to submit the memorandum. He visited Ananda Marga Ashram thrice but his evidence shows that on none of the occasions he found Ananda Marga engaged in anti-social or anti-national activities It has not been shown, not even an attempt made to show before the Court, that any of the allegations made in the memorandum is true This witness (i. e., J.M. Biswas) however, did not himself take the pains of enquiring as to whether any of the allegations was at all true."

How can one believe that an M. P. who represents lakhs of people in the Parliament raises a hue and cry, becomes instrumental in publishing a news coupled with a photograph, leads a deputation and submits a memorandum to the Governor and

quakes the floor of the Parliament about a thing of which he knows absolutely nothing ? The revised edition of Don Quixote as this gentleman is, has fallen on his nose panting.

The Magistrate's comment on Shri B.B. Das Gupta.

"He (i. e., Shri B. B. Das Gupta) is the editor of a weekly paper 'Mukti' published from Purulia and he wrote certain articles concerning Ananda Marga in the said paper—vide Ext. A, A/1, and A/2..... Now if we go through the evidences of P. W. I., we find that he has no direct knowledge about the activities of Ananda Marga Ashram. He only formed an opinion about Ananda Marga from some alleged reports.....he wrote the article Ext. A on the basis of what he felt about Ananda Marga and not on the basis of any direct knowledge."

It is a pity that the Minister should be at dagger's drawn with Truth and Justice. The Hon'ble Magistrate has lifted his eye-lid to see that the world he feels differs widely from the world around him. We do not know whether for this or not this gentleman is now in political exile.

It is now clear that the so-called leaders of to-day's public life are destitute of minimum standards and norms of conduct and deliberately indulge in :

1. Dirty political game,
2. Falsehood,
3. Double dealing,
4. Character-assassination, and
5. Misguiding the people.

Chapter III

THE CASES

Now we shall discuss the cases that were instituted against Ananda Marga in different law-courts. In all the cases Ananda Marga has been acquitted honourably. The charges have been proved baseless and manufactured. The conspiracy against Ananda Marga has come to light. But many 'free and fair' newspapers of India ventilated those concocted charges so cunningly and adroitly that it appeared that Ananda Marga was really guilty. That these papers had an illicit connection with the conspirators became manifestly clear, since the enthusiasm with which they focussed the imputations against Ananda Marga was found zeroing in time of publishing the news of her acquittal. Here we shall take into account not merely the verdicts but observations also put in black and white by the Hon'ble Judges, with the help of which we shall ultimately reach the following conclusions :

- 1) There is a deep-rooted conspiracy against Ananda Marga.
- 2) The cases were designed to malign and harrass Ananda Marga.
- 3) A few corrupt Govt. Officials are antagonistic to Ananda Marga.
- 4) Political leaders are dogmatically opposed to Ananda Marga.
- 5) The Investigating Officers employed by the Government were biased against Ananda Marga.
 -) That the Communist-led United Front Ministry of West Bengal was a mighty instrument of the conspirators was evidenced by its frantic effort to withdraw the famous Midnapur Case.
- 7) The honourable acquittal of all the charges of Ananda Marga has boosted the morale of the moralists all over the world.

The history of Ananda Marga is the history of struggle. Ever since its birth she has been going through trials and tribulations. The tempests that have struck Ananda Marga and the offensives that have been directed against Ananda Marga may be divided into six phases, viz.,

- a) Jamalpur Phase (1956)
- b) Ananda Nagar Phase (1967)
- c) Ananda Nagar Phase (1968)
- d) Cooch Behar Phase (1969)
- e) Ranchi Phase (1971)
- j) Patna Phase (1972)

Ananda Marga has been put to a challenge in each phase. It is a wonder how the workers and followers of Ananda Marga have faced the oppositions, fought them out and marched onward to assert themselves. The frowning eyes, indictment, temptation, agony, character-assassination and murder have failed to rock their faith in the great ideology and their ideological head Shrii Shrii Anandamurti. On the contrary, their courage, determination and fortitude have increased with the intensification and diversification of oppositions.

Jamalpur Phase

In 1956 Ananda Marga was but a one year old organisation. Even in its embryonic stage she had to clinch her stride through impediments. Only one year after her birth the followers of Ananda Marga decided to build the 'Jagriti Bhavan' at Jamalpur in the district of Monghyr. This invited the opposition by a land-hungry and anti-social element named Bachchu Sing. He mustered a gang of armed highwaymen and attacked the local Ananda Margis unawares. The Margis bled and were wounded but repulsed the attack. Their determination grew stronger and lay the foundation of the Ashram in the teeth of fierce opposition. The 'Jagriti-Bhavan' which now houses the meditation centre and class-rooms of Ananda Marga School still proclaims the dauntlessness and stoical fortitude of the *sadhakas* of Ananda Marga.

Later a case was fought in the Monghyr Court and Ananda Marga came out with flying colours. It was the first clash, and as is found in all the first cases, in general, this too was not very violent and was essentially local in character. Naturally, the reaction remained localised. But the precedent of courage and indomitable spirit made by the Ananda Margis was definitely invigorating in later cases of oppositions. In between the first two phases there was a gap of eleven years. Meanwhile excepting a few stray incidents of oppositions, Ananda Marga was not implicated in any conspiracy. Ananda Marga spread at a lightning speed from one corner of India to another. Initially the well-trained Acharyas alone propagated the ideals of Ananda Marga, a task which later devolved upon the Avadhutas or monk-workers. The young men began to come to Ananda Marga in hundreds, renounced their worldly life and emerged completely changed through a process of strict discipline and ideological training. The 'demon of inspiration' goaded them to roam from one province to another and make contact with men and women of all sections. Ananda Marga flourished at unimaginable speed.

At last in 1964 Ananda Marga Ashram was founded at Baglata off Jhalda covering an area of more than 1000 acres in the district of Purulia, West Bengal. The topography of this region is uneven and the soil is composed of rocks. It is surrounded by small craggy hills dotted with thickets and *Mahua* trees here and there. Two streamlets flow across this vast expanse. They lie neglected in summer with threadlike existence but swell dreadfully as soon as the rains set in. The local people are mostly illiterate and still unpolluted with the seamy side of the present civilisation. In other words they are extremely simple, innocent, honest and accomodative. The boundless sky over their head has made them generous. How soothing is the tender touch of the breeze that blows with a murmuring sound on all corners! This beautiful but desolate place was renamed Ananda Nagar and the Ashram was established in 1964.

Very soon Ananda Marga embarked on materialising a diversified programme. One by one a Primary School, a Higher Secondary School, a Degree College, an Engineering College, a Hospital, a Leprosy Clinic, an Infirmary for Deaf and Dumb, a Children's Home and an Asylum for old were inaugurated. The local people heretofore bereft of the light of education and medical treatment could now get the privilege of education and treatment at nominal cost from Ananda Nagar. The selfless service and sacrifice of the workers of Ananda Marga endeared the organisation to the local people. Hundreds of diseased men and women got cured. The children got the light of education. Satisfied and glad at the humanitarian activities of Ananda Marga, many people made gifts of land to the organisation. In the last week of December of 1968, Lord Shrii Shrii Anandamurti came over from Jamalpur to Ananda Nagar, and this incident inspired the Ashramites to work more intensely and sincerely. But the homogeneity between the Ashramites and the local people and ever-expanding popularity of Ananda Marga invited the jealousy of a group of Govt. officials, Forest Department and a few political chieftains of the locality, who fed and flourished on the ignorance of the common people. It was for Ananda Marga that the unschooled and 'backward' people could not any further be duped or forced to pay illegal taxes or bribe to the corrupt officials who had an underhand understanding with some political leaders.

ANANDA NAGAR PHASE (1967)

Background :

The local officers of the Forest Department began to consider their jobs growing less profitable day by day owing to the awakening of sense of morality and socio-spiritual consciousness among the local people. They held Ananda Marga responsible for this. In order to discredit this organisation and make the workers and followers of this organisation unpopular to the local people, the Department instituted a number of cases

charging Ananda Marga with land-grabbing. In all the cases Ananda Marga was acquitted and the charges were proved false and motivated.

The local B.D.O., Ashoke Kumar Chakravarty, by name, played the principal role in plotting a heinous conspiracy against Ananda Marga. A power-monger as he was, he wanted to be a member on the Governing Body of Ananda Marga College. But as he was not eligible as per the rules and regulations of the Ashram, his candidature was not entertained. This happened in August, 1966. In February, 1967 only a couple of weeks before the General Elections, the B.D.O. accompanied by his brother-in-law, Shri Kanai Lal Bhowmik, a supporter of C. P. I., came to the Ashram and demanded of the Ashramites an active support for a communist candidate fighting election from that constituency. The authorities reminded him that Ananda Marga was a socio-spiritual and philanthropic organisation and modestly pleaded their inability to do anything for any political party. It was too much for the B.D.O. who threatened the Ashramites with dire consequences. Henceforward this man carried on propaganda against Ananda Marga and insinuated the local anti-social elements to ransack a students' mess of Ananda Nagar College. The Principal of the College informed the police of this incident and sought security for the students.

Enmity of B.D.O.

At this the B. D. O. was so exasperated that he convened an open meeting where he characterised Ananda Marga as 'communal', 'anti-religious' and 'land-grabber'. Now let us see what the Hon'ble Court observes in the 4th, 5th and 6th paragraphs of his verdict. "The B. D. O. had special reasons to join conspiracy as central pivot of the whole occurrence..... In August, 1966, the College Committee of Baglata Ashram had to be reconstituted. The B. D. O. was an ambitious person and proposed to the Ashram authorities that he be included within the college committee. But the proposal had to be rejected according to the Ashram conventions as the Margis alone were

qualified to be the members of the College Committee. In the early part of December, 1966, the B.D.O. along with his brother-in-law one Kanai Bhowmik, said to be a local leader of the Communist Party of India, came to the Ashramites and sought their resources in aid of a candidate of that political party who may be set up for contesting the general election of February, 1967. But such proposal of the B. D. O. was again negated by the Ashramites who pleaded that the Ashram was essentially a non-political organisation. At this the B. D. O. threatened the authorities of the Ashram that he would see how it could grow." (4th paragraph)

"On 30.1.71 the B. D. O. took forcible possession of two rooms previously rented by P. W. 10 Nilmadhav Chowdhury and his two fellow students of the Ashram College near Pundag Railway Station. The B.D.O. after ransacking the afore-said rooms threw away the photographs of Anandamurtiji, the Gurudev of the Baglata Ashram into street. Such act particularly wounded the religious sentiments of the students". (6th paragraph)

"In the last part of December, 1966, the B.D.O. was found holding a meeting at the door-step of accused No. 6, Ismail Ansari at Ropo village spreading all sorts of calumny against the Ashram. He started spreading false propoganda saying that the Ashramites were anti-religious, communal, land-grabbers and agents of the Capitalists." (5th paragraph)

It has been established by these extracts from Midnapure Judgement Copy that the B.D.O. who was holding a responsible post joined hand in hand with the anti-social elements and Communist Party of India and exploited all his resources to calumniate Ananda Marga. His fiendish role will be further revealed in pages to follow.

The collaborators :

The local leaders and members of C.P.I. apart, the corrupt village-leaders like Shri Dhananjoy Roy, Shri Jorabar Roy, Shri Rashid Ali, Shri Nasiruddin Ansari, Shri Chuttu Mian,

Shri Kartik Majhi, etc., acted as the instruments in the hands of the B.D.O. and conspiring forest officers.

Zero hour approaching :

—The B.D.O. began to malign Ananda Marga frantically.

—He attacked the students' mess on 30.1.67.

—The following day i.e., on 31.1.67 the B.D.O. arranged an anti-Ananda Marga meeting with Shri Dhananjoy Roy and Shri Kartik Majhi. "The first meeting in support of the conspiracy was held by the B.D.O. with accused No. 1 who was the Upa-Pradhan and accused No. 10 who was the Gram-Sevak on 31.1.67 at a neighbouring village called Kasangi". (20th paragraph of the same verdict)

—The B.D.O. held another meeting of the same nature on 13.2.67 at the residence of Shri Kalipada Adhikari who was the Pradhan of the village Ropo.

—On 3.3.67 the B.D.O. held still another meeting at the village Araju and declared that all arrangements had been made to attack Ananda Marga Ashram and demolish it on the 5th March, 1967. 'The B.D.O, held a meeting at Araju-Kusmtar on the previous day, i.e., on 3.3.67 and had bidden them to say that there would be a serious trouble on Sunday, the 5th March, 1967, so that the children may not be sent to school.....the B. D. O. declared that all the villagers had to proceed to Baglata campus on the following morning, i.e., Sunday, in order to murder the Sadhus and destroy the campus.' (25th paragraph, ibid)

The writer himself went round the neighbouring villages of Ananda Nagar and came to know that the B.D.O., communist workers and the village chieftains had recourse to planned means of inciting the people against Ananda Marga.

How the so-called Hindus were incited

The miscreants scattered parts of the slaughtered cows at dead of night in the villages inhabited by the so-called Hindus and in the morning the people were made to understand that this had been done by the Ashramites. It is to be borne in mind that the Hindus worship cow as goddess and so when they heard

that Ananda Marga was doing such a vile thing as cow-slaughter, they grew excited.

How the Mussalmans were incited

The conspirators convinced the Mussalmans that these Sadhus had been driven out of Pakistan and had settled here with a mind full of revenge. "The sadhus will surely occupy your hearth and home and drive you away," said the conspirators to the innocent Mussalmans, "so join us if you want to live."

How the Santhals were incited

The B.D.O. and his fellow men told the Santhals that the sadhus had grabbed the land of the Forest Department (this charge has been totally proved false in the Courts) and would make inroads into their homes and render them homeless. At this they were frightened and could not but harbour an anti-sentiment against Ananda Marga.

Embezzlement of Govt. money

The people of Purulia were worst hit by the dreadful drought in 1967. The crops were scorched and drinking water became costlier than any thing. The Govt. aid, in cash or in kind, started pouring in and the B.D.O. utilised the Govt. money as a mighty weapon against Ananda Marga. The drought-stricken people who received Govt. help through the B.D.O. were clearly instructed by him to participate in the 5th March revelry.

Koran and Mahabharat used to incite villagers

"It was established from such evidence that the B.D.O. addressed this meeting ¹ by saying that the villagers irrespective of Hindus or Mohammedans should solemnly declare on oath that they must drive out the sadhus of their area by hook or by crook, not excepting murders. P.W. 16 noticed the Mahabharata, being applicable to the Hindus, and another book... seemed to indicate the Koran, applicable to the Mohammedans, on a table in front of the B.D.O. . It was alleged that the B.D.O. asked the villa-

1. The meeting referred to was sponsored by the B.D.O. and his collaborators. It was held in the village Susundi on 2.3.67 i.e., only two days before the day of horror.

gers to affirm in the name of the sacred books as above, as the case may be. At this all the members of the above meeting affirmed their faith in the above decision of the B.D.O. by raising their arms." (28th paragraph, *ibid.*)

Forest-God used

It is to be noted that the people were taken oath not only in the name of sacred books but also in the name of the Forest-God worshipped by all and sundry of that area. The people were told that Ananda Marga had desecrated the Forest-God. The innocent people who are deeply religious and have faith in sacred books and gods and goddesses were thus made fanatically antagonistic to Ananda Marga. They could hardly understand that they were being utilised to perpetrate the most damnable crime of this century.

The B.D.O. received official patronage

Ananda Marga smelt the rat two months before the dreadful 5th March' 67. The authorities of the Ashram came to know that a network of conspiracy was being spun all around. They informed the O.C. of Jhalda Police Station, S.D.O. and Deputy Commissioner, Purulia of the imminence of a bloody offensive on the Ashram by the anti-social elements in connivance with a few corrupt Govt. officials. In spite of repeated S.O.S. the guardians of law kept mum and did nothing for the security of the Ashramites.

"The authorities seemed to take no action on the complaint of the College Principal. This lent considerable support to the prosecution argument that the B.D.O. received official patronage to his misdeeds from the very beginning." (18th paragraph, *ibid.*) The police too, came forward in support of the B.D.O. "It has been abundantly proved by the prosecution evidence that the police investigation in this case was particularly one-sided and perfunctory which always came to the aid of the B.D.O." (18th paragraph, *ibid.*)

Police and Administration as collaborators

Following the incident of the B.D.O.'s forcible seizure of

two rooms rented by Ananda Margi students, the Ashram authorities informed the Jaypur Police Out-post and Police Superintendent. The Deputy Commissioner of Purulia and the Chief Secretary of the State were also informed. But no measure was adopted. (vide the 9th paragraph, *ibid.*)

In apprehension of a conspiracy the Ashram authorities prayed for a gun-licence to the Jaypur Police Station. The police received the prayer by post on 27.2.67, but did nothing. (vide the 23rd paragraph, *ibid.*) The General Secretary of the Ashram sent letters on 28.2.67 to the Deputy Commissioner and Chief Secretary praying for taking action against the B.D.O. and Dhananjay Roy, but to no effect.

At last, the day before the bloody day i.e., on 4.3.67, the Ashram authorities sent a letter to the Sub-Inspector of police of Purulia Check Post praying for security. This prayer too fell on deaf ears. (vide the 23rd paragraph, *ibid.*)

The police and Administration paid no heed to the prayers. They did nothing to secure the life and property of the Ashram. The 5th March dawned with the red sun in the eastern horizon. Very soon the sun turned pale at the sight of hooligans and murderers approaching the Ashram. It shuddered at the shameless orgy and wild jubilation with the blood of the monks. At nightfall it bled leaving a column of blood in the streamlet.

As if a cyclon swept across the Ashram. The dead bodies of five sadhus lay scattered. They were killed, nay butchered, truncated and defaced. Hundreds of Ashramites were reeling in severe wounds. The entire Ashram was ransacked. It was the day of sacrifice, great and unprecedented. On one side there were thousands of armed men intoxicated with wine and money and emboldened with the tacit support of the Govt. machinery and on the other there were a few moralists dedicated to the service of humanity. The 5th March has thus gone down in the pages of history as the day of glorious martyrdom—the fountain-head of inspiration to all the moralists of all ages to come.

The political leaders brag that India is the biggest democratic country. They point to the Lion Capital of Ashoka, an

emblem of righteousness, engraved or carved on the Govt. buildings. They sing the paean of 'Satyameba Jayate' i.e., 'It is truth that wins.' They profess to keep the Administration impartial and free from party politics. They swear to punish the wicked and nurture the honest. But all their promises degenerate into hollow tall talks. The constitutional guarantee that every man's life is secured is lost in the jugglery of words. There is a lot of emphasis on words, pomp and splendour, and that is why they have no ardour to see whether any one is engaged in filthy activities under the cover of grandeur. If you have gangrene on the exposed part of your body, don't worry ; just put on a silk bandage and it will entitle you to talk at length on health and hygiene. The criminals move about in public, because they have either money or jersey of a big political party. The adulterators, back-marketeers, smugglers, murderers and profiteers are now at the helm of society. They patronise the political parties who in turn accord them a social standing. The administration ?—it is either silenced or made inactive. The Police ?—it is captivated in caprices of the higher circle. The Law ?—it is a dreamland inaccessible for the wretched multitude. And therefore justice wails, truth is fettered, impartiality raped, administration crippled and the weak are throttled to death by the strong.

Criminal Treatment of Purulia D.C.

The Ashramites were fully aware of the imminent danger. Time hung heavy on them and they were trembling. At last on the 4th March, 67 when they thought that something must be done to counteract the danger that was knocking at the door, the Principal of the College rushed to Purulia, met the Deputy Commissioner, Shri S. Chowdhury at his residence and prayed to him for police protection. But the highest executive officer of the district retorted that he could do nothing unless the Ashram authorities withdrew the case against the B.D.O. .

“It is also established from the evidence...that as the police failed to take any action upon the frantic letters addressed to the police for ensuring the safety of the Ashramites in the background

of the persistent conspiracy of the accused and other villagers, these witnesses (P.W.'s 11 and 13) left for Purulia and met the Deputy Commissioner at about 11 a.m. on 4.3.67, at his residence and apprised the highest executive authority of the district about the actions of the B.D.O. and others trying to launch a possible attack against the Ashramites on the following morning. But it was alleged that the said Deputy Commissioner, one S. Chowdhury gave these witnesses to understand that unless the Ashramites withdrew the case against the B.D.O., it was not possible for him to arrange for the police security for the Baglata campus." (27th paragraph, *ibid.*)

Can there be anything more shocking than this ? It is very hard to believe that the Deputy Commissioner of a district is reluctant to ensure security to hundreds of citizens in danger only on the ground that these men have drawn up a case against one of his corrupt subordinate officers. But such a thing happened in Purulia on 4.3.67.

The Longest Night

The night before the 5th March was the longest night. No one remembers whether that night crawled on with the tu whit tu whooping of an owl. But it is a fact that the stillness of that dark night was punctuated by the rapid heart-throbs of the Ashramites

Sri Shanti Gopal Ghosh, a First Class Magistrate, Sri A.B. Das, the Circle Inspector of Police, came to the Baglata Campus on 4.3.67 with a contingent of police. Sri D. D. Ghosh, a Deputy Superintendent of police, was with them. They jointly made a parade of security-arrangement, but their imperviousness to clamp prohibitory orders under section 144 around the campus savoured of their collaboration with the conspirators. The suspicion deepened when at 11-30 p.m. the news of worsening situation reached without creating any sensation among the duty officers. They remained as callous as before. But they were by no means dullards. They tried to misguide and confuse the Ashramites by giving the wrong information. The Circle Inspector called on the Ashram authori-

ties at 2-30 a.m. and said with confidence that the situation was turning well. What was most astounding is that the First Class Magistrate and the Deputy Superintendent of police left the Baglata campus and started for Purulia at about 3 a.m. on the plea that the situation was no longer tense. Even they felt it unnecessary to order section, 144, nor did they give any concrete instruction about any measure that might be adopted in their absence.

“But both the said Magistrate and the Deputy Superintendent of police shirked their responsibility and left the Check Post and returned to Purulia Head Quarters at 3-30 a.m. on 5-3-67 The lapses on the part of the District Administration also become too apparent from the evidence on record.” (87th paragraph, *ibid.*)

It is clear that if the Magistrate and the D.S.P. did not leave the Ashram and clamped section 144 in that area, the invaluable lives of five devotees would not have been left at the feet of the marauding mob. But what is the use of narrating if-and-what-would-have-been stories ? The Magistrate, the D.S.P. and all others did what they had been instructed to do. Each and every one had a role to make the conspiracy a grand success.

The Circle Inspector who remained as the Head of the security force went to bed at dead of night particularly when vigilance and preparedness for any eventuality was badly needed.

“I was amazed to hear the evidence of the Circle Inspector (P.W. 26) A.B. Das that in the midst of such situation he went to retire in bed at 1 a.m. apparently in the presence of his superior officers like the Deputy Superintendent of police and the above Magistrate till he woke up in the late hours of the material morning after the day-break.” (88th paragraph, *ibid.*)

Thus the police and Administration reached the heights of callousness and neglect of duty paving the way for a facile inroads into the Ashram by the murderers.

The 5th March Dawned

With the crimson sun up in the horizon the day dawned. The beating of drums was approaching nearer. It was a signal

to muster strong and advance for an encounter. The Ashramites who kept awake all the night tried to contact the officers in the morning. But alas ! the Deputy Superintendent of Police and the Magistrate were reported to have left for Purulia and the Circle Inspector was fast asleep ; the beating of drums that was keeping time with the heart-beat of the trembling Ashramites failed to rouse him from his care-free sleep. A jeep carrying the blood-thirsty B.D.O. was rattling up and down. The mob all armed with weapons began to crowd round the Ashram area.

The police force that was posted in the Ashram comprised 27 armed police, 5 N.V.F., 7 Musketeers and a tear-gas squad. But they were little better than a scare-crow, for they did not move or use the arms. In desperation some inmates of the Ashram ran to the crowd with a view to convincing them, and the rest were looking forward to the police for a timely intervention. Very soon the mob turned violent and attacked the Ashram from all sides.

“It is established in evidence that at the relevant time the police personnel consisted of twenty seven members, seven muskets, five N.V.F. personnel besides a tear-gas squad. They did nothing to prevent the rush of the assembly by raising barricade or by opening blank fire to terrorise or disperse the menacing mob who invaded the Ashram with deadly weapons.” (88th paragraph, *ibid*).

The Attack

It is a wonder how in the broad daylight a violent mob can march onward before the eyes of a police force and shout slogans like ‘We shall kill the sadhus’, ‘We shall destroy the Ashram’ etc. But it happened on the 5th March morning. The advance party of forty or fifty men armed with deadly weapons like spears, swords, bows and arrows came close to the Ashram and started flinging stones and darting arrows at the Ashramites at arandom. Ac´ Abhedananda Avadhuta, Ac´ Sachchidananda Avadhuta, Bharat Kumar, Prabhas Kumar, and Abodh Kumar fell wounded. Their injuries were so serious that they were not

in a position to reel back as many others did. The murderers approached them with their eyes full of bestial passion. Their butcherly action with those bodies beggar description. The five moralists lay steeped in blood. They breathed their last but had their names written in letters of gold in the history of martyrdom.

“The advance party of 40/50 men of the large assembly aforesaid being armed with deadly weapons then came forward quickly and amongst them a further splinter group of 12-14 men began to prowl upon the five above named Ashramites who fell on the ground and began indiscriminate murderous assaults on them with their weapons.” (8th paragraph, *ibid.*)

In a country where democratic ideals are dwelt upon too frequently, the five moralists embraced brutal murder in presence of the police force. There are instances galore in the pages of History that such sacrifices have never gone in vain. The ideology or organisation that thrives through bloodshed and sacrifice shines in brilliance on the forehead of Eternity. The five martyrs or Dadhichis as they are called have made Ananda Marga far stronger. Their sacrifices have made Ananda Marga invincible and unconquerable.

Nefarious Role of Police Force

In his observation the Hon'ble Judge unearthed many other things which claim mention.

1. The police was guilty of tainted character of the police investigation about the massacre on the 5th March, '67 (10th Paragraph).

2. The police did nothing to protect the lives and properties of the Ananda Margi Students when they were beaten out of their rented rooms by the B.D.O. (18th paragraph.)

3. (a) “Police investigation tried to shield the B.D.O.

(b) “Ashramites as also the other witnesses of conspiracy, such as P.W, 14 were not examined at all by police.”

(c) “Had the police examined these witnesses.....and had they been active, the sordid episode of large scale murders

and wanton destruction of the Baglata Ashram in broad daylight could have been avoided." (33rd paragraph)

4. In time of prosecution the police-witnesses on the side of the B.D.O. were found so obsessed with partiality that the Public Prosecutor refused to hear their false and concocted stories according to the A.I.R. 181 (1956) of the Supreme Court. The Court got convinced that they would give false evidence and so they were not summoned at all. (39th paragraph)

5. The incident that took place on 5.3.67 was the result of a conspiracy to destroy the Ashram. The police did not show justice to the Ashram by remaining inactive and indifferent. (78th paragraph)

6. "The Ashram authorities became disgusted with the incompetence of police investigation they applied to the Government for appointment of a Commission of Inquiry." (81st paragraph)

7. The two police officers were alleged to have investigated with a bias and were declared hostile by the Govt. pleader. (85th paragraph)

8. "I must, therefore, hold that the police spent best efforts to neutralise the Baglata Ashram by all possible means so that the large body of members constituting the unlawful assembly might destroy the Ashram effectively." (93rd paragraph)

9. The police officers did never try to investigate the matter sincerely. (90th paragraph)

Verdict of the Historical Case

The case was first instituted in Purulia Court ; but on an appeal to the High Court on behalf of Ananda Marga for shifting the case to any other court in consideration of overt hostility of the Police Department and the administrative machinery of the district, it was transferred to Midnapur Court. The case was fought between the State Government and 1) Dhananjoy Roy Singh, 2) Jorabar Roy Singh, 3) Kabul Ansari Mistry, 4) Rabul Ansari Mistry, 5) Rashid Ansari Msitry, 6) Ismail Ansari,

7) Nasiruddin Ansari, 8) Rustam Ansari, 9) Mahiruddin Ansari, 10) Kartick Majhi, 11) Chandra Mohan Tewari, 12) Phalari Majhi, 13) Ashoke Kumar Chakrabohty (B.D.O.), 14) Haradhan Majhi (Jr.), 15) Mangal Mahato, 16) Manu Majhi, 17) Sanu Majhi, 18) Jamiruddin Ansari, 19) Nanu Singh, 20) Haradhan Majhi, and twelve others, The accused were tried under sections 120-B/147/148/149/302/324/436 I.P.C.

The State Government collaborated with the conspirators

The accused understood that they would in no way escape in a fair trial. So they tried means, one after another, to bring the case to a standstill. (i) The police tinged the entire affair and submitted to the Court reports which ran counter to the facts. (ii) The Govt. officials showed reluctance to supply the Court with necessary documents and informations. (iii) The political incertitude as an outcome of violent inter-party clashes was heading for the fall of the United Front Ministry of West Bengal, and this turmoil made the future of the case completely uncertain.

But much to the dismay and astonishment when all such conspiracy was crushed to irrecoverable fragments, the State Government came forward in staggering steps and passed an order of withdrawal of the case. The Jugantar, a newspaper published from Calcutta, came out on April 26, 1970 with the first page news :

“It is reported that the Governor has expressed surprise at the note of Shri Mustak Murshed, the Joint Secretary to the Home Department on the order of withdrawal of the case in connection with murder of sadhus of Ananda Marga Ashram. Shri Murshed has stated in his note that murder of sadhus of Ananda Marga is a part of a democratic movement. The Governor has remarked that it is highly objectionable for a civil servant to write such a note ; particularly when something is absolutely within the jurisdiction of the court, it is undesirable to use such epithets. The Governor is understood to have criticised Shri S.B. Roy, the Home Secretary, for approving of the note of Shri Murshed.” The conspiracy was frustrated for

the righteousness of the judiciary in general and courage and tenacity of the Hon'ble Judge, Shri Manotosh Roy, in particular. The Judge in the 68th paragraph of his verdict observes : "..... The prosecuting state applied to this Court for withdrawal of this case on 16.3.70, the eve of the fall of the United Front Government. Ultimately such a petition of withdrawal filed by the state was rightly rejected by me on 4.5.70 as the state subsequently did not press for such withdrawal after the fall of the said Government. (vide order No 17 dated 4.5.70 of this Court). It was only after such a chequered career that the present prosecution against the accused persons had to resuscitate itself before this Court in the midst of tainted police investigation, official apathy, cross currents of political motives and persons invectives.

The investigating officer unmasked.

In the 89th, 90th, 91st and 92nd paragraphs of the judgment, the hon'ble judge has exposed the bias, motive and hostility that acted as guiding principle of the investigating officer.

1) "He seemed to concoct seven cases against the Ashramites in course of present investigation...he was trying to collect evidences against the Ashramites with the ultimate object of demolishing the prosecution case." (89th paragraph)

ii) "Another instance of perfunctory investigation is the deliberate omission of P.W. 29 to follow Rule 232 of the Police Regulations, Bengal, 1927, since amended by Rule 264 of Police Regulations, Bengal 1943. The above rule is a wholesome one directing the investigating officers to send extra carbon copies of case diaries...." (90th paragraph)

iii) "Another serious lapse on the part of P.W. 29 was his purposeful inclusion of some witnesses hostile to the prosecution as material witness in the charge-sheet." (91st paragraph)

iv) "The perfunctory character of the police investigation becomes clear." (92nd paragraph)

Manipulation of false cases against Ananda Marga.

The conspirators had become frantic to weaken this case, or if possible, force Ananda Marga to withdraw the case. With

this end in view they instituted a number of cases against Ananda Marga and thought that under the load of these cases Ananda Marga would surely stoop and the Midnapure case too might be brought under influence.

Case against Ananda Marga under sections 148 and 323 I.P.C. proved false.

i) Shri A.B. Das, the notorious Circle Inspector of police who snored in his duty-hour particularly in face of imminent danger on the 5th March, 1967 filed a case on 9.3.67 against Ananda Marga under the afore-said sections.

While judging the implications of this case, the Hon'ble Judge, Shri Manotosh Roy comments : "The irresistible conclusion is that the above counter-case was made by an after-thought and was the result of a figment of police investigation to hide their own guilt...I must hold that the so-called counter-case had no reality at all." (94th paragraph)

(ii) **Rape case against Ananda Marga proved false**

"The police started four rape cases falsely against one Ashramite in order to pressurise the Ashram authorities to withdraw the present case. All the four above rape cases ended in an acquittal and the complaints were false and malicious." (82nd paragraph)

(iii) (a) The local Forest Department ordered on 20.4.67 that the Ashram should vacate a sizable portion of the land.

(b) The Revenue Officer declared on 20.10.68 that the entire Ashram area was the *khas* land.

They could not implement the orders because of the intervention of the High Court. The motive behind these orders was to put a psychological pressure on Ananda Marga.

(iv) **Case of kidnapping proved false**

"In another case which was brought against the Ashramites on the ground that a boy was kidnapped in relation to an incident on 21.1.61 under sections 365 and 342 I.P.C., the Ashramites were acquitted by the Magistrate." (84th paragraph)

(v) **Murder case proved false**

Mr. Shome, the Sub-Inspector of police of Jaypur Police Station brought a case against two Ashramites under sections 307 and 147 I.P.C. But on 31.1.67 the Sessions Judge declared them not-guilty and the case ended in an acquittal.

Sixty five cases

The conspirators brought sixty five cases against Ananda Marga after the 5th March incident. It is neither possible nor necessary to dwell on all these cases separately. Suffice it to say, in sixty three cases with two still pending, Ananda Marga has gained the upper hand. In the 85th paragraph of the judgment, the Judge Shri Roy observes ;

“..... that sixty-five criminal cases brought against the Ashramites by the police and certain villagers after the present occurrences in order to pressurise the Ashramites to withdraw the instant prosecution and further that sixty-two ¹ out of the said sixty-five cases in acquittal., discharges or dropping of the proceeding and that only three remain still pending.”

The two police officers declared hostile

“The one-sided attitude of at least two police officers like P.W. 26 and 29 persisted even in course of the present trial and the learned Public Prosecutor had to declare them hostile as both of them tried to damage the prosecution case materially.” (85th paragraph)

28th September, 1970—the historical day

The sun of Truth declared its triumph over the darkness of falsehood on the 28th September, 1970. In the Court of Midnapur crowded with thousands of people the Hon'ble Judge, Shri Manotosh Roy read out his judgment and brought into light the conspiracy that had been carefully made to malign, isolate and destroy Ananda Marga.

1. Sixty-two cases are mentioned in the judgment. But according to the Law Secretary of Ananda Marga, one more case has meanwhile been decided in favour of this organisation.

The net results of this case were :

- i) Ananda Marga came out victorious,
- ii) The socio-political motive behind the conspiracy was unearthed,
- iii) The B.D.O., Ashok Kumar Chakraborty, the architect of the conspiracy was sentenced to three years' R. I. under section 120-B (I) and 304/2 I.P.C.
- (iv) The eight others were sentenced to life long imprisonment.

The role of newspapers in this regard

The 5th March incident was given a prominent place in all the newspapers, but none of them went beyond what the police and administration desired. The papers collected news from the perpetrators and ventilated twisted features and editorials bordering on white lie. The charges against Ananda Marga which were later proved false and motivated were given wide publicity. A notion was created that the 5th March incident was nothing-but the finale of the clash between the Ashramites and the local people. They portrayed the murderers as the aggrieved people and the brutal attack as the mass-movement. The masks of impartiality and bold journalism which they wear were stripped off on the 28th September, 1970 ; but shameless as they are, they did not regret for what they had done, nor did they show any enthusiasm or earnestness to give a wide publicity of the historical judgment. This shows that most of the newspapers, if not all, are not only biased against Ananda Marga but also wedded to unfair journalism.

The conspirators' shock and surprise

The judge has made it amply clear that the conspirators wanted to malign, terrorise and destroy Ananda Marga by conspiring an all-out attack on the Ashram. But much to their shock and surprise, Ananda Margis became more united and determined ; they grew aware of the stupendous nature of the task they had undertaken and understood that the creatures of the dark would not give way without bloody resistance, They turned

over the pages of history where they found not a single instance of an unresisted and facile advancement of a progressive force. So they swore anew and armed themselves with the clearer realisation of the will of Lord Shrii Shrii Anandamurti. The significance of the 5th March incident may be put down in the following way :

- i) Increase in the number of whole-time workers.
- ii) Curiosity among the public to know Ananda Marga,
- iii) Expansion and solidarity of the organisation and setting up of units in every district town of India.

THE THIRD PHASE—ANANDA NAGAR-1968.

In 1967 the role of police was like that of a collaborator who winked at, if not encouraged, the anti-social elements. And in 1968 the police swooped down upon Ananda Marga and did nothing to conceal the motive of hurling damages to this organisation. The salient features of this phase are :

- a) A police force headed by the Superintendent of police, Shri Bimal Sen and the Deputy Superintendent of police, Shri D. D. Ghosh of Purulia District raided the Ashram on 18.5.68 and 19.5.68.
- b) They set fire to the students' hostel of Ananda Marga College and robbed the boarders of money and wrist-watches.
- c) They broke into the College Laboratory and destroyed the apparatus and furniture.
- d) The Veterinary Hospital too was not spared. This caused a great deprivation to the poor villagers who depended on this hospital for the treatment of their domestic animals.
- e) The Kinder Garten School was ransacked and valuable charts, books and models were burnt down.
- (f) Sewing machines and radios were taken away.

(g) The teachers became the target of their abusive and derogatory remarks.

(h) The students were beaten right and left and the B.Sc. examinees were arrested.

The Ashram authorities lodged complaints with the S.D.M., Purulia. This incident has been referred to by the Hon'ble Judge of Midnapur Court in the 83rd paragraph of the judgment:

“The Superintendent of Police, Purulia, one Bimal Sen and Deputy one D.D.Ghosh allegedly went and ransacked the Baglata Ashram on 18.5.68 in course of police investigation of the case. Such high handed acts were complained by the Ashramites to the Subdivisional Magistrate, Purulia.”

Shri Samar Guha, a Member of Parliament paid a visit to Anandanagar on the 25th May and saw with his own eyes the barbarous activities of the police. He then addressed a press conference held in the Press Club, Calcutta on 28.5.68 and the following day the Jugantar came out with the following news :

“Calcutta, 28th May—Demanding a judicial inquiry into the police raid in the Ananda Marga Ashram, Purulia on the 18th and 19th May, the Member of Parliament, Shri Samar Guha told the reporters that the torture inflicted by the police to the spiritual organisation was worth condemning.

The police, he alleged, broke into the Ananda Marga Ashram without warrant, directed an attack on the Ashramites and demolished the philanthropic institutions run by the Ashram. The police destroyed the Ashram college, laboratory, meditation centre and hostel, arrested fifteen persons including three examinees and took the possession of 100 acre land of the Ashram, he further alleged.

Shri Guha visited the spot on the 25th May”.

THE FOURTH PHASE—COOCHBEHAR (1969)

The Coochbehar incident is strikingly different from the preceding ones. Its chief characteristics are :

- 1) The attack was organised by the Communist Party.
- 2) Those who were the victims (i.e., Ananda Margis) were arrested and produced in the Court.
- 3) The police exculpated the guilty, shut their eyes to the murderous orgy of the conspirators and felt no iota of conscience to issue warrant even against a single conspirator, though more than twenty five Ananda Margis were seriously wounded and one of them succumbed to injuries.

The political situation

It was 1969. West Bengal was at that time under the rule of a Coalition Government dominated by C.P.I. (M). It was an 'uncivilised' and 'uncouth' government, to quote the then Chief Minister of the State, who charged C.P.I.(M) with highhandedness and a narrow outlook determined to have a political gain at the cost of law and order of the State. The portfolio of Home and Administration was in the hands of Shri Jyoti Basu, a noted C.P.I. (M) leader who made the police inactive and encouraged the anti-social elements to don round their necks red scarfs and go on landgrabbing, intimidating and murdering the innocent people under the veil of class-struggle. The police and administration were enthralled in the sweet will of the leaders as well as cadres of C.P.I. (M) and reduced to dumb spectators of the reign of terror.

Ananda Margis thronged Coochbehar in hundreds on the occasion of Dharma Maha Chakra on the 28th August, 1969. Lord Shrii Shrii Anandamurti reached Coochbehar on the same day. The police were informed of the large congregation of the spiritualists and requested to make necessary arrangements for security. But the police who were incapacitated and whose ears were deafened by the revolutionary slogans of class-struggle did

nothing to protect the lives and personal belongings of Ananda Margis who came to Coochbehar from different places of India and put up in three different houses reserved beforehand for the purpose.

On the 28th morning, one Shri Bimal Bhowmik, an Ananda Margi from Thanesar, was kidnapped by the Marxists and was recovered late in the afternoon with severe wounds all over his body. The anti-social elements armed with the connivance of the police and encouragement of the party-hierarchy made a proud display of their might at different street-points by shouting abusive remarks at Ananda Margis who happened to walk past them. These stray incidents were a signal to a disaster, the apprehension of which was duly reported to the local police station. At nightfall the Marxist hooligans fell upon Ananda Margis simultaneously in the three lodging-houses. They came with rods, crackers, bombs and other weapons and stormed into attack before the police who were then nothing but playthings in the hands of the evil-doers.

The following is the catalogue of misdeeds done by the miscreants in presence of, or under the protection of, the police :

- 1) They broke open the gates of the lodging-houses and pounced upon Ananda Margis, irrespective of age and sex.
- 2) They feloniously snatched wrist-watches, money and gold ornaments.
- 3) They beat the men, hip and thigh, and blood gushing out of the wounds turned the entire arena into a pool of blood.
- 4) They threw bombs and crackers and many women and children who were running about in fear were hit and wounded by the splinters.
- 5) They ordered the police to arrest Ananda Margis and their supporters, and police became over-zealous to oblige them.
- 6) At their behest the police put all Avadhutas under arrest and kept them standing before a van. Meanwhile the miscreants rushed there and sprinkled putrid water over them, pulled them by their clothes and dealt blows and kicks at them.

7) When the police asked the Avadhutas to board the van, the miscreants shouted, "We won't allow you to take them by the van. The fellows will have to be taken walking down the streets with their hands and waists tied with rope,"

And the police did accordingly. The Avadhutas were ordered to march with their hands tied with rope amid the shouts of cheer from among the mischief-mongers. Thanks to Shri Ajoy Kumar Mukherjee, the then Chief Minister of West Bengal, who admitted later that his was an 'uncivilised government'. What else could it be? The Government which yields to a band of hooligans and murderers and arrests and harrasses the moralists at their instance is more than uncivilised; it is barbarous.

Shrii Shrii Anandamurti arrested

The residence of Lord Shrii Shrii Anandamurti was also attacked by the pseudo-revolutionaries a few of whom sneaked into a desolate corner of the premises of the quarters and hid there a bag of live bombs. The police appeared there very soon, recovered the bombs and arrested Lord Shrii Shrii Anandamurti on the 29th instant. The police arrested 27 others and brought charges against them under sections 146/147/149/153-A I.P.C. and 6(3) Explosive Act of India.

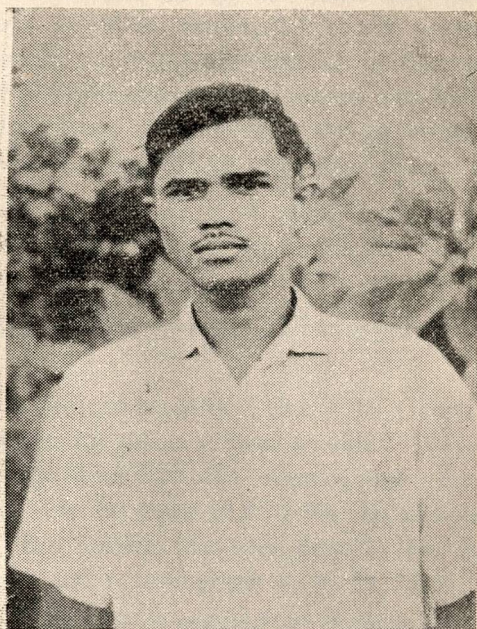
The Marxists' war on Proletariat

It rests with the people to decide whether the Marxists' full-throated claim that they are the friends of Proletariat is true or false. But that they can murder, and inflict tortures to the working class is hundred per cent true. Those who were made the target of brutal attack on that day were all either labourers, peasants or men of small income group. Shri Rabi Sarkar from Dinhati belonged to a poor family and was a tailor by profession. The red-scarfed black-guards threw him senseless with several stab-injuries all over his body. He was bleeding excessively, but in spite of repeated entreaties, the police who had kept Shri Sarkar in their custody did no arrangement for his treatment till the small hours when he was sent to the hospital only to breathe his last. Shri Sarkar's death is not merely a great martyrdom or

a source of inspiration to Ananda Margis, but also an eye-opener to the fact that the Marxists' revolution is another name for burglary and war on the proletariat.

It has been said earlier that the Minister for Home and Administration of West Bengal was a C.P.I. (M) leader and therefore it is no wonder that the Marxist hooligans directed the police to arrest those who fell prey to their wild fury. The police brought charges under several I.P.C. sections and 6(3) Explosive Act of India. The attention of the readers is drawn to the section No. 6(3), because on various other occasions this section was utilised by the police against Ananda Marga. According to this section, "any person manufacturing, possessing or importing an explosive in contravention of a notification issued under this section shall be punishable with imprisonment for a term which may extend to three years or with fine which may extend to five thousand rupees, or with both..." Let us recall here a sensational 'discovery' by the C.B.I. and local police of Benaras on 13.9.69 when they raided the office of a Mission and alleged to have unearthed a conspiracy of Ananda Marga to murder the Prime Minister of India. The *Bharat Jyoti*, a newspaper published from Bombay, came out with a banner news on 14.9.69 "The police claim to have recovered from the arrested persons fire arms, knives and uniforms similar to those worn by army and policemen." But it was only five days later that the *Pioneer* quoted P.T.I.—"Alleged attempt on P.M.'s life.....nothing proved against sadhus". The charge of violating the Explosive Act 6(3) could not also be substantiated. In the month of July 1973, the Session Court of Varanasi acquitted all Ananda Margis of charges under the Explosive Act and the case was dismissed. The reason of untiring effort of the police to clothe Ananda Marga with the vest of crude violence is not far to seek. Not only then can its progress be checked but also a background might be created for legislating a ban on this organisation.

The Coochbehar incident engineered and executed by C.P.I.(M) created another wake of negative propaganda against Ananda Marga. The party organs along with other newspapers



**Rabi Sarkar the Victim of the Marxists'
brutal attack at Coochbehar.**

and journals whizzed with vituperative attack on Ananda Marga. But with the passage of time when the intensity of direct animosity of the party-apparatus subsided, the police started thorough investigation and finally submitted the following report :

“Moreover some C.P.M. leaders misled and misguided the mob that the Sadhus were the spy of C.I.A. and their holding religious meetings would be detrimental to the society.” After this police report the Court of Coochbehar could clearly understand the shrewd political manoeuvring behind this fabricated case and the Court then came forward with the expected judgment. The charges against Ananda Marga were proved false and manufactured.

THE COOCHBEHAR JUDGMENT

The Sub-divisional Judicial Magistrate Shri L.N. Ghosh observes :

1. I.O. prays for time, allowed to date. Prayer for time is rejected as enough time has been allowed and S.P., CBR was informed by order No. 20 dated 18.6.70 for expeditious disposal of investigation. But nothing has been done by the Prosecution. Hence, accused persons are discharged u/s 63 Cr.P.C.¹

2. Prayer for time is rejected as enough time has been allowed and S. P., CBR was informed by order No. 11 dated 18.6.70 for expeditious investigation of the case. But, nothing has been done by the Prosecution. Hence, accused persons are discharged u/s 63 Cr. P.C.²

In the Court of S.D.J.M., Shri L.N. Ghosh, one more conspiracy against Ananda Marga was frustrated. Truth and Justice prevailed over untruth. It was once again established that the forces of dark must recoil themselves from the domain of Light.

1. Vide G.R. No. 419 of 1969 in the Court of S.D.J.M., Sadar, Coochbehar.

2. Vide G.R. No. 418 of 1969 in the Court of S.D.J.M., Sadar coochbehar.

The Press played the same role

On the 31st August, 1969 the daily newspapers published from Calcutta degenerated into trumpets in the hands of those who like to see Ananda Marga misrepresented and maligned. Let us see how on that day they committed rape on what is called fair journalism.

Kalantar

The Ananda Margi of sadhus fell upon the people of Coochbehar

The sadhus were carrying arms. They were intent upon creating a turmoil, and a few men staged a demonstration against them by shouting a slogan, "go back C.I.A. agent," whereupon the sadhus hurled bombs at them and fell upon the people.

(The Kalantar, it is to be borne in mind, is the organ of C.P.I. which is professedly hostile to Ananda Marga. And that is why it is little wonder that this paper published a deliberate lie only to cater to its select readers.)

Dainik Basumati

The Dainik Basumati, edited by Shri Vivekananda Mukhopadhyaya published the following news :

The people alleged that the sadhus were moving about with arms like swords, bombs etc. The people challenged their identity.

According to some, they are C.I.A. agents. The people alleged that the sadhus

(Shri Vivekananda Mukhopadhyaya, the then editor of this paper had a gesture of a bold journalist of progressive outlook. But that his boldness lay in skilful coinage of words and graceful style of writing editorials only requires no elaboration. The mode of presenting the above news typifies his adroitness of assuming the garb of impartial journalism without bearing any responsibility involved in it. He has recourse to 'the people alleged', 'according to some' etc.—a device which saves a cowardly editor from being convicted in the court of law, but does never immortalise him as a true journalist. A journalist

debases himself if instead of moulding public opinion against injustice and oppression he draws sustenance from his submission to perversion, obsession and commercial outlook.)

The Hindusthan Standard

According to police reports the followers of the Marga were camping near the Vidyalaya and at Khagrabari from August 21. At Khagrabari the local men confronted the 'Margis' for allegedly carrying bombs and swords and creating trouble. Two bombs were thrown by the 'Margis' at this time, it was reported.

(Here too, the words like 'local men', 'allegedly', 'it was reported' etc. have been used with no other motive than to steer clear of legal implication and at the same time do harm to the organisation.) Ananda Marga owns no daily paper or a regular periodical—a weakness which is exploited fully by the enemies of this organisation. The causes leading to the distortion in the news about Ananda Marga are not far to seek. (1) Many journalists are biased against Ananda Marga, as in the cases of Kalantar, Link, Patriot, Blitz, Organiser etc. (2) Whenever there was any clash, the papers relied for information on the police reports which have always gone against the interest of the organisation. (3) In the event of confrontation with the administrative machinery, Ananda Marga has never been allowed to put forward her say in the leading dailies.

Thus in view of the precedents of punishment inflicted by the courts to Blitz and Kalantar for publishing blatant lies about Ananda Marga, the honourable acquittal and outright victory of Ananda Marga in all the cases; the revelation in the judgment of Midnapur Court about the processed villainy of the police and administration towards Ananda Marga; the Cooch-behar affair having been proved just the reverse of what was bruited about in the papers; and the journalists' fretful bias having been exposed time and again an appeal cannot but be made to the reading public that no sort of paper-propaganda should be lent ear to. The only way to know the ins and outs of Ananda

Marga is to go through the books, pamphlets and journals published by Ananda Marga, or to make contact with the visiting Acaryas and the Principals of schools scattered throughout the country. It is worthwhile to recall once again that in different ages the great men and their movements were decried by the so-called hierarchy of the society. But barring temporary set-backs, none of them failed in the long run. The abominable attack on Shrii Shrii Anandamurti is nothing but reminiscent of the past cobweb of machinations woven against the epoch-making personalities and also a pointer to the axiomatic truth that the rocks, however massive, are doomed to crush before the vivacious breaks of the spring.

THE FIFTH PHASE—RANCHI (1971)

The depth and magnitude of this phase has surpassed that of the previous phases. But since the entire affair is still pending in the court of law, we shall not do more than giving an account of the background of the incident, where when and how the incident occurred and the explanation put forward by the Ashram authorities in response to the allegations brought against them.

Background

On the occasion of the 50th birth-day anniversary of Lord Shrii Shrii Anandamurti, tens of thousands of Ananda Margis came from different corners of India and also abroad and assembled on the 20th May, 1971 in Ranchi, a district town of Behar. The function was solemnised not merely with desired gravity and sincerity but also with gaiety and colourfulness through variety programme. The function continued for five days, though the dispersal of Ananda Margis took a longer time.

On the 23rd May, a gang of anti-social elements clustered around the venue of the function and wanted to create a turmoi

in the scene. But their motive was frustrated peacefully by the volunteers of the organisation.

On the midnight of the 24th instant when an Avadhuta was returning from the site to Ashram, he was suddenly encircled, heckled and assaulted by a group of anti-social elements.

Attack on Women

The following day when a few lady workers were on the way to the Ashram, some hooligans noted for their notoriety pulled them by their garments. The high-pitched cry for help attracted the passers-by and the volunteers nearby. They caught the fellows redhanded and handed some of them over to the police. One of the culprits who managed to escape was said to be a relation of an influential man of that locality. Later this man came back with a gang of professional criminals armed with weapons like iron-rod, spear, staff, dagger and gun and organised a sudden attack on Ananda Margis. As a result nearly thirty workers including some Avadhutas had to be hospitalised, all severely wounded. The police came to the spot only to see blood-stains all over.

On the 26th May, Shrii Shrii Anandamurti vacated his quarters at Ranchi and left for Patna.

It will not be out of place if we refer to the highhandedness of a few police officials who actively and overtly joined hands with the enemies of Ananda Marga in their dirty efforts to weaken or destroy the organisation. Among them the most earnest and enthusiastic was Shri Rajendra Singh, the D.S.P. of Ranchi, who on the 26th May declared that he would not take rest till he rooted out Ananda Marga from Ranchi. The readers might have got in it a replica of the hyperbolic tall talk of the hierarchy of the police department of West Bengal. One should note that there is nothing but endless amusement at the sight of a man twitching his moustache which is non-existent.

A few days later, on the 4th June, the police raided all the offices of Ananda Marga at Ranchi. They did not spare even the

quarters of Shrii Shrii Anandamurti. They went back certifying that nothing objectionable was found.

The 21st June

This date has a special significance in so far as the police made a desperate raid on the Ashram and searched every nook and corner. Of course, this time also they did not find anything which might have otherwise elated them. At last they went to the house which had been the residential quarters of Lord Shrii Shrii Anandamurti till the 25th May and with which, understandably indeed, the Ashramites had nothing to do. The police allegedly got some weapons from that house. They arrested Shrii Shrii Anandamurti on the 26th June from his residence in Patna on the plea that the weapons which were 'found' in Ranchi were under his possession and that he was present there on the day of alleged recovery of weapon. That their charges were a sheer absurdity is self expressive, since Shrii Shrii Anandamurti had left Ranchi a month before and the house was subsequently vacated. But this is not all. According to police report, the weapons were found out in Ranchi on the 21st June, but the police took no fewer than five days to arrest Shrii Shrii Anandamurti in Patna, though the distance between these two places is in no consideration great. Then will anybody who smells rat in it do wrong ?

The infiltration of C.B.I.

Since the day of having received a great rebuttal by the Supreme Court in its frantic bid to dissociate the Govt. employees from Ananda Marga, the Central Bureau of Investigation had been on the look out for an opportune moment to pounce upon Ananda Marga with a greater might. The alleged recovery of weapons and arrest of Shrii Shrii Anandamurti brought them such an opportunity, and so when the Chief Minister of Bihar vested the C.B.I. with the duty of investigating the matter, notwithstanding the fact that it was under the jurisdiction and capacity of the administration of the state, the news could not surprise anybody, since the knowledgeable quarters apprehended the intervention of the C.B.I. at any time.

Soon after the take-over of the case by the C.B.I., different offices of Ananda Marga not excluding the schools even became the target of raids at random. The C.B.I. officials did not spare the Ananda Margis who were intimidated through interrogation. Further they went on ventilating manufactured news about Ananda Marga through the newspapers in order to affect the public opinion. Meanwhile some followers of Ananda Marga instituted more than one case in different courts in Patna against the C.B.I., bringing against a host of officials of the C.B.I. some specific charges like trespassing and interfering in the religious right. This infuriated the rank and file of the C.B.I. who began to suffer from desperation in their ardent bid to deal a deadly blow to Ananda Marga. Furthermore, earlier when the Supreme Court accepted the writ petition of Shri R. Prasad and another Ananda Margi and thereupon restrained the Home Department of the Government of India from giving effect to its order of keeping the Central Government employees away from Ananda Marga, the said department and its associate C.B.I. avowed, though clandestinely, that they would seize the first opportunity to destroy Ananda Marga. It is, therefore, surprising to an innocent man that the Government of Bihar should transfer the job of investigation to the C.B.I. which has already become a party against Ananda Marga. But to a man well aware of the deep-rooted conspiracy which has manifested itself time and again, it is not at all surprising, far less unnatural.

Since the Home Department of the Government of India, the parent-body of the C.B.I., morbidly wants to put a ban on Ananda Marga, investigation of the C.B.I. is bound to become motivated; and it will be done in such a manner that the bosses behind the curtain cannot but be pleased. Thus it is not unlikely that the C.B.I. would invent some sensational, detestable and terrible things about Ananda Marga, side-tracking, ignoring or concealing her philanthropic aims and activities and arrange the findings in such an ornamental way that (i) the case pending in the Supreme Court might go in favour of the Home Department and (ii) as an aftermath Ananda Marga might be put into a complete disarray. The suspicion deepened when the Government rejected

the demand of the right-thinking people to institute a high-power judicial enquiry instead of the false show of enquiry by the C.B.I. However, in the face of cases and counter cases still pending in different courts including the Patna High Court, in which are involved Ananda Marga on one side and on the other, a few anti-social elements and police officers of Ranchi, a handful of officers of the Central Government and C.B.I. and also some high-ranking police and administrative officers of Patna, let us refrain from commenting ; since it is advisable to wait for the final verdict of the courts.

PROLOGUE TO THE PATNA PHASE

The revulsion in the structural side of Ananda Marga in the months of September and October, 1971 savoured of what was in the offing. So, for the sake of better understanding of the Patna phase, we must refer to some untoward incidents that took place towards the end of 1971, engineered by some self-centered, power-hungry and opportunist workers of Ananda Marga. The lure of material pursuit coupled with frustration swept them off their feet and they left the organisation with some accusations against it. The authorities of Ananda Marga removed them from the posts they occupied and drove them out of the organisation finding them engaged in anti-organisational activities. When they found that they were neither cajoled nor persuaded to come back to the organisation, they embarked on a planned method to spread propaganda against Ananda Marga through leaflets, booklets, pamphlets and even street-corner harangues. The organisation which had been to them, for years together, the only way to serving the society turned overnight into (a) an organisation of murderers, (b) a veritable hell under the cloak of righteousness and (c) a resting place of some dehumanised satans. They ignored the norm of credibility and relied too much upon 'suspension

sion of disbelief.' What is shocking to them is that their cacophony failed to attract anybody save the C.B.I. who got revitalised and became vigorously active. And their activity climaxed when they arrested Shrii Shrii Anandamurti on the 29th December, 1971.

Now the question is : Is the defection of some workers determined to wreck the organisation synchronising with the C.B.I.'s infatuation to round up all connected with Ananda Marga a mere accidental co-incidence ? The answer will unfold itself in the following table showing the points of similarity between the C.B.I. and the defectors.

The defectors

C.B.I.

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. They brought charges of murder and use or possession of deadly weapons against Ananda Marga. 2. They held Shrii Shrii Anandamurti responsible for the Chandil murder. 3. They accused some senior workers by name of criminal activities like murder etc. 4. They made contact with Ananda Margis with a view to demoralising them, failing which they had recourse to intimidation. 5. They declared their determination to destroy Ananda Marga. | <ol style="list-style-type: none"> 1. They had been trying to frame similar charges against Ananda Marga. Ultimately they echoed the statements of the defectors and specified the charges. 2. They arrested Shrii Shrii Anandamurti on the plea that he was responsible for the Chandil murder. 3. They also issued arrest-warrant against those particular workers. 4. They also met Ananda-margis and threatened them with dire consequences in case they continued to maintain any link with Ananda Marga. 5. They tried and are trying to get the organisation banned. |
|---|--|

It is, therefore, needless to emphasize that the attitude developed by the defectors was much in common with that of the C.B.I. . But this is not all. That they acted as collaborators of the C.B.I. was revealed in a letter¹ to Ac. Nirmohananda Avadhuta in Ernakulam by one of the defectors, ex-Tanmayananda confessing that they were all projecting and harnessing anti-Ananda Marga activities from within under the protection of the C.B.I.

They launched the attack on Ananda Marga conjointly and in perfect co-operation. Mutual understanding between them prior to the date of defection can hardly be doubted. First, the timing of the defectors to sever their relation with and voice scandallous propaganda against Ananda Marga particularly when the C.B.I. were frantically trying to destroy it is highly suggestive of an underhand link between the C.B.I. and those time-servers ; secondly, the harmony in regard to attitude, tone and language found in both of them is surprising and could not have been so perfect if they had not reached, surreptitiously, of course, an accord beforehand. And last, but not the least, the friendship or inter-dependence between them is so poignantly marked that it cannot be believed that this homogenety in relationship developed all of a sudden.

Thus amidst the unprecedented intrigue and conspiracy, treason and animosity the days rolled on to invite the 29th December, 1971, the begining of Patna phase.

1. See plate.

THE SIXTH PHASE : PATNA (1972)

Although the Patna phase started with the shifting of the headquarters of Ananda Marga from Ranchi to Patna, we earmark the 29th December, 1971 as the beginning of this phase for more than one consideration. First, this will facilitate us to avoid unnecessary details and secondly, it will be commensurate with the outlook we have laid bare, because our principle has always been to focus on some incidents which have an impact for a particular period indicating a turning point in the history of Ananda Marga.

Following the arrest of Shrii Shrii Anandamurti there had already been widespread agitation in Patna and the police atrocities thereupon on the Ananda Margis in the months of June, July and August, 1971. And the next two months passed through the frenzied concurrence of defectors and C.B.I. as a preparation for the joint attack on Ananda Marga. In the meanwhile the annual function approached. Venaras was selected as the site and the 29th December, 1971 was to mark the inauguration for the five day long function. The devotees started thronging Venaras from all over India and different countries of the world. After a long and passionate expectation the 29th Desember dawned only to see streams of Ananda Margis proceeding towards the air-port for according a hearty welcome to Lord Shrii Shrii Anandamurti. The port soon turned into a sea of heads tossing up and down, with all the eyes fixed on the horizon. The moment a silver-dot emerged from behind the horizon a wave of spontaneous jubilation swayed the hearts of all. The thudering sound of the dots developing gradually into full-fledged aeroplanes stirred rapidier heart-beats of Ananda Margis who grew impatient and anxious for having a glimpse of their beloved 'Baba'. The anxiety reached an acme when the scheduled flight reached the port but Shrii Shrii Anandamurti did not disemberk. At last the news of arrest of Shrii Shrii Anandamurti by the C.B.I. in the same morning reached Venaras amid shock and surprise. It was a bolt from the blue, nay worse ; because C.B.I. need not issue a warrant before

arresting Shrii Shrii Anandamurti who is not merely the Chief of a worldwide organisation but also the preceptor of lakhs of people. They charged him with conspiracy in the Chandil murder. And this reminds one of the manoeuvre to blasphemise Lord Buddha with the disfigured dead body of woman sneaked at dead of night in his penance grove.

Why C.B.I. arrested Shrii Shrii Anandamurti just before the Annual D.M.C. ?

It became clear that the C.B.I. (a) did not want that Ananda Margis should meet together in thousands under the leadership of Shrii Shrii Anandamurti. (b) In the context of annual D.M.C. it hoped to rouse in the minds of Ananda Margis a strong antipathy to the organisation. (c) It also wanted to sully the image of Shrii Shrii Anandamurti just before the Venaras D.M.C. with a false hope that His followers might disengage themselves from their loyalty and devotion to Him and ultimately to Ananda Marga. But the lessons of history have never been in favour of the conspirators. The cloud of falsehood and propaganda cannot cover the sun of truth and justice. Never have the Duryodhans got the upper of the Yudhisthirs.

ARREST OF SHRII SHRII ANANDAMURTI AND THE MYSTERY OF MANGO-CHANDIL-MANDER MURDER CASE.

Curiously enough, Shrii Shrii Anandamurti was arrested in Patna on 29.12.71 on the charge of conspiracy of murdering five persons, who, as per police report were killed more than sixteen months earlier in Mango, Chandil and Mander area of Behar State. That the police wanted to make the most of these dead bodies and implicate Shrii Shrii Anandamurti in the charge of murder at the behest of behind-the-screen wrie-pullers will become clear from a bird's eye view of the following facts :

On 31st July, 1970 the police recovered a dead body from Mango area.

On the 4th August, 1970 three dead bodies were found in Chandil area.

On the 16th August, 1970 the police traced another dead body in Mander area.

Of course, the police started vigorous investigations, but they (i) failed to establish the identity of the dead, (ii) could not find any clue regarding who committed the murders, and even pleaded inability to find out modus operandi.

The only thing that crystallized was that "the dead bodies looked like those of Punjabi youngmen." So the police was obliged to submit reports with the confession : "Traced no clue."

The S.D.O.s accept police report as final

The S.D.O.s of Dhalbhum, Seraikela and Ranchi Sadar examined the reports with the following result :

1) The police of Mango submitted a final form before the S.D.O., Dhalbhum at Jamshedpur of Singbhum district to the effect that uptill now nothing about the victim's identity could be established and there was no evidence about the murders. The S.D.O. of Dhalbhum accepted the final form that there was no clue by his order dated 7.2.71, and accordingly, the case was filed.

2) Similarly, the police of Chandil submitted its report before the S.D.O., Seraikela, of the same district and the said S.D.O. by his clear order dated 29.4.71 accepted the police report that there was no clue and accordingly the case was filed.

3) Also, the police of Mander, submitted the report to the S.D.O., Sadar, Ranchi on 26.12.70 and the report was accepted by the S.D.O. on 29.1.71 as "a case of no clue" and accordingly the case was filed.

THE MYSTERY OF REVIVAL OF THE FILED CASES

Why then were the cases which were given such a decent burial, revived ? What is the secret reason ? What are the mysterious hands at the instance of which this was done ? What again are the courses of events at the pressure of which the cases disposed long ago were unearthed from the dusty shelves of the record-room ? Why or how basing on events that had happened 16 months or 480 days or 11,520 hours ago could the C.B.I. venture to arrest Shrii Shrii Anandamurti and some followers of Ananda Marga ? These are the pertinent questions which are to be pursued cautiously.

Let us carefully follow the relevant dates, the nature of events and the questions posed by them :

1) The latest of the five dead bodies was recovered on 16.8.70. Shrii Shrii Anandamurti was arrested for these alleged murders on 29.12.71. Is not the interval of sixteen months an unusual one ?

2) Vishokhananda and his accomplices who made a futile attempt to usurp the authority and made various other conspiracies were compelled to leave the organisation during the Dharma Maha Chakra in Calcutta from 24.9.71 to 5.10.71 . At this failure they were overtaken by a tremendous lust for vengeance which expressed itself in the following way :

- a) The Ananda Marga organisation must be destroyed by hook or by crook ;
- b) The image of Shrii Shrii Anandamurti will have to be tarnished and undermined in the eyes of His followers ;
- c) Conforming to the dictum "enemy's enemy is my friend", they shook hands with the anti-Ananda Marga forces.

Just at this hour, the C.B.I which had been striving hard to annihilate Ananda Marga without much effect, came forward as the friend and mentor of the defectors. The C.B.I. officials befriended these game-losers, because they found in them a mighty

weapon against Ananda Marga. Together they stepped up anti-Ananda Marga activities. The malicious and revengeful defectors were in the know of the internal affairs of the organisation. They now utilised this knowledge to meet their evil design. Some of them rushed to Gaya jail and succeeded in bringing Madhavananda, who had been arrested in connection with the so-called Ranchi Bomb Case, into their fold. Events moved rapidly. They did everything possible on earth to brain-wash the poor Madhavananda who ultimately conceded to become the approver.

C. B. I.'s LONG WAIT FOR OPPORTUNITY

In 1968, the Government of India preferred to issue an order which was virtually a ban on Ananda Marga. This was challenged in the Supreme Court and a battle royal followed. The Government was forced to withhold the order. This resulted in the Government of India and its 'political police' coming at loggerheads with Ananda Marga. Since then the C.B.I. or as a matter of fact, the Government of India, had been trying to teach Ananda Marga a good lesson and thus retrieve prestige.

The defectors also, are sworn enemies of Ananda Marga. But how are they going to trouble it? Yes, they are aware of the names of a few former workers who preferred to leave the organisation but have not returned to their families either. The organisation also is not aware of their present whereabouts. The cunning defectors have woven a shrewd conspiracy around these names and handed over a list of such names to the C.B.I. Aided by the Behar police and the C.I.D., it now began a thorough search of old files and sieved out the cases of five unidentified bodies found at Mango, Chandil and Mander. Ureka! They exclaimed. After long 16 months, they made a dramatic declaration that the corpses were of five ex-Ananda Marga workers. And thus was fabricated the sensational murder-case.

Meanwhile, as mentioned earlier, the defectors had already succeeded in bringing Madhavananda into their fold. After a

span of remand from 19.10.71 to 27.10.71 Madhavananda's statements went on differing from his earlier ones, came close to what the C.B.I. and the defectors have to say and ultimately he became a mouth-piece of the C.B.I. and turned into an approver.

On 28.10.71, just a day after Madhavananda's remand the cases of Mango, Chandil and Mandar were dug out and revived. A study of the dates and the course of events would expose how the conspiracy has been brewed :

- 23.9.71 to 5.10.71— The defectors were ripped off their masks during the Calcutta D.M.C. and they proclaimed that they would avenge this disgrace.
- 19.10.71 to 27.10.71— Madhavananda was remanded to the police custody and the background for the case was prepared.
- 28.10.71— The disposed cases of Mango, Chandil and Mandar were revived.
- 29.12.71— Shrii Shrii Anandamurti was arrested for his alleged complicity with the murders at Mango, Chandil and Mandar.

Naturally questions arise :

1) If Madhavananda and the defectors were aware of the crime committed at Mango, Chandil and Mandar, then why did they not inform the C.B.I. or the police earlier ?

2) Why again did the revengeful defectors give out their story of murder only after they had been forced to leave the organisation ? Were they sleeping all these 16 months or was their conscience lying in hybernation ?

3) Have they let out such venomous and concocted accusations raging in the humiliation of being thrown out of Ananda Marga ?

4) Is the whole case fabricated ?

PROCEEDINGS OF THE CASE

Protracted committal proceedings was drawn up at the court of Shri R. P. Srivastava, a Special Magistrate, Patna. While deposing before the Court, Madhavananda alias Gour Majumdar and Vishokananda alias Guruprasad made different allegations including conspiracy of murder against Shrii Shrii Anandamurti.

On the 18th September, 1972, Shrii Shrii Anandamurti appeared before the Court and refuted the charges brought against Him. He told the magistrate that the charges brought against Him were concocted, false and motivated.

During His ninety-minute deposition, no one except His personal assistant and the lawyers of either side was allowed inside the Court. But a huge mob waited outside to have His 'darshan'. Shrii Shrii Anandamurti arrived there by an ambulance car and was carried on a stretcher inside the court-room where a bed was laid specially for Him. Armed police cordoned off the Court ; but in their eagerness to have his 'darshan' the people often disregarded it. Full-throated shouts of "*Anandamurti ji ki Jai*" reverberated through the entire area.

During the cross-examination of the main prosecution witnesses Madhavananda and Vishokananda, Shri Nageshwar Prasad, the defence lawyer, extorted many weaknesses and defects in the murder-story. These errors can be classified into following categories :

- a) Error in place of occurrence.
- b) Error in time of occurrence.
- c) Error in date of occurrence.

For any murder case, this sort of error and discrepancy in evidence is devastating for prosecution.

WEAKEST LINKS OF THE CASE

Shri Nageshwar Prasad, the defence lawyer, has exposed two sets of weaknesses in the prosecution case :

- 1) Loopholes from the legal point of view.
- 2) Loopholes drawn from prosecution evidence.

Loopholes from the legal point of view :

(a) Madhavananda should not have been sent on remand for long ten days and the confession made by him in such a condition is valueless and should not be used in evidence affecting the other accused.

(b) The District Magistrate, Patna was not the proper and lawful authority to grant pardon to Madhavananda and so this pardon can not be considered as legal and effective. So Madhavananda can not be examined in the case as witness against the other accused.

(c) Madhavananda has not accepted the tender of pardon. He has only written on the paper the word "seen" which does not amount to the acceptance of the tender. So his examination in the Court as a witness is not at all legal and as such cannot be considered against the other accused.

(d) The District Magistrate has given no reasons for tendering pardon to a self-confessed dangerous criminal and so his pardon is illegal.

(e) Madhavananda is an incompetent witness, because he himself is an accused and he was not legally discharged.

(f) As all three cases were not pending cases and as all those had been subsequently closed by magisterial orders, those could not be taken up in law by the C.B.I.

(g) No charge of conspiracy could be framed in the case when Madhavananda frankly admitted in evidence that he and the other accused agreed to commit murder under the "fear of Baba."

(h) The committing Court had full power to dismiss or discharge the accused if evidence was incredible.

Loopholes drawn from evidence

(a) There was no direct corroborator of this murder case, so the case is inherently weak.

(b) The involvement of the C.B.I. is shrewdly motivated by political reasons.

(c) The prosecution case was so full of lies and irrelevant utterances that the whole case looks like the false story of Alif-Laila.

(d) Madhavananda the pillar on which the whole prosecution case stands, is a great liar. So the truthfulness of the entire case is lost and the case can not stand on a false statement.

(e) Madhavananda's statement is so full of contradictions, discrepancies, improvements and omissions, that the case that is destined to collapse.

In the wake of the commitment trial, which was subsequently quashed, a train of legal irregularities in the prosecution case came to light one by one. But the Special Munsif Magistrate, C.B.I., Shri R. P. Srivastav committed it to Sessions on the 22nd November, 1972. However, in the paragraphs 134 and 139 of his committal order, he made telling observations while mentioning these important omissions, inherent contradictions, disprovements and gross discrepancies. Going through these two most important observations, the readers themselves will be able to arrive at a definite conclusion about the fate of this much publicised fabricated case.

In paragraph 134, the Magistrate observes :

“In fact there are numerous omissions, contradictions and discrepancies in the evidence of Madhavananda and others and one has to concede to capacity of the learned senior advocate for the defence, who have submitted that they can write volumes over these omissions, contradictions and discrepancies. Indeed, I find that on every material point there is some defect or the other in the evidences of Madhavananda. As a matter of fact Mr. Banerjee, the learned advocate for the accused persons other than Shri Sarkar has pointed out omissions of the statement of certain paras of the statement of Madhavananda in the Court, in his statement before Shri Ahmad or before the Police. The paragraphs are : 6, 7, 10, 13, 14, 15, 16, 17, 19, 20, 21, 22, 26, 27, 28, 31, 32, 33, 36, 37, 38, 39, 40, 41, 42, 43 etc.”

Continuing his observations, in para 134, he opines :

“All these and similar other omissions, contradictions, disprovements etc., are there in the evidence of Madhavananda and others in this Court as compared to their previous statements. These statements may create doubt about the reliability of those witnesses or even about the truthfulness of the whole of the prosecution case in the final trial.”

In view of these irregularities and legal weaknesses, the Patna High Court was approached with a petition to quash the case. The quash petition ¹ was admitted on 4.1.73 and the Hon'ble Justice Shri Bhagabati Prasad Jha passed order on 22.8.73. In the 5th paragraph of his order, quashing the case Shri Jha observes :

“On a perusal of the order passed by the Magistrate on the 4th May, 1972, it is apparent that no reason has been assigned by the District Magistrate while granting pardon. In this view of the matter, I quash the order of granting pardon dated the 4th May, 1972, passed by the District Magistrate, Patna.”

He further observes :

“In my opinion it is mandatory provision of law that if a Magistrate granting pardon does not assign reasons for doing so, the whole order becomes illegal. Here in this case no reason has been assigned by the District Magistrate as to what compelled him to grant pardon. In this view of the matter, I quash the order of the District Magistrate of Patna granting pardon to Madhavananda and I also quash the commitment proceedings.”

But in spite of the quash order, the Judge was pleased to order a re-institution of the commitment proceeding. As such the case in the melting-pot and the outcome, though obvious, formally remains undecided.

1. Vide Criminal Misc. Petition No. 5 and 26 of 1973 in the High Court, Patna.

The following tabular analysis of the six phases would give the reader a reach-me-down idea:

PHASE	PLACE	OPPONENTS	RESULTS
1st Phase—	Jamalpur (1956)	Bachchu Sing and his gang.	Victory of Ananda Marga.
2nd Phase—	Anandanagar (1967)	B.D.O., the local police department, the forest department and the administrative personnel in collusion with some parochial mongrels and political chieftains of Communist party of India.	Conspirators were unmasked and the perpetration were sentenced to jail.
3rd Phase—	Anandanagar (1968)	The S. P. of Purulia and his Deputy in collaboration with other police personnel.	The case is still pending in the Court.
4th Phase—	Coochbehar (1969)	The workers and followers of Communist party of India (Marxist).	Victory of Ananda Marga.
5th Phase—	Ranchi (1971)	Anti-social elements backed by Bourgeoisie, Central Bureau of Investigation and a few police officers of Ranchi.	The case is still pending in the Court.
6th Phase—	Patna (1972)	C.B.I.	Do—

A close observation of what has happened till date will lead one to arrive at the following inferences :

1. The cases which have been decided in the courts of law so far have all gone in favour of Ananda Marga.

2. All the attempts of the vested interests to undermine Ananda Marga have been successfully encountered.

3. The vilifications against Ananda Marga have been proved motivated and false.

4. The philanthropic and missionary activities of Ananda Marga have had such a great impact that the enemies' endeavour to isolate Ananda Marga from the people has ended in fiasco.

5. The cohesive force of apparently redoubtable enemies has failed to hold in check the lightning pace of Ananda Marga in its onward march to conquer the hearts of one and all.

The charges against Ananda Marga are interestingly varied. They range from abduction of boys, land-grabbing, illegal possession of arms and weapons, conspiracy to murder the Prime Minister of India, to involvement in political activities, so forth and so on. But not a single charge has been substantiated. What is most striking is that the followers of Ananda Marga have never been disheartened in the face of fierce antagonism. Blessed with the love of Lord Shrii Shrii Anandamurti and inspired and armoured with the unique ideology, Ananda Marga have shot ahead with determination to establish Ananda Marga on the ruins of the immoral forces of the society. The instructions emphasized by Shrii Shrii Anandamurti have kept and will keep high the morale of Ananda Margis. These are :

a) *Nindantu niitinipunah yadi va stabantu.*

In other words, you go ahead inspite of those who profess to adhere to principles caring little for their scowl at or worship of you.

b) *Lakshmi samabishatu gachatu,
tishthati va yathestham.*

That is, do not get intimidated and fall back if the goddess of fortune does not smile on you in your venture to establish the ideology.

c) *Adyaivu manamastu kalantareba.*

It means, it matters little if you are to embrace death today, or live a long and hard life for giving shape to the ideology.

e) *Nayasya pathi chalantu padam na dhiram.*

It means, you are to wade along the path of righteousness through impediments at every step. You must be careful so that nothing can retard you or move you an inch away from your aim in life.

It is therefore quite obvious that to live an ideal-based life embroidered with imputations and threats is not an easy task. There are few who can withstand a long struggling life full of sacrifice without the least prospect of enjoying creature comforts. The followers, especially the whole-time workers of Ananda Marga, are trained to live for others and not for themselves, not to bother about their physical needs, what to speak of comforts and to prefer death to coming into understanding, alliance or truce with the vested interests. The highest ideal of human life is to march toward Cosmic Consciousness, and the workers of Ananda Marga will not rest until this ideal is inculcated in one and all and the human society worth the name (and not a conglomeration of divergent and bellicose sects, communities and races) is consolidated. The extent and magnitude of the mission of Ananda Marga calls for strict discipline and strong morality which are regarded as *sine qua non* of a worker. The defectors' psychology will be understood clearly if we analyse their behaviour against this background.

The Defectors

Among the defectors the noted were Vishokananda, Krishnananda, Lokeshvarananda, Tadgatananda, Yotishvarananda, Yotishananda, Chirananda, Siddhananda, Anandamoitreyii etc. It cannot be said that they all left the organisation for the same set of reasons. Each of them claims separate discussion for a fuller understanding of the interplay which had been at work for

months or years together. Nevertheless, let us dwell on the factors which were more or less common to them all.

1. They defected because they were removed from the high posts.

2. They defected when their conspiracy to oust the Chief of the organisation and their attempt to capture power failed and were subsequently revealed.

3. They defected because they failed to adjust themselves to the sacrificing and stoical life-pattern, discipline and activities of the organisation.

4. They forgot fountain-head of the intellectual heights they attained and became egoists. They defected when they found that their vainglory was being reproached on all hands.

5. They lost faith in spiritual values, which hastened their defection.

6. They fell prey to moral turpitude and thought it worthwhile to sever all relations with the organisation.

7. Some were swept off their feet at the propaganda and attack against Ananda Marga.

8. The emotional attachment to one another became more dominant than ideological sincerity; thus when one or two decided to leave the organisation, it had an impact on the close associates.

9. Instead of conquering the lure of creature comforts and passion, some of them harboured a desire for such a life in the inmost corners of their hearts. They defected when this desire turned into a passion.

10. The unusual irregularity or insincerity in the practice of the spiritual cult on the part of the defectors told upon their body and mind. Resultant ill-health, physical and mental, could not sustain the inspiration to live a life of sacrifice.

It should be made clear here that all the afore-said reasons are not applicable to all the defectors.

Three types of defection

a) There are some who cannot adjust themselves to the activities or discipline of the organisation and go back home with the desire of living a normal family life.

b) There are others who, consequent upon maladjustment with the organisation, decide to remain traceless, since they think that they will be equally, if not more, failure to fit in a family life.

c) There are still others who cruise out of the organisation, because they have neither ardour nor stamina to plug the loopholes in their conduct. After desertion they take to vituperative attack on the organisation with no other motive than to divert the attention of the interested people from their own fault, their strategy being 'offence is the best defence.'

Defectors' psychology

Generally speaking, a man does never want to focus on his weaknesses especially when he is afraid of losing his status and prestige. The defectors know that they will be pitied if they cannot justify their defection. Thus they concoct numerous charges which they later utilise as arguments for their coming out of the organisation. They are ready to do all required to keep their images resplendent not with the brightness of glorious deeds but with the sparks of verbalism. They make a parade of what they donot have, and the more they practise it, the more they debase themselves.

Chapter—IV

THE TWO MARTYRS

The conspiracy and subsequent activities of the apostates have proved that the Judases or Devadattas, in whatever form they appear, vent spleen on their Gurus and are utilised as puppets by the vested interests from behind the screen. We know how in a planned way they brought vile charges against Lord Shrii Shrii Anandamurti and thereby tried to tarnish His image and underscore His mission. Let us now turn our eyes to the unimaginable heights of sacrifice of two avadhutas who immolated themselves in protest against the inhuman tortures perpetrated by the state-power on Lord Shrii Shrii Anandamurti. The conspirators' abominable activities all geared against Lord Shrii Shrii Anandamurti and His mission rose to such an intolerable climax that these two avadhutas felt in their hearts the need to register unheard of protests and thereby rouse the universal conscience. The flame that immortalised Acharya Divyananda Avadhuta at Patna on 9.4.73 and Acharya Dineshvarananda Avadhuta at Delhi on 24.4.73 is the emblem not only of the unshakable faith of all Anandamargiis in their revered Gurudeva but also of the indomitable determination of the moralists to continue the crusade against the immoral forces.

What a sharp contrast indeed ! The defectors left no stone unturned to debunk Lord Shrii Shrii Anandamurti, while two of His disciples burnt themselves down just for His cause. There are on the one hand, machination, violent animosity and ardour for character-assassination ; and on the other we find two monks who had left their hearth and home for the noble cause of serving humanity dedicated their lives to vindicate the truth and affirm the fact that to a disciple the tortures on his Gurudeva are far more intolerable than embracing the most horrible kind of death. Their sacrifice becomes more poignant and more illustrious when it is pitted against the calumny and devilish activities of the defectors.

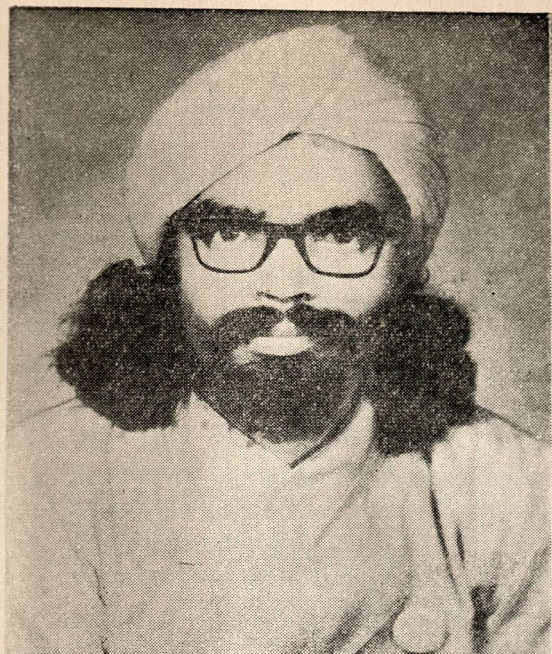
A propaganda was gradually gaining ground that the Ananda Nagar massacre and the Cooch Behar incident had had such a demoralising impact within the organisation that Anandamargiis grew doubtful of greatness and 'superhumanness' of their Gurudeva and started leaving the organisation in large numbers. These two great martyrs have proved how hollow and motivated the propaganda was. They have brought us home that neither of the afore-said incidents did make any fissure in the solid faith of Anandamargiis in Lord Shrii Shrii Anandamurti. Their sacrifice is aflame with the proclamation that their devotion to Gurudeva, like an imperishable candle, remained radiantly burning in the temple of their hearts till the eve of self-immolation. Again, what for are tens of thousands of Anandamargiis all over the world embarking on protest-meetings, processions, agitations ; courting arrests and putting up with untold harrassments and persecutions ? Why have they invited a life of scorn and ridicule and preferred bleeding on thorns to living a 'eat, drink and be merry' life ? For what purpose have they stopped running after the comforts of life and chosen a life of struggles ? Everything is for getting Lord Shrii Shrii Anandamurti out of bars, for upholding the ideology He has propounded and for setting up a human society based on spiritual humanism and cosmic brotherhood. It is, therefore, no use to say that the propaganda was but an outcome of infatuation of those persons who would dance in jubilation if they found Ananda Marga in disarray.

Death is a very common thing to a man. But when one dies for ideology, death becomes an uncommon thing. The death that gives a new meaning to the human existence, inspires man to live with and for others and serves as a beacon to those who grope in the dark but want to come into the domain of light is a death which man never forgets. Acharya Divyananda Avadhuta and Acharya Dineshvarananda Avadhuta will be remembered for generations to come. They have conquered death and so oblivion will find no access to them. The history of civilisation will go on bearing out that it is they who, for the first time in the annals of

mankind, have sacrificed their lives for the sake of the preceptor in his own life-time.

Their sacrifice has placed them on the pedestal of deathlessness. If History wants to accord anybody the highest place of glory for selfless sacrifice, devotional excellence, heroic magnificence, ideological constancy and zest for a life divine, it will surely select the two young martyrs Acharya Divyananda Avadhuta and Acharya Dineshvarananda Avadhuta. The statements they made on the eve of their self-immolations vibrate with the profound feeling—anguish, love, devotion and unconditional surrender to their revered Gurudeva Lord Shrii Shrii Anandamurti.¹ And what about Lord Shrii Shrii Anandamurti who by His astounding personality and great philosophy has inspired His innumerable followers to withstand any ordeal of life and the two great martyrs to master the fears of death and dedicate their lives in a Dadhichian way? Let us now try to express the inexpressible, utter the unutterable and fathom the unfathomable.

1. Please see Appendix—II.



Ac. Divyananda Avadhuta



Ac. Dineshwarananda Avadhuta

AC. DIVISIONS, ARCHIVES

Chapter— V

LORD SHRII SHRII ANANDAMURTI

In our discussion about the organisational side of Ananda Marga, we have shown how the forces of the underworld have tried and are trying to destroy the organisation by manoeuvring a massive onslaught, both physical and intellectual, not only to demoralise Ananda Margis but also to instill in the minds of the people antipathy to and fear of Ananda Marga. We have also seen how the great men of different ages had to endure a series of ordeal in order to assert themselves over the reactionaries and vested interests. The life of Lord Shrii Shrii Anandamurti too is beset with oppositions. The thorns of antagonism have encircled Him ; the propagandists have vented spleen on Him ; the state-power, the political parties and their organs and even the so-called impartial newspapers have formed a grand alliance against Him. But instead of being tarnished, the lustre of his personality has become all the more dazzling against the background of these filthy and dirty games of conspiracy. The torch which He has lit is illuminating the darkest region of the human soul and the flame which He has kindled is spreading like bonfire. The gales of opposition are whistling all around ; they are rather helping the sparks of His ideology to reshape themselves into a vast mass of conflagration.

A multi-faceted diamond is more to see and enjoy than to describe. There are many things, feelings and nuances which cannot be symbolised through the media of expression. Moreover, the present author is aware of his own limitation as regards clothing subtle ideas with suitable words or imagery. It is beyond his tether to reflect the scintillating effulgence emanating from the personality of Shrii Shrii Anandamurti or to give a detailed account and assessment of His ever-multiplying programme of work or even to dash off an outline of His versatility.

Two things should be borne in mind before we venture to know anything about Shrii Shrii Anandamurti. First, whatever we may write about Him, it is subject to alterations and additions in future, since He is still among us with His inexhaustible ideas and mission. Secondly, the electrifying expansion of His revolutionary ideology coupled with His manifest determination to set up an ideal human society free from corruption, hypocrisy, chauvinism and exploitation has unnerved the vested interests insomuch that they are trying their best to hoodwink the people by croaking propaganda against Him. This small treatise is an attempt to brush aside the bubbles of imputations and help the people to get an inkling of what Shrii Shrii Anandamurti wants to do.

The life of Shrii Shrii Anandamurti is the epitome of action, knowledge and devotion. He has unlocked the currents of action and knowledge and shaken the world with their buffets. Nevertheless, He is devotion incarnate. His quintessence lies not much in the former two as in devotion on which He lays utmost emphasis, although He attaches paramount importance to the harmonious development of the three. This is the reason why Shrii Shrii Anandamurti is more of a preceptor than anything else. But He has not forgotten to lay importance to the physical needs of a man and socio-cultural problems of the world. He wants to create not merely a handful of spiritual aspirants but a new social order based on the cardinal principles of justice, spirituality and morality.

Shrii Shrii Anandamurti as a philosopher

The stray thoughts or pompous discourses on ethics, philosophy and science, characteristic of various religious leaders are conspicuously lacking in Shrii Shrii Anandamurti. His is a philosophy carefully and coherently thought out to respond to the demands of all the aspects of man—physical, psychological, metaphysical and spiritual. It is as though a 360° angle which is

comprehensive and all-embracing. This philosophy branches out into three principal tributaries, viz., Spiritual Philosophy, Scriptural Philosophy and Social Philosophy.

Spiritual Philosophy

This branch of philosophy deals with the eternal queries of the human life—for example, what this life is, why and where we have come from, what is the purpose of this creation, what is mind, how should the mundane wealth be utilised and distributed, etc. etc. The scripture is therefore not merely a repertory of philosophical answers but a receptacle of different branches of knowledge. *Ananda Sutram* forms the spiritual philosophy of Ananda Marga.

Scriptural Philosophy

The series of *Subhasita Samgraha* are based on speeches delivered by Shrii Shrii Anandamurti on the occasions of Dharma Maha Chakra. These books have incorporated in their contents various philosophical topics which cogently elucidate and illustrate what are tersely and aphoristically stated in the spiritual philosophy. The lucid and elaborate discussions such as these which He made in the congregations of Ananda Margis are meant not only to help the spiritual aspirants to understand clearly the difficult problems of spiritual science but also to put a restraint upon the future logicians so that they might not embark on an unnecessary battle of interpretations. The series of *Subhasita Samgraha* are all known as *Shruti*—Scriptural Philosophy.

Social Philosophy

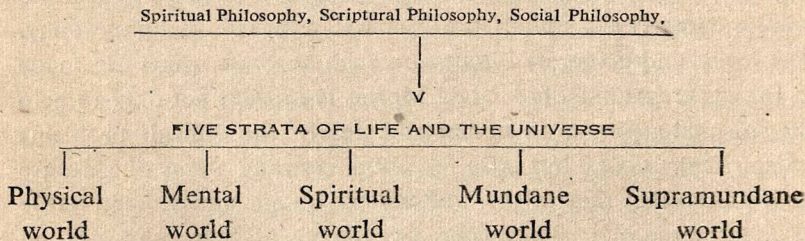
Shrii Shrii Anandamurti has not ignored the world as false or an empty dream. With penetrative insight He has laid down some principles regarding administration, judiciary, industrial and agrarian policies, mundane wealth and its distribution, social customs, cultural aspects of human life and so forth. He has propounded Progressive Utilisation Theory (PROUT) which is a solution of all the problems in socio-economic and political spheres of life. The three parts of *Charya Charya* and PROUT

are treated as *Smriti* or Social Philosophy which synthesizes the individual aspirations with the aim of the collective life.

Shrii Shrii Anandamurti has left nothing untouched. He has given new concepts of society, civilisation, education and morality. He has thrown new light on art and literature, politics and economics, religion and spirituality. He has revolutionised the worn-out ideas about leadership and pattern of life and shown us the practical (and practicable) way to establish cosmic brotherhood, so essential for the individual peace and the collective progress. This is why we have compared His philosophy to a 360° angle—a symbol of completeness.

Applicability of His philosophy

The three tributaries of His philosophy have nourished and even influenced the five manifested strata of life and the universe, viz., Physical world, Mental world, Spiritual world, Mundane world, Supramundane world.



In other words, His philosophy embraces and envelops everything from microcosm to macrocosm, from a unicellular body to a man, from body to mind, from mind to causal mind leading one and all toward Cosmic Consciousness. But this subjective approach is not possible without objective adjustment. And that is why He has given socio-economic and political principles and policies and new concepts to art, literature and science. Shrii Shrii Anandamurti is the first to improvise a philosophy which is immaculate, vast and all-pervasive.

Spiritual Philosophy, Scriptural Philosophy, Social Philosophy.

Underlying features of His philosophy

1. His philosophy is stubbornly opposed to all sorts of narrow outlooks and ideas. He has discarded all that stand in the way of universalism.

2. To Him human society and human culture are one and indivisible. The theories, doctrines or isms that jeopardise this oneness have been rejected by Him.

3. He has synthesized the objective relativity with the subjectivity.

4. He has sung the panegyric of universal humanism.

5. His philosophy has wreathed the mundane world and the spiritual world, an individual and the collective, a family and the society, body and mind, mind and soul and made them all the media of the same purpose of creation.

6. He has given not merely an excellent theory but a practical procedure as well.

7. He has channelised the progressive force in a most constructive way and evinced a silver lining to a man tormented within and without.

His philosophy has sounded a clarion call to strike at the root of the present society which has become bankrupt of all values of life and usher in an era of justice, morality and humanism. With the passage of time the people are moving fast away from one another and gradually getting tired of high-sounding pledges and beguiling creeds. The pomp of the present civilisation, the fluorescent lamp-garlands in the industrial towns, the grandeur of the big factories and even the sensational events of the conquest of the space have failed to bring about peace and happiness in any sphere of the human life. The maddening material pursuit of man swings him from morbid melancholia to reckless adventurism. A victim of restlessness, he either lives in stupor or wanders about as a hippy. He seems to hear the crack of doom and leaps up to the bosom of mother-frustration.

He reels in pain at the frowning eyes of the monster of capitalism and stands aghast when the tusker of communism threatens to crush him with its totalitarianism. This double-edged razor notwithstanding, man must survive. The suffering multitudes yell, "Show us the path that will lead us to the emancipation of humanity. We want deeds, not words ; ideology, not hackneyed isms ; service, not antique gestures ; a life divine, not an ignominious life of bestiality."

Lord Shrii Shrii Anandamurti is, as it were, a beacon to the modern man lost in the tempestuous sea. His philosophy is, as it were, a promise of rain after months of drought. The murkier the night, the earlier the crimson dawn. When the dark envelops us we forget that it is pregnant with the brightness of the day. The penance of night does never go in vain ; it rolls on to pull open the gate of light and bursts forth into a ballad of eternal truth.

Versatility of Shrii Shrii Anandamurti

Now we shall deal with the many-sided aspects of the benign thoughts of Shrii Shrii Anandamurti with which He wants to harness and utilise the potentialities of man.

On Education

To Him education is what guarantees complete freedom from all sorts of fetters—physical, mental and spiritual. He encourages alphabetical knowledge and accumulation of information, but should they not enkindle in man an urge for emancipation and self-realisation, they are anything but education. He says, *Sa Vidya Ya Vimuktaye* ; i.e. the ultimate aim of education is complete freedom. But in no case should education be divorced from morality. Those who cry down morality as vague, useless or relative may go through *A Guide To Human Conduct* written by Him and gain for themselves the true idea of morality.

He advocates autonomous status for universities and Education Boards where the political leaders and bureaucrats will not be allowed to play any role whatsoever. It is the educationists and

educational scientists alone who will enjoy the sole right of drawing up educational policies and budgets. There will be the least governmental interference in educational affairs.

On Culture and Civilisation

Culture is one and indivisible. The variations that are found are but superficial and due to some relative factors—geographical, racial, religious etc. Sumtotal of human expression is what is called culture. The feelings of all men are basically the same, but their manifestation takes different shape and name owing to the factors that operate in the external world. He advises to ignore the outward differences between a man and a man and attach paramount importance to the fundamental similarities between one and the other.

Civilisation also is one and He is not ready to tolerate anything that can compartmentalise the human civilisation. By the term civilisation He does not mean increase in physical wealth, luxuriant growth of industries, invention of rockets or shooting a satellite into the space, though He lays emphasis on material progress when He speaks of civilisation. What He means to say is that the fervour in accelerating the material progress must go hand in hand with the zest for cultivating some super human values which will strengthen the sense of humanity. The criterion of civilisation is not mere abundance or variety of physical and intellectual powers but restraint—absolute control—over the use of those powers. The more a society learns to chasten itself, the more civilised it becomes. In other words, if simple human expression represents culture, then the subtle and refined manifestation of the same expression denotes civilisation.

On the Human Society

The human society is not a conglomeration of belligerent sects, races, communities or linguistic groups, but a dynamic existence of men moving systaltically onward in perfect harmony with one another. Human society is one and indivisible. Those who want to torpedo the solidarity of the society and rend it asunder by raising the ignoble issues of caste, complexion, faith,

language and geographical boundary are no better than enemies of mankind. Universal brotherhood is the corner-stone of such a society ; and those who are sceptical about it and inclined to flout the idea right at this moment are humbly requested to turn over the pages of *The Human Society* (Part I and II). What seems to be a vague chimera now-a-days is sure to become a tangible reality if determination is wedded to sincere efforts.

On Science

He says that physical science is a boon and by no means a curse. What is needed is that the moralists should come forward to over-power the power-mongers so that morally decrepit persons might no longer play with the destiny of the common people. If the responsibility of administration be devolved on the broad shoulders of the moralists, the monstrous role of science along with the scope of internecine warfare can be made inoperative for ever. It is only in these circumstances that science can be geared for the onward march of the civilisation.

On Man

Every man is the son of Cosmic Consciousness. It is a great sin to dwarf a man under the weight of prejudices. Both superiority complex and inferiority complex are bad, inasmuch as they mar the inherent homogeneity among men. His slogans are : "All men belong to one caste" and "All men are fastened with the rope of fraternity." He says human life is an ideological flow. He proclaims, human existence is three dimensional—physical, mental and spiritual. He knows, mere advisings to rise above trifles will not go a long way ; this is why he has outlined codes of conduct (*vide A Guide to Human Conduct*) and made it a must to practise the spiritual cult.

On Economics

Capitalism and communism are obverse and reverse of the same coin of materialism. So neither can ensure peace and happiness. Capitalism makes a man beggar and communism makes the beggar brute. Progressive socialism is the only solution.

The readers are requested to go through books on PROUT for a vivid idea of His revolutionary thoughts regarding progressive socialism which is the way to economic emancipation.

Without a proper and rational economic system human exploitation and economic disparity will never be eliminated. Man economically insecure, can not devote himself to cultivating sublime human values and attain spiritual elevation thereby.

Capitalism is a system inherently based on merciless exploitation of the 'have-not's by the 'haves.' It is anti-human because it begets economic disparity, mass unemployment, extreme poverty in mass level and affluence for a handful. It causes moral degradation in the society and turns millions into helpless beggars destroying all their subtle human virtues and potentialities¹.

Communism also is a product of materialism which outrightly rejects spiritual values and freedom of thought in its captive society. Man is not mere 'pro-bread and butter' animal; he is fundamentally divine being. Communism promises to provide bread but at the cost of humanism. Apart from its dangerous philosophical flaws, its economic theories and policies also are defective. Moneyless economy, totally State-owned and State-controlled system of industry and agriculture, surplus value theory, its idea of banking, centralised planning policy, guiding principle of distribution etc. are all impractically conceived of and suffer from serious defects. In effect, Communism also is anti-human². -

Mixed economy or Democratic Socialism is nothing but capitalism in disguise. Rather, it is worse than capitalism. As the only alternative, Shrii Shrii Anandamurti has propagated Progressive Socialism based on and enriched by spirituality in the broad frame-work of PROUT. He has laid down a set of economic principles and policies which are imperative for successful translation of socialism in society. These relate to all branches of economy, but mention here may be made of a few.

1. Ref. Pages 70-72 of this book.

2. Ref. Pages 72-75 of this book.

Agriculture should be run and managed through Producers' Co-operatives and Consumers' Co-operatives with no room for private trading.

Ownership of land will vest with the collective body. But for proper and maximum utilisation all cultivable lands will be distributed among 'actual farmers' well-organised in co-operative system. Middle man will have no role to play in the sphere of agriculture.

Modernisation of agriculture is one of the basic policies of Proutistic economy. Application of latest scientific discoveries is to be readily encouraged. Reclamation of all available stretch of land, sea-bed farming, production of artificial food-pills and other progressive ventures are to be tirelessly undertaken and developed. Banks managed through co-operative system will provide finance to the farmers in need.

Industrial policy of Prout is unique inasmuch as it envisages management and control of distinct categories of industry—Key industry or heavy or large-scale industry, Middle industry and Small scale or Cottage industry—in specific and novel way.

Key industry will solely be controlled by the immediate government, and not by the central government.

Middle industry will be managed and controlled by Producers' and Consumers' co-operatives.

Small or Cottage industry will be left open as private enterprise.

For a balanced growth of economy the pressure of population is to be systematically distributed among agriculture and industry. Not more than 30% to 35% population of a particular economic unit should be engaged in agricultural and allied trades.

The remainder will have to be absorbed in industry and other trades. Too much pressure of population on agriculture is a symptom of serious economic ailment.

Apart from these, Prout has other basic policies which will keep its economic structure intact, healthy, developing as well as progressively compatible with its socialistic programme.

All economic ventures will be regulated through well-devised planning—but this planning will be of decentralised nature.

Formation of *self-sufficient economic units* is another vital programme of Prout which will provide full employment.

Without *decentralisation of industry* self-sufficient economic units can not be formed.

If *decentralisations of economy* (socialism) is to be achieved, centralisation of political power is a must. In a democratic structure, socialism will never be established.

Proutistic economy will be consumption-based as against profit-based economy of to-day.

Prout advocates rational distribution (not equal distribution) and *Progressive Utilisation* of wealth—be it mundane, physical, supramundane, metaphysical or spiritual.

In industry, labourers will take significant part in management. They will enjoy full trade-union rights along with other welfare facilities.

The five fundamental necessities of life, i.e., food, shelter, clothing, medicine and education, will be guaranteed to all members of the society.

Moreover, it will be obligatory for the state to provide purchasing power to all its able and adult citizens.

On Politics

Morally strong and ideologically tested persons should be in the forefront of politics. In this respect, He has offered valuable guidelines to his followers which can be profitably followed by all :

- a) Do not be overwhelmed and swept away by one's tall-talks ; always measure a man by his action.
- b) Do not lend your support to a party devoid of universal outlook.
- c) Try to correct the party whose principle is in conformity with, but action is antagonistic to, universal ideology.

- d) Persons not morally based must not get the scope of becoming a political leader,
- e) Be vigilant to the manoeuvres of the selfish and hypocrite people who take to politics as the shrewd means to meet their selfish end.
- f) Better not exercise your franchise at all than support any underserving candidate.

On different chronic political problems He has categorically expressed His views. Will state wither away? No, as an empirical necessity state will exist and work though its form will undergo changes.

Who will lead the society? *Leadership* will be in the hands of the Sadvipras or those who have dedicated themselves to the service of humanity, declassified themselves through social service and practice of the spiritual cult and are ready to continue ceaseless fight against the immoral forces even at the cost of their lives.

Is Democracy the best form of Government? Pages 81, 82 and 83 of the book deal with His radical views on this question.

Then, is the so-called Dictatorship of the Proletariat dependable? No, because its very philosophy of life is defective. It relegates man to an economic being, and society to a bazar; under its totalitarian rule the ghost of Stalin will reappear again and again, hundreds of Solzhenitsyn will groan, and man will foolishly mock at his own soul. Finally, humanity will be buried in the coffin of materialism.

What is the way out? The collective rule of the Sadvipras can present the best form of government to the human society. However, the detail of this unique panacea is not within the scope of the book¹.

Shrii Shrii Anandamurti's views on *nationalism* is also very explicit. No 'ism' other than 'universalism' can do any goods, to mankind. Nationalism can at best be only a stepping stone

1. Interested reader will find 'Human Society' Parts 1 & 2, 'Problem of the Day' ~~by~~ by Shrii P. R. Sarkar immensely illuminating.

towards that end. Gradually, it will have to yield its place to universalism.

Nation-states will slowly merge into a number of federations or confederations. Simultaneously the world government will emerge. To make the world government an effective controlling organ it must possess the sole right of framing laws, hold world-militia to protect peace, law and order, be endowed with the sovereign power to enforce its own law in any region of the world.

Human history is guided not by economic factor alone ; it is propelled by six socio-psychological factors. These are :

- 1) Spiritual Ideology.
- 2) Spiritual Cult.
- 3) Socio-economic theory.
- 4) Social outlook.
- 5) Scripture.
- 6) Preceptor.

The word *peace* is a relative term. In collective life relative peace and not the Absolute peace is attainable. Absolute peace is attainable only in the individual sphere. In society, the fight between *Vidya* and *Avidya* is always active and will ever remain so in varying degrees. But the degree of relative peace in social order will be in correspondence to the degree of control achieved by *Vidya-shakti* over *Avidya-shakti*.

The question of disarmament also surely demands due attention at this phase of world politics. As long as human society exists, the fight between *Vidya* and *Avidya* will continue. Who knows when and where a devilish demagogue will rise to power and lead the whole world to the catastrophe of a thermonuclear war ? To check or to counter such an onslaught one must keep oneself well-equipped with all sorts of modern and most powerful defenso-offensive weapons. But these weapons must remain under the absolute control of the *Sadvipras*. The concept of disarmament is a negative approach.

Policy of *Secularism* is a hoodwink ; it is a vague and misleading concept which actually is a kind of polished atheism, or modern atheism in political disguise. Such policy connives at dogmatic religions and keep the society constantly under the ominous shadow of communal rivalry and riots. No religion based on various external rituals and customs can quench man's spiritual thirst ; but the spiritual cult (Yoga and Tantra) alone which is singular in number, universal in outlook and scientific in practice can do so. True '*Dharma*' is always one, not many ; in that case, what is the utility of such a concept (Secularism) except to befool gullible masses ?

Revolution

Prout advocates both the methods—evolution and revolution—to bring about a change in the social order. But which particular method is applicable depend on the specific condition of a country. In this connection Sri P. R. Sarkar has this to say : “Revolution means a great change. For a change to come or to bring about a change it is not that bloodshed is inevitable. But then if the majority of the *Viksubdha Sudras*¹ be Ksatriya minded or if their martial influence be dominant, revolution comes through sanguinary clashes indeed. It can not, however, be emphatically denied that without bloodshed or intellectual clashes a revolution can not come. Bloodless revolution is only possible, if the number and influence of the Vipra-minded among the *Viksubdha Shudras* be very great. But we can not expect the last-named possibility and so it has to be said that popular emancipation, in most cases, is blood-soaked.” (The Human Society—Page 128-29)

It is the lesson of the history that mere peaceful approach can never turn the cruel mind of a wicked dictator or a morally debased ruling-body. Naturally progressive forces, hammered by the extremes of torture, oppression and exploitation take the sanguinary course of revolution under the dynamic and dauntless leadership of *Viksubdha Sudras*. They do it for their very exist-

1. The vanguards of revolution who have Viprian or Ksatriya temperament but oppressed social status of Sudra in daily life are *Viksubdha Sudras*,

tence, peace, progress and justice. To overthrow a corrupt and worthless ruling body through revolution is not a crime but a sacred duty of every human being.

His Neo-humanism

Every man is born with infinite potentiality. There is nobody who is accursed. As 'life is not a series of gig lamps symmetrically arranged', there is every possibility of maladjustment and going astray. But on no account should any one be looked down upon. If a man performs some socially unacceptable activities, efforts should be made to set him right not through punishment alone but through sincere love and affection, pity and sympathy. He should be given every scope to correct his behaviour, rebuild his character and become an integral part of the society. His Neo-humanism is a spirited drive to persuade man not to lose faith in man and extend a helping hand to the wretched, down-trodden and the neglected people with the firm determination to make them live a normal life.

His fight against prejudices

No prejudice is harmless. And that is why He has declared a relentless fight against those beliefs and customs which are prejudicial to the harmony of the collective life. Untouchability, apartheid, casteism, communalism, fear of ghosts, wearing religious threads and keeping pigtailed are some of many prejudices which have been set at naught by Him. He has discarded all types of priesthood. He says, since a third party between father and son is unnecessary and at times undesirable, the presence of a priest like an agent between God and man is burdensome, if not worse.

Mystrey of mind unravelled

He has thrown new light on the origin and evolution of mind. Also He has revolutionised the old ideas about the structure and functions of mind. This has made the job of a psychologist far easier, because henceforth the psychologist will not grope in the dark to explain the idiosyncrasy or peculiar behaviour-pattern of an individual.

Subtle and Causal mind explored

He has proved that in an individual there is causal mind beyond crude and subtle mind. Immense power and possibility are latent in this causal mind. He has demonstrated how this mind performs the functions like telepathy, clairvoyance, pre-cognition, extra-cerebral memory etc. Besides, He has unveiled such a new scope of psychology as will inspire the research-workers to enrich this branch of science with new data and findings.

In other words, He has provided us with the key to the apparently unfathomable mystery of the human mind. Now it is not impossible for us to explain what planchette is, what, in fact, the 'seeing of a ghost' means, how mesmerism takes place, why we dream, why some of our dreams prognosticate and how one gets medicine in dream etc. etc. The phenomena which were heretofore left out as mystical have now come to us as but mental activities—all having cause and effect relationship behind them.

Yoga and Tantra

As spiritual cult, yoga and tantra are not alien to Indians. This cult has been in vogue from time immemorial. Shrii Shrii Anandamurti has not only expanded its scope but made it accessible to men and women alike—irrespective of caste, colour and faith. His contribution in this regard is to be sought in freeing the cult from the yoke of sacraments and divest it of dogmatic dreadfulness. He has encouraged '*Vidya Tantra*' only and rejected '*Avidya Tantra*.' As a matter of fact, the people are taking interest in it more than ever. As a cult it has tremendous and far-reaching effect on human life. The regular practice of this cult yields a palpable result. It makes the mind placid, develops intellect, intuition and various occult powers, controls hormone secretion and glandular function and nourishes the brain and nervous system. It can radically change a man, his character, his vision, his way of life and finally his total personality. Tantric system can turn a devil into a divine soul, a timid one to a gallant vanguard and corrupt criminal to a honest citizen. It is a man-

making cult—a practical method based on Super-Science.

Apart from its paramount importance from spiritual point of view there is a vast scope of utilising Tantra in social rebuilding too. If it is true that the root-cause of all social problems is man himself, then it is also true that unless dehumanisation is checked and man is made man, the slogans for new world and a true human society will end in a gruesome mockery. Those who talk of high ideals and swear with clenched teeth to pull down 'heaven' on earth with no programme of making man worthy of the task are living in a fool's paradise. There are instances galore in the pages of history to evidence that so many good theories and doctrines have not been translated into reality only for want of man. Today, the greatest crisis of the society is the want of a good number of true and honest men. But how can such integrated men be created? What is that 'know-how'? That 'know-how' is Tantra and Yoga. This spiritual cult is the only way out and can assure one of the dawning of the new world.

Nearly 6500 years ago, Tantra was first systematically introduced by Lord Shiva in India. From that remote past this system has been playing a vital role in all the spheres of life in this sub-continent. "Even today the civilization of modern India is intrinsically Tantric. On the outside there is only a Vedic stamp. If we take the Indian civilization for an enamelled ornament, then its gold is Tantric and the enamel, Vedic."¹

As a Tantric Guru Shrii Shrii Anandamurti is now reviving that great system for the welfare of the whole mankind.

The Preceptor

A preceptor is one who initiates his followers into the spiritual practice, inspires them to live a pious life and plays the decisive role in attaining the state of liberation. But Shrii Shrii Anandamurti is more than a preceptor. He has created *mantras* and endowed them with power. He has the highest spiritual powers, those of *Brahmi-vidya* and *Brahmi-kripa* peculiar to *Sad-*

1. From Abhimata (E), Page 119.

guru who by virtue of His endowments showers grace upon and emancipates the millions of devotees. Piety is not the goal, but a means to reach the goal. He does not want to create a handful of spiritual aspirants who will shut their eyes to the objective world. Their piety or spirituality will be of little value, if it does not benefit the society in more than one way. The well-being of an individual depends upon the progress of the society and vice versa. It is clear that Shrii Shrii Anandamurti has come to create a new world with the promise of a new dimension of life. He is *Taraka-Brahma* in the vocabulary of the spiritual aspirants. *Tarak Brahma* is Cosmic Consciousness embodied in the human form with the pre-ordained mission of saving man from a debacle and guiding him toward perfection through development of all the expressions of life.

Samadhi as gift

A spiritual aspirant heads for *Samadhi*—a state where mind is either suspended or lost in the eternal flow of consciousness. But that this samadhi is of multiple variety has been clearly demonstrated by Him. At the outset samadhi is of two types : *Nirvikalpa* (trance of Indeterminate Absorption) and *Savikalpa* (trance of Determinate Absorption). He has analysed how mind experiences different feelings in the supramental sphere when mind is in samadhi. He has shown through practical demonstrations that there are as many as thirty two types of *Savikalpa samadhi*.¹ He makes a gift of samadhi of all variety to the spiritual aspirants only to show others present there the outward expressions of feelings peculiar to a particular type of samadhi. But it will be a great mistake to think that He uses His supernatural power at random. It is for the sake of mass-education that He makes the most of His power.

1. Given below is a list of different types of samadhi. These are:

Kankalmalini, Dharmameghananda, Tanmatric, Inferential, Non-inferential, Raganuga, Salukya, Samipya, Sajaya, Swarupya, Swasthi, Samprajnata, Asamprajnata, Dasa, Bhava, Mahabhava, Rajyogic, Sahaj, Anindananda and Atimansyoga.

Omniscience

The author is aware that the readers may charge him with emotionalism and blind faith. Especially those who are guided by experiences only are likely to flout this narrative as extravaganza. But as truth is sometimes stranger than fiction and as the author is committed to abide by the dictates of conscience and truth, it cannot but be said that there is a world which is beyond the scope of intellect, which we can feel but cannot explain and which we can traverse but cannot describe. Shrii Shrii Anandamurti's omniscience takes us on to the threshold of that world.

He says that indestructibility is the essence of what we see, feel and speak. Everything has its characteristic vibration and remains intact, though in subtler form, in the limitless region of the causal mind.

Thus the distant past and far-off future can never go beyond the scope of the causal mind which is in fact, the storehouse of all vibrations. If any one can subtilize his mind and merge it in the causal mind, then he will transform himself into an all-knowing person. Past and future are at the tips of the finger of Shrii Shrii Anandamurti. He can even know what is concealed in the labyrinth of one's mind. He can give a graphic description of what one did, thought or said once upon a time. He can speak in any language of the world. He vividly explains how a language came into being, how folk-etymology influenced the structure and pronunciation of the words, why and in what respects the dialects differ from one another, etc. When He discourses about Geography, the physical features and topography of the world become picturesque to the listeners. When He speaks of geography of a country, it seems he has specialised in it, for He gives the minutest detail about her rivers and their courses, mountains and the peaks, thoroughfares, forests and even the ditches. When He embarks on History, ancient and modern, He goes on narrating not only the incidents but also the motifs of the historical upheavals. When He devotes himself to scholarly

discussions upon the *Vedas, Puranas, Tantra, Yoga* and different branches of knowledge and science, it seems He is knowledge-incarnate.

The author has had practical experience about all that has been stated above. It would have amounted departure from truth or dwelling on fragments, if His accomplishments and endowments were not given attention to. In short, Shrii Shrii Anandamurti has summarised in Himself the truth that the spiritual cult leads one to the domain of infinite bliss, power, knowledge, peace and happiness.

Organising capacity

Shrii Shrii Anandamurti has shown His consummate skill even as a great organiser. The spectrum of his genius has manifested itself not only in His success as a preceptor, propounder of an ideology, writer of masterpieces, interpreter and philosopher but also as an organiser of high water mark. Like a man of objective world He works untiringly to spread and consolidate the network of the organisation. He set up Ananda Marga in 1955 and as early as in 1962 He patternised the organisation by accepting a band of inspired youths as whole-time workers. His man-making workshop, so to speak, went on producing the Tattvikas, Acharyas, Purodhas, Avadhutas etc., with some specific duties for the furtherance of the organisation. The responsibility for running the organisation was subsequently vested in the joint enterprise of the home-living Sadhakas and monks, which had a magical effect and did wonders. Within the period of ten years the units and schools of Ananda Marga were set up in each and every district of India. In order to make the organisation strong and well-knit, He introduced 'system' in 1967, built 'structure' in 1969 and subsequently in 1971 He made the organisation a vehicle of U.H.H. or Universal Human Heart. The units of Ananda Marga are now to be found in thirty five countries including the Philipines, Honkong, Singapur, Australia, New Zealand, the U.S.A., Canada, Argentina, Mexico, the U.K., Holland, West

Germany and Italy. The rapid expansion of the organisation is an eloquent testimony to the masterly organising capacity of Shrii Shrii Anandamurti.

Leadership and Lord Shrii Shrii Anandamurti

The historians admit that most of the kings, monarchs and important personages of the medieval period were characterised by vainglory, imperiousness, power-hunger, moral turpitude and fast living. The sociologists criticise the present-day leaders and statesmen for their double-dealing, hypocrisy, excessive power-madness, selfishness, immorality, craftiness, gift of the gab and the fiendish role in the guise of man's well wisher. They are alleged to have developed dual personality.

In every age, be it ancient, medieval or modern, we come across a power-monger like Alexander, blood-thirsty and mischief-mongers like Chengis Khan and Mahammed Ghuri, a capricious lunatic like Mahammed-bin-Tughlak or the devilish rulers like Hitler, Stalin and Yahya Khan of modern time.

One of the greatest tragedies of the human civilisation is the crisis of leadership. And to get out of this problem, the philosophers of different ages have prescribed remedies. Confucius, the great religious leader of China, had in his mind the sages who would hold the reins and guide the society. Plato, the great Greek thinker, thought of the philosopher-kings as the true and successful leaders. The German philosopher Nietzsche opined that leadership should be taken up by the superman. Karl Marx conceived of the proletariat as leaders. But another tragedy of the human civilisation is that despite these profuse diagnoses, leadership is still the crux of the problem. The philosophers have not seen how their hopes were falsified by products of their high thinking. They surely wanted to produce the saviours of mankind but in fact gave birth to a number of autocrats who have pillaged the society and time and again forced man to face death or destruction either at Hiroshima or Dunkirk. Far from solving the complex problems of the society, they have indulged in mephistophelean activities in a bid to gratify their

undying lust for power and wealth.

Shrii Shrii Anandamurti has carefully taken note of the problem of leadership and offered a solution. He says that leadership will be in the hands of the Sadvipras who have well-built bodies, balanced and sharp intellect and have attained intuitional uplift through spiritual practice. Furthermore, a Sadvipra should be a valiant warrior ready to sacrifice his life in the struggle against injustice, oppression and exploitation. In short, he who embodies all the positive qualities of Shudra, Kshatriya, Vipra and Vaishya, declasses himself through constant cosmic ideation, remains as nucleus of the social cycle, expedites the movement of the social cycle from one phase to another, keeps a vigilant eye on the activities as well as tendencies of the ruling people, acts as the vanguard of a revolutionary movement, dedicates his life to the service of humanity, does never form alliance with the reactionaries or the exploiters on any pretext and continues a pactless fight, no matter if he is alone, against immorality, injustice and exploitation is a Sadvipra.

Now the question is : Is there any guarantee that a Sadvipra will never degenerate himself or that a practical Sadvipra will not be a thousand miles away from the theoretical Sadvipra ?

Yes, there is a guarantee. Shrii Shrii Anandamurti says that strict and relentless adherence to the following will prevent a Sadvipra from any kind of downfall :

- (i) A Sadvipra will do spiritual practice.
- (ii) He will follow cardinal and spiritual principles of morality. He will abide by the commandments as laid down in 'A Guide To The Human Conduct.'
- (iii) His social outlook will be based on universal brotherhood.
- (iv) He will have a subjective approach through objective adjustment.
- (v) He will be guided by ideology. He will discard the creeds or doctrines that are dogmatic or prejudicial to the cosmic fraternity.

- (vi) He will continue a truceless fight against all that is unjust, immoral or antihuman.

Thus Shrii Shrii Anandamurti has not only conceived of a set of ideal men but also given an idea of how flesh and blood will attain a superhuman status by virtue of perseverance, tenacity, correct philosophy of life and proper guidance. The most novel characteristic feature of the guidance offered by Him is the applied side of building one's own character. It is nothing but the spiritual cult. The philosophers who indulged in unrealistic fancies while thinking of ideal leadership had little idea that the leaders of their imagination would be doomed to failure because of the absence of the spiritual cult. Shrii Shrii Anandamurti has coupled theory with practice. He has given high ideals and at the same time evolved the spiritual cult.

Last but not least, the leadership which He has advocated is always collective. The Sadvipras will form a Board and thus the possibility of autocracy will never arise.

Futurism and Shrii Shrii Anandamurti

The philosophers and thinkers are not encumbered with the present, nor even with the immediate past or future. Their minds soar high above the present predicaments, take lessons from the events of the past and visualise the future. Their analytico-synthetic bent of mind endow them with farsightedness which like the demon of expression goads them to indulge in what is called futurism.

Shrii Shrii Anandamurti who seems to have broken asunder the trammels of divisions of time has thrown light on what is going to happen in distant future.

“With the progress of science a day will come when the brain of a man can be sent to London with his body kept behind in Gorakhpur. However improbable it may appear, it is sure that in days to come man will enjoy sleep in safety after depositing his limbs in the Bank.” (*Abhimat*, Page 151)

The day is not far off “When a tablet will suffice to assuage the hunger of a man.” (*Abhimat*, Page 153)

He says that in future man will place order for his offsprings. The laboratory babies, as they will be an improvement, nay a revolutionary advancement, on the present-day human being and the transformation of a man into a woman and vice versa may turn into a daily affair because of the progress of Medical Science. When production of the laboratory babies are on large scale, the human beings will show some change in their genital organs which will be unitimately snatched away by Nature. Man will learn the art of controlling the glandular secretion or hormone and thereby evolve techniques of remoulding the behaviour-pattern at sweet will.

In case of scarcity of food and want of shelter on this earth or for furthurance of universal brotherhood man will go to other planets. Inter-planetary rockets will outdate the present-day rockets. Man will discover far deadlier weapons than Atom and Hydrogen Bombs. But in no case will these weapons be misused, since the administration of the society will be in the hands of the Sadvipras. The one-world government will be established. There will be a topsy turvy in regard to the concepts of art, literature, culture, civilisation and education. Injustice—social, economic, political and spiritual—will be removed.

Morality and Shrii Shrii Anandamurti

The definition and explanation of Morality as put forward to by Shrii Shrii Anandamurti is unique, insofar as it seeks adjustment with the changes of time, place and person and at the same time in universal appeal. It is in sharp contrast with the Marxist way of interpreting morality. "Communist morality is subordinate to the interests of the Proletariat's class struggle. Its content and aim is to build and consolidate communism." (Marxist Philosophy, page 338. Published by Progress Publisher, Moscow) It is therefore quite understandable that the Marxist morality is politically motivated and has no bearing on the day-to-day life.

The Idealistic morality, though diametrically opposed to the Marxist morality, is not acceptable for the following reasons.

(i) The idealists have explained *Satya*, *Ahimsa*, *Bramhacharya* etc. in such an unscientific and unrealistic way that they

suffer from ambiguity and self-contradiction and hence cannot be applied in practical life.

(ii) The idealists indulge in theological erudition ; and in doing that they keep their eyes shut to the external world. Thus whatever they say are mostly theoretical and divorced from the pressing realities of life. Their do's and don't's seem to be imposed from without and never spring from within.

(iii) The idealists very often connive at, if not encourage, casteism, linguism, fascism, social injustice and exploitation. Their morality is therefore for a particular community and for a particular time. In short, it is embedded in narrow outlook.

(iv) As the idealists are engrossed in theology and not concerned with spiritual science, their philosophical conclusions are liable to incompleteness and fundamental mistakes. Their morality, it is no wonder, engenders negativism.

(v) The idealists have a tendency to treat the world as dream or false and ask the people to prepare themselves for the other world which is imaginary. Their morality does not recognize adjustment with the objective world.

Shrii Shrii Anandamurti has discarded the materialistic as well as the idealistic concept of morality. He discourages the desultory use of the term and inspires all not to lose sight of the spiritual aim of life which will bring an awareness of the necessity of morality.

Spiritual morality is altogether different in nature. To explain it He has put the idea of morality as follows :

“Moralism is not the dreamy fantasy of the idealist, nor is it the means to an end of the materialist. It is such as presents itself before man with all the possibility of merging the atheistic objectivity into supramundane intuition.”

“The derivative meaning of the word, Niiti (Morality) is that which has in it the principle of ‘carrying.’ It is the first step forward to the path of Sadhana.” (The Human Society, P. 9-10.)

His famous treatise 'A Guide To Human Conduct' is an unique exposition of spiritual morality and its all-round effectiveness. Here we shall deal with a few of its characteristic features which will show that idealistic and spiritual morality are at two opposite poles.

(i) Spiritual morality has explained *Yama* and *Niyama*¹ in a realistic and scientific way. Physiology, psychology, social need and relationship between an individual and the society have not been ignored.

(ii) Spiritual morality is more of practical than theoretical. A man abides by the commandments because he feels an urge to go ahead with the spiritual practice. Morality means to lead or guide and so it should offer a positive guidance towards the goal of life i.e., Cosmic Consciousness. Spiritual morality is therefore indispensable to a spiritual aspirant. It is his starting point—the foundation stone. It is his life-blood, an inspiration which kindles an urge to make adjustments with the objective world and finally merge in the Cosmic Entity.

(iii) Spiritual morality draws its sustenance from universalism. All isms prejudicial to universal brotherhood are set at naught. Casteism, Communalism, linguism and all other fanaticisms have been challenged.

(iv) Spiritual morality has no room for escapism, fatalism, negativism and apathy to struggle. It teaches constant action. It emboldens one to fight in all spheres of life—physical, mental and spiritual. Lord Shrii Shrii Anandamurti says, 'Struggle is the essence of life' and has called upon one and all to wage a pactless fight against all sorts of injustice.

(v) Spiritual morality does not regard the world as dream or false. It teaches one to go on adjusting oneself to the world—a relative truth and advance steadily towards the goal of life.

Those who think that morality of universal appeal and applicability has not yet been offered by any body are requested

1. YAMA— Ahimsa, Satya, Asteya, Aparigraha and Bramhacharya.

NIYAMA— Shouch, Santosh, Tapa, Sadhyah, and Ishvar Pranidhan.

to go through *A Guide to Human Conduct*. We are sure that the definition and interpretation of morality as given by Lord Shrii Shrii Anandamurti is acceptable for all times to come. It will enthuse all and sundry to inculcate a new outlook of life and dedicate their lives for consolidating a human society based on justice, universalism and spiritual humanism.

Languages and Shrii Shrii Anandamurti

A language when uttered becomes related to some factors viz, racial, cultural, geographical, historical and so forth. It is for these external conditions that languages differ from one another. Lord Shrii Shrii Anandamurti says that despite these differences the urge for expression is common to all. He traces this urge from the very depths where the sound is in the seed form. As there is an urge for expression, this seed germinates, shoots upward, crosses different stages¹ and becomes vocal. We do not know how often the world has been disturbed by flare-ups of linguistic fanaticism, which might at any time jeopardise a society of multi-lingual peoples. If we are to eradicate this social evil and offer a permanent solution to this problem, we should educate the people that all languages are basically one and have the same seed of sound.

Lord Shrii Shrii Anandamurti is well-versed in all the languages of the world. He can not only read and write in these languages but also dwell at length on their phonetics, inflexional peculiarities, rhetoric, development and the diversification into dialects, their mutual relationship and history of world literature. Those who have stayed with Him and got the opportunity of listening to Him know very well how perfectly and extensively He speaks on the structure and development of different languages of the world.

On the 18.9.72 when He was brought in the Patna Magistrate Court for making His statement in regard to Ananda Marga Case, He told the Magistrate, Shri R.P. Shribastav that He knows more than two hundred languages. It was, as it were, a thunder in the court-room and all present there stood dumb-founded. Lord Shrii Shrii Anandamurti broke the silence, "Then in what language

1. These are: Para, Pashyanti, Madhyama, Dyotomana, Baikhari, and Shrutigochara.

should I make my statement ?”

There was once again a pin-drop silence. The magistrate sat still. The Advocates were exchanging blank looks. Lord Shrii Shrii Anandamurti said, “I, however, like to speak in English. And my English will be of Cambridge style.”

This incident reveals that His personality, talent and skill cannot be compassed by men. He spoke of two hundred languages only and it was too much for those who were present. We donot know what would happen if He manifested some of His spiritual powers in that public place.

Medical Science and Shrii Shrii Anandamurti

Shrii Shrii Anandamurti has assessed the existing methods of medical treatment and at the same time resuscitated on a modern footing the yogic therapeutics.

According to Him, the current methods of medical treatment can roughly be divided into three heads—Allopathy, Homœopathy and Naturopathy.

To day, “the most common vogue is to fight the disease with crude doses of medicines in different forms including injections. Allopathy, Ayurveda and Hakimi fall under this category.”“They all use heavy doses of medicines as well as poison as medicines.....and take a great risk in selection of medicine on account of their caring more for the symptoms of the disease than for those of the patients.” (*The Human Society*, P. 145)

“From the standpoint of principle, application and philosophy the Homœopathic treatment is absolutely different from the aforesaid medical system. Homœopathy aims at treating the symptoms of the patient, and not the diseases..... . Another speciality of Homœoyathy is that medicines are administered in subtler doses, not in crude form.....But the greatest difficulty with Homœopathy is that its efficacy and reputation depends on a subtle intellect and to achieve that intellect a regular sustained effort is indispensable” (*Ibid*, P. 147). Unfortunately less care is taken to-day to assess the efficacy of a Homœopath and

as a result Tom, Dick or Harry are becoming Homœopath with a couple of books handy.

Naturopaths are averse to the use of medicine. They are of opinion that cure is possible only through nature's gifts, like earth, water, light, heat, air, etc. and also proper selection of diet. Shrii Shrii Anandamurti has not denied the curative power of those natural elements but at the same time raised the question : What is the harm to use medicine which is also the product of nature, nay, the part of nature ?

Defining the guiding principle of medical profession He opines "the patient's welfare should be the primary consideration of the medical profession....."

Board system in Hospitals

The problem of human treatment is a knotty one, because the human body is a complex structure of very delicate and varied types of organism. Any single method of treatment is not enough to solve the problem of diagnosis for countless and complicated diseases of men. So, He has suggested to form a Board in every Hospital consisting of medical experts from different leading pathies. Soon after the admission of a patient into a hospital he will be examined thoroughly by that Board and the Board will determine which pathy is suitable to the patient. In other words, after a careful consideration it will be decided whether the patient will be kept under an Alopath, a Homœopath or a Naturopath.

Yogic Treatment

He has attached great importance to the yogic method of treatment and said that this system combined with asanas, pranaya-mas and mudras has a tremendous curative power. Serious diseases like cancer, blood pressure, coronary thrombosis, diabetes etc. can completely be cured through this ancient but ever new system of treatment.

In the preface to His book "Yogic Chikitsa Drabygun" He has written :

"As it is possible to set right the discased organ of body

by using medicines externally or internally, so also by practising *Asanas* and *Mudras* one can get back more safely and more accurately the functional capacity of his particular diseased organ.'"

He has contributed in this field something new by streamlining the whole system in a scientific way and out of 90,000 *Asanas* and *Mudras* He has selected only about 100 and methodically ordered them to different sets, each of which is a yogic diagnosis for a particular disease. He has not only simplified the whole system, but also enriched its method and enlarged its dimension by adding to it many new potetial herbal medicines and naturopathical practices.

Some of the merits of this method are :

1. The treatment is not expensive,
2. It can cure a disease accurately without any negative side-effect.
3. It rejuvenates the entire nervous system of the body.
4. It can cure the defects of glandular system and regularise the secretion of hormone.
5. It helps one to control the lower passions and to sublimate them into supramundane or spiritual pursuits.

THE BURNING PROBLEMS AND LORD SHRII SHRII ANANDAMURTI

The thinkers very often militate against each other in their approach to the problems. Lord Shrii Shrii Anandamurti has dealt with the burning problems and suggested way-outs in a clear and terse language.

Conflicts

1. Materialism Vs. Idealism.

Way-outs offered by

Lord Shrii Shrii Anandamurti

1. Spiritualism (based on
Yoga and Tantra)

- | | |
|--|---|
| 2. Mixed Economy Vs. Capitalism. | 2. Proutistic Economy. |
| 3. Communism Vs. Capitalism. | 3. Proutistic Economy. |
| 4. Individual liberty Vs. Collective Interest. | 4. Mutual adjustment :
a) Full freedom in the psychic world.
b) Restricted freedom in the physical world. |
| 5. Democracy Vs. Totalitarianism. | 5. Collective rule of the Sadvipras. |
| 6. Nationalism Vs. Internationalism. | 6. Universalism. |
| 7. War Vs. Peace. | 7. White Peace in the collective life, but Absolute Peace in the individual life. |
| 8. Humanism Vs. Jingoism. | 8. Neo-humanism. |
| 9. Communalism Vs. Altruism. | 9. Cult of spiritualism. |
| 10. Supremacy of machine Vs. Supremacy of man. | 10. Supremacy of the Sadvipras. |
| 11. Isms Vs. Theories. | 11. Ideology. |

It is a wonder how a man (?) teaches Yoga and Tantra, organises a well-knit universal organisation, propounds a philosophy called Ananda Marga, offers a socio-economic theory called PROUT, encounters the evil forces fearlessly in his ceaseless fight against immorality, injustice and exploitation, writes volumes of essays and books on a wide range of subject-matters, delivers speeches on different scriptures, disentangles the problems in the spheres of language, literature, art, culture and education and at the same time diagnoses the diseases and prescribes medicines and Asanas. The versatility of Lord Shrii Shrii Anandamurti is amazing, but there is no denying the fact that it is in this many-

side dness that lies His novelty and superiority. Is He a man, a super-man, God-incarnate or *Taraka-Brahma* ? Let the men of to-morrow get the answer of it.

It is shoking, nay, a traumatic experience to see that He who is gifted with all-embracing catholicity and apparently unbelievable versatility has been and is being opposed, thwarted and oppressed. It is shocking, indeed ; but by no means unnatural. The pages of history are replete with this lesson. There are some who are heard to ask, "If he is God or a superman, then why should he be subjugated and imprisoned ? If he is Taraka Brahma, then why does he non use his occult powers for changing the mind of the enemies ?" In our discussion about the trials and tribulations of historical personages we have tried to show that if there is anything constant throughout the entire span of time, it is the reactionary forces and nothing else. They oppose the New, because they want to survive. Lord Shrii Krishna and Sadasiva had to face bitter criticism and fierce antagonism. It was so because they wanted ro rescue the world from the hands of the evil forces. They risked sanguinary battles but on no occasions did they exercise their supernatural power to win over their enemies. Lord Shrii Shrii Anandamurti too can do and undo anything, but when or how mnch He will utilise His powers is not to be decided by the common people who are concerned more with ostentatious display of powers than the objectives or philosophy placed before them. They will believe nothing unless they see miracles. In the initial stage of fight the evil forces are always in the upperhand, and those who are impatient and refuse to see beyond the nose deduce a conclusion which does not do justice to the protagonists of progressive forces. Lord Shrii Anandamurti is now encountering the mammoth enemy. This enemy is, as it is were, a multi-headed monster, since it comprises all the reactionary political parties, defectors (or the modern Peters and Judases), communal organisations (or the Koreshes and Tirthakas), C.B.I. and the communists. This monster has harnessed all its brute forces against Him and is trying, of course in vain, to move the clock in the opposite direction.

The opposition to Lord Shrii Shrii Anandamurti is of two types :

- a) To oppose Him through attacks on His organisation.
- b) To murder Him and destory His movement.

Attacks on the organisation

We have detailed the account of attacks on Ananda Marga in the relevant chapters. Here we shall see how often and how in brutal ways the Government of India and some provincial governments have misused the state power in a frantic bid to liquidate the organisation.

(i) The historical judgment of the Midnapur Court has revealed that the West Bengal Government Officials and administration were directly involved in the massacre programme of 1967 when the Ashram was reduced to shambles and five monks were butchered. What is worse, the then Chief Minister of West Bengal did his best to deprive Ananda Marga of justice and fair trial. Murshed, a Secretary to the Government of West Bengal commented that the murder of five monks was a part of mass movement.

(ii) In 1969, C.P.I.(M)-dominated ministry of West Bengal lent moral and police support to the Marxist miscreants at Cooch Behar to subotage the D.M.C.¹, murder an Ananda Margi, inflict tortures to the women and children and get Shrii Shrii Anandamurti and thirty others arrested on charges framed by the hooligans themselves.

(iii) In 1969 the Purulia Police, at the instance of their bosses and in protection of West Bengal Government, attacked Ananda Nagar Ashram at dead of night, ransacked and set fire to the cottages, fell upon the College Laboratory like an infatuated tusker, broke the scientific apparatus and furniture at radom, lathi-charged the student-boarders, looted their valuable belongings and tried to demolish the entire Ashram in that nocturnal expedition.

1. Dharma Maha Chakra—the spiritual congregation of the Ananda Margis, consecrated by the physical presence of Lord Shrii Shrii Anandamurti.

(iv) The departmental bosses of West Bengal Government filed as many as sixtyfive cases against Ananda Marga within six or seven months between 1968 and 1969 with a view to sully-ing the image of the organisation and keeping the people away from it.

(v) In 1968 the Government of West Benga served a special notification by virtue of which it was about to evict Ananda Marga from the Ashram area and thereby force it to decamp with all its programme of service to humanity. But this could not be done because of timely intervention of the Purulia Court.

(vi) On the 8th May, 1969 the Government of India made an arbitrary declaration to the effect that the Cenral Govern-ment employees could in no way be associated with Ananda Marga. It was a virtual ban-order on the Mission. But consequent on a writ petition accepted by the Supreme Court, the Govern-ment of India was forced to postpone its order.

(vii) In 1971 the Police department of Bihar Govern-ment in collusion with the C.B.I., the political police of the Central Government, concocted charges under Explosives Act against a large number of workers at Ranchi, arrested them and somehow or orther managed to retain them behind the bars for nine to ten months. But the Court granted them bail when the police failed to submit any charge-sheet till then.

(viii) At about the some time i.e., in 1971-72 the C.B.I. unearthed the Chandil Murder Case, linked it up with Ananda Marga, arrested Lord Shrii Shrii Anandamurti and some senior workers of the organisation, subjected them to inhuman treatment in the name of interrogation, ransacked the offices and schools of Ananda Marga throughout India, seized books, journals, papers and important organisational records and persuaded newspapers to ventilate distorted and false news about Ananda Marga.

(ix) The C.B.I. infiltrated into the organisation and tried to crush it from within by either intimidating or enticing the workers.

(x) The Jammu and Kashmir Government was prompted by the C.B.I. to arrest Acharya Dhritibodhananda Avadhuta, Principal of Shrinagar Ananda Marga School and threw him into jail under P.D. Act. But the Court released him on parole on 4.11.72, as the Government could not frame any charge within long sixteen months.

(xi) The Madhyapradesh Government compelled Ananda Marga to close down the Cheap Canteen run by it at Raipur.

(xii) Ananda Marga requested the Government of India to allow her missionaries to work among the tribal people in upper Assam and Nefa. The Government turned down the request, though it had already allowed the Christian missionaries and R.K. Mission to work in those areas.

(xiii) The Bangladesh Government allowed Ananda Marga Relief Team to initiate a massive Rural Housing programme for the poor and shelterless people there. But under the pressure the Government of India the Bangladesh Government advised Ananda Marga to leave their country.

(xiv) The Govt. of India and some state Govt. systematically refused to offer assistance to the selfless workers of Ananda Marga in times of organising relief-work to the people hit the natural calamities.

(xv) In 1973, when Rajasthan was in the grip of devastating drought Ananda Marga started Cow-feeding centres at Jodhpur to save the dying cattle. But after two weeks or three, on 26th March, '73, the Deputy Commissioner of the place issued a sudden order to wind up the centre. It was later revealed that the local authority did so not of their own accord but at the bidding of the Government of India.

(xvi) Again, the statement the Union Home Minister Mr. Umashankar Dikshit made in the Parliament on 27.4.74 has nakedly exposed the biased attitude of the Central Govt. towards Ananda Marga. The statement confirmed (without stating any ground) that the Govt. considered :

- a) The Ananda Marga as a fascist organisation.
- b) The Ananda Marga was much worse than the R.S.S.
- c) The philosophy of Ananda Marga was 'dangerous' because 'it visualised attainment of dictatorship through means which included revolution.
- d) The 'evil part' of this Mission was its excessively enforced discipline.
- e) The process of indoctrination of the Ananda Margiis was extraordinary.'
- f) And one time (on 8th May, 1969), the Central Govt. tried to ban the Mission when it came to light that a number of Govt. servants had been enrolled as its members (Note why the Govt. was going to ban this Mission). But Mr. Dikshit admitted that the Govt. could not ban the Mission because 'the legal advisers had said that it could not be done.'

The statement betrays a clear motive of the Govt. to crush this Mission at any cost—even by arbitrarily issuing a ban order if they can.

In this way the provincial governments and the Govt. of India are trying to thwart Ananda Marga either by implicating her in innumerable cases, framing unfounded charges, applying law in an illegal way, misusing the state-power, maligning Ananda Marga abroad, arresting Lord Shrii Shrii Anandamurti and important workers, trying to put a ban on this organisation or paralysing her progress by seizing papers and records. The government have been biased against Ananda Marga so much so that they donot hesitate to let loose the police, Intelligence Branch and C.B.I. who are doing incalculable harm to the organisation. The enemies of Ananda Marga are far stronger than apparent and hence it is rather astonishing how Ananda Marga has sustained her existence in the face of such stiff opposition. But those who know of the power of spiritual practice and that of the blessing of Lord Shrii Shrii Anandamurti do not get surprised at the indomitable morale of

the workers and followers of Ananda Marga. The spiritual aspirants know that struggle is the essence of life and that peace is attainable only through struggle. Their experience has taught them that the crimson horizon will not be visible until and unless they cross the vast field of Kurukshetra strewn with thorny bushes.

Attempt on the life of Shrii Shrii Anandamurti

Right from the very beginning the evil forces have been trying to desecrate the image of Lord Shrii Shrii Anandamurti, make Him a laughing stock to His followers and put one slur after another on His resplendent character—all with a view to isolating Him from the people in general and His followers in particular. When they awoke with a rude shock to discover that all their attempts at His character-assassination had been of no avail they turned to a more heinous and malicious conspiracy. They have understood that His physical existence has been, and will be, a perennial source of inspiration to the workers of Ananda Marga. And that is why they have decided to murder Him either by assassination or by any other means. This explains why the Govt. officials, political parties of all colours, C.B.I. and the communists have made a number of attempts on His invaluable life. Now we shall give a short description of these attempts.

In 1969 when Lord Shrii Shrii Anandamurti was roaming along a road in the outskirts of Ranchi, a jeep rushed in from behind and its passengers all armed with iron rods and other sharp weapons directed a frantic attack on Him. He had a hair-breadth escape, followers but the who were with Him got hurt and sustained serious injuries.

By the end of that year when the Marxist miscreants lost themselves in the orgy of sabotaging the Cooch Behar Conference of Ananda Marga, their counterparts, not few in number, were engaged in throwing hand-made bombs at the residence of Lord Shrii Shrii Anandamurti. The bombs shattered the window-panes and burst inside His room, but to the shock and surprise of the Marxist conspirators, could do Him no harm.

In 1972 when He was under treatment in the Patna Medical College Hospital, the C.B.I. poisoned His diet. But somehow or other the conspiracy was revealed and the C.B.I. managed to destroy the food.

When He was in Bankipur Central Jail, the C.B.I. kept Him starving for consecutive three days from 10.6.72 to 12.6.72. They had a plan to keep Him without food indefinitely and murder Him thereby. But when this news came out of the threshold of the jail, the discontent among the people mounted to such a height that the C.B.I. got frightened and shelved its design.

In the first week of July, 1971 when He was in the N.C.D.C. Guest House of Ranchi on provisional bail, a high ranking police officer employed a gang of professional murderers to pounce on Him unawares at dead of night. But ever-vigilance and alacrity on the part of Ananda Margis in the vicinity of the Guest House foiled the intrigue.

Towards the end of the year 1972 the C.B.I., an ex-Minister of Bihar and I.G. (Prisons) of Bihar drew up another plot to murder Him in the jail. With this end of view they posted a few convicts in front of His cell. This conspiracy also came to light and was nipped in the bud.

The repeated failure of dastardly murder-attempts infatuated them to such an extent that they thought it politic not to do anything more in hot haste but to seize the most opportune moment and thereby clinch a sure success. They waited till the 12th February, 1973 when Lord Shrii Shrii Anandamurti fell ill and was in need of medical aid.

At about 10-30 at night when the Jail Doctor told Him that his ailment was taking a serious turn and that Civil Surgeon, Patna was to be called in, Lord Shrii Shrii Anandamurti requested him to communicate this news to his friends and relations and handed over the address and phone number. The Doctor assured Him that he would do the needful and left the place presumably for discharging the task. At about 11 P.M. he came back and told Him that the Civil Surgeon was not in a mood to examine

Him but had been so kind as to prescribe over the phone a medicine for Him. Saying this the Doctor administered that medicine. Within a short while an inexplicable uneasiness crept over Him and after reeling in spasmodic pain He fell unconscious.

His senses did not come till 7 A.M. of the following day when He had the following troubles : (i) Extremely severe pain in brain. (ii) Inertness of brain. (iii) Weakness throughout the body. (iv) Nervous reaction and eyes became red and water started coming out profusely. On the 15th February He developed one more trouble : vision became hazy. As time rolled on, the complaints grew in complexity and magnitude. On the 16th February, He developed three more troubles : (i) extreme pain in central back portion of brain, (ii) pain on right back and (iii) cough.

The jail authorities refused to entertain any private doctor, nor did they do anything to prove their honesty. Apart from the written application of Lord Shrii Shrii Anandamurti soliciting a high-power judicial enquiry into the poisoning affair, lakhs of Ananda Margis cabled to the government of India urging on it to institute a judicial enquiry. Thousands of Ananda Margis staged a demonstration before the U.N.O. in New York and met the Under Secretary General with a request to exercise the good offices of the world-body on the Government of India so that it may yield to the legitimate demand of judicial enquiry. But alas ! everything fell on deaf ears. No step has yet been taken by the Government.

The letter written by Lord Shrii Shrii Anandamurti on 5.3.73 gives a harrowing tale of persecutions including the dastardly murder-attempts on Him and the callousness on the part of the Govt. to the complaints of inhuman treatment perpetrated within the four walls of the cell¹.

It is deplorable but not unnatural that justice carries no meaning to those who want to perpetuate a reign of injustice. The hands of the evil forces who forced Socrates to drink off the

1. Please find the full text of the letter in the appendix.

cup of hemlock did not tremble. Those who crucified Jesus Christ or put Hazrat Muhammad to inhuman treatment felt no qualm of conscience. But no conspiracy, no murder has ever held in check the birth of the new. The cruelty of murderers, tenacity of the conspirators and involvement of the state-power have always been swept away by the tumultuous wave of the New World heralded by the lone fighters—the protagonists of progressive movements. And that is why we know that the unholy alliance of the C.B.I., communists and communal organisations is, in fact, a paper-tiger, although it has a mask of a formidable menace. Let the agents of the evil forces try to soil the image of Lord Shrii Shrii Anandamurti and His organisation. Let them gear all their brute forces to frustrate His mission of building a New World on the corpse of immorality, injustice and exploitation. They will know—but it will be too late then—that it is their meanness, bestiality and passion for the decaying values of life, that has added lustre to the image of Lord Shrii Shrii Anandamurti and made Him more and more resolute to fulfil His mission at great speed.

The conspiracy against Lord Shrii Shrii Anandamurti is well-planned and has four distinct phases. First of all, the enemies wanted to destroy the organisation *by creating parallel leadership* through Mrs. Uma Sarkar. But as the latter's personality, intellectual acumen and philosophical depth were befitting a very ordinary woman, the conspiracy met with a damn failure. Secondly, the enemies had recourse to *character-assassination* by bringing against Him vile and violent charges. This attempt too proved utterly ineffective. Thirdly, the enemies resorted to *oppressive measures* in the way of arresting Him on murder-charges, keeping Him without food and administering poison to Him. And at the same time the Ananda Margis were subjected to arrest, intimidation and other sorts of harrassment. By the grace of Lord Shrii Shrii Anandamurti, Ananda Marga has successfully weathered this phase also. Last of all, the enemies have swooped on Him with a *trap of innumerable cases*. From 1971 onward they have started as

many as sixty cases against Him or His followers in Calcutta, Purulia, Matihari, Patna, Latehar, Varanasi etc. and are trying their best to crush the organisation under the load of the cases of varying nature. But like the other three, this phase, too, will be successfully encountered. Some of the cases have already started unmasking the conspirators.

Who will gauze His unfathomable personality? He is aglow with the eternal light of all-pervasive humanity. He is the Incarnation of Consciousness—a storehouse of infinite knowledge and wisdom. He is the central point of the acoustic expression of the manifested universe—the final-most bridge between *Saguna* and *Nirguna*. To Him poison turns into elixir and all tirades ultimately to ever-shining glow of glory.

Still, He is well aware of the harrowing realities all around. Here laughter and tears, love and hatred, catholicity and selfishness, simplicity and crookedness are juxtaposed. And so, establishment of an ideal necessitates life-and-death struggles and sacrifices. He has reminded man and vehicles of new thought of their sacred task and responsibility: 'You may bleed on thorns, the sky may befall you with all its thundering ghastliness; yet you will have to march onward. A born-fighter as you are, falling back from the battle or lying like a dead man does not become you!'

Every age has seen some undaunted bron-fighters. They are the living examples of courage and fortitude. Avidya is the concomitant force of Vidya. So fight is inevitable. 'The thorny welcome' and 'snake in the grass' must await those who carry on their shoulders the colours of an ideal. The thunder of nor-wester must try to scare them. But the scowls and frowns of opposition come to them as but the blessings of the god of anger.

Lord Shrii Shrii Anandamurti has cautioned the vanguards of the fighting people: 'Fight for your ideology. Be one with your ideology. Live for your ideology. Die for your ideology.' When life and ideology become complimentary to each other, the question of death is reduced to a very trifling matter. Then life and death swing in the cradle of undying consciousness. Death

becomes a gateway of deathlessness and life remains enshrined in the temple of immortality. Then fight gets the status of ideological fight, the battle-field becomes a holy place and the soldiers killed in that fight are adored as 'Dadhichi.'

The world is in transition now. The individual life in relation to family and social life, spirituality, economics, politics, art, literature, science—everything in the arena of human activities seems to have been lost in wilderness. A sombre blanket of frustration is closing in to sap the vitals of eternal humanism. Man is staggeringly balancing himself on the precipice of uncertainty and he does not know when he will be eaten up by the panther of annihilation. It is clear that the decay which has spared not a single aspect of life cannot be removed unless a major operation is undertaken. The man who will do this must be of extraordinarily versatile calibre. According to Lord Shrii Shrii Anandamurti, he is Maha Sadvipra, Maha Kaula or Maha Sambhuti. Shri Aurovinda too visualised the same thing, ".....he will be not only the religious guide, but the political leader, the great educationist and regenerator of society, the captain of co-operative industry, with the soul of the poet, scholar and artist. He will be, in short, the summary and grand type of the future..... which is rising to reshape and lead the world." In other words, ordinary leadership will be no match for the appalling crisis of today. What is needed is leadership of extraordinary nature. The leader will not only fulfil the spiritual aspiration but rejuvenate the society with dynamic progress simultaneously in the fields of art, literature, science, education, economics and politics.

Lord Shrii Shrii Anandamurti is a mighty challenge to the hackneyed concept of life and monstrous role of the vested interests. His towering personality has threatened the evil forces with extinction and kindled in man an urge to live a meaningful life. He is an answer not only to those who are groping in the domains of art, literature, economics, politics, education etc. but also to those who are lost in the vast expanse of spirituality. He is the leader, nay, leader of leaders, since He has devised ways

and means which will give birth to leaders in future, whose duties will be to maintain and accelerate the speed of progress and make man always aware of his ultimate goal of life.

The starving, half-clad and frustrated people have welcomed the emergence of Lord Shrii Shrii Anandamurti, but those who are animals in outlook but human in form, feed on the labour of others and want to continue the present frame-work of the human society have started howling in death-pain at the bursting forth of the dazzling sun symbolised in the great, scintillating, genial and strong leadership of Lord Shrii Shrii Anandamurti. It is therefore no wonder if they concoct and propagate some vile charges against Him, try to vitiate His glorious image and slight His achievements. Do we not then get in them an echo of what the Tirthakas did to Lord Buddha, the Koresh to Hazrat, the Brahmins to Rammohan and the orthodox pundits of Banaras to Vidyasagar ? The pioneers have never had a plain sailing. The contemporary history has ridiculed them, but in the history of mankind they have been accorded a place of love and respect. Lord Shrii Shrii Anandamurti too has been subjected to brutal tortures. Abominable charges have been heaped on Him. But we know that the cloudlets of falsehood will be torn asunder by the tempest of truth. A day will come when doubt, suspicion and disbelief will make room for reverence, love and wonder. We do not know how long He will bless us with his physical existence, but what we know is that the day is not far off when His leadership will illumine the dark corner of the human soul and His name will reverbrate in every hearth and home.

In this context let us recall what Deshabandhu Chittaranjan Das spoke of Shri Aurovinda during the historical Alipur Bomb case :

“Long after the controversy will be hushed in silence, long after the turmoil, the agitation will have ceased, long after he is dead and gone, he will be looked upon as the.....lover of humanity.....his words will be echoed and re-echoed, not only in India, but across distant seas and lands. Therefore, I say that

the man in his position is not standing before the bar of this court but before the bar of the High-court of History."

It is the court of humanity and not the court of law that can give the final judgment. Whatever may be the verdict of Patna Court where Lord Shrii Shrii Anandamurti is facing trial, He is going to be worshipped in the court of humanity which is inscrutable and impartial, guided only by eternal values of life. Let us remember the great truth as embodied in the message Lord Shrii Shrii Anandamurti bestowed on the Ananda Purnima, in 1972:

"The persons that are vehicles of novelty are invariably subjected to the trammels, tyranny and transgressions of sinful temporality. Yet man must not yield, man must not stop. Remember that light, not darkness is the veritable truth of life. Light of novelty shall certainly illumine every nook and corner of human habitation, inspite of inroads of the countless forces of denunciation and despise."

Yatodharmastato jayah.

APPENDIX I

LAST STATEMENT OF ACHARYA DIVYANANDA AVADHUTA

On this day, the 8th of April, 1973, I am speaking to you from somewhere in Eastern part of India. I am sorry that I cannot disclose my whereabouts at this moment because the police is frantically searching for me and they are ready to prevent me from my self-immolation. It is ironical that the existing Government of India will neither allow me and my organisation to live and work peacefully, nor will they allow me to die peacefully. I have been continuously receiving letters and telegrams requesting me to desist from my decision on self-immolation. Here I would like to explain in some details why I was forced to take this last and irrevocable decision on self-immolation.

From my boyhood days, I had a strong desire for moral and spiritual elevation and I was observing my spiritual practices in my humble way. But I wanted to know and learn more of spiritualism. Then fortunately I happened to come in contact with a respectable and learned Acharya of Ananda Marga who explained in some details about theory and practice of Raja Yoga. Gradually, I developed more and more interest in it and finally, when I came to know in details about the various aspects of Ananda Marga and divine personality of Anandamurti, I decided to dedicate myself to the cause of my personal spiritual elevation and the service of suffering humanity some time in 1965.

At that time, Ananda Marga already had its numerous branches in all states of India. I saw with my own eyes how the sincere and dedicated workers of Ananda Marga were vigorously working for the implementation of the lofty ideal of Ananda Marga. By 1967, the organisation has developed into a considerable

rably big and popular organisation. Some workers had already gone abroad to popularise the moral and spiritual ideals of Ananda Marga.

But as ill luck would have it, just as large numbers of good and pious people began to join and support the popular movement, the corrupt dishonest elements in public life and government made an unholy alliance to malign and crush this organisation.

On 5th March, 1967, a group of hired ruffians and hooligans, brought from a distance of 30 miles raided our head quarters at Ananda Nagar, looted and destroyed our Ashram property indiscriminately and killed five innocent inmates. This all happened in the very presence of contingents of Armed Police and under the direct guidance of the Home Ministry of West Bengal and Central Governments.

Again sometime in May, 1968, a number of senior police officers, with a large number of Police raided our Degree College at Ananda Nagar and destroyed College laboratory. It was also done at the orders of the Government.

In August, 1969, when our beloved Baba reached Cooch Behar town for conducting Dharma Maha Chakra, a large number of anti-social elements attacked the places of stay of both Baba and Margis, looted the belongings of Ananda Marga devotees, and seriously assaulted at least 40 persons, and killed an innocent man. The Govt., instead of arresting the anti-social elements arrested Baba and other 28 Margis for no fault of theirs.

In 1969, again the Govt. arrested a number of Ananda Margis at Varanasi on a wrong information given by their own agents that Ananda Margis will assassinate Indira Gandhi. After long interrogation for days together, the senior officials declared the arrested persons quite innocent.

In spite of all opposition Ananda Marga flourished by leaps and bounds. In August, 1969, the Govt. of India cracked down on the organisation by banning the association of Govt. employees

with Ananda Marga. The Govt. order was challenged in the Supreme Court and stay order has been passed.

In 1971, during annual Dharma Maha Chakra at Ranchi the Govt.-appointed agents created disturbances in our spiritual congregation. When Ananda Marga boldly faced the challenge, the Govt. interfered and arrested 18 Ananda Marga workers on various charges.

Since then, the Govt. of India, through its political police, the Central Bureau of Investigation, has been conspiring against Anandamurti and Ananda Marga. They concocted many a fantastic story—the recovery of bombs from an already vacated house, blood stained knives, the murder of His own disciples etc. The C.B.I. fully backed by Govt. money and material is influencing the Indian Press, Police, Law-courts against Ananda Marga, thereby debarring Ananda Marga from getting any justice from the courts of law.

In 1971, on 29th December, the C.B.I. arrested the Marga-guru without warrent at Patna and lodged Him at Buxar Central Jail after 60 hours of harrassment, without giving Him any food, drink or rest.

In the sphere of Relief and other social service activities, Ananda Marga has rendered commendable services in Drought, Flood, Famine, Earthquake and Volcanic eruptions etc. But the Govt. of India opposed our relief activities, The Ananda Marga Relief Teme started relief work in Bangladesh, which was very much appreciated there. But the Home Ministry of India advised Bangladesh Govt. not to allow Ananda Marga to work there. Our cattle-feeding centres at Rajasthan have been orderd to be closed on 26th March, 1973 without giving us any reason.

The main strenght of Ananda Marga is its trained and honest workers who are now assigned different kinds of duties all over India. Since 1970 till today we hear constantly, that the C.B.I. Inspectors are frequently raiding our Ashrams. Schools, Orphanages, Presses and other centres. By narrating all false and

concocted stories, through allurement and intimidations they are trying to break the morale and integrity of the whole-time workers, thus forcing them to defect from Ananda Marga. They are searching the houses of sincere Ananda Margis, harrassing and threatening them. On many occasions on the basis of false charges, Ananda Marga workers are being detained and harrassed. In fact, the Govt. through its agencies, is making all efforts to vilify, malign and then to crush the organisation.

But the torture or harrassment of all persons may be tolerated and I tolerated it for the last so many years. Even when I heard some of the C.B.I. Inspectors freely saying that the Govt. was determined to hang Anandamurti, I tolerated it. But it became intolerable the day when I found that my beloved Guru was actually poisoned in jail. When I knew that for no fault of His, He was reeling in pain and extreme weakness due to severe reactions of poisoning, deprived of necessary care and proper medical treatment essential for such a patient, then again I waited and hoped that the President of India or the Governor of Bihar would do something for Him in response to His two letters addressed to the Governor. I contacted the Governor and apprised him of the whole situation and the Governor avoided the whole matter. Hundreds and thousands of Ananda Margis sent urgent and anxious telegrams to the Prime Minister and the President of India and the Governor of Bihar demanding judicial probe into the poisoning case.

Ananda Marga organisation then started peaceful agitation all over the country to highlight their grievances and demands. Four workers of Ananda Marga are on fast for the last 16 days and the condition of some of them are stated to be critical.

My Guru's life in jail is in great danger. Physically He is too weak to walk. He badly needs some faithful attendant to look after Him. The only attendant, who was looking after him so long, has been transferred to some other place, thus leaving Baba alone and in danger. For the last eight days, he has been passing without food.

On a close review of all the fact as stated above, I have the least doubt about the motive of the Government in this case.

In view of all this the strategy of the Govt. is crystal clear. They will be very happy to see that the younger section of Ananda Marga, being driven to desperation, become restless and violent, thus giving a chance to the Govt. to declare the organisation a violent one and finally crack down on the organisation.

But let me clearly state that Ananda Marga was never violent nor will it ever be violent. We have neither arms nor its training. So how can a spiritual organisation fight physically with a Government ?

Under the circumstances, I find no other alternative but to raise my voice against the most ruthless, heartless, inhuman attitude of Indian Govt. in this case. I am determined to draw the attention of the whole world to this most undemocratic and inhuman act of the Govt. through self-immolation. Let me clearly say that I myself took this decision and not on anybody's persuasion.

In the name of the most ancient order of Indian Yogis, I impeach this Govt. for all its sinful acts it has committed so far, in the name of the larger humanity of the free world. I impeach this Govt. of India in the bar of humanity, in the name of Truth and Dharma I impeach the Govt. of India in the highest bar of the Almighty Lord.

Men may come and men may go, but the ideas, ideals, dreams, hopes and aspirations remain for ever.

I am sure, no act of genuine sacrifice can go in vain. I am sure, my beloved Baba will be released soon and for ever. I am sure, He will soon resume His mission and establish Dharma and truth for which He has come to this Universe. So, the spiritual soldiers of beloved Baba ! go on fighting against the immoral forces ! Victory will be certainly ours.

Jai Anandamurtijii, Jai Annnda Marga, Jai Navin Vishva.

Sd/-Acharya Divyananda Avadhuta
8th April, 1973.

The last words of Acharya Dineshvarananda Avadhuta

It gives me a great pleasure to tell you that 'Baba Nam Kevalam' is the only goal and only ideology of my life for which I am living. I am fully satisfied with my life and God has given me strength to sacrifice my life for the sake of ideology.

Ideology is our main aim. Therefore any torture on our Guru or on our ideology can never be tolerated. We shall protest such torture at the cost of our life which will be a matter of great pride. I am sacrificing my life for the sake of ideology. What a wonderful thing is this that our Guru is the sailor of our life boat. In His presence we are coming, existing and we are vanishing under His lotus feet. Oh ! my Baba, Thou art with me and I am with Thee. I am Your's and Thou art mine.

Let me tell to all brothers and sisters to sing all the times 'Baba Nam Kevalam.' We shall come on your feet with the Swastika flag in our hand to establish moralist society.

'Baba Nam Kewalam'

(Transcript of speech delivered on the 23rd, April 1973, on the eve of his self-immolation. From Hindi original.)

APPENDIX II

TEXT OF THE LETTERS WRITTEN BY LORD SHRII SHRII ANANDAMURTI
TO THE GOVERNMENT OF BIHAR.

To

The Governor of Bihar,
India

Through the District Magistrate, Patna.

Sir,

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

1. That I was arrested by C.B.I. (Central Bureau of Investigation) on 29th December, 1971 at 6 o'clock in the morning on some charges concocted by C.B.I. with certain malafide and political motive. 28th Dec. '71 being Ekadasi (Eleventh moon), was my fasting day. On the 29th morning after I was arrested by C.B.I., they did not allow me to do my morning duties throughout the day. They did not allow me to do my daily spiritual practice. They did not allow me even to take a single drop of water. They produced me before S.D.O., Patna in the afternoon. My remand order to jail was kept ready in S.D.O.'s office before I was produced in S.D.O.'s chamber (not court). This shows that the S.D.O. decided to send me to jail even before she (the S.D.O. was a lady) saw the arrested person. She did not ask me a single question and so I did not get the scope to narrate the tales of torture. I was brought to Buxar Jail (it is in another district) at about 11 o'clock in night i.e. I had to remain without food and water for about sixty hours at a stretch.

2. Due to unhygienic condition prevailing in jail I became sick and on 25th Feb. '72 I was sent to P.M.C.H. (Patna Medical

College Hospital) for treatment. There I was kept under inhuman torture by C.B.I., State C.I.D. and State Police for all the 24 hours upto 3rd April 72. There I was kept without food continuously for 3 (three) days from 25th Feb. '72. The motive was clear and simple. They wanted to kill me as per secret instruction of C.B.I. In the P.M.C.H. room No. 17 I was forced to remain within four walls of the room for the entire period upto 3rd April. I was not allowed to peep through the window or to raise the curtain of the door to see the sky. They did not allow me to read news-papers coming from my house. They did not allow me to take food coming from my house and forced me to take unhygienic food prepared by the men of their choice. They did not allow any of my friends and relatives to see me even from a long distance. They created disturbance even in my spiritual practice.

3. I was sent to Bankipur Central Jail in the first week of April 72. Just a few days after my coming here the authorities stopped my interview with my relations and friends. Even now nobody can see me without a written order from the Court of law.

4. In the first week of June 72 my mother died. I am her first son. As per usage of India the first son is to do the spiritual observance of the parent. But the cruel and inhuman authorities of Government did neither allow me to see her in her death bed nor did they allow me to do her last rites.

5. In Bankipur Central Jail also authorities stopped my food continuously for fifty hours with the intention of killing me as per verbal instruction of C.B.I.

6. I am an aged man of above fifty but because of my regulated and routined life I used to maintain a good health. But due to continuous torture by Government authorities in general and Jail Department in particular my health has been ruined. Four persons who used to look after me became eye-sore of the jail authorities. Two of them have been transferred to Daltonganj Jail and two to Buxar Jail, although none of them has got any court case in Daltonganj and Buxar. The only intention of transfer is to keep me alone and kill me conveniently.

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

8. On 12 Feb. '73 I felt very much unwell in the afternoon. The Jail Doctor came and prescribed certain medicine for diarrhoea and dysentery. On the same day at 9 o'clock in the night I again felt unwell. The Doctor was informed and he came at about 10-30. He said that he will be informing the Civil Surgeon, Patna. I requested him to please inform my men also and gave him my residential address and phone number. The Doctor came again at about 11 o'clock and told me that he has informed the Jailor to send the news to the address of my men. Afterwards I came to know that the Jailor did not convey the news to my men and suppressed the fact for reason best known to him.

9. At about 11 O'clock in night on 12th Feb. '73 the Jail Doctor said the Civil Surgeon is not to come to see you but he prescribed a medicine for you. He administered that so called medicine which was actually a poison. Just after taking the medicine I become sense-less. I came back to sense at about 7 O'clock in the morning on 13th Feb. '73. At that time I was undergoing the five reactions of that poison. They were :

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

On 14th morning I felt the sixth reaction and that is I was unable to see anything clearly even from a short distance. I became almost blind. A few days after that an eye specialist came and said that I was suffering from conjunctivitis. On 15th night two more specialist came. At time my blood pressur was 180/100. On 16th morning my urine was examined, the suger was + + +, (3 plus). I have got no doubt I was poisoned on 12th night and all these diseases are reactions of that poison. On 19th Feb. '73

a first class Magistrate was deputed by District Magistrate to record my statement. In the statement I have stated that in case of medical treatment the faith of a patient plays a very important role and as I have lost faith in these Govt. Doctors and as a strong suspicion has been created in my mind that they have poisoned me as per direction of C.B.I., I don't like to be treated by my private Doctor.

In the night of 21 Ist Feb. '73 I requested the jail authority verbally and on 27th Feb. '73 writing to request the District Magistrate, Patna to depute a Ist Class Magistrate to record my statement demanding a judicial probe. I further told them that I want in that judicial Commission there may be any Judge of Supreme Court or of any other High Court excepting that of Patna High Court (because Patna is the place of occurrence). But as ill luck would have it, I have not yet been favoured with the presence of a Ist Class Magistrate to record my statement.

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

Yours faithfully,

Sd/- Prabhat Ranjan Sarkar

5.3.73

Bankipur Central Jail, Patna.

1. Copy to President of India for information and necessary action.

2. Copy to Secretary General, U.N.O. for information.

Sd/- Prabhat Ranjan Sarkar

5.3.73

To

The Governor of Bihar,
Patna, India.

Sir,

I would like to bring to your kind notice the fact that from about 9 O'clock yesterday night I am suffering from extreme pain in lower portion of my body along with burning sensation but the jail authorities have done no arrangement for my nursing and medical treatment. If such a state of affairs continues and if the jail authorities want to kill me like this, I will have no other alternative but to resort to some other step for which the Govt. will be solely responsible because of their not doing the needful in response to my timely request.

This is for your kind information and necessary action please. It may please be added that since 13.2.73 I have been suffering from the reactions of poisoning which was done on 12.2.73 night and I have not been served with a single drop of medicine since 16.2.73.

Thanking you,

Yours faithfully

Sd/- Prabhat Ranjan Sarkar
12.3.73 (12 hrs.)

Bankipur Central Jail, Patna.

To

The Governor of Bihar,
Patna, India.

Sir,

As I am a sick man and there is no body to look after me and at the same time the oppression of the jail Dept. has reached its Zenith Point, I find no other alternative but to stop taking food for an indefinite Period.

This is for your information Please.

Yours faithfully

Sd/-Prabhat Ranjan Sarkar
Bankipur Central Jail, Patna.

1.4.73

To
The Governor of Bihar,
Patna, India.

Sir,
While enclosing a copy of my letter dated 10.9.73 addressed to the I.G. (prisons) Bihar regarding the peculiar behaviour of the Jail doctor when I was privately engaged, I would request you to please let me know whether it comes within the official jurisdiction and absolute right of the jail staff to disturb in a manner to put him in an awkward position while he is engaged in private duties which require seclusion. Does not it go against fundamental human right ?

In this connection I would like to bring to your notice the fact that there were several cases with me when the jail staff disturbed me during spiritual meditation, during latrining and in several other occations.

An early reply is solicited.

D.A.I.

Yours faithfully,
Sd/- Prabhat Ranjan Sarkar.
Bankipur Central jail, Patna.
27.10.73

Copy to President of India for information and necessary action please.

D.A.I.

Copy to Secretary General U.N.O. only for information please.

D.A.I.

Sd/- Prabhat Ranjan Sarkar.

Yours faithfully,
Sd/- Prabhat Ranjan Sarkar
Bankipur Central Jail, Patna.

1.4.73

To

The District Magistrate,
Patna, Bihar, India.

Sir,

While inviting your attention to my letter dated 11.8.73 I would like to bring the following facts also for your information and necessary action.

1. Since 23.7.73 the jail authorities did not allow a single relative or friend to see me.
2. Papers, magazines and journals sent by my friends and relatives are not handed over to me on some lame excuse and those papers etc. are not being returned to my friends and relatives as if those papers etc. are properties of jail department.
3. The above two facts are glaring examples of troubles and ill-treatment now being undergone by me, because of jail department.

My statement that the C.B.I. in league with the officials of jail department Bihar and concerning Government doctors want to kill me by forcibly injecting poisonous drug in my body or by some other evil method still stand.

This is for your information and proper record please.

Thanking you,

Yours faithfully,

Sd/- Prabhat Ranjan Sarkar
Bankipur Central Jail, Patna,
2.9.73

1. Copy to the President of India for information and necessary action please.
2. Copy to the Governor of Bihar for information and necessary action please. No reply to my letter dated 5.3.73 addressed to him has been received as yet.
3. Copy to the Secretary General U.N.O. only for information please.

To

The I.G. (Prisons) Bihar,
Patna.

I would like to bring to your notice the fact that there has been bleeding from my body along with stool from 30th Sept. '73 to 14th October '73. On the night of 6th October '73 the bleeding was so profuse that I had no other alternative but to inform the Jailor and the Jail doctor and showed them the blood in commod. I further requested the Jail doctor to send the blood to the Pathology Department of P.M.C.H. for examination because I wanted to know from where did the blood come—from the stomach or intestine or from piles. The jail doctor kept the blood in his custody and afterwards he informed me that the same has been sent to P.M.C.H. for Pathological Examination. This morning the jail doctor came with the Civil Surgeon and told me that there was no blood in the stool.

Under the circumstances I have got strong doubt that the jail doctor has played a filthy game and replaced the blood by something else while sending the blood ad stools to P.M.C.H.

In view of the foregoing, I request you to please arrange for an enquiry in this connection and take suitable steps against the immoral jail doctor.

Yours faithfully,

Sd/- Prabhat Ranjan Sarkar
Bankipur Central Jail, Patna.

17.10.73

To

The Governor of Bihar,
Patna, India.

Sir,

While enclosing a copy of my letter dated 17.10.73 addressed to the I.G. (Prisons) Bihar, I request you to please look into the matter and take necessary step at an early date.

It will not be out place to add here that vide my letter dated 27.10.73 addressed to you. I have already informed you regarding the uncivil behaviour of this doctor Mr. Rahamatullah on 10.9.73, and vide my letter dated 5.3.73 I have brought to your notice the fact that this doctor tried to kill me on 12.2.73 by administering poisonous drug in the name of medicine for which I requested you to please arrange for a judicial probe.

Recently I have been informed that the Chief Minister, Bihar, Mr. Abdul Ghafoor is backing and partronising Mr. Rahamatdullah and trying to suppress the truth by avoiding the judicial probe.

Thanking you.

Yours faithfully,

Sd/- Prabhat Ranjan Sarkar
Bankipur Central Jail, Patna.

D.A.I.

29.10.73

Copy to President of India for information and necessary action please.

Copy to Secretary General U.N.O. only for information

D.A.I.

Sd/- Prabhat Ranjan Sarkas

29.10.73

APPENDIX III

Midnapur Court Judgement

Particular about the Midnapur Judgement copy.

In the Court of the Sessions Judge of Midnapur.

Criminal original Jurisdiction

The 28th day of September, 1970.

Present : Shri M. Roy, Sessions Judge, Midnapur.

Sessions Trial Case No. XIII of January, 1970

(Which was transferred from Purulia being Sessions Trial Case No. 53 of 1969, as per Hon'ble Court's order passed in Criminal Misc. Case No. 501 of 1969 dated 18.9.69, for disposal by this Court.)

Committed by Shri R. C. Mahapatra, Magistrate, 1st Class Purulia on 6.6.69 (arising out of the C. R. Case No. 309 of 1967 in the Court of the Subdivisional Magistrate, Purulia.)

APPENDIX IV

TRUE COPY OF THE STAY ORDER PASSED BY THE SUPREM COURT

Readers will find reference to this stay order in 139, 147, 194 and 196 pages of this book.

In the Supreme Court of India

Original Jurisdiction Civil Miscellaneous Petition.

No. 2598 of 1969

(Application for stay by notice of motion)

In the matter of

Writ Petition No. 167 of 1969 : (Under Article 32 of the Constitution for the enforcement of Fundamental rights.)

1. Shri R. Prasad, son of Pt. Dwarka Prasad, collector of central Excise and Customs, CIT/6, Wellesley Road, New Delhi.
2. Shri V. K. Asthana, son of Shri B. L. Asthana, Deputy Director, Revenue Intelligence, 6 Rabindra Nagar, New Delhi—11.

.....Petitioners

Versus

1. The Union of India through to the Govt. of India Ministry of Home Affairs, New Delhi.
2. Shri S. Santhanam, Deputy Secretary to the Govt. of Home Affairs, New Delhi.

Respondents

28th July, 1969.

Coram : The Hon'ble the Acting Chief Justice.
The Hon'ble Mr. Justice V. Ramaswami.

The Hon'ble Mr. Justice J. M. Shelat.

The Hon'ble Justice C. A. Vaidialiangam.

The Hon'ble Mr. Justice A. N. Grover.

For the Petitioners : M/s. Bishamberlal, H. K. Garg and H. K. Puri. Advocates.

For the Respondents : Mr. R. H. Dhebar, Advocate.

The application for stay above mentioned being called on for hearing before this Court on the 28th day of July, 1969 upon Pursuing the said application and the accompanying document and upon hearing Counsel for the parties This Court while directing issue of Rule Nisi to the Respondents herein both orders that the interim ex-parte stay granted by this Court's order dated the 26th June, 1969 be and is hereby confirmed and that pending the hearing and final disposal by this Court of the Writ Petition above mentioned the Respondents herein be and are hereby restrained from giving effect to office memorandum No. 6/1 (S)/69 Est (B) dated the 8th May, 1969 of the Ministry of Home affairs, New Delhi. And this Court doth further order that this order be punctually observed and carried into execution by all concerned,

Witness the Hon'ble Mr. Jayantilal Chotalal Shah Acting Chief Justice of Iddia at the Supreme Court, New Delhi, this the 28th day of July, 1969.

V. Krishnan

Deputy Registrar

Note : Ultimately the ban order has been dropped by the Govt. of India on the advice of the top Govt. legal experts. This fact. may be substantiated by the following statement of Shri Uma Sankar Dikshit, Union Home Minister of India on 27.4.73.

“At one stage, a proposal had been made to debar the Govt. servants from becoming its members, but it was **Dropped** on the advice of legal experts.”

(The Times of India, 28.4.73)

GLOSSARY

Pages—3

Mahasadvipra : The great Sadvipra. He is the creator of Sadvipras.

Page—5

Pandavas : The five sons of Pandu of the royal clan of Hastinapur, the heroes of the great epic 'Mahabharata.' Guided, loved and favoured by Lord Shri Krishna, they braved long spells of suffering for the sake of Dharma to come out victorious in the long run.

Kauravas : The sons of Dhritarastra, the king of Hastinapur. They represented the evil forces of the day.

Page—46

Mahasambhuti : In Tantra the whole creation is known as Sambhuti. When Taraka Brahma by His own will takes help of five fundamental factors His physical entity according to Tantra is called Mahasambhuti. It also signifies a juncture of great historic movement, Pregnant with the promise of a round positive and revolutionary change in the human society.

Page—48

Yoga : Yoga means establishing communion of the unit mind with the cosmic consciousness. Yoga is the part of Tantra and was first introduced in Pre-vedic age. Lord Krishna encouraged this system about 3500 years ago. Again, Maharshi Patanjali, in the later stage, re-organised the system into eight-fold yoga method adding to it a base of philosophy also. Essentially, yoga is a scientific cult to achieve the final goal of human life.

Page—49

Acharya : Those who teach by practising themselves and setting examples thereby. In Ananda Marga, they are spiritually elevated sadhakas who are specially empowered to impart lessons in sadhana process.

Page—47

Taraka Brahma : Taraka Brahma is a concept of Tantra. The tangential point where Saguna Brahma touched the realm of Nirguna Brahma, the objectless consciousness, is the abode of Taraka Brahma. 'Theoretically speaking Saguna Brahma has infinite samskaras and so for an infinite time to come Saguna Brahma will continue to enjoy the fruit of his own post action. Nirguna is the objectless Entity with no action or derivation. But Taraka Brahma is the middle point which can do the function of both. He is not a figure of philosophy—it is a creation of devotional sentiment.

Page—48

Tantra : Tantra is that which relieves one from the bondages of crudeness of ignorance—'*Tam yadayat tarayeta yastu sa tantra parikirttitaha.*'

Page—55

Kulakundalini : The coiled serpentine. The dormant vital-force which lies in the fag end Point of Spine.

Page—56

Kosa : The different layers of unit mind. There are five Kosas viz., Kamamaya Kosa or crude mind, Manamaya Kosa or Subtle mind and Atimanasa Kosa Vijianmaya, and Hiranmaya Kosa which compositly form the Causal mind.

Sudra, Vaeshya, Kshatriya, Vipra : The toiling class, the warrior class, the capitalist class and the intellectual class respectively. This is a classification of man based purely on socio-psychological tendencies and aptituds and nature of service offered by them to the society. It has nothing to do with the caste system of so-called Hindu society.

Abhimat : 'Opinion', a collection of articles by Shrii P. R. Sa rkar, which include the famous treatise 'Tantra and Indo-Aryan civilisation.'

ERRATA

Page	Line	Incorrect	Correct
4	14	fourteen	thirteen
29	27	parasjite	pravrajite
50	17	3	1
50	25	1939	1937
57	13	brahmamulam	bhramamulam
96	31	C. 525 of 168	C. 525 of 1968
195	31	27.4.74	27.4.73
197	25	followers but the	but the followers
206	33	In August, 1969	In May, 1969

The exploitation machinery in every age has tried, in vain, to extinguish the eternal flame of truth, justice and revolutionary thoughts. But the great men who have lit in their hearts this flame have risked their lives rather than yielded. Their devotion to truth, their perseverance and sacrifice have illumined the dark region of the human soul, inspired the generations to come and provided the current of history with a great momentum. The flame that burnt in the hands of spiritual leaders, social reformers, scientists and trade unionists are still burning and will be burning with greater effulgence.

— The Author