

TOWARDS A BRIGHTER FUTURE



FRAGRANT PETALS
FROM THE LIFE OF
BELOVED BABA

Shambhúshivánanda



In the memory of
Beloved Bábá

About the book

“Towards a Brighter Future:
Fragrant Petals From the
Life of Beloved Bábá”
offers rare glimpses of the
person behind a movement
for global socio-spiritual
transformation.

Dadaji Shambhúshivánanda
has narrated simple anecdotes
from a long joyful association
with Sadguru Bábá, his Master.
He unhesitatingly shares His
love and blessings with us,
so we too may be touched
and transformed by that
Love-Divine.

“Towards a Brighter Future”
is a comprehensive depiction
of the life of a Renaissance
Man of our times.

FIRST CENTENNIAL EDITION

Respected diti ji
with good wishes,
Shambhushivananda
11/9/2021.

TOWARDS A BRIGHTER FUTURE

FRAGRANT PETALS FROM THE LIFE OF BELOVED BĀBĀ

Ācārya Shambhúshivánanda Avadhúta

Towards a Brighter Future:

Fragrant Petals From The Life Of Beloved Bábá
Ácárya Shambhúshivánanda Avadhúta

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A story of
the Love of
the Cosmic Entity
For
All Creation

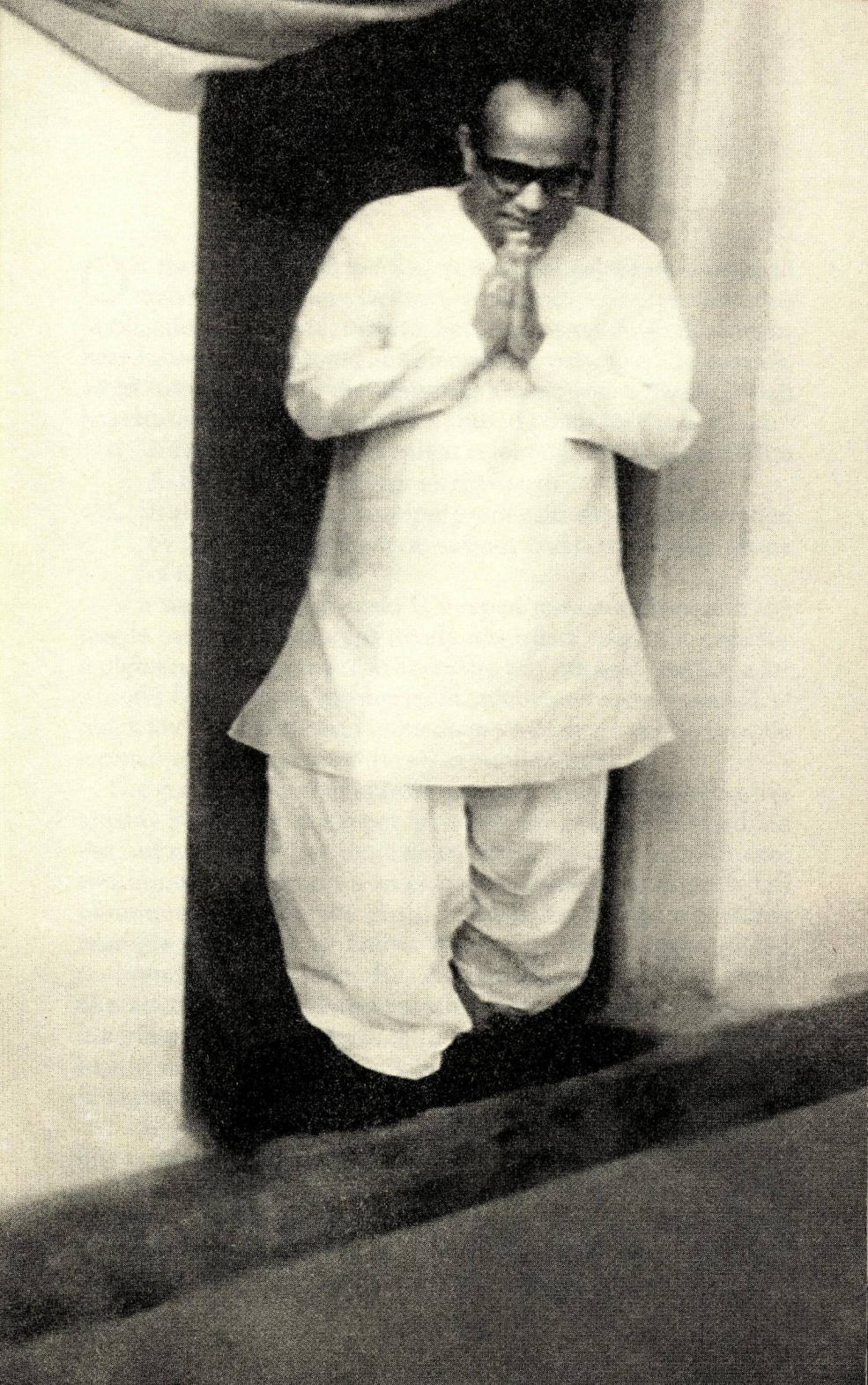
I
knocked at your door
and
You opened it
with a sweet smile.

I was shy to ask you for alms and
you did not want to humble me by offering them
without my asking.

When I returned from your sacred abode,
I found that you had secretly filled
the innermost chamber of my heart
with the most precious of jewels.

Now, I look for how
I can offer them back to you,
my Love, my Lord!

Source: The Secret Gift, From Mystic Verses
by Shambhúshivánanda, 2016 p.21



Foreword

On the occasion of the first centennial celebration of Shrii Prabháta Raiñjan Sarkar, we are proud to present this publication to the wider world. For those who never met him or heard about him, it would be a pleasant surprise to read this book, as an introduction to the amazing life of *Sadguru Bábá*. Dádáji has chosen the symbolism of a hundred petals for two reasons:

1. It represents the centennial celebration of Shrii Prabháta Raiñjan Sarkar's advent on this earth.
2. It also represents a hundred propensities that are controlled by guru cakra in the human body and is the perfect abode of the divine being.

At a time when the world is steeped in materialism and the fragile balance of nature is totally disturbed, there is a need for enlightened beings that can show the way out and give hope for a bright future. Such visionaries must not only provide technical quick fixes for short-term immediate problems, but also provide a concrete direction to achieve that sublime goal.

The good news is that at least one such enlightened being has already been born and spent his whole life towards this end. He did not merely deliver intellectual discourses and publish over two hundred books on a kaleidoscopic variety of subjects full of unique, yet eminently practical ideas, he also set a personal example for others to follow. He firmly and lovingly guided thousands on this path. He showed how to transform one's character and bring it into harmony with the realization of the innermost divinity as well as loving service for our ecological family, and ultimately to attain bliss-divine in every realm of human experience.

Today, we are reminded of a clarion call that Bábá gave over fifty years ago which is still relevant today:

“Human civilization now faces the final moment of a critical juncture. The dawn of a glorious new era is on one side and the worn-out skeleton of the past is on the other. People have to adopt either of these two...You are the worshipers of Life Divine,

and hence I call upon you to adorn this crimson dawn deluged with glorious light.”

This book is an important one. It is compiled and written by our beloved Dádáji, Dr. Ácárya Shambhúshivánanda, a remarkable teacher. He has been globe-trotting, non-stop, for the past four decades sharing the message of this Master. He has addressed thousands of people around the world and inspired them with his charm and depth of knowledge. Now he shares his stories and personal experiences related to his Realized Master—the person who inspired him and many others to devote their lives to build a better world. This story of Dádáji’s Master is authentic and personal and it leaves the reader with a sense of awe, inspiration, and devotion.

This book is more than just a collection of miraculous stories, although there are many such incidents reproduced here. The book starts with biographical episodes, and Dádá’s personal experiences with the Master and then gives a brief preview of the Master’s many diverse contributions to establish a new world from the grassroots level. It also shows how some luminaries as well as ordinary people of his time expressed the Masters’ advent through comments, poems and songs. He ends the book with a global Neohumanist Vision for a brighter future.

“Towards a Brighter Future: Fragrant Petals of Beloved Bábá” is a comprehensive depiction of the complete life of a renaissance man of our times. It also shows the unfailing faith, dedication, and optimism with which Master built a Mission for the welfare of the world and prepared thousands of young people for hastening the advent of a universal society.

I hope this book will reach all homes, where the new generation is preparing for a brighter world: more spiritual, more ecological, more sustainable, more compassionate and cooperative, more dynamic, and more selfless. May we all get inspiration from the life-struggles, visionary teachings, and exemplary life of Bábá and may they provide solace, hope, strength, and encouragement to keep us moving forward.

Rossato Silvano,
Ydrefors, Sweden

Mystic Flame—A Personal Note

The historical anecdotes narrated in the following pages are only the tip of the iceberg. The sweet feelings hidden behind the stories are the real gift of Bábá Divine. That is difficult to transmit. Only cosmic grace can connect us to that which is the ultimate. I hope we can invoke that divine grace through *shravana* (hearing), *manana* (contemplation) and *nidhidhyásana* (meditation).

‘Fragrant Petals’ is not only my personal story. It is the story of a rare mystic flame that shone on this earth in the twentieth century through the life of beloved Bábá and aroused reverence from hundreds of thousands of followers. I had the fortune to witness much of what Bábá gave first hand as a lay disciple, then as a full-time worker and while participating in seminars, workers’ meetings with Bábá, and in my Field Walks with him. That story continues now in a new century as he guides into the dawn of a cosmic humanity.

He shall forever be remembered for his brilliant ideas, selfless actions, and unassuming blessings. Above all, He shall be adored for His omnipotent and immortal love.

Beloved Bábá’s story will be read and told, over and over, again and again, to our children and great-grandchildren, for all times to come. May we feel the love-divine as we try to capture different facets of Bábá’s stay on this earth!

As I stroll down memory lane from 1965, when I received initiation and began my special spiritual relationship with Bábá, it is difficult to put all of my experiences and feelings into words.

I have known him, over the years, through the tears that sparkled with over-brimming love in my heart. He resides beyond my ego, beyond the periphery of my mind—in the deepest core of my being. He watches all my imperfections and my mundane desires. He lies quiescent in all my ambitions and my hidden longings. He is what is truly Me.

I have felt him in the darkest periods of my life. I have felt him in my success and failures. I have felt him in the name and fame

and in times of distress and neglect. He never forsakes. He never made me feel small or guilty. He remains my eternal companion and is my most Beloved.

Bábá's life, like Sri Kṛṣṇa's life could be described in two distinct phases—Jamalpur phase, where Bábá spent about 43 years and laid the foundation of devotion for his mission on this planet, and the post-Jamalpur, where Bábá spent 25 years in Ánandanagar, Ranchi, Patna, and Kolkata—and from where, he fought for a world without dogma and taught how to put his cosmic ideology into action.

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I am greatly indebted to Lisa Kohli for assistance with the final editing. Thanks also to Murray Ellison who gave many useful suggestions on style and arrangement. Elizabeth Hamilton was very kind to spare time for preliminary editing of my initial draft. Tāraka Ghista, Arete Brim, Ravi Batra, Sohail Inayatullah, Shravaña Kumāra, Dádá Gunamuktánandaji, Bro. Devashisha, Marcus Bussey, and Vidya Rattan Kochharji were also generous with their time in reviewing the manuscript or portions of it and providing essential feedback. Of course, all flaws and errors are mine.

I am indebted to Ācārya Hariishánanda Avadhúta who took great pains for the layout, cover design, and getting the manuscript ready for printing and to Jiger Shah, Prajiná Thakur, and Pranav Koul for suggestions. Thanks to one and all, including the readers.

I offer this book to my beloved Bábá, in whose sweet memory it has been compiled and written.

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Introduction

Human history is replete with instances where it becomes difficult to separate fact from fiction. Tales of the past usually carry a mixture of myths, fables, fantasies, and rituals. They may or may not have educational value, but they become a part of the human collective psyche in the course of time and become a *raison-d'être* of cultures or subcultures.

Truth, however, belongs to a different genre. It may or may not become a legend, but it never stops to engage with reality. This book is an attempt to share the different facets of the life of a living legend. He brought blissful tears among thousands who came into contact with him. His life inspired awe, and faith in divinity, and his legacy continues to endure in the hearts of countless devotees and new initiates from around the world who never even saw or met him in person.

It is indeed rare in one's life to encounter, especially over a period of years, a genuinely enlightened higher being, living in flesh and blood. I consider myself blessed and fortunate to have been graced with the close proximity of such a Master and experience the joy of face-to-face contact with the personification of Truth. Introducing such a realized Master who shunned addressing open public gatherings and remained an enigma for his contemporaries is surely most interesting, but it is also an unquestionably daunting exercise.

This book is the result of my collating many archival materials and penning down several real-life personal experiences with him. The Master is known by his worldly name as Shrii Prabháta Raiñjan Sarkar (1922-1990). Later, he took a spiritual name Shrii Shrii Ánandamúrtil (meaning "Embodiment of Bliss"). He was

affectionately addressed as Bábá (Father or Dearest One!). He lived mostly in India and yet left a deep global imprint on the sands of time.

Bábá was born in a small railway workshop town of Jamalpur in Bihar, North East India on May 11, 1922 on a full moon day (popularly known as Buddha-Purnímá) in the early hours of the morning at 06:07 and was thus named Arun (representing light of the dawn). Later his name was changed to Prabháta Raiṅjan, which signifies the entity that colours the dawn. His disciples all over the world celebrate his birth anniversary on the full moon in May.

In the mid-nineteen eighties, I mentioned to Bábá that I would like to write something to introduce him to the world. "What approach should I follow?" I asked. He immediately replied: "You can follow the same approach as I have used in *Namah Shiváya Shántáya* and *Namámi Krśńa Sundaram*." In those two books, Bábá has analyzed the lives of two spiritually enlightened men from India namely, Shiva and Krśńa, and presented them in light of his own worldview and cosmopolitan vision, thereby removing the ambiguity caused by the fog of superstitions and mists of time. Actually, reading about Shiva and Krśńa in those respective books provides a perfect background for understanding Sadguru Bábá, as they are both a disguised revelation of his own status.

In the philosophy of Tantra, his advent can best be understood as Táraka-Brahma-infinite consciousness that lies on the tangential point of expressed and unexpressed cosmic-consciousness. As Sadguru, his role is to help spiritual aspirants attain oneness with the Highest Consciousness.

An attempt to write about Bábá is like a candle flame eulogizing the Sun—the very source of the flame. Those who came into close direct contact realized that to capture the totality of him is virtually impossible. As the Upanishads have said, "If a doll of salt goes to measure the depth of an ocean, it will surely get lost in the limitless ocean without coming back to report its depth."

How can one even begin to grasp the incomprehensible transcendental reality that took human form as Shrii Prabháta Raiṅjan Sarkar, a Sadguru realized from birth? He was the living example of a total awakening from his very birth as is evident

from stories of his early life (Bála-Liilá). He was omniscient even as a young boy. He came with the sole intention of elevating humanity through his blessings, teachings, demonstrations and exemplary character.

His ordinary routine included time for personal meditation, physical exercise, morning Field Walks accompanied by a few persons with whom he wanted to share something, inspections of plants, meetings with (renunciate) workers, giving dictations, providing personal contacts to spiritual aspirants, composing songs, taking reports from central workers, giving Saṁskṛta names to individuals or projects, giving group contacts to sisters, giving General Darshan (collective audience to spiritual aspirants), evening Field Walks, and so much more.

He never wasted a single moment in frivolous gossip or meaningless conversations. Even his humorous stories or anecdotes had a moral lesson in them. Even his scheduled scolding time was full of grace and benevolence. He said: "The quantum of love must always exceed the degree of punishment, which must always be for rectification." Thus, every day of his life was like a continuous showering of grace stemming from an unfathomable ocean of compassion.

Just prior to his departure from New Delhi airport to Manila, Philippines on June 19th, 1968, I had the opportunity to sit by his side in the airport lounge. Bábá said, "In the business world, you always keep some trade secret. In the spiritual world, however, the Guru does not keep any trade secret. His relations with his disciples is a family relationship. The parents may not be literate, but they always desire that their children should become educated. They may not be rich, but they always want their children to be more prosperous. Similarly, I want you to attain the pinnacle of human glory. You should attain the highest stance of spiritual elevation. And if by your own effort, you are not able to reach there, I will make sure that you attain that status, because that is the purpose for which I have taken birth on this earth."

Bábá seemed so normal and ordinary in his appearance that he could have easily escaped the attention of spiritual seekers unless he wanted to reveal himself to them. He wore no beard, nor did he pose as a saffron-clad monk or a half-naked mendicant. He

wore a simple white dhoti and kurta, and was clean-shaven. He was married and yet lived most of his life amidst his missionary cadres, devoting every minute of his stay on this earth to the creation of a universal spiritual renaissance. He maintained a fine balance between life as a householder and life as a spiritual revolutionary.

With courage and equanimity, he faced the wrath of the evil forces in society that wanted to destroy him. When he was poisoned while in Bankipore Jail in Patna, India, he began a long liquid fast (2 small cups daily) as protest, which lasted for five years, four months, and two days, until his honorable release from the prison. Virtually, he lay on the cot in the jail cell without touching the ground or getting direct sunlight for four years and eight months. He never succumbed to injustice and proved that in the end, victory of righteousness is inevitable.

During his life, he conquered the hearts of hundreds of thousands from around the world with the charming force of his integrity of character, his humble casual expressions of omniscience, his deep wisdom about the nature of humanity as well as the summits of spirituality, his extraordinary insight, far-sight and foresight, his unflinching spirit of service, and his unbounded love for all creation. He challenged unjust powers and the status quo with his uncompromising ideology and his dedicated disciples.

He offered a vision of the world where all would live in equality and freedom as One Cosmic Family knit together with divine compassion. Bábá departed physically, in silence like he came, but he left behind a vast legacy for the coming generations. Above all he left behind a Mission for the all-round liberation of all beings, which he still guides unseen and known only to those who open themselves to his omnipotent tenderness.

Words fail to define him, images cannot capture his magnanimity, and his contributions for a better world still remain beyond measure. His mission in life was to create a bright and peaceful world where all can live in peace and in harmony with all species on this earth. To this end, he taught how to embrace a spiritual lifestyle and helped create a cadre who can become an example for others through their conduct and character.

I first came into his contact in 1965 in India when I was 16 years old and witnessed him from close quarters as a initiated disciple and later as his full-time worker for Ánanda Marga, the worldwide organization he created and built until he left his mortal frame in 1990. To this day, I continue to blissfully engage in the duties that he assigned to me before he left his physical body. Many of my senior colleagues have already published their memoirs and have tried to capture Bábá's omniscient nature, his universal love and his unceasing generosity. Perhaps, one day, an entire library will be filled with the innumerable, exotic experiences of hundreds of thousands of his devotees from around the world when the task of archiving is finally completed. This book provides glimpses of key facets of the life of Sadguru Bábá primarily for those who never saw him or met him in person.

This book is not for skeptics. It is devotional, yet it is an accurate factual representation of the Sadguru for the benefit of posterity. A questioning and doubting mind will always remain skeptical. Skepticism is not a bad thing. It provides a friendly support to the rationality built into the human brain. Through rationality, we can stay on the right course of life and remain free of dogma, blind superstitions, and narrow sectarian outlooks. Yet, the spiritual world demands a leap of faith, devotion, and surrender. Without faith, we cannot move an inch in life.

Imagine we are taking a plane ride. We have this faith that the pilot will bring us to the destination. We do not ask the pilot if he can get us to the destination safely. We ride a bus or a train, but do we question if we are sure to reach our destination? Anything could happen on the way. Yet we put our faith in the journey in the hope that we will surely reach our goal. Well, faith in the guru is exactly like that. The philosophy of the guru, the rules of conduct espoused by the guru and the practices taught by the guru arouse conviction, reverence, and inspiration. The reminiscences of a spiritual aspirants' divine experiences bestowed on him or her by the guru also nurture faith and devotion. The attainment of the spiritual goal is the final proof of the path.

The milestones are our different stages of inner transformation as we move along the rugged spiritual terrain and find that the grace of the guru has converted it into a blissful path. It is the

experience of the senior spiritual aspirants that with the guru's guidance, obstacles can become our friends on our path and establish us in our personal and collective goals. Bábá himself demonstrated this: despite being imprisoned and harassed in jail for six years, seven months, and four days, his persecution only accelerated expansion of his mission worldwide.

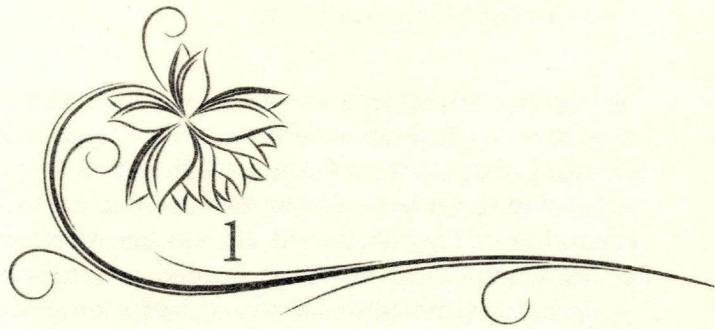
In preparation for the first centennial celebration of Bábá's advent on this earth, I am greatly pleased and honored to recount key facets of the beloved Master's life. While my choice of these life-petals is arbitrary, it may help us to experience the scent of his omni-dimensional personality. Bábá lived a very secluded life and chose to share his message either through his disciples or through his publications. So there has been little public scrutiny of his life except what was propagated by biased reporters or vested government agencies. Even if it had been possible, it would surely be like a tiny mouse trying to climb the lofty Himalayas.

Bábá was a mystery even for those who lived very close to Him. He descended from some higher dimension for the sake of blessing the earth and her inhabitants. He has been called "Mahákaola Guru" (elevator of the dormant spiritual force in disciples), a "Táraka-Brahma" (Consciousness as the bestower of salvation—merger in Supreme Consciousness), and a "Mahásambhúti" (god incarnate as the liberator and saviour of the suffering humanity on a planet.)

He was thought to be omniscient and self-realized from his early childhood as evident from the stories narrated in the following pages. He had no physical spiritual guru. He established a global mission in order to show a progressive path to humanity and he worked tirelessly to lay the foundation for actualizing his mission. Yet, he left very silently. He rarely appeared in public and, he left it to his students to share his message and legacy with their fellow humans. In the following hundred petals of Sadguru's life, I shall attempt to share what I learned, witnessed or experienced about Bábá, in the pursuit of inner and outer peace. A few poems from "Mystic Verses" inspired by the Divine Master have also been interspersed throughout the book to capture the glow of the mystic life of Bábá and his message.

PART I

EARLY LIFE OF SADGURU BÁBÁ



A Mystery Child

Shri Laxmi Naráyan Sarkar and Shrimati Ábháráni Sarkár of Keshavpur Colony of Jamalpur were blessed with five sons and three daughters. The first daughter was Hirá Prabhá. The second daughter, Kanaka Prabhá, died from an attack of small pox at the tender age of two and a half years. The third child was a son, who died soon after his birth. The fourth child was Shri Prabháta Raiñjana Sarkár, (who later became famous as Bábá). The fifth son was Shrii Sudhánshu Raiñjana Sarkár (Kanhái) who was born one and a half year later on Dec 23, 1923. The sixth child was Bijli Prabhá, nicknamed Dorá, who passed away in her teens. The seventh child was Shri Himánshu Raiñjana Sarkár, alias Nitai, who formally accepted god-like Bábá as his guru and the eighth child was Mánasa Raiñjana Sarkár.

I.I

Bábá's birth astrological chart showed that he would bring fame to his family, and would either become a hermit or a king of sorts. His father was apprehensive that his first son might become a monk (sannyásii) and leave the house. To ward off the predictions, he chose to alter the date of his birth for official records while admitting him to school. The child was of a fair complexion with a radiant face, and being the first male child of the family, he attracted the attention of all near and dear ones. The child did not cry and was full of smiles when he was born. His grandmother, Biñápáni, commented that he was an old soul since he snatched the cup from her hand in order to drink the milk by himself, surprising all standing around him. By the time

he was two, his speech was extraordinarily clear and he could articulate his feelings very well. At age four, Bábá's name was changed from Arun to Prabháta Rainjan and he already began to display some paranormal abilities, including knowledge of events before they happened. His mother Ábháráni noticed that young Prabháta was very cool-headed, rational and resourceful, resolving all problems easily by using his omniscient vision. He had a photographic memory and by age five, he could recite the difficult Dhyána-mantra of Shiva in perfect Sańskṛta, which he had supposedly learnt in a dream.

Dhyáyennityań Mahashań rajatagirinibhań cárucandrá vatańsam;

Ratńakalpojvaláńgań parashu-mrga-barábhiitihastań prasannam.

Padmásiinań samantáń stutamamaragańaervyághrakṛttirń vasánam;

Vishvádyáń vishvabiijań nikhilabhayaharań pańcavakrań trinetrám.

(Dhyána Mantra of Shiva)

[One should constantly meditate on Maheshvara, who is like a silver mountain, whose ornament is the lovely moon/ Whose limbs are brightened with the splendor of jewels, with Axe in hand, holding animals, bestowing boons, ever-blissful/ Seated in lotus posture, wearing a tiger-skin, worshiped by all the gods/The seed, the cause of this vast world, who removes the boundless fears of the entire universe/the One with five faces and three eyes.]

Who would know that this ordinary looking child would one day grow up to attract hundreds of thousands from all over the globe and become an inspiration and guide for present and future generations? Today, in his sacred memory, a global village is emerging just fifteen minutes away from his birthplace. This hundred-acre plot of land, now called Ánanda Sambhúti (meaning Blissful Expression), is pristine and surrounded by hills that young Prabháta frequently visited as he was growing up.

1.2

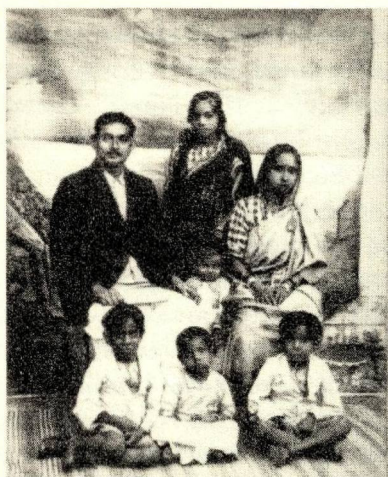
As a young boy, he was mischievous, loved adventure, and took long walks in lonely places. He was, however, very disciplined in school and at home. He was often spotted riding a tiger in the nearby Death-Valley. He was the repository of all occult powers from an early age although he never displayed them in public. He became known as a palm reader and could predict events well in

advance. He could even project images on the wall showing what happened to people after they died. He could read an entire book by just flipping pages for a few minutes as if he already knew every word that was printed there. He always tried to hide his omniscience, but word spread about his abilities.

He was seen sitting in long meditation at the nearby Shiva temple. At home too, he would meditate twice daily. His extraordinary intelligence, self-control, and sense of discipline were noticed by his primary school teachers and drew much appreciation. Another remarkable thing was that even though his family encouraged him to eat fish to promote intellect, he refused to compromise his principle of eating only sattvika food and did not eat meat, eggs, fish, garlic, or onions even as a young boy. He displayed a great love for gardening and helped the local gardener, Badri, who maintained their family orchard. Soon Badri, an experienced gardener, began to marvel at young Prabháta's knowledge, which surpassed his own. He mentioned it to his mother Ábháráni and she too was at a loss to explain where her son could have learned so many things.

The first language that Bábá learnt was Bhojpuri, as he was under the care of neighbors who spoke Bhojpuri. Their daughter Rádhá, who was seven years older than Prabháta, used to love him immensely. When she passed away at the age of fifteen, Rádhá's mother expressed to Bábá that she could not overcome her grief over her daughter's death. Out of compassion he promised to show Rádhá for a few minutes on three conditions: 1. She would not attempt to touch Rádhá 2. She would not ask him to show her again and 3. She would not disclose this extraordinary gift to anyone else. So, Bábá used his own ectoplasm to project Rádhá on the wall, thus reducing her mother's mental anguish. After a few months, Rádhá's mother requested to see her daughter again but Bábá refused, telling her Rádhá had already taken rebirth by then. He later disclosed to another devotee, Hargovindji, that she had taken birth in a family of devoted disciples.

Bábá's childhood was lively. He took interest in all festivals and enjoyed the company of his friends as well as strangers. He seemed to be connected with all and knew about everyone and everything. Yet, he remained distant and aloof from everything



[Bábá (Bubu) seated on the ground below his father with other siblings.]

as if he were beyond all attachments. His qualities were not learned, but were his natural born gifts as if he took birth just to help everyone around him.

1.3

At the tender age of seven in the summer of 1929, while spending his summer vacation in Bamunpara in the Burdwan district of West Bengal, he designed the Pratiika, which would become the spiritual symbol of *Ānanda Mārġa* in later years. Bábá later disclosed that he also planned the entire

structure of *Ānanda Mārġa* in his childhood in Bamunpara.

1.4

While vacationing in Bamunpara, Bábá's sister *Hiraprabhá* commented that Bábá was always roaming in his dream world and was a slow learner. She teased him that he could not even write his name in his own mother tongue. Bábá took a pencil and wrote his name in ten scripts, most of which she did not even recognize. He told her the name of each script. She was shocked and after that she never again spoke to her younger brother in



[Bábá with his elder sister.]

a frivolous manner. Bábá's brother also wrote in his memoirs that while in class eight, he saw Bábá write his name in 15 scripts:

Bengali, English, Devanagari, Oriya, Punjabi, Gujarati, Urdu, Arabic, Persian, Russian, Chinese, Tamil, Telugu, Kannada, and Malayalam. Later, Bábá would demonstrate his fluency in the grammar of all languages and give an elaborate history of the evolution of all scripts and languages of the world.

Bábá also knew the languages of all living creatures from an early age. He said, "Any sound that conveys information or an idea is language. Every creature produces several different sounds, which can be called its vocabulary. The red-faced monkey, macaque, is the last developed type of ape; it has a vocabulary of 800 words, while the most underdeveloped forest dweller human has a vocabulary of less than a thousand words."

When he was twelve years old, he would go to the dense forest outside of Jamalpur town and meditate there. Even though there were dangerous animals like tigers, hyenas, and bears, he was not in the least afraid. He said, "Fear comes from ignorance." At times, he would carry a flute and spend hours experimenting with different ragas, like *sindhu bhaeravi* and *megha-malhár*. His early life was indeed filled with a lot of mystery.

1.5

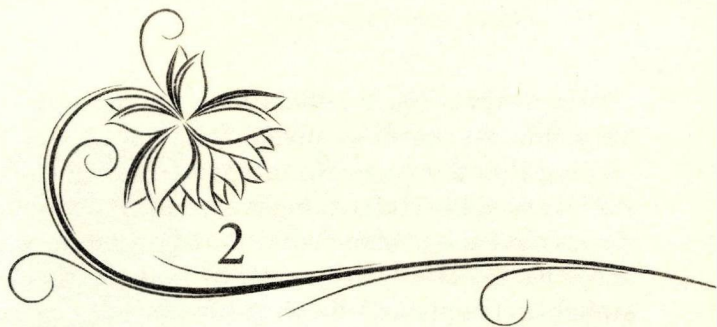
Once, his mother Ábháráni scolded her younger daughter, Bijli Prabhá, for making some mistakes in cooking. She lamented about what the girl would do when she got married and went to live with her in-laws. Bábá immediately came to the defense of Bijli Prabhá and said, "Má, she will learn what she needs to when she gets married. Why scold her now?" Later, Bábá disclosed to a visiting cousin Ajit Biswas (Nanku), that his younger sister would not live long enough to get married, so she should be left in peace, but he could not tell his mother about this impending tragedy.

A few days later, Bijli fell ill with a liver complaint and ultimately died of black fever or typhoid. Before her death, Bábá would always bring her food and medicine, but avoided entering the room where she lay. His sister desired Bábá's blessings so her sickness would be cured, but Bábá felt that it was best not to interfere with the law of nature. Bábá said it is the blessing of providence that we do not know the future. If we knew, it would be difficult to live peacefully on this earth. Only one who is above happiness and sorrow can face the advance knowledge

of an impending tragedy. Bábá's youthful days were spent amidst much joy despite the ups and downs of life. He handled every situation with a calm mind and never let anyone feel that they were helpless or not cared for.

Manoraiñjan Banerjee used to live in Keshavpur in Jamalpur and was three years younger than Prabháta Dá. Once when he was in class six, an angry bull chased him along a narrow lane. He dropped his books and ran for his life. Just then, he spotted Prabháta Dá who calmly lifted his hand facing the bull, using the power of stambhan kriyá, and it became motionless like a statue. Mano picked up the school textbooks and ran away. Prabháta Dá then waved his hands towards the bull and it returned to life, turned around and walked away.

The mysterious stories of Bábá's childhood (Bábá's Bála-liilá) are endless and could fill the pages of an entire book, but we pause here to look at his adult life.



Bábá as a Householder

The greatness of Prabháta (his nickname was bubu) was not only that he possessed extraordinary qualities such as omniscience from his childhood, but that he successfully hid himself from the world and lived his early childhood in a very normal manner. Anyone could approach him and he was genuinely interested in the happiness and growth of one and all. His family members took him for granted, but even they were hesitant to say or do anything that would displease him. He always stood for rationality and despite his young age, he invoked reverence from elders, all family members and even his contemporaries. He always did *caran-sparsha* pranám (touching the feet of elders) to his older sister Hiirá Prabhá.

2.1

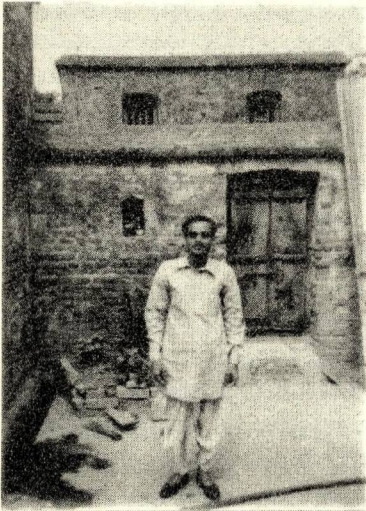
When an earthquake hit North Bihar on January 15, 1934, Bábá's father Shri Lakshmi Náráyan Sarkár organized a massive relief operation and his son Prabháta and his younger brother also assisted him in relief work. The marriage of his daughter Hiiraprabhá was also postponed for a year due to this tragedy. Soon after Hiiraprabhá's marriage, he fell ill and ultimately passed away on February 12, 1936. Prabháta had just entered class nine when this tragedy struck the family. His mother Ábháráni, and uncle Sharat Chandra Bose, provided moral support. Lakshmi Narayan's younger brother, Nirmal Chandra, was an officer in the railway workshop and also visited every week on Sunday to be with the family.

In this situation, Prabháta took on the role of head of the household and never let anyone feel their father's absence. Every evening after dinner, he would spend time with the family telling stories and jokes and making everyone roar with laughter. These stories always had some educational or moral value. He helped to reduce the family's expenses by making use of whatever was available cheaply and showing how those things could be used in the best possible way.

During this period until class eleven, he gave private tutorials and lessons and helped many needy students despite his own financial difficulties at home. He encouraged the education of girls and chose not to take any remuneration for tuition that he provided to boys or girls.

Bábá was the oldest son and so when his father passed away, he had a responsibility to help with the maintenance of the family. He offered to take up a job after completing class eleven. But his mother decided that he should continue his studies. His uncle, Sarat Chandra Bose, offered to take him to Calcutta where he could stay with him and complete his Intermediate at the Vidyasagar College. He spent two years in Calcutta where he had another mission in addition to completing his Intermediate examination.

He returned to Jamalpur in the middle of 1941 and got a job at Jamalpur Railway workshop in the accounts section, as a lower division clerk for pre-audit. His father had worked in that same office since 1911. As an obedient son, Bábá strengthened the hands of his mother and supported the family. He never gave anyone a chance to complain about him and lived as an ideal son. His monthly salary was 33 rupees (Rs.) and he gave all of it to his mother. She would then give him Rs. 2 for pocket money, which he used to spend on flower garlands, sweets for his mother or gifts for the family. Gradually his other brothers also became earning members and the situation of the family improved. His younger brother, Kanai Dádá, always took care of his mundane needs. Once Bábá's younger brother wanted to purchase a lottery ticket. Bábá forbade him because it would increase his greed. Bábá never talked about office matters once he would come home.



In 1958, Bábá shifted from Keshavpur colony to Rampur Colony Railway Quarter #317 and used the adjacent empty plot of land to make a garden with flowers and vegetables. Bábá would massage his mother's legs and feet every night. Whenever he wanted to go anywhere, he would ask his mother's permission first. Even later, when he became the preceptor to a multitude of disciples, he maintained that tradition. Mother Ábháráni was a devout woman who kept a small altar in her house and would

perform her daily worship in front of a Krśńa's idol. He made it a regular habit to bring her flowers for her worship. Once, for a stretch of several days, whenever she placed a garland around the image of Krśńa, she saw an image of her son sitting there in place of the idol. She rubbed her eyes and started her worship again, but it kept happening. Finally, she went to her son and complained that he was bothering her worship. "It is because you love me so much," Prabháta told her, "that you keep seeing me."

Once on a Field Walk in Jamalpur, Bábá said: "Today we have to return early because I have to give a neck massage to my mother with warm oil." The accompanying márgii was surprised: Bábá had cured him of neck pain just by a mere touch and yet, he was dutiful to his mother like an ideal son. Bábá was always true to his word. He generally avoided eating at others' houses or eating outside. Bábá never scolded his younger siblings. So even any slight indifference from his side would make them rectify their defects. They found in him "an ideal guardian, an ideal brother and an ideal son."

2.2

While working at the Jamalpur Workshop, he never gave anyone any reason to complain about his work. "Prabháta was methodical in his work habits, visibly sincere, and uncommonly

punctual." One could correct one's watch by his arrival and departures. He followed a strict routine, which included daily walks in the evening to the Tiger's Grave. During his lunchtime, he would speak to his colleagues and they began to respect him for his demonstrations of extraordinary power, wisdom and sensitivity. Somehow, he knew the perfect answer to any problem faced by anyone. Gradually, everyone began to address him respectfully as Prabháta Dá, including senior officers and all of his colleagues.

In a few years, when he began to initiate his colleagues and became their spiritual guru, they started to address him as Bábá. Some knew him as an accomplished palmist, some as an expert in physiognomy, and still others marveled at his uncanny ability to tell the past, present and future of anyone by merely looking at them. Before long, it became apparent to them that he could even see things happening in distant places. People came to him if they were sick or faced knotty issues like finding a proper groom for their daughter or dealing with opposition in their



[Bábá in the army uniform with his family members]

workplace. Bábá became an infallible companion for everyone and he was always there for one and all. Even his officers sought his blessings. He became the center of attraction for countless people day by day.

Bábá and his friend Amar Sen served in the Territorial Army called Indian Territorial Force (ITF), an auxiliary adjunct of the British Indian Army in 1943. Prabháta Dá already disclosed to Amar that the Axis Forces would soon be defeated and that they would not have to fight in a war for the British.

2.3

Once, during the Second World War, the Chief Accounts Officer of the railway workshop came to Bábá to solicit his help for his wife, who was in a precarious condition in a hospital in England. Since the officer, who was British, could not get leave to be with her, he approached Bábá for spiritual help. Bábá closed his eyes and assured him that all would be well and suggested that a simple surgery would do. He also asked the British officer to tell his wife that she should insist on having a new x-ray taken of her lower abdomen. The officer heaved a sigh of relief and immediately sent a cable to his wife. After a few days, the officer received a message that his wife would be coming to Jamalpur soon. When his wife arrived, the Englishman invited Prabháta Dá to his bungalow for a cup of tea to express his gratitude. When his wife saw him, she was dumbfounded. She recognized him as the person who had advised the British doctors to perform an alternative surgical procedure instead of removing her kidneys. How Bábá, living in Jamalpur, could be physically present in London in another body to advise her doctors was unimaginable? With Bábá, of-course, anything was possible.

2.4

Bábá brought his lunch in an aluminum tiffin box and ate food at his desk instead of going to the cafeteria. Most famous at his workplace were his war briefings that he gave during lunch period where he narrated events happening in Europe and around the world long before they reached Jamalpur through radio or newspapers. His statements of events were entirely accurate, as if he were witnessing them as they happened thousands of miles away. He gave his moral judgments about what was happening saying if it was just or not. He further even predicted what would happen in the near future. He indicated that India would become free in the very near future even when no one imagined that was possible. His lunch narrations were not only about the

war, but also about every aspect of life. He shared his knowledge with his colleagues so they would be even more committed to a spiritual way of life. He spoke freely, for example, about classical literature, linguistics, applied sciences, mysticism, philosophy, and geography. He was like a walking encyclopedia, a quality that was further demonstrated in his published works. Bábá worked at the Jamalpur Railway Workshop for 26 years and only after finishing his household duties, did he begin, to devote all of his time to social service work as President of *Ánanda Marga Pracárika Saṁgha*.

2.5

When Bábá got married in 1959 in a civil ceremony in Chinsura, West Bengal, his wife, Umá Devi, had no inkling that she was marrying a spiritual guru. She thought she was just marrying a railway clerk who worked in the accounts section of Jamalpur Railway Workshop and who was very well behaved. Soon Bábá became *Márga Gurudeva (MG)* and Umá Devi became *Márga*



[Bábá after his marriage]

Mátá (Mother). En-route to Jamalpur, they were received by over fifty disciples in the train at Bhagalpur and soon after, a special

reception was arranged in Jamalpur Jágrti where Bábá was the host and Uma Devi gave a sitar recital.

Bábá's routine continued as it was before his marriage and it seemed that there was no change in Bábá after marriage. His salary was now collected by his younger brothers and given to mother Ábháráni as before. Now, perhaps an additional five rupees was given to Uma Devi as her pocket money. Gautam, his son, was born in 1960.

It was absolutely clear that Marga Mátá never shared the stage at a spiritual congregation. Rather, Bábá made it clear that 'Ánandamúrti is a singular entity.' Marga Mátá was given permission to address disciples separately, which she did on a few occasions under his guidance. She even travelled with him on tours to different parts of the country like Shimla, Ranchi, Ánanda Nagar, Calcutta, Jammu, Jaipur, Mumbai, and Chandigarh. In Mumbai, she was in a car accident and had to be hospitalized.

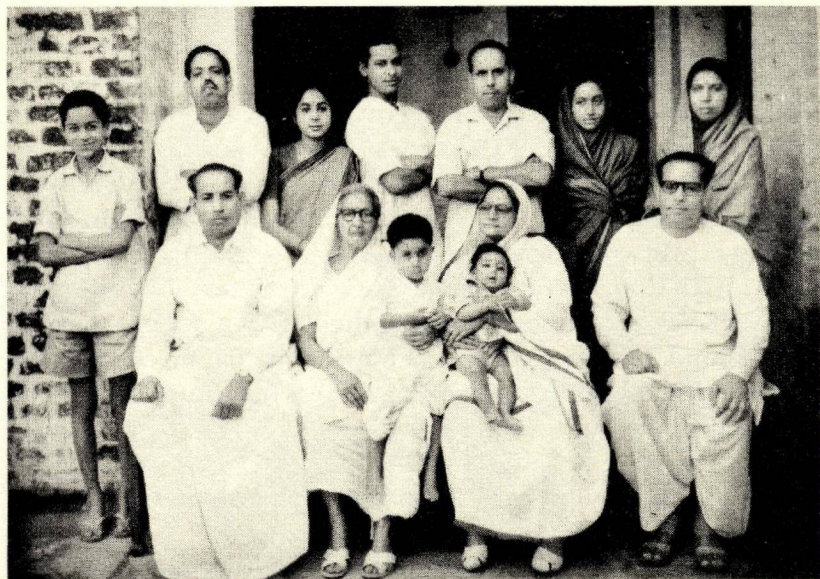
Two months prior to Bábá's arrest on December 29, 1971, Marga Mátá defected and left him during a spiritual gathering (Dharma Maha Cakra) in Calcutta, taking with her some workers including Bábá's personal assistant, Vishokánanda. Bábá had told her before she left, "Do what you consider appropriate. My door is always open to you," but she never returned. While under the influence of Indian Intelligence (CBI), she testified in court against him in a death penalty case which was ultimately rejected by the High Court as fraudulent. She wrote letters to Shri Ánand and Dr. Kher in Mumbai prodding them to join her but they did not respond. Her status of Marga Mátá (Uma Dutta) ceased after she left Bábá. She only returned to witness the funeral of her late husband on October 26, 1990.

2.6

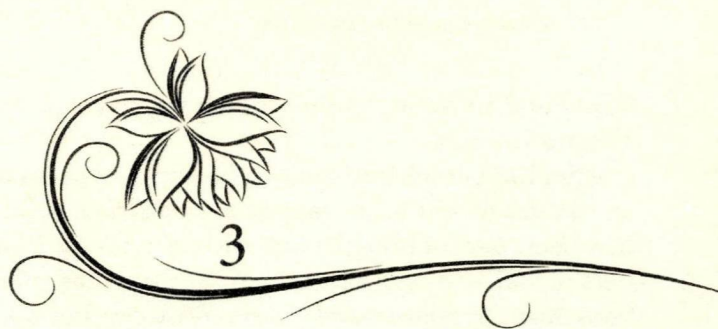
Once at the Chandigarh airport in 1968, Bábá was sitting on one side of the room and Marga Mátá and their son Gautam were sitting along another wall. A márgii (disciple), Thaparji, asked Bábá if they both could sit side by side. Bábá's quick reply was "Why don't you choose?" No one knew at that time that in the future, a situation might actually arise where the choice between Bábá and Marga Mátá would have to be made. Bábá was

the living example of “Live for the Ideology, Do or Die for the Ideology.” He offered all of his life for the collective good even sacrificing pleasures of his family life.

In the late 1980s, Bábá adopted a young, gentle, márgii boy as his son and gave him the name Kinsuk Raiñjan Sarkar and later had him marry a márgii girl, Tanuká. Kinsuk has one daughter Devárati and they reside at the Márga Guru Quarters in Tiljala, Kolkata. He remains engaged with a microvita research laboratory where he prepares medicines based on guidelines given by Bábá, and assists with the running of the Kolkata-based faction of the organization. Bábá’s own biological son, Gautam, became a medical doctor and lives with his mother in India. He never maintained any connection with other members of Bábá’s worldly family or with the Márga. Bábá demonstrated that for him, his own biological son was no different from his countless other spiritual followers and his full-time workers. He treated them all as equals.



[From right to left: (Seated) Bábá, Didi Híiráprabha, in lap Saomitra, Mother Ábháráni, in lap Gaotam, Kanai da, (Standing): Uma Dutta, Kalyañii Sarkar, Himánshu, Amal Kumar, Rubi, Mánas Raiñjan, Vikāsh Kumar]



First Disciple

Bábá's life as a functioning Sadguru probably began with his first *diikśá* (instruction in meditation) in Calcutta in 1939 when he was a lad of seventeen. Bábá had the habit of going to solitary places since his early childhood in Jamalpur. On one Shrávañii Purñimá night, Bábá was strolling near the river Ganges until he reached Káshi Mitra Ghat, a cremation ground close to the river. He sat down under a tree and watched the river swell in the full moon tide. Soon after, a ferocious-looking bearded man approached him from behind with a dagger in hand and ordered him to hand over all valuables. Young Prabháta fearlessly said, "I am just a student. What valuables can you expect from a person like me?" He reminded the wild man of how he used to pick pockets and then became a thief, a dacoit, and now a notorious criminal. "Kálicaran, what have you done with your life? Do you think you are bringing glory to your human form by doing this?" Prabháta offered to teach him something valuable that could help him change his life. Kálicaran felt completely powerless before this lean, young man and received his instructions of *tántrika diikśá* then and there.

Kálicaran's young guru advised him to go to the forested area of Netarhat, near Ranchi, along with his family and trade in timber for the sustenance of his mother and unmarried sister. In due course, his sister got married and his mother passed away, thus freeing him from family obligations. Kálicaraña became the first disciple to receive *kapálíka-diikśá* and got the new name- Kálíkánanda. Later, he was allowed to shed his mortal

frame and move as a luminous body to carry out the mission assigned to him.

After Kálicaran's initiation, Bábá removed the system of offering any material gift as a part of *guru-dakṣiṇá*, which historically had been part of tántrika initiation ceremony. Kálikánanda also helped Bábá to test all the natural remedies mentioned in his book *Yogic Treatments and Natural Remedies*, besides innumerable other tasks that Bábá assigned to him over years.

Prabháta Saṅgiita # 647

*Tumi je esecho áj
Vyathita janer kathá bhávíte
Sabár maner kálo náshite
Sakal jüivere bhálobásite*

*Tava ásá patha ceye basiyá chilo je dhará
Vyathár cihna tár chilo je auṅge bhará
Sukher sakal resh haye giyechilo hárá
Klesher dáruñ bhár vahite vahite, Tumi je....*

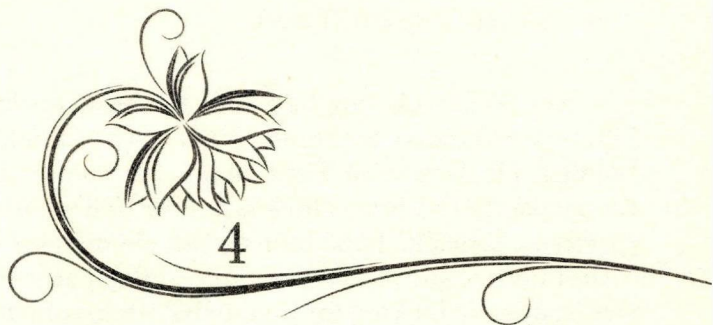
*Dharár vakše jváo áro beshii kare álo
Nipiiríta hiyá májhe áro beshii sudhá dhálo
Udáta svare sabáre dák diye balo
Uṅcu shire sammukh páne calite, Tumi je...*

July 5, 1983

[You have come today
to care for the suffering
to dispel the darkness from the minds of all,
to give love to all created beings.

For your arrival, the earth was waiting,
the signs of distress were present everywhere.
all echoes of joy had long disappeared
from carrying the heavy burden of affliction.

In the bosom of earth, ignite a brighter light;
within hearts oppressed, pour out more ambrosia.
send forth a clarion call to one and all
to march ever onward with head held high.]



Bábá Grants Liberation

In May 1940, Bábá went to a friend's wedding in Betur village in the Bankura district 200 kilometers from Calcutta. Following his inner urge, he left the reception and went for a walk by himself following a trail and ended up six kilometers away in a vast open space which appeared like a cremation ground with skulls and carcasses lying around. As he sat down to rest, he saw a shadowy figure approaching him that stood silently near him. Upon inquiry, he found that it was a man named Kamalákánta Mahapatra from Chandil area of Ranchi who was singing a Baul song. Bábá asked him, "Who are you and where do you live?"

The man replied in verse:

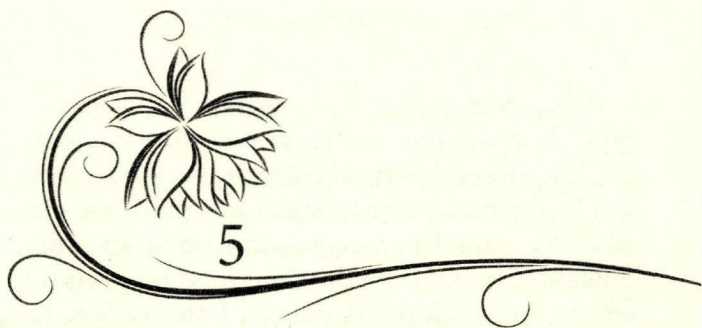
*Bábu Pather Amár Ghar
Pathik Ámi Pather Bása
Ámára Jaman Java Temni Ása*

[O Bábu, the path is my home. I live on the path as a traveller. Coming and going is my life. And what else is there? There is nothing more.]

Bábá initiated and blessed him. Kamalákánta went into a trance and then danced and sang beautiful songs to Bábá.

Bábá was tired and Kamalákánta offered to massage his feet. Bábá refused since Kamalákánta was an elderly person and Bábá just a young lad. So instead Kamalákánta asked Bábá to rest his head on his lap with his legs stretched out and advised him to take a short nap. Bábá was tired so he immediately fell asleep. Kamalákánta rested Bábá's head on a makeshift sandy pillow and got hold of Sadguru's feet, which he had desired for many lifetimes.

When Bábá woke up, he found his head resting on a sandy pillow surrounded by three skulls with Kamalákánta tightly holding his feet with both hands, no more in this world. Kamalákánta's body was lifeless and he had attained permanent *Nirvikalpa Samádhi*. Bábá returned all elements of his body back to the universe and returned to the wedding party where everyone was frantically looking for him. Bábá disclosed later that he had gone to that place only to grant liberation to Kamalákánta and the wedding party was just a pretext. Kamalákánta was Bábá's second disciple but he attained *Nirvikalpa Samádhi* immediately after initiation by the grace of the Sadguru. Bábá was only eighteen years old then.



Bábá and Indian Independence

As we have seen, Bábá started a new chapter of his life when he came to Calcutta and joined Vidyasagar College in June 1939. He began to meet several prominent and progressive minded people such as M. N. Roy, Shyama Prasad Mukherjee, Arun Chandra Guha, Subhash Chandra Bose and others. He also wrote political and social articles, poetry, and short fiction under different pen names such as Priyadarshi, Raunḡá dádu for Searchlight, and Statesman. He regularly wrote for an Urdu magazine called Ittefaq under the pseudonym of Aftab Uddin (the Urdu term for Rising Sun). He also worked part time as a subeditor at a Calcutta newspaper, tutoring students to meet his expenses.

Very few people in the world know that the primary silent architect of India's independence strategy was none other than Bábá himself. He was introduced to Subhash Chandra Bose by Shri M. N. Roy whom young Prabháta (Bábá) had befriended and who had begun to admire Bábá for his clarity of thought despite his young age. It also did not take long for Subhash Chandra Bose to be attracted to Bábá and to realize that he was a spiritual giant. Bábá not only had an astute analysis of the political situation in India and the world, but he could discuss deep spiritual ideas with ease. He analyzed the inner workings of the minds of Gandhi, Nehru and other national leaders.

Bábá, even at that age, displayed an extensive knowledge of military procedure, strategy, and history, which he shared with Subhash very freely. He thus quickly became the mentor of Subhash Chandra Bose, who was a patriot to the core. He guided him to escape from India and launch an armed struggle from outside of India when the Congress Party was thwarting all of his efforts due to Gandhi's policy of non-violent struggle. Subhash resigned as the Chief of Congress Party. The British arrested him when he was about to launch a nation-wide independence movement on July 2, 1940. He started a hunger strike in prison and on December 5th, he was released but kept under house arrest. He disappeared during his captivity on January 17, 1941.



Bábá supported Subhash Chandra Bose at every step. He taught spiritual meditation to Subhash at the Tiger's Grave in Jamalpur on June 19, 1940 after he had returned from Calcutta. Subhash was Bábá's third initiate, after Kálicaraña and Kamalákánta. Subhash Bose was also initiated into kapálika sádhaná (a special meditation) by Bábá. Subhash visited Bábá several

times after his initiation. Very little is known, however, about their association except that they met at Gomoh station before Subhash left India to execute his plans to force the British to quit India. He had the blessings of Bábá in all of his efforts. Bábá never hid his love for Subhash Chandra Bose. He dedicated his Presidential speech titled Problems of the Day given on January 26, 1958 and published later as a booklet with the epitaph: "To the great hero Shrii Subhash Chandra Bose whom I did love and whom I do love even now."

Bábá continued to disclose the activities of Subhash during his daily war briefings in the Jamalpur railway workshop lunch hour. Subhash began to broadcast over Azad Hind Radio from Germany. In mid-1943, Bábá revealed that Subhash had reorganized the Indian National Army (INA) with help

of the Indian prisoners of war from the British Indian Army who had been captured by Japan. With the guidance of Bábá, Subhash established the Provisional Government of Free India in Singapore in October 1943, declaring Andaman and Nicobar islands to be Svarája Dviip (Freedom Island) and Shahid Dviip (Martyrs Island) respectively.

He believed that both the Axis and Allied Powers were imperialist and expansionist forces. Subhash Bose only used this opportunity to the advantage of Indian independence and was ultimately successful in his mission. The British administration grew paranoid about the INA, which had begun to take control of the coastal areas of Chittagong and Khulna district of East Bengal. Tamluk had already declared independence and raised the flag of the INA, infuriating the British administration. The patriotic fervor whipped up by the INA was spreading, and the British noted that it had far-reaching consequences for their stay in India. Although the INA had very little military impact, it triggered great changes in India's political landscape.

After the war ended, the British administration charged the INA officers with treason. The trial fuelled the national imagination against the British and the mutiny by sailors in February 1946 further shook the British establishment. Based on intelligence reports that Britain could no longer depend on Indian soldiers, police and civil service personnel, British Prime Minister Mr. Clement Atlee decided to make an honorable exit from India, and freedom was granted on 20th February 1947.

During several demonstrations given in the late 1960s, Bábá revealed that Subhash had not died in Taipei as had been said, but was residing in Tibet in a cave near a Buddhist monastery in Ling Po, near Lhasa, and was engrossed in spiritual practices. He finally attained nirvikalpa samádhi by his relentless efforts and God's grace in April 1983.

Bábá was always proud of his valiant fighter who achieved success in both the mundane and spiritual spheres largely by his own efforts. During the independence struggle, Bábá also had regular meetings with freedom fighters of Bengal such as Shyama Prasad Mukherjee and M. N. Roy. Later, Bábá also expressed his views on the future of India and the globe through

his Renaissance Universal presidential speech published as a booklet entitled *To The Patriots*. It was Bábá's opinion that without economic freedom, political freedom is meaningless. Hence, he strongly advocated that full attention should be paid to bringing about economic democracy.

Bábá, however, did not stay silent in the wake of the defective policies and decisions that were being pursued by the Radcliffe Commission prior to the partition of India—policies which would affect millions of people adversely. The Congress Party was to blame for negligence in protecting the interest of those millions of Hindu and Buddhist families whose fate was being decided by the Muslim League's distorted picture of the demography of the Border States.

The unfortunate thing about the Radcliffe Commission was that Cyril John Radcliffe, a British Barrister, was not knowledgeable about the ground reality in Bengal and Punjab—the two states which were to be partitioned on religious lines. The Muslim League was holding the reins of Bengal at that time and presented distorted facts in order to secure portions of land for East Pakistan, even though the bulk of the population there was not Muslim. This would create many unfortunate migration situations in future, a problem which India is still facing even seventy years after partition.

For instance, with regard to the Nadia district in Bengal, Prabháta Dá (Bábá) explained that it was decided in principle that the areas west of the Mathabhanga River would go to India. However, the Muslim League showed a doctored map of the area to Radcliffe, and thus only Gangni, Karimpur and the Tehatta police stations of the Meherpur subdivision of the Nadia district were awarded to India. Similarly, many areas of the Chuadanga subdivision, areas to the west of the Ichhamati River in the Jessor district and the Bagdah police station should all have gone to India. Almost 1.2 million Hindus were there in the Sylhet district and the bulk of their homeland went to Pakistan.

The worst injustice was done in what is now referred to as the Genocide in the Chittagong Hill Tracks of Bangladesh, where the population was 97.5% Buddhists, Hindus and Animists, while Muslims made up only 2.5% of the population. This parcel

was awarded to Pakistan only because there was no proper road connection between Aizawi (present day Mizoram) and Rangamati, the capital city of Chittagong Hills.

Prabhát's list was long, and all such anomalies created a lot of misery for innocent citizens in the border areas. Prabháta brought many of these facts to the attention of Shyama Prasad Mukherjee and Arun Chandra Guha, who were close to Pandit Jawahar Lal Nehru. Pandit Nehru was amazed to hear of such errors and atrocities, but did not do anything to rectify these wrongdoings. On probing the source of this intelligence, he became concerned about the person who was supplying such detailed data. When he identified Bábá as the individual who knew of so many matters of national importance about which even the Indian intelligence services were in the dark, he issued an order to his intelligence bureau to keep a watch on Shri P. R. Sarkar of Jamalpur. This set the stage for Bábá's persecution by Nehru's daughter Indira Gandhi and her communist allies in later years.





Bábá and The Saṁgha

Between 1940-1954, Bábá had initiated hundreds of persons in secret. Those aspirants usually did meditation behind closed doors. In late 1954, Bábá brought some of his initiates together and founded 'Ánanda Márğa Pracáraka Saṁgha' on January 1, 1955. The purpose of this mission was: *Átma Mokśártham, Jagat Hitáya Ca* meaning "Liberation of the Self and Welfare of the Universe." The objectives of Ánanda Márğa Mission included: a common spiritual ideology, strict moral code, dharma in family life, world fraternity, socio-economic equality and security, no dogmas or superstitions, and no barriers of caste, creed, race, religion, community, country or geography.

He also began to give discourses and to conduct special spiritual congregations called Dharma Maha Cakras (DMCs) where He would give a special blessing through a blessing gesture called Varábhaya Mudrá. This tradition continued till the end of his life. The last mudrá was given on Vijay Dashmi in the autumn of 1990. As the mission grew, Bábá prescribed elaborate conduct rules, systems and policies for the smooth functioning of the organization and for hastening spiritual progress of márga-adherents (márgiis).

6.1

The Ánanda Márğa Organization (Saṁgha) grew so rapidly that it was not physically possible for Bábá to initiate persons directly. Starting in February 1955, he began to create householder táttvikas (those well-versed with the philosophy) and Ácáryas (teachers of good character who could initiate as the representatives of Sadguru Bábá). The mission continued to

grow even more rapidly and the demand for Ācáryas (spiritual teachers) grew to keep pace with the increasing demand for initiations.

6.2

Manas Da was Bábá's younger brother. In 1957, Manas Da inquired with Ācárya Dashrath ji whether he could have Ānanda Marga dikśa (initiation). Ācárya Dashrath ji asked Bábá for permission. Bábá said to first test him so Dashrath ji stalled the matter for three months. Manas Da persistently asked Dashrath ji. With Bábá's permission, he was finally initiated in November, 1957 and after three months of doing sádhaná, he wanted to have guru darshan (he did not know that Bábá, his elder brother was the guru as that information was not disclosed). When Manas Da requested to have guru darshan, he was told that he would have the darshan at home itself. Manas Da of course wondered how that would happen. Later, Bábá encouraged Dashrath ji to invite him to the DMC in Trimohan. Manas Da arrived on January 26, 1958, from Jamalpur and was overjoyed to participate in the DMC (Dharma Maha Cakra).

However, when Bábá was about to arrive amidst chants of "Param pitá Bábá kii jai" and "Ānanda Marga Amar Hai," Manas Da saw his "boro-dádá" (elder brother) walking to the stage. Dashrath ji said to Manas Da that his "boro-dádá" was the President of Ānanda Marga Pracárika Saṅgha. When Bábá sat on the stage and Manas Da realized that his elder brother was indeed Bábá-the guru, he went into a trance and remained in that state for a long time. When Dashrath ji later explained to Bábá that Manas Dada was in tears and full of emotion, Bábá allowed him to come to him. First, Manas Da was told that he had to do sástauṅga praṅáma to Bábá, who was now his guru. Manas Da came to Bábá's room, did sástauṅga praṅáma, and Bábá gave him personal contact. He put him in his lap and gave strict instructions, "Do not disclose this to anyone at home." Bábá kept his spiritual status a closely guarded secret until the chosen persons were spiritually ready.

6.3

On July 5, 1959, Bábá gave tántrika kapálika sádhaná (a special type of meditation) to Jafáshaṅkarji and Harivallabhji near Tigers

Grave in Jamalpur. In 1962, Bábá started an *Ánanda Marga* order of male-sannyásii (monks). An order of sanyasiniis (yogic nuns) was started in 1966. They carried the mission to every nook and corner of India and overseas.



[Bábá on leaving Jamalpur]

On December 30, 1966, Bábá conducted a DMC (spiritual congregation) in Jamalpur, then went to his office for the last time and took leave of his colleagues. He returned to Jamalpur again only on October 24, 1979 and again in 1984 for DMCs. On the morning of December 31, 1966, he left Jamalpur for *Ánandanagar* and

thus, began his new phase of life.

Three months later, Bábá had to leave *Ánandanagar* on March 5, 1967, after the brutal massacre of five persons (*Ácárya Abhedánanda Avadhúta*, *Ácárya (Dr.) Saccidánanda*, *Prabhas*, *Subhas* and *Avadh Kumar*). Later, an action was taken against the BDO (Block Development Officer) for inaction and for allowing the massacre to take place. Meanwhile, the camp-headquarters of the *Saṁgha* was shifted to Ranchi.

In June 1968 and April 1969, Bábá made visits to the Philippines to provide stimulus to the growing mission abroad. By the end of 1960s, *Ánanda Marga* had become a force to be reckoned with in India and the repressive government of Indira Gandhi, with assistance from a foreign intelligence agency, began to plot ways to contain its growth. When everything failed, they began a strategy of suppression and oppression that took a very nasty and ugly form. Bábá was imprisoned and poisoned. The organization was banned. Many of the followers were put behind bars and a public fear was created so none would dare to join *Ánanda Marga*.

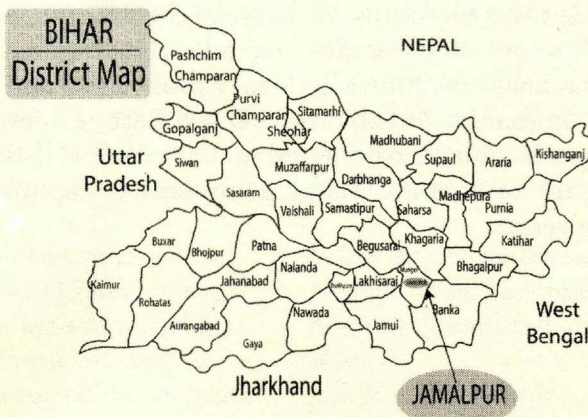
This campaign of persecution started on May 8, 1969 when The Indian Government banned *Ánanda Marga*is from serving in government posts (eventually these circulars and orders were revoked by a Supreme Court order). On August 29, 1969 Bábá

was arrested in Cooch Behar for the first time but released after three days on September 2, 1969. On June 26, 1971 Bábá was again arrested in Patna but released on June 27, 1971 after a court trial at mid night.

Finally, on December 29, 1971 Bábá was arrested for the third time and imprisoned in Buxar jail in Patna and later shifted to Bankipur jail in Patna. On July 4, 1975, Ánanda Marga and all its related organisations were banned as part of national emergency and nearly all faithful márgiis were arrested. In this climate of authoritarian rule, Bábá was sentenced to life in prison. The ban was ultimately lifted after a year. At long last, after an appeal to the High Court, Bábá was freed from prison on August 2, 1978.

The period 1970-1980 strengthened the Ánanda Marga cadres, and the mission flowered during the 1980s in all parts of the world. Ánanda Marga was no longer only limited to India and it spread in over a hundred countries during the time Bábá was lodged in prison. Bábá never stopped to engage in his core mission of serving the ailing humanity through 'sáadhaná, service and sacrifice'. He instructed all his disciples to do the same.

Bábá had started his missionary journey from Monger District in 1954 and extended his reach to the entire Bihar state. Then he started to tour beyond the boundaries of Bihar state towards Bengal and Uttar Pradesh. The influence of his love and message grew so fast that he had to begin traveling throughout all of India—North, East, West and South. A review of his itinerary indicates



that he did not leave out any important city and established branches of the Saṁgha in almost every district of India.

The mission now runs in every country of the world. Its missionary cadre is drawn from over a hundred countries and every continent. In just thirty-five years, starting from scratch, he built a global organization with thousands of followers, a strong band of devoted wholetime workers and a comprehensive philosophy of life with a grand vision for a better world.

Bábá built the edifice of the Saṁgha (organization) on the principle of "strict adherence to conduct rules" for a spiritual life. Thus, he took time for each individual and dealt with every small incident. He always maintained an optimistic view of life and believed in marching ahead, without wasting time brooding over the mistakes of the past.

A summary of Bábá's itinerary in the 1960s is provided in Appendix I. When we look at Bábá's itinerary in retrospect, it is really amazing. He travelled frequently from one city to another throughout the length and breadth of the country and gave scores of discourses, gave personal contacts to hundreds of márgiis and established a strong Ánanda Márğa presence in almost every district of India in the 1960s.

Bábá stands alone without the organization that he founded but the Saṁgha (mission, organization) cannot stand alone without him. The Saṁgha was an opportunity for people to engage in selfless service, hasten their spiritual progress and carry on their Master's legacy for the future generations. As long as Bábá was physically in charge of the Saṁgha, everything revolved around him. He also created a structure and defined policies so that in the future his legacy could stand and continue to benefit humanity and all other beings. Despite a few hiccups, the sannyásiis remains committed to the tasks that he initiated.

The spirit of Ánanda Márğa sannyásiis is captured in the following verses:

Life of a Sannyásii

If you have put to rest your desire to live with another person for the rest of your life and are looking for an alternative lifestyle, you may surely consider the life of a sannyásii.

If you are ready to wed yourself to the mammoth task of turning the wheels of society to serve the needy, to provide social & economic justice, to spark spiritual rejuvenation of the planet even at the cost of your personal desires you may unhesitatingly consider the life of a sannyásii.

If you feel the inner calling to serve the less fortunate, within the context of a disciplined code of conduct, you may gladly choose the life of a sannyásii.

Take it for granted though, my young sisters and brothers, that the life of a sannyásii is not an escape from family responsibilities or shunning of one's duties towards others.

The family of a sannyásii is the entire world and so, a true sannyásii is not a recluse or a hermit hiding in the caves or mountains but, rather, an agent of the Divine Consciousness.

The sannyásii must be ever ready to respond to the needs of the Creators Family without having to worry about the pressures of extravagant personal needs or immediate family responsibilities guided by personal attachments. The life of a sannyásii is indeed a blessing of the Guru, of Supreme Consciousness.

However, to be a successful sannyásii, requires years of preparation to learn restraint in life.

Simplicity—the renunciation of personal wants, purity, nobility, large-heartedness and a flaming spirit of service and sacrifice are some of the hallmarks of a sannyásii.

So, if you feel a strong inner calling to reach out to others with a vow to please the Divine Consciousness in all beings, do not hesitate to embrace the lifestyle of a sannyásii

Whatever path you choose, may your life journey be crowned with heavenly rewards and Imperial Bliss!

[Source: Mystic Verses by Dádá Shambhúshivánanda, 2016, p127]



Kalpataru Bábá and Naginá

Naginá was a distant cousin of Shrii Chandranáth, a devout disciple of Bábá. However he came into first contact with Bábá in October 1953 in a dream while he was in the midst of an ongoing altercation with a corrupt officer in the Department of Customs and Central Excise. Bábá gave him permission to get initiated, which finally happened on November 3, 1953. Soon after, Asthanaji became his new boss and also got initiated, and felt much ecstasy after his initiation. Before the end of 1954, over a hundred persons had already been initiated into meditation from Bábá. Many of them were from the Railway, Police, and Customs & Excise departments.

Naginá became a devout disciple very soon and once asked Bábá if saṁskárás are all powerful and even God and Sadguru are helpless before them. In response, on 27th April, 1956, Bábá wrote the following letter to Naginá, who was undergoing some difficult times at his workplace. Bábá reassured him through this letter, which is a guiding light for future humanity.

He wrote:

Jamalpur

Shubháśīrvád Viśeśagya Kalyáñīyeśu, Nagīna,

Samśkára cannot be stronger than cosmic consciousness. When [the] unit consciousness starts its march towards its supreme self—the cosmic consciousness, and advances through direct fight against Avidyá and Bhoga or its Prárabadha, its march is the march of a soldier undaunted

and un baffled. It gets the final rest when crowned with victory, —the feeling of oneness with Him, earned by the heroic spirit both in the inner and outer spheres of life.

greatest
grit, etc. leader
Kalyāṇīyēsū, vāṇī
Samikāra can not be
stronger than cosmic consciousness.
When unit consciousness starts
its march towards its supreme
self — the cosmic consciousness,
it advances through fight against
Avidyā and Bhoga of its
Prārabhadhā. Its march is the
march of a soldier undaunted
and unbaffled. It gets the
final rest when crowned
with victory, — the feeling
of oneness with Him, earned
by the heroic spirit both
in the inner and outer
spheres of life.

27-4-56.

(Signed)

Ānandamūrti,

27.04.1956

Through such a letter, Bābā encouraged his spiritual children to valiantly face their saṁskāras (reactive momenta of the past) and be patient. He also assured them that in the end, victory would be theirs. Bābā shared many secrets of spiritual world with his devotees in the early days. Once he talked about Vajra-Bhairavas whose bodies are created out of five fundamental

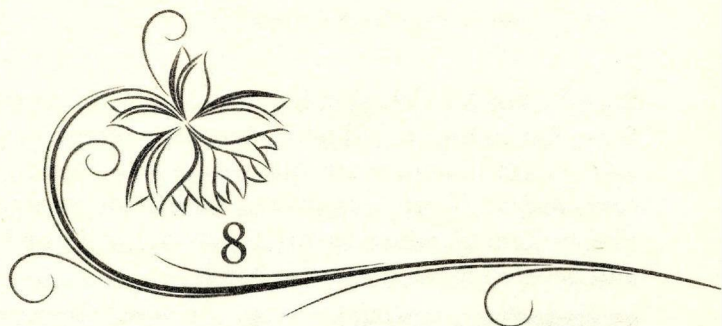
factors by saṁkalpa (choice, vow, determination) or thought projection. But, such bodies can perform only limited functions, and one of them is to do spiritual sādhanā. Since their bodies have been created only for that special purpose, which is the only thing they have still to do, their appearance is not exactly the same as a normal human body and can be frightening for a normal person. However, they are very compassionate and loving to sādhakās.

Bābā authorized Pranay Dā to be the first Ācārya who could give initiations as the representative of the Mārga Guru. Soon, Candranathji, Shiva Shankarji, Sukumarji, Shishirji and Ram Pari Devi also became Ācāryas. Bindeshvariji was given a new lease of life by Bābā during the Bhagalpur DMC on February 6, 1955.

On March 22, 1955, Bábá expressed to Naginá and Pranay Dádá about his desire to leave his physical body. As Bábá chanted "Hari, Hari", his body became cold and they both caught hold of his feet pleading with him to remain and not to leave them to be orphan children. Finally, Bábá took a vow to stay in his physical body. Bábá disclosed that he had left his body in his last three births using this mantra "Hari, Hari". On several occasions in those days, Bábá became Kalpataru (wishing tree) so he could offer boons to disciples before he left his physical body. He raised this issue of leaving his physical body to Naginá several times. Every time, Bábá took a fresh saṁkalpa (vow) while sitting in padmāsana and no body was supposed to touch him at that time.

One such time Bábá said, "Nagina, now my mind does not feel at home on this planet. There is no longer anyone here who is nirman citta." He further explained. "Nirman Citta is a state of perfected beings who have exhausted their saṁskáras and remain on the earth for a period of time due to their choice. They do sádhaná only to be an example for others and to enjoy the bliss it brings."

Ten days later, Bábá again declared that he was leaving his body. At the Tiger's Grave, he again became Kalpataru, ready to offer any boon—material or spiritual—to his five disciples around him. Finally Naginá said, "My wish is to celebrate the kalpataru day before your living body every year for the next fifty years." In the years to come, Bábá would joke that Nagina's victory and his defeat had given the devotees Ánanda Márga. We always thought that Bábá would stay until about 2005 in his physical body. No one imagined that he would depart much earlier, almost fifteen years earlier than the expected date as indicated by this incident. I suspect he is very busy in this universe and needs to devote time elsewhere too. In one of my Field Walk trips with him in Kolkata, Bábá did tell me that he was ahead of his schedule. Later, he told another disciple that he was more than a decade ahead of his schedule.



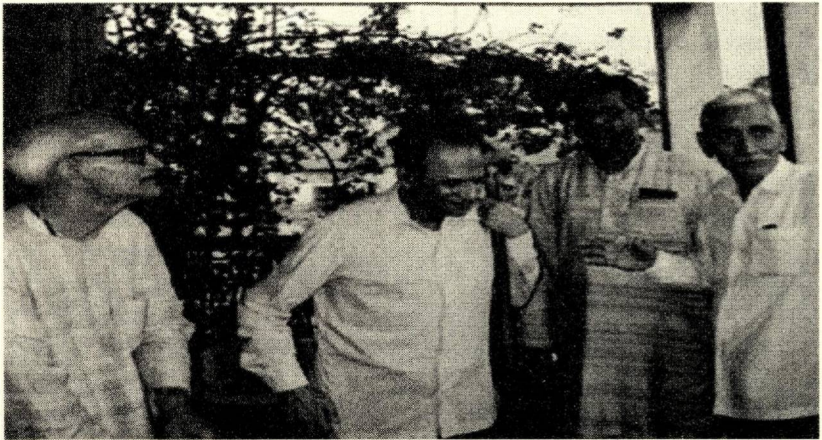
An Army of Early Devout Disciples

Bábá always addressed everyone with respect. 'Ji' is often affixed to a name as a mark of respect. He even addressed me as "Satish-ji" even though I was a young boy and not worthy of that respectful address. Similarly, he addressed those persons who were not in his physical presence also in a respectful manner. It is a matter of basic courtesy, he said.

The list of Bábá's early devout disciples would be too long to enumerate. There were literally thousands. There were some who were holding the reins of Indian bureaucracy like Raghuvir Prasad, V. K. Asthana, Mangal Bihari, Dr. Kymal, Amulya Ratan Sarangi, and others. There were those who were well established in business like Goenka, Anand, Arun Gupta, Vijay Agarwal, and others. There were others who were educators like Prof. Atreya, Dr. Ravi Batra, Dr. Aditya Mohanty, Dr. Gopal Shastri, Dr. Dhanjoo Ghista, Ms. Judith Merkel (Madhuri), and others. There were some medical doctors like Dr. Sachinandan, Dr. Ramesh, Dr. Chakravorti, Dr. Vidya Jain, Dr. Karuna Sahadeo, Dr. Goswami, Dr. Satish, Dr. P. K. Sen, Dr. Ram Shettigar; Then there were some who were lawyers like Ram Tanuk, Rainjan Dwivedi, and others.

There were some who were saintly and loved by Bábá like Sádhan, Dashrath, Naginá, Bindeshwari, Tyagi, Chandranath, Narendra, Mathur, Hargovinda, Hara Prasád Haldhar, Ácárya Hari Shaunkar, Kishto Pal, Harisádhan Ghosh, Gopen Mukherjee,

Sushil Dhar, Vivekánand, Raghunath Rai, Sukumar Bose, Sudhir Bose, Ram Khilavan, Shishir Dutt, Shiv Shankar, Sudha Ranjan, and others. There were also some who were engineers and contractors. There was also a senior Member of Parliament, Shashi Ranjan, who gave up his activity with the Congress Party and devoted himself to serve Bábá.



[Ácárya Dashrath, Pranay Dá (First General Secretary), Ácárya Raghunath Prasad, Ácárya Chandranath- some of the early devout disciples]

There were some who gave up their careers and became full-time workers while maintaining their family life like Ácárya Sujit Kumar, Ácárya Raghunath, Sakaldev, and many others. There were some who became wholtime workers at an early age and stood by Bábá through all of the ups and downs and have since passed away (Appendix V lists some of those senior sannyásiis). They were all very determined, devoted, dedicated and selfless. I am fortunate to have met most of these unique individuals and we can never forget their contribution to Bábá's mission. There are thousands more who are still active and guiding the mission at the present time.

8.1

My own spiritual journey started with a visit to Mumbai in 1965. Ácárya Devidas initiated me on Monday, June 14, 1965 in the evening at the home of Shri Laxmi Chand Ánand at 47, Anand Kutir, 16th Road, Khar, Mumbai. Anandji was my maternal uncle and I had gone there to spend my summer vacation. For almost

four weeks prior to my initiation, I attended weekly collective meditations on Sundays using náma-mantra taught by my aunt.

I heard many stories of Bábá-Márga Gurudeva during my stay there and would wonder what Bábá looked and how it would feel to be in his close proximity. I learnt that Bábá's wife Umá Sarkar (known as Má-Márga Mátá) also stayed at Anandji's house on at least two occasions. I also met Mangal Bihariji on one of his official visits to Mumbai and listened to Bábá Kathá (sharing of Bábá stories) among the elders. It was obvious that Bábá had touched them all very deeply. The large living room of Anandji's house in Khar, Mumbai used to turn into a meditation hall and about fifty devotees would gather for Dharma Cakra (weekly collective meditation) every Sunday morning.

8.2

I started to diligently practice the first lesson taught to me by the local ácárya. I would sit for at least an hour twice a day, but my mind was unable to concentrate and would wander around. I could listen to the conversation in the kitchen about how I was still meditating. I relished my new spiritual practice. It was non-ritualistic and was clearly a better form of spiritual worship.

After a few days, I also received the second lesson from the local ácárya. My aunt was very pleased to see me delve deeply into the sádhaná world. When my uncle and aunt came to see me off at the railway station, they felt very sad to see me go away. I had developed a strong spiritual attachment to both my uncle and aunt and our sweet relationship lasted until the end of their lives. I was present during the funeral of Anandji and flew from London to attend the funeral ceremony of my aunt a few years later. Today, that sacred place in Khar, Mumbai where Bábá stayed at least half a dozen times and where I also got initiated is still the site of regular kiirtans and collective meditations. It is sort of a tantra-piítha sanctified by Sadguru Bábá.

8.3

Wherever Bábá put his foot or glanced, he left behind an elevating vibration. He transformed the characters of the people who met him and made them conscious of the true purpose of human life—to serve society and attain God-Realization

through meditation, devotion and selfless service. Inspired by Marga ideals, Anandji, just prior to his mortal departure from this world, established a foundation in Mumbai and set up a school for children with cerebral palsy and other physical and mental handicaps. Called Happy Hour Centre, this school has been running as a charitable project by Pradeep Anandji and his family for over two decades now. It is a perfect memorial to the sacred memory of Shrii Shrii Anandamúrti.

8.4

Shri Laxmi Chand Anand was a devout disciple of Bábá and Bábá loved him immensely too. After my personal contact, Bábá asked me, "Will you write to Laxmi Chand?" In Mumbai, Patna or Kolkata, whenever Anandji went on a Field Walk with Bábá, if I was there, Bábá included me in the group. When Anandji passed away and his body was being prepared for the funeral pyre, there was an effulgent smile on his face that lasted for a long time. His younger son, Anupji continued to film him because he had rarely seen such a beautiful divine smile on his fathers' face. The blissful smile was probably a testament towards Anandji's spiritual attainment and Guru's unending grace on him. I was reminded of Tulsidas's saying, "When you came into this world, you were crying and the world was rejoicing; live your life in such a way that when you leave this world, the world cries and you rejoice."

In the next part, I share my personal experiences with Bábá.

PART II

MY EXPERIENCES

The Master Musician

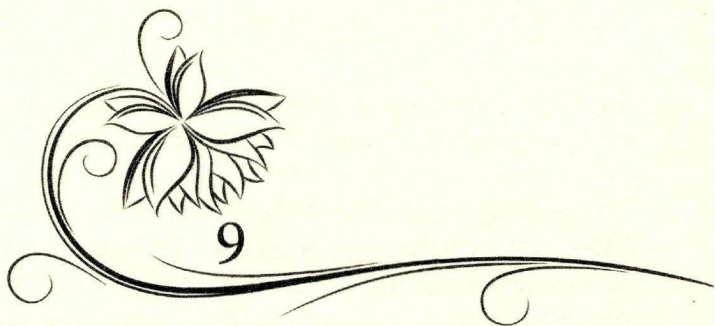
*I was the finest of musical instruments:
prepared by the best technician of all times,
waiting to be tuned and touched
by the Master Musician.*

*Now, you have come and
caressed my mind,
and the sweetest melodies
are pouring out of me
like an eternal spring of your
pure love.*

*How blessed am I that you have
chosen to use me to sing your songs of love!*

*Allow me, my Lord,
to always serve your call,
to impart joy and happiness to all your
beloved children
in this Great Universe.*

*Source: Mystic Verses by Shambhúshivánanda,
2017 pp.48*



My First Meeting

I saw Bábá for the first time on the morning of July 25, 1966 at the home of Dr. Dev Vohra at House No. 130, Sector 16A, in Chandigarh where Bábá stayed in transit to Shimla. Dr. Vohra was a freedom fighter, a bachelor, and director of a government sponsored *yoga* center, also located in Sector 16. He had been to Jamalpur and had been blessed by Bábá. His center and house remained the hub of *Ānanda Mārga* activities between 1966 and 1970. Many visiting *Ācāryas* would camp out there and I spent long hours with them in that house, even bringing other young persons to them for initiation.

9.1

Bábá arrived by morning flight from Delhi and was to go by car to Shimla for Dharma Maha Cakra. The *mārgiis* (initiated disciples) waited for two to three hours for Bábá's audience (*darshan*). Finally, he came down to the living room hall and took his seat on the cot prepared for him. Most of the persons present there were elders and old meditators who were well versed in scriptures. I was the only young lad of seventeen among the crowd. Bábá looked like a gentleman, wearing a spotless white dhoti and kurta and appeared clean-shaven, attractive, and handsome. He spoke for about ten minutes and said something like the following:

"The human mind is like a river. Sometimes when there is too much water, it floods and destroys the fields. If we can create channels, the same water can be regulated and the fields can be irrigated without causing any destruction. Similarly, many

thoughts arise in our minds. We must learn to master the faculty of regulating our flow of thoughts. Meditation allows us to do so.”

9.2

I followed Bábá to Shimla by bus and when I arrived at the place where Bábá was staying, it was about 2pm. Ac. Rudránanda was the attending secretary at the time. I knew him from my previous visit to Shimla a few months earlier. He became Avadhúta during Bábá's Shimla visit. He guided me to Bábá's room for Personal Contact. As I entered Bábá's room, I did *saśfaun̄ga pranám* (prostration) and sat in front of him. He was lying on the cot in a reclining Buddha position. He gestured to me to come closer to him. He asked me my name, my *Ácárya's* name, etc.

Soon after, he closed his eyes and began to make some sound, like “Hmm...” as he appeared to scan my past. He opened his eyes, sat down on the cot and said: “You have done many wrong things in your life.”

I replied in my naive way, “I do not think so.”

He said, “Oh, so you have forgotten what you have done.”

Then he reminded me of one or two things, and I became conscious of what he may have meant. I was, however, not afraid of him. He said, “Should you not get punishment for this?”

I said, “Yes,” even though I was not really sure what I had done that was so objectionable. But I went along with him.

He immediately caught hold of my right ear and twisted it completely around. I remember the pain even today. He was not satisfied. He took out a short bamboo stick from behind his back and asked me where he should punish me. I replied by touching my head. He said, “Why there?”

I said, “Because from here I have done all the wrong.”

He brought the stick high up above my head as if he was going to break my skull into two pieces and then very gently placed it on my *sahasrára cakra*. As soon as he did so, I began to feel a reaction, as my ego was questioning why Bábá was doing this to me. Who was he to punish me?

But another part of my mind said, “He is doing it for my good.” I accepted his punishment as cosmic grace. He then took a promise from me that I would become an ideal human being. He embraced me, blessed me, and let me go.

I did sáshtaṅga prañáma and left his room only to find that my mind was constantly churning and spinning and continued to do so for the rest of the day. Some people waiting outside tried to ask me what Bábá said, but I avoided all conversations. Ac. Prakáshánanda, who had a long beard, took me on a stroll and tried to inspire me to serve humanity. I did not understand what that meant at the time.

It started to rain very heavily that evening. I attended Bábá's General Darshan where Bábá explained the inner import of the word, Krśńa.

9.3

It was a cold night. I got up early, took a cold shower, did morning meditation (sádhaná) and headed towards the bungalow where Bábá was staying. At around 7 a.m., the sun rose, shining brightly, and everything seemed so clean and fresh. A van was waiting for Bábá ready to take him for a Field Walk. As soon as Bábá came out from the house, everybody (about 15-20 persons) rushed and lined up to receive him. I deliberately tried to avoid him and stayed behind. Yet, I felt a wave emanating from Bábá's body, and it touched me like one feels air coming out of a fan. He asked, "Sab thik hai ji" (in Hindi) meaning if all was well. As he entered the van, he peered out of the window and called my name—where is Satishji? Dr. Dev Vohra pulled me from behind and placed me right in front of Bábá.

Smilingly, Bábá touched my cheeks so gently that I could not even feel the touch. As soon as he did so, I felt a wave of energy passing through my entire being and my body became so light that I could have jumped ten or fifteen feet from the ground. Tears of bliss (ánanda-ashru) began to stream out of my eyes. I had never met a Sadguru before and did not understand what had happened.

He asked me, "Did you understand my discourse last night?"

I said, "A little bit, Bábá."

He said, "You are a little boy now, but one day you will know everything, you will realize everything."

Before leaving for his Field Walk, he asked me if I would write to Laxmi Chand (my uncle).

I said, "Yes, Bábá."

Bábá left, but I continued to weep for two hours, and the only thing I could say was “Bábá, Bábá!”

A márgii chief engineer working in Sundarnagar, Shri Shyam Sundarji, embraced me and said, “You are very lucky and blessed.”

I did not understand at that time, but in later years, I understood that his blessings had captured me forever and ever. I have never regretted it. This was the beginning of my first love. He became the be-all and end-all of my life and continues to remain so today, over fifty years later.

I felt for a few days that some energy field was surrounding me and there was a subtle fragrance emanating from my hands—the type of sandalwood-like fragrance that was emanating from Bábá’s body in His room.

9.4

Just before Bábá travelled from Chandigarh to Shimla, two márgii boys put slogans on the side mountain stone walls: “Ánanda Márga amar hai. Manav ká dharma ek hai. Prout— the only way out!” Bábá said that the government would have spent lakhs (hundreds of thousands) of rupees to do the same work. Those slogans were noticeable to all traveling on that road. Ánanda Márga continued to spread in North India with every visit of Bábá and the full time workers to the region.



Chandigarh Visit

Chandigarh is a little to the west of Shimla. Its presiding goddess is Caṅḍii. In 1968, we held a seminar at the ancient Caṅḍii temple near Chandigarh. In the 1960s, I attended Dharma Mahá Cakras (DMCs) in Shimla, Sathla, Chandigarh, Ludhiana, Amritsar, Nahan, Dhanbad, Ranchi, and Allahabad (Prayágraj) and met Bábá in Delhi too. Those were my most memorable days. I was young and impressionable and Bábá was charming like a magnet, freely showering his grace and bestowing spiritual experiences on undeserving me.

10.1

I was one of the few active márgiis in Chandigarh in the 1960s and spent many an hour with Ácáryas visiting the city. Even when Shri R. Prasadji used to visit Chandigarh, I would spend many hours with him. He was the Collector of Customs and Excise for the entire country, but for me, he was just a devotee of Bábá, and he loved to take me along on his inspections tours. He introduced me to Mr Sahniji, the Assistant Collector, whose office was not far from my home. I would visit him frequently also, and he loved me too. Ánanda Marga opened the doors of so many homes to me, and I got my training in universal brotherhood at the feet of beloved Bábá.

10.2

While in Ranchi in 1968, I heard that Bábá was going to make a tour of North India and hold a DMC in Chandigarh. Being one of the few active márgiis in Chandigarh, I thought to return there to assist with the preparations. Regional Secretary Dádá was in charge of the preparations. When I reached Chandigarh, no

arrangements had been finalized for Bábá's stay. With the help of Mr. Sahni, Assistant Collector of Customs and Excise, and Mr. Deen Dayal Sharma, the Labour Commissioner, we were able to secure a beautiful large mansion near Sukhna Lake.

On the night before Bábá's expected arrival, we went to the place to make last-minute arrangements. What we found was shocking. There were dozens of cars parked near the mansion and the place was decorated with neon lights for a party! There would be drinking and non-vegetarian food. Upon inquiry, they told us that the place would be made available to us only after midnight, and we could use it from the next morning. How could we bring Bábá to such a place? An immediate alternative arrangement was needed fast. We could only think to host Bábá in Mr. D. D. Sharma's house.

Dádá got behind me on my Vespa scooter at eight or nine p.m. It was already dark as we drove towards Sharmaji's house located in Sector 16. As we were crossing through Sector 8, Dádá asked me to stop. He had just spotted a newly constructed house that seemed unoccupied. Dádá went in and found no one except a gardener living in the back annexe. Without consulting the owner, the gardener gave us the house for use for Bábá's stay over the next three or four days. It worked out well, since that place was closer to the Panchayat Bhavan where the márgiis were going to stay and where Bábá would be giving General Darshans and conduct the Dharma Maha Cakra (DMC). There was no furniture yet in the house. Ramlal, a local márgii, brought a cot from his house, made it up with fresh sheets and prepared Bábá's room.

The next morning, Regional Secretary Dádá accompanied me to the airport in my family's cream colored Ambassador car and I was the chauffeur. Bábá's personal assistant, Vishokananda, Bábá's wife, and Gautam accompanied Bábá. Bábá's wife and Gautam went in another car, and Bábá sat in my car.

As I parked the car in the drive way of the house at No 660 in Sector 8, Bábá asked me, "Whose house is this?"

I said to Bábá, "We have rented it for a few days."

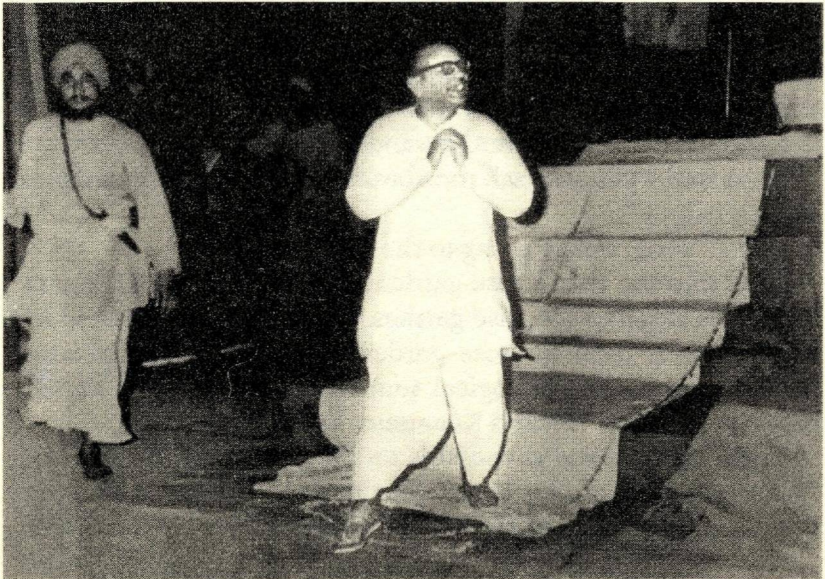
Bábá gave an inquisitive smile. On the third day, the owner of the house arrived, but our VSS (Volunteers Social Service)

security guard stopped him at the gate of his own house and asked for his gate-pass. The owner had never given permission for the use of his house. He became angry and threatened to call the police.

I was watching the scene and realized why Bábá, on arrival, had asked me whose house it was. Somehow, gracious Bábá cleared the situation when suddenly two prominent devotees, Mr. Deen Dayal Sharma and Mr. Sahni arrived at the scene. The owner, an industrialist, seemed to know them well.

When he asked them why they were there, they replied, "Our Gurudev is here and we came to have his darshan (audience)." The house owner's anger subsided. He told them why he was upset and somehow, Sahniji and Sharmaji pacified him, congratulating him for getting his house blessed by a realized master through his unintended offering.

Bábá stayed in Chandigarh for three or four days. His DMC discourse was on Parama Samprápti ká Márga—"The Path to Supreme Fulfillment." I had the fortune of driving him to his Field Walks every day in the morning and in the evening. He went to Sukhna Lake, to the Zakir Hussein Rose Garden, and to the plant nursery in Sector 23.



[Bábá at the Chandigarh DMC]

10.3

One evening, Bábá was walking on the pathway at the Sukhna Lake, and D. D. Sharmaji mentioned the drought in Punjab to Bábá, saying that many crops were going to be destroyed. Bábá did not make any comment. He also asked Bábá if the town of Chandigarh should belong to Haryana or Punjab state. Bábá's opinion was that it should go to Punjab. It is currently a Union Territory under the Central Government. As Bábá walked, persons walking behind him would detect a sweet subtle aroma.

Upon return from the evening Field Walk, the weather suddenly changed and it began to thunder and rain at 10 p.m. It rained torrentially till midnight.

Sometime past midnight, Bábá opened the door to his room and asked, "Who is there?"

I was on night duty outside Bábá's room. I said, "Bábá, It is me, Satish."

Bábá remarked, "I think Deen Dayal will be very happy now" (referring to his Field Walk query about the drought situation in Punjab).

Obviously the unexpected rains were a divine intervention caused by Bábá to fulfill the request of his devotee.

10.4

On another Field Walk, Bábá asked me something in Saṁskṛta while I was driving. Vishokánandaji told me, "Bábá is asking you something."

I said, "Bábá, I do not understand Saṁskṛta."

Bábá said, "Ok, you ask me something and I will translate it into Saṁskṛta."

I said, "Bábá, we are going to the rose garden."

Bábá told me that a rose garden is called 'Sivánti Káanam'. When we reached the rose garden, he again quizzed me about the Saṁskṛta term for rose garden. It had slipped my mind. But Gautam (Bábá's biological son) who was sitting by his side immediately said, "Sivánti Káanam, Bábá."

Then Bábá looked at the hills on the northern side and said, "They are part of the lower Himalayan range of mountains and are called Siválíka Hills because Shivá used to tread these

mountains." Bábá also made a few more comments in Bengali to Gautam about Shiva.

10.5

While walking Bábá also said that avenue was called Viithiiká in Saṁskṛta. He said that onions are worse than meat as they increase acidity in the body, and they should be avoided by sádhakás. I stopped eating them strictly thereafter.

10.6

Bábá told us about different trees in the rose garden. One big tree was called "Svarnál" in Saṁskṛta. Its pods (phalli) have black seeds, which, once they have been ground into a powder, can be taken with fried banana to treat chronic dysentery. He also told us how the black rose was brought by one of the Sikh gurus to India from Syria. During the Field Walk at the Nursery, Bábá inspected different varieties of plants.

10.7

One evening, I also had the opportunity to take Bábá's wife and Vishokánanda for a Field Walk to Sukhna Lake. She seemed quite happy to visit Chandigarh as it was a planned city and was very clean and green compared to other cities in India.

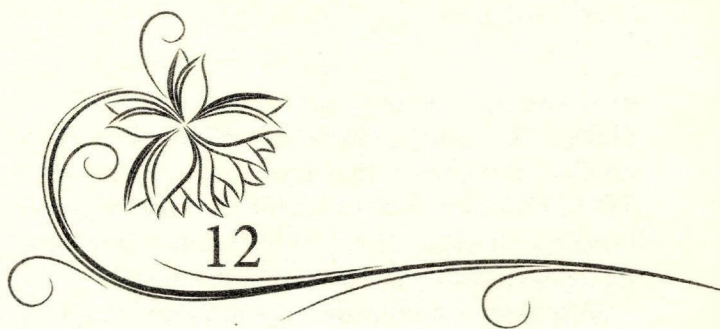
10.8

When Bábá was sitting in the departure lounge at the airport, some non-márgii businessman took his photograph. No one noticed it except Bábá. He pounced on him in an angry tone, "How dare you take my picture without my permission?" Security persons snatched his camera, took the reel out and returned his camera to him. The man was shaken up and made a hasty exit.



Annual Spiritual Congregation

There was a VSS (Volunteers Social Service) camp at Bharat Scout and Guides compound in Allahabad that I attended for the first time. Later, I attended one at Bhurkunda also. VSS is like a security force of Ánanda Márga established by Bábá for service and security purposes. DMC was held on the premises of KMP Degree College. I had my second Personal Contact with Bábá during that Allahabad (now Prayágráj) DMC, which was held on May 28, 1967. During the contact he said "I am waiting for you?" Bábá announced in the DMC, "You have all been with me in the past. You have forgotten it and I remember it."



Himachal Pradesh: A Sacred Land

Bábá explained the geological, archaeological, and old history of Himachal Pradesh during his several travels to the area and later published them as part of *Shabda Cayaniká* discourse,

“At one time, the Himalayas were submerged in the bosom of the sea. Northern India was also then at the bottom of the sea. To the south, only Gondwanaland was above sea level. Approximately three million years ago, the Himalayas rose up from the depths as a result of an earthquake. The skeletons of some of those animals who used to wander in these parts of the earth three million years ago can be found packed underneath the rocks in the Shiválíka range.

“In later years, when the hippopotamus and giraffe were living there, they used to live in these Lower Himalayas. Some of their fossils have been found in the Lower Himalayas, and more are likely to be discovered in the future. The Saṁskṛta name for the Lower Himalayas, which touch the northern plains of India, is Shivaliṅga Parvatmálá (Shiválíka Range). This part is high, but not so high. There is cultivation wherever there are green-forested areas in the valleys lying between the two mountains, cutting into the mountains with either step farming or terracing.

“This Shiválíka Range is covered with snow in the wintertime, and its highest peaks remain snow-covered all year long. The Sadáshiva range (Upper Himalayas) run west to east, directly parallel to the Lower Himalayas. We find this mountain range

in Kashmir, Laddakh, the northern part of Himachal Pradesh, Shimla, Kinnaur, toward the north of Garhwal-Kumaon, the north of Bengal, northern Sikkim and Bhutan, and in southern Tibet. This part of the Himalayas is really quite high. The snow remains all year long, but in winter it is heavy. The highest Himalayan peaks are located in this part."

Shiva spent a considerable amount of his time in Shiválíka Range (Himachal Pradesh) and that is why it has been named as Deva-bhúmi (divine land). Bábá too visited Himachal several times and blessed the devotees. I had his graceful darshans in Shimla, Sathlá, and Náhan on three separate occasions.

12.1

Bábá came to Thanedhar/Sathlá (Himachal Pradesh) on June 21, 1969 and was accommodated in the new cottage built for him in the apple orchard of L. C. Stokes. All the villagers would come and surround his cottage when he would come out of the cottage. On one such occasion, we placed a chair for Bábá while he was just in his informal lungi. About 40 to 50 márgiis and even non-márgiis gathered around him.

Bábá asked a pundit sitting in front of him, "What is the meaning of the word "Om?" The pundit seemed baffled and started to chant aloud, "Oooooom."

Bábá said, "No, no. I do not want you to recite Om. Explain the meaning of the word Om." The pundit again began to speak aloud, "Ooom. Oooooom."

Bábá repeated, "No, No. I do not want you to recite Om. Just explain the meaning of the word Om." And for the third time, the man began to say, "Oooooom Oooooom."

Everybody started to laugh. Bábá smiled and said, "You see, if Paramapuruśa wants, he can snatch away your thinking power. No one should ever have the pride of knowledge." Bábá then asked Mangal Bihariji to explain about Om and he did it beautifully just as Bábá had done it on several occasions before.

A-U-M (pronounced, as OM) is the resultant sound of the universe. A represents the acoustic root of Generation, U represents the root sound of the action of Operation, and M represents the root sound of destruction or sublimation. Hence, OM represents the sound of G O D. It is called Ouṅkára dhvani.

12.2

Bábá then looked towards me and asked, "Do you feel fear?"

I said, "Yes, Bábá."

Bábá said, "OK, I will change your glandular secretions and take away your propensity of fear and shame."

He asked me again, "Do you feel fear now?"

I said "No, Bábá."

"Can you walk naked in the valley?"

I said, "Yes."

It seemed something had changed in me just by his mere glance.

12.3

Bábá asked everyone sitting around, "Who wants to accompany me whenever I come or go to other planets?"

Everyone raised their hands except one who said that he wanted mokśa. Bábá convinced him to raise his hand too, and to be part of his eternal team.

12.4

While we were sitting around Bábá, he recited a poem by Vidyapati Thakur—a great poet of Bengal.

"Kiye mánuśá pashu pákhii kiye janamiye

Athavá kiitá patauᅅga;

Karama vipáke gatágati punah punah

Mati rahe tuyá parasauᅅga"

[I become a man, a bird or a worm according to my actions. O'Lord, I have only one prayer to You. Whether I become a man, animal, bird or worm, let my mind always remain with You!]

Bábá said, "This is the way of the most intelligent.]

12.5

During the evening snack time, I entered Bábá's room. He was mentioning that Jesus lived in Kashmir for many years, did sádhaná and attained several occult powers too. There were still people who knew him as Isu.

12.6

He also mentioned that the mountain peaks of Himachal Pradesh are very congenial for sádhaná. We can set up our Training Centres in such places.

12.7

During the DMC, the results of my M. Com (Masters in Commerce) examination were reported in the newspaper and someone mentioned to Bábá that I had stood first in the university and would receive a gold medal. He said, "Yes, I know. He is a very intelligent boy." The fact of the matter was that after I returned from Varanasi Training Centre, I would sit for many hours in meditation and just before the examination; I would see the questions in my mind. I prepared those questions and found the same questions in the examination. Only Bábá knew that his grace was the secret of my academic success.

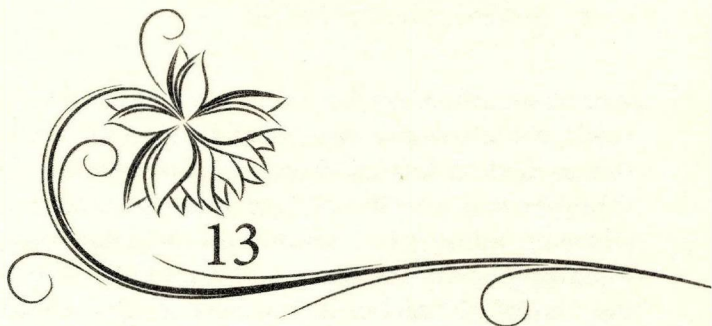
12.8

In the evening during DMC general darshan, Bábá touched the trikuti of a Dádá and asked him to see the past life of a brother named "Om Prakash" a hundred years ago. He saw that he used to live in Scotland and his name was "James Stuart".

Bábá asked, "What is your real name and permanent address?"

Finally he declared, "You are Paramapuruśa and your permanent abode is also Paramapuruśa."





Náhan—the Capital of Sirmaur

Even though Náhan is a small city, it was the capital of the Kingdom of Sirmaur, which at one time was quite huge—nearly half of present-day Himachal Pradesh was in Sirmaur. Garhwal-Kumayun and even part of neighboring Tibet was at one time also within the borders of Sirmaur. With the passage of time, many small and large kingdoms have fallen. A large part of present day Himachal Pradesh left Sirmaur. In accordance with a verbal agreement between the Panchen Lama and the king of Sirmaur, part of Sirmaur came under the rule of the Dalai Lama. Nepal's Gorkha king took possession of Garhwal Kumaon.

Sirmaur became much smaller in area. Sirmauri, the language of the kingdom, is closely related to the Páhári language of Shimla and a mixture of Pescháchii Prákrta and Shaorsenii Prákrta. Sirmaurii has its own script as well, but now it is disappearing and may soon vanish behind the curtain of oblivion, just as Burma's Sán Káchin script has vanished. In the pre-Pathán era, the influence of Shaun̄karácárya over Sirmaur was quite high. The kings of Sirmaur tried to create "learned societies" by bringing some pundits from Bengal and Maharáshtra and settling them in their own kingdoms (in Garhwál and Kumaon) with offers of rent-free land grants.

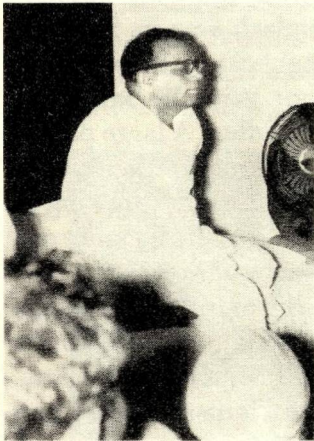
13.1

Bábá visited Náhan, a mountain town, around October 23, 1967 and stayed in the palace. Among the highlights of Bábá's

visit was a mile long procession through the winding mountain roads, which resounded the entire valley with slogans like, "Upar dekho, Ánanda Marga. Niche dekho, Ánanda Marga. Cáro oar Ánanda Marga" [Ánanda Marga is in all directions—above or below] since the entire valley was filled with Ánanda Margees. The inter-caste marriage of Ms. Kanee Fatima from the Laddakhi Muslim community and Om Prakash from the Brahmin community of Jammu was solemnized at this Náhan DMC in front of all margees. The bride was later given the name Savitri. Bábá was present as a witness to the marriage and gave his blessings to the bride and groom.

13.2

While at Náhan, Acárya Shaṅkaránandaji came out of Bábá's room and found me standing there. He said, "Go inside and listen to Bábá's story." I rushed in and found Bábá sitting on a



sofa in a very small room surrounded by three persons—two margees and one dada sitting on the floor. I did saṣtaunga pranám and sat by their side. Bábá said, Some day, Satishji will be on another planet and say, Bábá, we are ready for DMC. Please come!" Ánanda Marga had not yet even gone out of India at that time. It was a far-fetched scenario, but I did see him in Fiesch and attended DMC in Switzerland twelve years later.

13.3

Bábá then narrated a story:

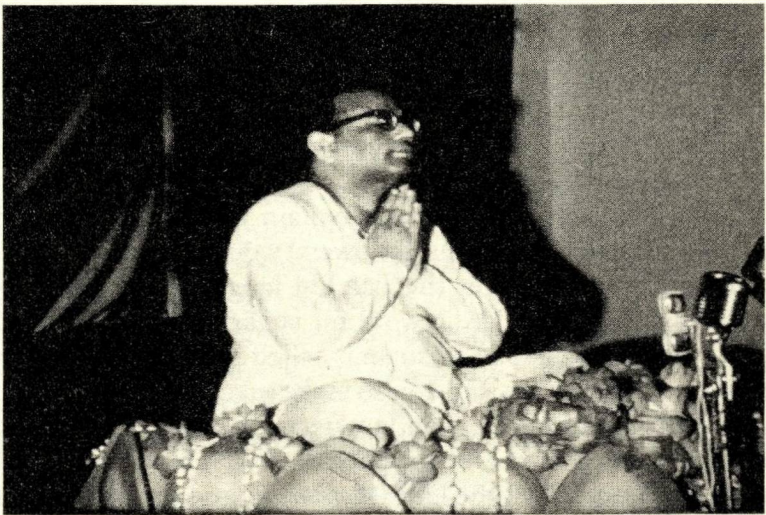
A long time ago, there lived a man in Nadia district and his name was Rama Avatar Shukla. He had a large family, but he always wanted to serve society. He never had time to do anything else besides maintaining his large family. He thought that if he were born again, he would not marry. He passed away after a few years.

The unit mind remained in the universe and after 700 years, he took birth again in the Jammu & Kashmir area. In that life, he got married again at the age of 18. After a year, he got initiated

and the seed of that saṁskára sprouted again. He was always spending time with sanyásiins, and his wife commented that he did not seem to have an interest in family life. She said she was a school teacher and could manage her life if he indeed wanted to become a sanyásiin. While Bábá was narrating this story, the Dádá sitting to the right of me was smiling and giggling as Bábá seem to be telling the story of his life. After Bábá finished the story, Bábá caught hold of the ear of this dada and said, "Seven hundred years ago, Rama Avatar Shukla and now, Ac. M. Avadhúta."

13.4

The essence of Bábá's DMC discourse was, "The human cranium is so small, how can you know Paramapuruśa with this small cranium? Parama Purusha is infinite. So the best recourse for human beings is to surrender at the altar of Supreme Father."





Ludhiana—Headquarter of “Assi-Punjabi”

Ludhiana is an important town of The Punjab—the land of five rivers viz., Sutlej, Bias, Ravi, Chenab, and Jhelum; and used to publish a regular newspaper in Punjabi to spread Bábá’s ideas for the welfare of society. We also once led a fire-torch procession at night through the streets of Ludhiana from the platform of UPSF (Universal Proutists Student Federation). Later, Ludhiana also became the center for launching the Assi Punjabi samaj movement— a regional cultural movement for local self-reliance and economic self-sufficiency.

During his visits, Bábá would explain many Punjabi words and their origins and márgiis (followers) would be elated at these subtle elaborations about the Punjabi language. For instance, he explained that the Vedic word for sugar is *khañḍā*, and it is called *khañḍ* in Punjabi. Red sugar is called *sharkará* in Vedic and Saṁskṛta. Since we learned how to make sugar from the Chinese, it is called *cinii* in our spoken language. *Sharkará* is an ancient word from which comes the pure Hindi word *sakkar*, the Marathi *sánkar*, the Tamil *sákar*, the Latin *saccharum*, and the French *sucre* which in English became *sugar*.

14.1

Bábá further explained that when the Aryans arrived in north India, they had never seen so much green vegetation before. In Vedic, *dhanya* means “green vegetation,” so after crossing the *Sapta-sindhu*—the land of seven rivers (Sindhu, and its six tributaries viz., Shatadru, Irávati, Candrabhágá, Vitastá, Vipáshá

and Kábul), they named the new land east of it as Haritdhánya; this became Hariahánya in Shaorasenií Prákrta, Harihána' in Demi-Shaorasenií, and Haryáná in modern Hariyánavii (which is a very close relative of Hindi). Similarly, Ludhiana is also so named due to Vedic influence. In ancient times, the Aryans used to use the pollen from the forest tree flower by the name of Lodhra (*symplocos racemosa*) as a cosmetic. In one of the old Bengali poems, it says:

*Dháráyantre snáner sheše dhúper dhonyá dite keshe
Lodhra phuler shubra reñu mákhta mukhe bálá
Kálágurur guru gandha lege thákta sáje
Kuruvaker parta cúrá kálo kesher májhe*

[After bathing in the fountain they would scent their hair with incense/ the maidens would smear their face with the lustrous pollen of lodhrá flower/ the scent of dark sandalwood wafted from their clothes; they wore red amaranth in their black hair.]

14.2

Bábá came to Ludhiana several times. During his visit on August 15-16, 1969, some opposition to the movement erupted near the DMC pandal. Bábá remarked, "Oppositions will only strengthen our march." No one realized that this was just the beginning of a new phase of Ánanda Márga where there would be even greater opposition. During a small gathering beside his room, Bábá gave the power to Dashrath to go to Tibet and to see who was meditating in a cave there. At first he could not recognize him, but with some concentration, he identified him as Subhash Chandra Bose. Bábá told him to ask him if he wanted to return to India, but he declined. So Subhash was still alive despite the general false notion that he had died in a plane crash in Taipei.

14.3

Bábá also said in the same darshan that in the future, science would develop to such an extent that we shall be able to take our minds to the distant Himalayas at will and do meditation there, then return to reclaim the body. However, even at that time, we shall have to do our regular meditation in order to unite our unit consciousness with Supreme Consciousness.



15

Memorable Visit to Amritsar

My most blissful and memorable time with Bábá was when he came to Amritsar. I did not know at the time that I would go to the United States in a few months and be far from him for the next decade. I guess he chose to bless me with much love and grace so I would relish the memories while in a distant land, and these precious moments with him would help me survive my solitary days.

15.1

In March 1969, Bábá held a DMC (a spiritual congregation) in Amritsar. When a visiting Avadhúta told me about the DMC, I decided to go there too. Dádá introduced me to Dr. Bhagwan Das Sood who ran a medical clinic in Sector 22 in Chandigarh. He was born in Kenya but graduated from a medical college in Calcutta. He had also worked in Borneo for a few years before settling down in Chandigarh in Sector II. Suddenly his wife died and he was left with two surviving children—a boy and a girl. So Dádá gave me the duty to invite him for DMC in Amritsar.

I stopped by his house one morning en route to the University and asked if he would like to accompany us to Amritsar and attend DMC. He readily agreed and offered to take us in his Mercedes Benz. When we reached Amritsar, Bábá was on his Field Walk and we saw him walking. Bhagwan Dás offered to give Bábá a ride, but the PA (Personal Assistant) said that it was not necessary. Dr. Sood got his Personal Contact and Bábá showered him with a

lot of affection. He slept outside Bábá's room the entire duration of Bábá's stay in Amritsar and went on Field Walks with him. Bábá told him many secrets of the human body and medicine and even showed him what happened to his wife and why she died. She actually had a painless death and attained nirváána.

15.2

When we returned from DMC to Chandigarh, Dr. Dev Vohraji requested him to share his experience of his first meeting with Bábá. He wept bitterly like a child and could not contain himself. After a few minutes he said, "I had heard that God is love and Love is God. In this DMC, I received a direct experience of divine love. Now I know what is God. In my life I had done many autopsies and wondered if there was anything like God. Now after meeting Bábá, I know I have seen God in human form."

15.3

In Amritsar, I also had abundant opportunity to go into Bábá's room on the pretext of massaging him for two to three hours. Bábá talked about my parents and my studies, and was posing to read some magazines. Around the end of my stay with him, I developed a sudden desire to sit in his lap, but I did not express it verbally.

Bábá said, "It is now time for me to prepare for the evening program, so you may call my PA (personal assistant)."

I wanted to stay a little longer with him, so I delayed.

He repeated, "It is getting late, but we shall meet again." I did *sáshtaunga pranám* (salutation) and informed his PA that Bábá was calling him. The evening DMC function was very vibrational and Bábá' was to leave the following morning. I was on security duty and I accompanied Bábá to the airport.

At the airport, there were a dozen *márgiis* surrounding him while Bábá sat on a sofa and explained the intricacies of differences between standard Punjabi and Pahári Punjabi. *Márgiis* were overjoyed listening to Bábá speak about details of the Punjabi language, its grammar, and its origins. It was obvious that Bábá was the master of all Punjabi dialects.

Then suddenly he stopped and closed his eyes. I was standing just across from him in security personnel dress (VSS dress). As he closed his eyes, I suddenly saw that Bábá's body turned

into a divine white effulgence and I was sitting in his lap. Tears started to roll from my eyes as if someone had opened a water tap. Of course, they were blissful tears (*ánanda-ashru*). Although the vision lasted for only one to two minutes, the luminous form of Bábá was so enchanting and blissful that it has stayed with me throughout my life. Soon after, Bábá opened his eyes and waved to me with both his hands indicating: Are you satisfied now? I was not expecting it at all and this was a pure grace of the Sadguru. Now I know that God is Jyoti-Swarupa, Jyotir Brahma i.e., God is Effulgent Consciousness Incarnate.

15.4

Once during his stay, Bábá came out of his room and we gathered around him. He talked about how Buddha's Saṁgha got divided after his death. There were three conventions held with a gap of 100 years to reconcile their differences. Still the differences between the groups could not be resolved. This led to the bifurcation of Buddhism into Mahayana and Hinayana Buddhism.

15.5

Bábá also said that in the military, there is a phrase: "Not suppression but by assimilation." It means that you should imbibe the good qualities of your opponents and get rid of their bad qualities. This is how one can defeat the enemy.

15.6

Bábá looked at me and asked, "Do you know how to take butter out of the pot with your fingers?" (in Punjab, making homemade butter was quite common). He said, "You put fingers in the butter pot and then tilt the fingers a little and then you can pull out some butter from the pot. Similarly, you should go into the society and then transform it from within." His advice set the stage for how I was to penetrate into society and transform it by applying an ideological stance.

15.7

Once I wanted to go on a night Field Walk with Bábá after his evening darshan, but the Dádá in charge assigned some rich businessman to accompany him instead. As soon as Bábá left the podium, I ran and stood by His car. As Bábá got in the car, he saw me and asked, "Are you not coming with me?"

I happily replied, "Sure, Bábá." I jumped into the security car and accompanied him to the Field Walk.

15.8

During the Field Walk, Bábá put his gracious hands around my shoulders and told a funny joke. He said, "Once there was a man walking on a street in London and he meets an old friend. He goes up to him and asks,

"How are you?"

The other man reluctantly shook his hand, but remarked, "Sorry, but I do not recognize you."

The gentleman said, "How can you forget me? Don't you remember we were together in kindergarten? We used to eat and play together."

The stranger paused, thought for a moment and then said, "I don't think there was anyone with a beard in my class."

Bábá told the joke in such a spontaneous way that we could not resist bursting into laughter at his final punch line. Amritsar has the maximum number of people with beards as Sikhs usually keep beards. So I guess Bábá was inspired to share this joke with us. Bábá had a great sense of humour and I felt a part of his closest family.

15.9

During the Amritsar DMC, he also told us that those who are misers are the greatest donors because when they die, they leave behind everything. Those who donate during their life gain appreciation while they are alive and accumulate appreciation even afterwards.



Bábá's Hurricane Tours

During 1960-1970, Bábá made hurricane tours to all parts of India and built a strong band of spiritual aspirants who became committed to the ideology. His relationship with disciples was a family relationship. He guided one and all as their spiritual father. His love was pure and without an iota of self-interest. He was thus able to invoke love and reverence in workers and margiis, who were even ready to give their life for Him and the Mission. He worked very systematically and without wasting a single second. He built systems for carrying out his dream for a better world and to accelerate the speed of human progress. His success, however, also polarized forces of good and evil and enraged his enemies. This led to his unjust persecution and suppression in the following decade. Bábá, however, was unstoppable—fearless and full of optimism.

16.1

While at the Delhi airport on the way to Manila in 1967, Bábá was sitting in the VIP airport lounge. He looked at the Air India planes and jokingly said, "You see, they have the same uniform as our Brahmacáriis—orange gown and white lungii." Air India airplanes primarily used these two colours. Everybody was in tears as Bábá left Delhi for the first time, even though he was just going away for a week. It turned out to be a historic journey.

16.2

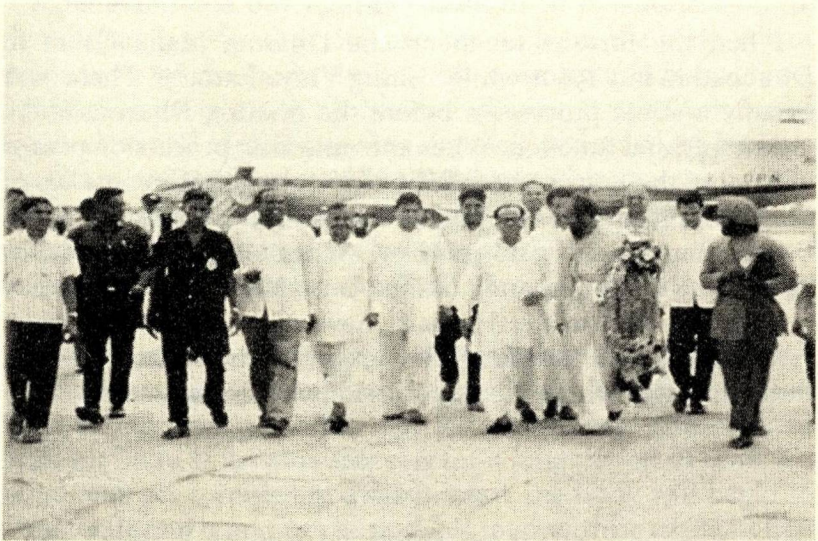
D.M.C means Dharma Mahá Cakra –a spiritual congregation where Bábá was always physically present and he gave special blessings through a Varábhaya mudrá. If he sent a representative, it was called Dharma-Maha Sammelan. Once, Bábá jokingly remarked, “I am the only one who has attended all the DMCs.”

16.3

Many a times Bábá was treated like a VIP–Very Important Person. Bábá remarked, “Yes, it is correct to treat me like a VIP –not because I am a “Very Important Person” but a “Very Insignificant Person.”

16.4

In those days, there was very little security at the airports. We could walk all the way to the airplane to receive or see-off Bábá. He was just like our worldly father, the head of our spiritual fraternity. Most dear. Most concerned. Everyone’s true well-wisher. There cannot be a better guardian in the world than beloved Sadguru Bábá. He knows our innermost thoughts. He never dies. He is always there, forever.





Dhanbad Procession

17.1

Shri Vidya Rattanji was the Chief Engineer at TISCO (Tata Iron and Steel Company) Coal Mines based in West Bokaro Collieries. He got initiated in Chandigarh and had personal contact with Bábá in Ranchi. In one of his seven page letters that he wrote to me after his personal contact, he commented, "Bábá's philosophy is great, but Bábá is greater than his philosophy." Bábá touched the lives of hundreds of thousands of persons and thereby changed the very texture of society.

17.2

I had the fortune to attend the Dharma Mahá Cakra in Dhanbad in late 1960s while visiting Vidya Rattanji. There was usually a street procession before the evening Dharma Maha Cakra spiritual function. When the mile long procession passed in front of the house where Bábá was staying, Bábá came out of the room on to the verandah and witnessed Gangaji seated on the elephant shouting slogans like "Manav Manav ek hai, Manav ka dharma ek hai, Ánanda Marga Amar Hai!" [Human society is one and indivisible; Humans have one universal religion; Ánanda Marga is Immortal] Bábá relished the enthusiasm and discipline with which these processions were conducted.



Ranchi Ánanda Púrñimá Congregation

There was an annual Dharma Mahá Cakra (DMC) on the occasion of Ánanda Púrñimá in 1969 at Ranchi. During the DMC, Bábá conducted a unit secretaries meeting and I was able to join and was sitting next to his cot. During the meeting, Bábá gave demonstrations on life and death.

18.1

Bábá asked one boy named Diipak to sit in siddhásana. He then began to order that vital airs should leave the body. When prána váyu left the body, the boy fell down right in front of me. Bábá asked me to touch his hands and wrist. It was like a log of wood—rigid and cool. Bábá asked if a medical doctor was present. Dr. Bhagwan Das Sood stood up. Bábá asked him to examine the boy medically. He came and looked at his pulse and heart beat and declared, “Bábá, the boy appears dead.”

Bábá said, “Where the medical science ends, the spiritual science starts.”

He further added, “The boy is not yet dead. In the future, even medical science will be able to bring persons in such condition back to life. His mind has not yet completely disassociated from his body. If he stays like this for a long period of time, his mind may get completely disassociated, the body will begin to degenerate and it may not be possible to revive him easily.” Then Bábá explained that one should not be afraid of death. Death is

a mere change of body. Just as we replace our old and tattered clothes, we also give up our old bodies and take on a new one.

Bábá said, "It is very easy to kill a person but very difficult to bring him back to life. However, if Paramapuruśa so desires, He can even put life back into a dead body."

Then after explaining a little, he took a small bamboo stick and pointed toward the boy's different cakras, recited some saṁskṛta slokas which we did not understand and said, "Leave this boy's body in the sun. He will regain consciousness after some time, but his body will be weak. So give him some milk or orange juice."

After Bábá left the pandal, the boy came back to life or regained consciousness after a little while. We gave him some warm milk as Bábá had instructed. We were curious so we asked Diipak, "What did you feel or experience?"

He said, "he felt that he was in a deep sleep, in a state of vacuity."

Bábá gave such life and death demonstrations on several occasions on several persons during the seminar year in 1969 and sádhaná year in 1970, and demonstrated the practical side of philosophy.

18.2

During the unit secretary's meeting, Bábá asked me and Mangal Bihariji to stand across from each other. He then explained about tanmátras (inferences). He said that he would take away the skin tanmátras from my body, and Mangal Bihariji would be able to see only my skeletal structure, which he did. I personally did not feel anything. It was obvious that he was the Master of the vibrational world and controlled it and directed it as he wished.

18.3

As Ánanda Márga started to grow, some negative propaganda started to show its ugly face. A communist paper Blitz ran a long article criticizing the Ánanda Márga Movement and portraying it as a capitalist CIA backed organization. Such propaganda was baseless and malafide. In fact, the PROUT propounded by Bábá provides an alternative to Capitalism and Communism.

Bábá remarked that we should not be afraid of such negative propaganda because such publicity was like clouds, which

will bring rain, and the Ánanda Marga crop will blossom. He further said, "Clouds cannot overcast the sun for a long time." The truth of Ánanda Marga will surely come to surface one day. So it happened. The more Ánanda Marga was harassed and persecuted, the more Ánanda Marga spread in every nook and corner of the globe. Bábá was preparing his spiritual children to become firm and unshakable in the face of impending dangers.



[Bábá addressing volunteers at the Ranchi Camp Headquarters]



Delhi-Jaipur Visits

19.1

On June 28, 1968, Bábá gave an evening general darshan at Shashi Ranjan's MP (Member of Parliament) Quarters, 13 Feroz Shah Road. During the darshan, Bábá allowed Dasrathji to see the different luminous bodies of different colours. Bábá said that with an elevated mind, anyone could see these luminous bodies with even naked eyes. These luminous bodies lack solid and liquid factor and possess only luminous, aerial and ethereal factors. Twenty years later in 1987, he called them microvita and categorized them into seven types, *yakśa*, *gandharva*, *kinnara*, *vidyádhar*, *prakritiliina*, *videhaliina*, and *siddha*. They possess different proclivities. These microvita are the emanations from the Supreme Entity.

19.2

Bábá was staying in South Extension II in New Delhi on one of his visits. In March 1967, I had run away from my home to become a sannyásii (full-time worker of Ánanda Marga). The training centre was at Sagra, Varanasi. I stayed there for about two weeks. My father spoke with Mr. Asthana and Mr. R. Prasad and convinced them to send me back so I could complete my education. They instructed Shraman of the Training Centre accordingly. My father came to Varanasi and on the instruction of the CTS (Central Training Secretary), I was sent back.

When I met Bábá in Delhi in June 1967 I asked him about what I should do? He said, "The time is not yet ripe. When the time is ready, I shall let you know." It was not until twelve years later in 1979 that Bábá fulfilled his promise by guiding me to the

Sweden Training Center for completion of whole-timer training. I became an Ácárya on December 20, 1979.

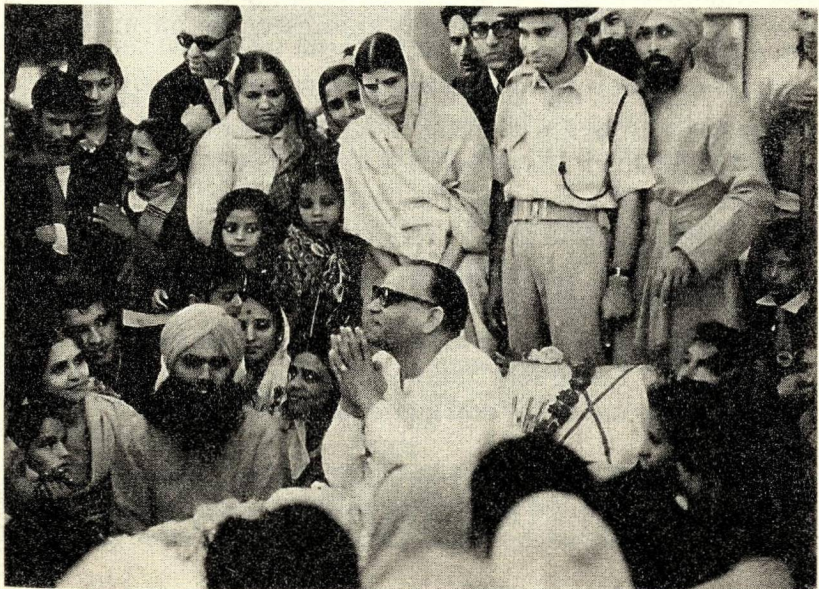
19.3

Bhagwan Das Sood of Chandigarh, heard that Bábá was coming to Delhi so he hurried and drove alone to meet him. When he arrived at the given address in South Extension II, he found security guards and none of the workers present knew him. So he had to wait for many hours outside in the hot sun and was unable to get in the house to have Bábá's darshan (audience). Late in the afternoon, someone came from inside and asked if there was anyone by the name of Bhagwan Das as Bábá was calling such a person. He identified himself and was let in.

On meeting Bábá, he was very emotional. Bábá said, "My little boy, you had to wait a long time." Bábá showed him one of his past lives where he was a Mongolian chieftain and was going for a war, but Bábá did not show him the result of that war where he was probably killed. Dr. Sood was an elderly medical doctor but used to become like a child before Bábá; he treated him also like his own son with much affection.

19.4

Bábá travelled to Jaipur several times from Delhi and was thronged by devotees every time.





Meeting Bábá during Prison Period

In 1970, Bábá began to prepare everyone to face obstacles by giving elaborate lists of conduct rules to be followed. On December 10, 1971 he gave a set of conduct rules called Sixteen Points. These included what to follow on a daily basis such as a vegetarian sentient diet, proper cleaning of the body and the environment, service to others including plants and animals, and adherence to weekly collective meditation and seminars. These were given by Bábá to strengthen the márgiis faith and commitment to the ideology. He also asked márgiis to store food and other necessities just prior to any emergency so they would not be inconvenienced due to any unforeseen circumstances.

20.1

I left India for the United States in November 1969 for my doctoral studies at the Wharton School of Business and Finance at the University of Pennsylvania. Meanwhile, Bábá was arrested on December 29, 1971 at 6 a.m., before he even had an opportunity to break his ekádashi fast, on fabricated murder charges. In the first week of 1972, he was shifted from Buxar jail and lodged in cell number 13 in Bankipur jail in Patna.

I travelled to Patna twice to see him in jail. The first time I saw him, he said, "I have sent Tadbhavananda for PROUT work, so you go back to university and guide the work there."

20.2

I saw him another time in very difficult circumstances. It was an emergency period. I went into his cell with two other brothers from Mumbai.

First, Bábá talked with them and answered their queries. Then he spread his arms and pulled me in his embrace and said, "My little boy has come from far, far away."

I was in tears seeing him. I loved him too much. He put his hands on top of my head and blessed me. I felt an electric energy current permeating through my whole body. The physical sensation was very strong. He asked us to do guru-pújá. We began to recite the mantra for guru-pújá, but we were singing in different melodies.

Bábá stopped us and said, "No, not like this. Either one should lead or we should all sing the same melody." We did guru-pújá together and he gave us prasād (rock candy) from a glass jar. When I returned from the prison cell to the Patna Jāgrti, my entire body was aching. I laid in a sleeping bag for many hours. Afterwards, I felt very light and relieved of many saṁskárás.

20.3

Bábá's mother passed away in June 1972. He was not allowed to perform the last rites of his mother even though he was the eldest son of the family. Bábá was tortured in the jail cell with no fan and no proper ventilation. When I came to see him in the jail, he was emaciated and weak. I was very sad to see Bábá in that condition.

Despite his deplorable physical condition, Bábá said, "*Atita se áne wala aur bhi sundar hogá*" [What is yet to come will be more beautiful than what you have experienced so far]. Bábá had been fasting since April 1, 1973 and his weight dropped down from 68 kilograms to a mere 44 kilograms. He had been poisoned by jail doctor Dr. Rahamatullah on February 12, 1973. The doctor undoubtedly got his promotion after he administered poison to Bábá but probably as per some law of karma, he suffered greatly. He wanted forgiveness from Bábá in later years, but it was too late.

20.4

Bábá's stay in prison and the persecution of members of Ānanda Mārga strengthened them. However, it was not an easy period.

Initially, some of the co-accused were in the same prison as Baba and regularly interacted with him, but later as atrocities grew, they were moved to other jails and Bábá was left alone

so that his stamina would be broken. Bábá revealed tortures inflicted upon him on different occasions in his life by immoral forces and vested interests.

Bábá was soft with good people but very stern with his adversaries. Bábá even treated inspector general of prisons who treated Bábá disrespectfully very sternly, irrespective of his rank. During the early jail period, a monastic disciple asked many questions of Bábá and Bábá replied unambiguously to each of them. I reproduce some of those very revealing and enlightening conversations here.

Q: Bábá, we are prisoners in the hands of enemies, but I become frightened by your dealings with them because this could make them more inimical towards us.

Bábá: We have not done anything wrong. Why should we not live like lions here? I am not afraid of them. What more can they do to me? They have tried to kill me. Do you know, from the very inception of Ánanda Marga, they have been after me.

Once the Chief Minister of Bihar State wanted to give me a minister post in his cabinet and I refused. If I had accepted, it would have been impossible for me to create this organization today.

A man was once sent to me with one lakh (a hundred thousand) rupees when I was in Jamalpur. I knew that this man was an agent sent to test me and there was a conspiracy against me. If I had accepted that offer, my mission would have been destroyed.

Even in 1969, while on a Field Walk in Ranchi, a jeep came from behind and an iron rod was thrown in order to kill me, but I was saved.

Another time when I was passing through Gaya station, a man stuck his hand through the window of the train with a dagger in order to stab me in the chest. I suddenly got up and the man ran away.

Whenever I used to go on tour for DMC, a gang of CBI (Central Bureau of Investigation) agent followed me everywhere. The government spent a great deal of money and looked for ways to root out Ánanda Marga. Finally, they realized that if they finished me off, Ánanda Marga would die. They did not realize that I stand for the ideology and they cannot kill my ideology. All

their plots have failed so far and this is their last attempt to kill me here when I am totally vulnerable and at their mercy.

Q: Bábá, are you inviting danger by your actions in the jail?

Bábá: What do you say? Is there anything left? All their efforts have failed. Now they are keeping me in jail. Even in jail, they have poisoned me and still, I have not died. What more can they do?

Had it been any other mission, it would have been destroyed. The strength of Ánanda Marga is just like me. So I am not afraid of anything. Now they are just like a mad dog. They are after my workers now." He quoted Tagore and said, "One who is already in the sea, why would he be frightened by dew drops." They have no moral courage to face me and so when they come, I always rebuke them.

Q: Bábá, some márgiis are so afraid now that they avoid Ánanda Marga workers. What will happen?

Bábá: (He changed his mood) Quoting Tagore, Bábá said, "Even if the whole world leaves me, I will be sitting here alone with my saṁkalpa (divine determination) to fulfill my mission."

Bábá: Did you get a report from the Acting General Secretary (GS) about the status of WT (wholetimer) creation?

Dádá: Bábá, the Acting GS has replied, What can we do when Bábá is in jail. You tell Bábá to come out—when he comes out, we will have WTs (wholetimers) in vast numbers.

Bábá: What nonsense is this? How dare they speak like this? It means I have not given an ideology. I have not told you to propagate me but my Ideology. Even 2000 years after the birth of Jesus Christ, missionary workers are being attracted to establish his mission. Man is mortal, but Ideology is immortal.

Later, the first two great paragons of sacrifice performed self-immolation to protest the poisoning and persecution of their Guru and demand a judicial inquiry. Bábá movingly said, "You see, man is not immortal. The work of these two sons is remarkable. I feel pain when I think of them. They were young. The government is at fault. They have died for the ideology and so they are bound to get mokśa. Only a person of great courage could have done something like this. When I am alone, I want to

cry for them. Their death and sacrifice has made them immortal in history.”

On a later occasion the same monastic disciple had a conversation with Bábá .

Q: Bábá, how long will you suffer? How long will this phase continue?

Bábá: “Do not lose patience. Everything has its time. Everything happens when the time is ripe for it. A jar of sin is sure to burst when it is completely filled with sin. Until it is completely full, you will have to wait. The duration of the ruling class is also fixed and they will have to go when their time is up. Suppose, you have planted paddy, you will have to wait for harvesting. Will you cut it after one or two months? No, no. You will have to wait for five months. Until that time, you have to wait with full patience.”

Q: “How shall we establish our mission?”

Bábá: “You will have to establish relationships with the men of the soil. You will have to go from village to village and you will have to mix with the people and understand their problems. You will have to show them the solutions. Only then will your mission be successful.”

Dádá: “Why so much opposition, Bábá?”

Bábá: “There are mainly four causes:

a) *Ánanda Marga* has an irrefutable and sound philosophy. Unable to criticize it, they rely on sensational news to misguide people or attempt character assassination or tarnish our image on one pretext or another.

b) Constructive planning and genuine service works. In Bangladesh, they stopped us from doing relief work for the ailing humanity.

c) Courage and my non-compromising stance.

d) The organizing brain of the *Ánanda Marga* leadership. When all of their attempts to kill me have failed, they are relying on their last weapon to put me and my workers in jail on false charges.”

Dádá: “What is the strategy of CBI to root out *Ánanda Marga*?”

Bábá: “They wanted to destroy us in four ways:

1. By trying to create a parallel leadership. They thought that *Ánanda Marga* was a political organization and attempt

to bring a split in the organization by creating a parallel leadership. It is the 'divide and rule' policy. By doing so, they wanted to mislead the workers. Some innocent workers fell in their trap. As the parallel leader (referring to his wife) was not capable for the job, the strategy of CBI failed.

2. Create division in the organization.
3. Distort the public opinion through character assassination of the founder and important workers of the organization.
4. Humiliate the workers by filing false cases and terrorize them so they leave the organization."

A special correspondent of Statesman newspaper published some false news about Ánanda Marga. When the news of that correspondent's death reached Bábá, he remarked, "It is sad no doubt, but if anyone goes against Ánanda Marga or me intentionally, they will face one of three consequences, (i) the person will die (ii) become insane or (iii) the power or post of that person will be seized."

20.5

Ácárya Divyánandaji, with whom I had travelled a few years before from Chandigarh to Ludhiana, immolated himself in protest of Bábá's imprisonment on April 9, 1973 at the Bihar Assembly Gate in Patna. He was only 27 years old at the time. This was followed by a string of many more self-immolations viz., Ac. Dineshvaránanda Avadhúta (age 30, from Bhojpur, in Delhi at Puráná Qila on April 23, 1973); Ac. Atulánanda Avt. (age 27, from Bengal, while in jail custody at Bankipur Jail on December 11, 1974); Ac. Lokesh Brahmácárii (age 28, from Germany on February 8, 1978 in Berlin); Didi Umá (from Germany, age 24, on February 8th, 1978 in Berlin); Ac. Gagan Brcii. (age 28, from Philippines in USA on February 17, 1978) and Asitimá Brahamcariíiii. from Switzerland, age 29, in Manila, Philippines on June 14, 1978).

Ácárya Tyágishvaránanda Avadhúta was murdered while he was lodged in Bankipur jail in June 1975. All these martyrs have been termed as dadhiichis who sacrificed their lives for *Ista* (Guru) and Ádarsha (Ideology) and commemoration of all who sacrificed their lives for the ideology is done on March 5th every year.

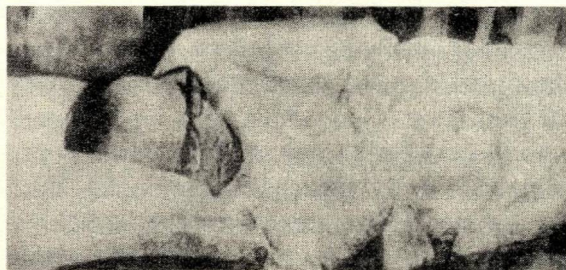
Those who did self-immolation (*dadhiichis*) set them ablaze only out of their pure love for their spiritual leader and to arouse the conscience of the world against injustice and the violation of human rights of a prisoner under trial. I knew Didi Umá and Dádá Lokesh, from Germany, whom I had met in Philadelphia a few months before their self-immolations.

It is amazing that such supreme sacrifices of young persons for their benevolent leader have been ignored and gone unnoticed by the world. They were all educated, dynamic, young persons who wanted to create a better world, and their sacrifice has been pushed under the rug by governments and international bodies.

The self-immolation of Atulánandaji happened within the boundary of jail itself. He had even given prior notice that he would immolate on December 11, 1974, yet no one attempted to dissuade or prevent him. Authorities were not held accountable for their carelessness, which allowed such an immolation to take place. Atulánandaji soaked his blanket and body with kerosene oil—which should not have been available to him—then set fire to it and he burnt to death. All these immolations were the consequence of an insensitive and repressive government harassing and torturing Bábá. They had not left any avenue for redressal of Bábá's complaints against the CBI, jail authorities and persons in power.

20.6

In jail, Bábá's body had become emaciated and shrunken.



He looked like a ninety year old man even though his voice was very strong. Bábá was, as always, in perfect control of his environment.

[Bábá was brought on a stretcher to the court for trial in 1972] When the CBI officials parroted that time for meeting was up, Bábá used to rebuke them and continue what he was doing for as long as he desired to. His cell was very small. There was no fan, no mattress on his cot

and no window. I was sad to see him in that condition. His body had become even weaker due to the poisoning and his long protest fast. At times, he had even stopped speaking and only communicated using a black board with magnetic letters.

20.7

During the Emergency period, I carried some money for the lawyers and visited Bábá in the jail cell. Bábá asked me, "Did you go to Chandigarh?" (Chandigarh was my childhood home and my mother still lived there).

I said, "No, Bábá."

He replied, "You can go there."

I followed his instructions and made a trip to Chandigarh just for a night, but my family asked me to leave the country immediately as a police picket had been set up to arrest me if I visited Delhi.

So Bábá guided me indirectly to avoid my father's residence in Delhi and I flew to Nepal/ Kuala Lumpur en route to the USA. In Kuala Lumpur, I met Didi Rainjitá who had come with my elder sister to see me off. My oldest sister, Mrs. Santosh Dhall, had been one of the initial contacts of the first Ánanda Marga missionary worker when the first monk traveled to Singapore in 1967 from Chennai by boat. Her husband, Shri Yudhisthir Kumar Dhall, living in Kuala Lumpur, also visited Ranchi and received Bábá's blessings before he passed away.

20.8

I had been delaying the completion of my doctoral dissertation. During my last meeting with Bábá in jail, he said without my asking, "Now you should complete your dissertation." I was able to do so without much difficulty by his grace in May 1978 as per his wish.

20.9

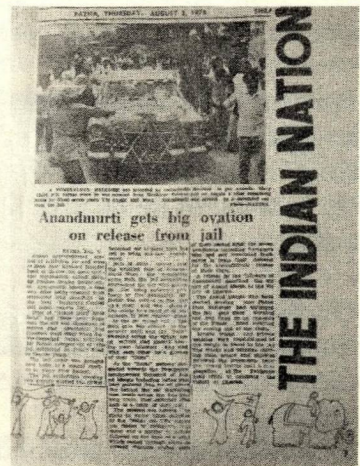
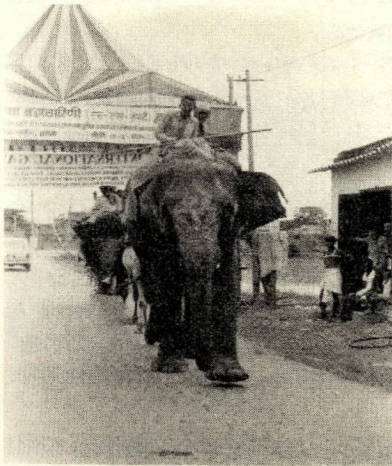
On Feb 4, 1978, Bábá gave the following message from his prison cell, "Do not be afraid by acts of evil force. Face them with courage. Courage is always victorious, not brute force. Ultimate victory will be yours."

Six months later, he was honourably released from prison and over a hundred thousand people welcomed him with jubilation and blissful tears.

20.10

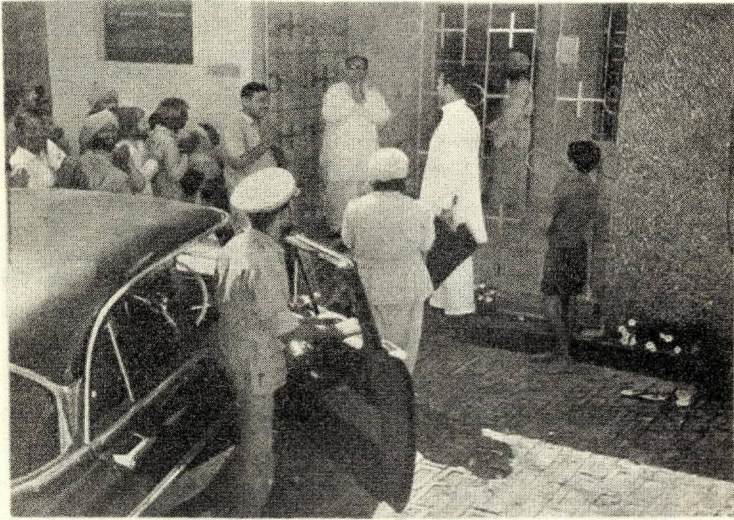
On June 25, 1975, the President of India, Shrii Fakhruddin Ali Ahmad, declared a national emergency at the behest of Mrs. Indira Gandhi. On July 3, 1975, Ánanda Marga was banned under MISA (Maintenance of Internal Security Act). All identified members of the Marga were arrested and put behind bars. A total of 140,000 people were arrested which also included all opposition leaders. The Emergency was lifted after the Janta Party came to power on January 18, 1977. The case against Bábá was quashed and he was released on August 2, 1978. Bábá broke his liquid fast of five years, four months and two days with coconut water from the hands of his elder sister, Shrimati Híirá Prabhá, who had become blind, but was blessed by Bábá to see him. Bábá left the jail on a flower-bedecked car and received a rousing reception from hundreds of thousands of devotees from around the world.

Decorative Gates were made in the city of Patna to honour those martyrs —one for each dadhiici (martyr) who had self-immolated during Bábá's imprisonment. A procession following Bábá's car with elephants and music was miles long. The news reports and pictures capture some of the excitement at beloved Bábá's release.



20.II

Bábá and Ánanda Marga were a rising force in India in the 1960s, and the KGB wanted to crush it. They penetrated Congress at both the state and central level. PROUT of Bábá presented an ideological opposition to communism. Ultimately, Bábá saw the crumbling of the Soviet Union and Communism in 1989, before he left his mortal body in 1990.

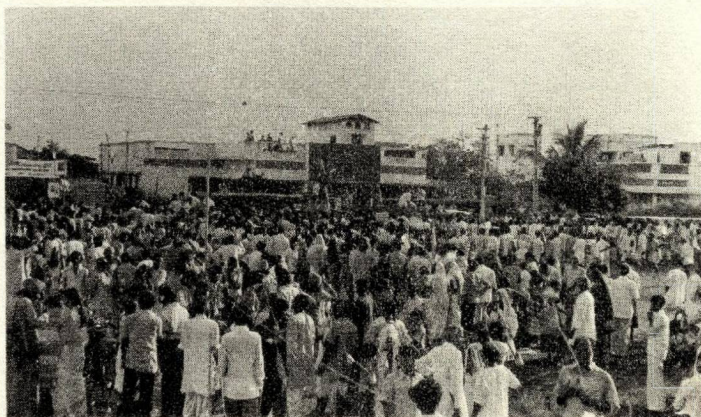




[Sisters from India and abroad also came to see Báábá]



[Happy European disciples witnessed jubliation in Patná]



[Gathering of Márga followers outside his residence]

20.12

I knew some of the workers who left the organization when Bábá was arrested. I was in the United States at that time. They sent me the invitation to join them as the head of a new organization that they founded called "Yogiis of the Universe." I ignored their invitation. They lost all power as soon as they left Bábá as if the connection was cut off from the powerhouse. The whole initiative fizzled out in a few months.

20.13

A little while after his release from prison, Bábá shifted his headquarters to Kolkata. The message of Bábá became more and more popular day by day. It infuriated the Marxists of Bengal. Even though Bábá was exonerated and released, the attack on the márgiis did not stop. The CPM (Communist Marxist Party) ruling in West Bengal continued its opposition of Ánanda Márga. With characteristic courage, Bábá chose to build the organizational headquarters in the main stronghold of the CPM in Kolkata.

Out of utter desperation, it plotted the brutal massacre of seventeen young sannyásiis (wholetime workers) of Ánanda Márga. They were murdered and burned alive on Bijen Setu Bridge in Kolkata by CPM cadres and goons. Among them was also a nun, Didi Avadhútiká Ánanda Pracetá Ácárya. What a gruesome and shocking mass murder!

The entire public was in shock and still to this day, no one has brought the culprits to justice. Not content with these atrocities, Ánandanagar was attacked several times between August 1989 and December 1989, and several buildings were destroyed each time by CPM-hired goondas. Ácárya Asiimánanda Avadhúta, a saintly sannyásii in charge of afforestation programme at Ánandanagar, was also brutally murdered by the CPM. Ultimately, the CPI(M) was rooted out of Bengal, and their heavy-handedness came to an end. Bábá reminded us of Kṛṣṇa's saying:

Sadasi vák paṭutá yudhi vikramah

Vipadi dhaeryyaṁ puruśasya lakśānam

[When you are in debate, you should possess the gift of eloquence/when you are on the battlefield, you will have to be valorous/ when you are in danger, you must possess tremendous patience.]

The workings of the righteous forces are very subtle, "Dharmasya sukśmā gatih." Similarly in English it is said, "the mills of God grind slow, but they grind fine."

Ananda Marg Chief And Four Others Acquitted

PATNA, July 4.—The Patna High Court today acquitted Mr Prabhat Ranjan Sarkar, spiritual head of the Ananda Marg, and four of his followers of criminal conspiracy and murder of six defectors, reports UNI.

The judgment came exactly three years after the Ananda Marg was banned.

Mr Justice Sibeshwar Prasad Sinha and Mr Justice Sis Saran Sinha, while allowing the criminal appeals against the orders of the Sessions Court convicting Mr Sarkar alias Anandamurti and the other four—Sureshwaranand Awadhoot, Satyanand Awadhoot, Mr Barun Kumar and Mr Pabitra Kumar—ordered that the "appellants be set at liberty forthwith unless they are required to be detained in any other case."

The Sessions Court in November 1976 had convicted the five Margis and sentenced them to life terms on the charges of criminal conspiracy and killing six defected Margis.

BENEFIT OF DOUBT

The court, in separate judgments delivered in a packed courtroom, today observed that the prosecution had failed beyond a reasonable doubt to substantiate the charges, including murders, against the appellants.

While Mr Justice Sis Saran Sinha found the appellants entitled to the benefit of the doubt Mr Justice Sibeshwar Prasad Sinha acquitted them unconditionally.

The six Margis alleged to have been killed were Tapeshwaranand, Sureshwaranand, Anand Kumar, Sureshwaranand, Anandamurti and Mr. ...

Continued on page 7, col. 11

Sarkar Unlikely To Be Released

PATNA, July 4.—The Ananda Marg chief Mr P. R. Sarkar, who has been in custody for seven years is unlikely to be released immediately reports UNI.

The Inspector-General of Prisons, Mr S. N. Mishra said Mr Sarkar had already been granted bail in two cases.

Ananda Marg sources said the main hurdle to his release was the Ranchi bomb case which the CBI was prosecuting. They would move the court for a bail in the case in a day or two.

CONNORS BEATS RAMIREZ

Jimmy Connors entered the semifinals of the Wimbledon Tennis Championships on Tuesday defeating Paul Ramirez 6-4, 6-4, 6-7.

In other quarter-final matches, Tom Okker beat Ilie Năstase 7-5, 6-1, 2-6, 6-3 and Vitas Gerulaitis beat Brian Gottfried (USA) 7-5, 4-6, 6-7, 6-2.

Exert won conceding a set to Willie Jean King.
(Details on back page)

[Statesman, Patna, July 4, 1978]



Reporters' Questions to Bábá on His Release

Bábá never gave public lectures or addressed the media at any time. A reporter from the famous magazine, *India Today*, approached him with questions while he was being released from jail. Bábá conveyed his answers via his Personal Assistant and declared that he had no political ambitions and merely wanted to serve society through his workers.

Question: How do you feel about the verdict of the High Court? While millions of your followers the world over celebrated the day as "Victory of Dharma," you did not express any reaction. One of your followers explained that since you are Nirbhikar (passionless) you received the news coolly. Is it a fact that you never react to anything and if so, why?

Answer: Victory of Dharma is a natural phenomenon. Everything natural should be accepted with normal coolness.

Q: Your followers allege that you and your organization have been a victim of a calculated malicious propaganda by a certain agency aimed at destroying your organization. Much damage has been caused to your organization during the past seven years during which you were in jail. Now, if you are acquitted of all charges, how do you plan to remove misunderstanding from the public mind to re-establish your organization?

A: We will be doing our humanitarian duties with a subjective approach and objective adjustment.

Q: Much confusion was created in the past because of lack of communication between you and the general public. Do you now think it is proper to have public

contact so that the confusion does not persist? Why have you lived a secluded life in the past?

A: There is no necessity of my coming in public contact because the workers of the organization render the actual social services. I simply assist the workers.

Q: The speed with which *Ānanda Mārga* has spread in the West and attracted a large number of people has created misgivings that it is being supported or sponsored by some foreign agencies. Moreover, your attack on KGB and CBI in the past without mentioning the name of CIA has added to the confusion. What have you to say to this allegation?

A: I do not know if the CIA did any harm to *Ānanda Mārga*. If the same is brought to my notice with sufficient proof, I will certainly condemn them. I have got no weakness for any organization. Good people should always be supported and bad condemned in unambiguous language.

Q: It was alleged that you wanted to capture political power and establish *Sadvipra Raj* in the world. No doubt this was refuted in the court, but at the same time, the books referred to in court during trial confirmed this view in which you have said, "Violence is the essence of life." How do you explain this fact?

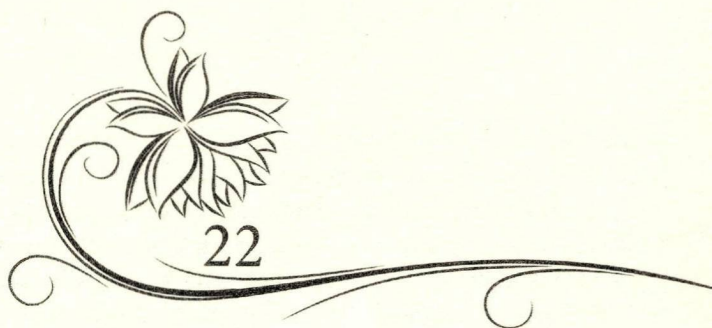
A: What I said in the court is final. The word I use is *Sadvipra Samaj* and not *Sadvipra Raj*. *Raj* [rule] is a microscopic fraction of *Samaj* [society]. I have already clarified my views regarding violence. My interpretation of violence can co-exist with *Ahiṃsa*.

Q: Do you have any political ambitions? Do you feel that unless corruption was removed society would not be to your liking? And how do you want to establish that kind of society? Unless you take active part in politics, is it possible?

A: I have got no political ambition. I have propounded the theory of *PROUT* for the welfare of human society. Those who love it will materialize this theory.

Q: What is your opinion about democracy?

A: Democracy can be successful only where the following essential factors are present in at least 51% of the voters – morality, literacy and socio-economic-political consciousness. Otherwise it is an instrument to be fool the public.



Dream & Reality

One summer in 1976, I was staying on the 21st floor of the High Rise building at the University of Pennsylvania campus in Philadelphia. I fell asleep while reading a book. I dreamt that someone had broken the windshield of my yellow Toyota and smashed it into pieces. I awoke and realized it was just a dream. I turned off the light and went back to sleep.

The next morning as I was about to go to the university, I decided to stop by on the next street and have a look at the car. What did I see? The windshield was smashed to pieces as I saw it in my dream. I guess our minds can pick up the vibrations of events happening at a distant place if we are connected with the events in some way.

Like many others, I too have had vivid dreams of Bábá. Some of them are so real that they stay with me forever. The gap between the dream world and the so-called real world disappears when it comes to Sadguru.



Fiesch and Travels with Bábá

After being released from jail, Bábá had begun rebuilding the organization, which had expanded to more than a hundred countries while he was incarcerated. By early 1979, he was beginning to recover from a long period of fasting and an attempt on his life via poisoning. It was then that he declared that he would make an overseas trip to Europe.

23.1

Bábá visited Switzerland, Germany, Spain, Sweden, the Netherlands, and France. He and his entire team, including me, were deported from Milan back to Lyon. Bábá decided to travel back to Mumbai. I accompanied him to India on the return journey. During his stay in the Alps, Bábá disclosed that Shiva had come to the Alps on his yak. He also told us that the Alps are much older than the Himalayas but the northern portion has gone through much erosion. He also said that the seed of human life first came to the Alps from the planet Mars.

23.2

In May 1979, Bábá's birthday was celebrated in Fiesch, Switzerland for the first time outside of India with a huge cake, which was blessed by Bábá and distributed as prasád. His European disciples surrounded Bábá for seven long days and those days were blissful and memorable for all those who attended.

23.3

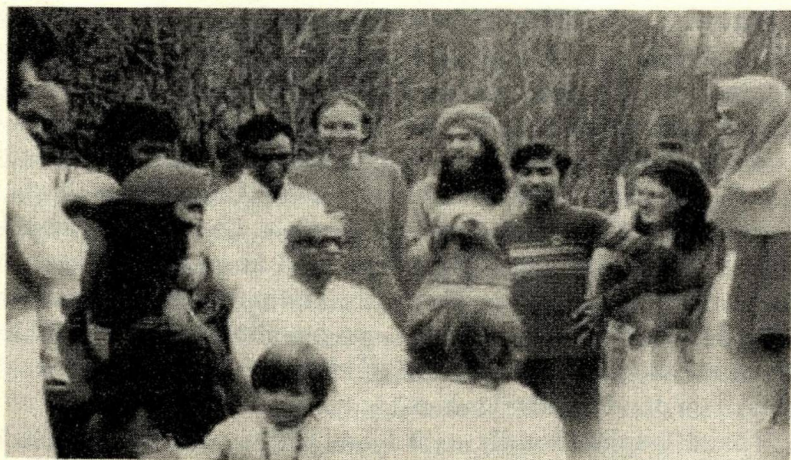
In May 1979, he arrived in Geneva and proceeded to Fiesch, a small village in the Swiss Alps. Dr. Ravi Batra, Naresh Bector, and I met in Geneva and also reached Fiesch by train to have Bábá's darshan after a long gap. As soon as Bábá saw us, he told his personal assistant, Rámánandaji, that Ravi would come in the evening for his Field Walk and Satishji would come in the morning. The next morning I was ready and as soon as Bábá got in to the car, I, got in too and sat beside him.

His first question to me was, "How long are you going to stay here?"

I said, "Bábá, my ticket is only for seven days, but I was hoping I could travel with you throughout Europe."

He replied, "Yes, you must come because in India, you will not get any time."

That was a surprise to me because I had no thought of going to India. I had just signed a permanent contract with Drexel University for a full-time position. Well, I was unable to extend my ticket. So when it was time to see Bábá off at the Geneva airport, I did *sástáuᅇga praᅇám* to him and he blessed me. I knew that I had to return to continue my journey with Bábá.



[On a Field Walk near Fiesch. It was here that Bábá mentioned that Shiva came to Alps on his yak. The author is standing just behind Bábá wearing a white shirt.]

23.4

While I was in the car with Bábá for the morning Field Walk in Fiesch, he began to teach me about the flora and fauna of the Alpine mountain range. He explained how they made cheese in the olden days, how eagles lived and many other interesting facts. As Bábá was explaining all these things, I began to wonder how Bábá knew everything. Bábá looked at me and said, "My little boy, how can the unit mind comprehend the cosmic mind?"

23.5

One afternoon in Fiesch, Shri Shyam Sunder Goenkaji and I went into Bábá's room and Bábá told us about the differences between the psychology of the British and French, via a joke. I cannot reproduce it here so well as was enacted by Bábá that it made us both burst into laughter.

Then Bábá asked, "Do you know what is science? It is merely a style of work by which nature (prakriti) manifests itself. When you become one with Paramapuruśa, you know all the secrets of prakriti also."

That is why most scientific discoveries have their origins in flashes of intuition. When we touch the deeper layers of mind, we are able to receive the knowledge contained in the higher layers.

23.6

Many márgiis (disciples of Bábá) from America went to have Bábá's darshan in Fiesch and Dr. Ravi Batra and I were also among them. Raviji narrates a beautiful incident that happened among us while in Fiesch:

"I was curious to know about Bábá's experiences when he was kept in jail in Patna. I had heard about several unusual stories, but I wanted to hear from him if they were true. One day I went with Bábá in his car to have a Field Walk and I took a tape recorder with me to tape his voice. Normally, taping was prohibited, but I decided to try it anyway. Once we were in the car, I asked him about his experiences in the jail. 'Did they torture you and try to break you down Bábá?' I asked.

"Bábá laughed loudly, as if I had asked something foolish, and said, 'Yes, my jailers tried to break me down, but soon they became afraid of me. I would even scold them from entering my cell without permission. Sometimes they would deny me food,

but then I would stop drinking water for a day or two. At that point they were scared that I could die on their watch.'

"Bábá continued, 'If the government directed them to make my life difficult, the jailers would politely ask me if I would accept the government's order. Upon their request, I would readily accept the central government's directive, because otherwise the humble and polite jailers would be punished.'

"I said to Bábá that he could have easily stopped his incarceration using his vast powers. Then why did he go to jail and take so much suffering and humiliation from Indira Gandhi's government?

"Bábá again smiled and said, 'I wanted to see what Indira Gandhi could do to me even when I was totally her captive. She had control over the police and the military and made me her prisoner. I gave her all the power over myself to see what she could possibly do to me. And as you can now see, she could do nothing. She sent a doctor, who gave me poison, but could not kill me. So limited was her power that I was acquitted of all of the government's charges and came out of jail at my own discretion.'

"Hearing all this from him in his own words, I was enchanted and in ecstasy. Bábá was all-powerful Táraka Brahma (Embodiment of highest state of Divine Consciousness as the Liberator of Suffering Humanity).

"The next day, Bábá gave the DMC lecture, and I secretly taped his voice again. This lecture was truly remarkable, because towards its end Bábá declared, 'That Táraka is now the Bábá of the created world. It is for him that you sing Bábá Náma Kevalam.'

"I mentioned about these tapes to two friends of mine, Naresh and Satish, the latter of whom is now Dádá Shambhúshivánanda. Both of them wanted copies of these tapes, but there was no way to duplicate them in Fiesch. Furthermore, we could not decide which tape was really important. I thought the tape made in the car was very special, but then Bábá's immortal words in the DMC tape were also special. After much discussion, we agreed that the first tape was more important than the other. I kept that recording for myself, and gave the other to Satish to duplicate it upon his return to Philadelphia.

“This way my secret taping in Fiesch became memorable for the three of us. We all enjoyed Bábá’s daily darshan and his perennial smile. Finally, the day came when Bábá had to go to other cities in Europe, and we went to the airport to see him off, but I actually traveled with him. Just before boarding his plane, Bábá came toward the three of us and succinctly said, ‘The other tape is no less important.’

“We were flabbergasted. So much for that secret taping! I could not help blushing, because I had done the taping, but Bábá took no action. He just laughed with us. That was Bábá, always jolly and happy.”

23-7

After Bábá left Geneva for Germany, I sent a postcard to my parents who were visiting the United States so they could prepare their minds to accept my intentions to go for whole-timer training. Naresh Bector and I stayed in a hotel one night. I then returned to Philadelphia to tie up my affairs.

Upon my return, I told Dr. Anderson, the head of the Department of Marketing of Drexel University that I would not be able to take up my faculty appointment as I had changed in my career plans, and he was astonished. I recommended my colleague and dear friend, Dr. Shahid Siddiqi of Calcutta, to take the position instead.

I did meet Dr. Anderson again and taught him meditation in one of my later visits to the United States. I met my parents in Rochester, New York, before I returned to Europe to catch up with Bábá’s tour. My worldly father gave his complete support, knowing full well that it was my calling, since I had been consistently pursuing it for the past decade and a half. About two years later, I initiated my own father, a senior Supreme Court lawyer, into meditation in New Delhi at his special request that he conveyed to me through a senior wholetime worker of Ánanda Marga.

One márgii sister, Kim Dewittie, from the Scranton area where I lived and taught for three years, also joined me to meet Bábá and to pursue her training in Europe. I saw Bábá in Lyon again and he was happy to see me there. He showered loving glances as I kept myself busy transcribing his talks. Ácárya Vijayánanda

took me under his wing and took care of me as a loving guardian. I went on Field Walks with Bá bá, enjoyed being around Him and witnessing His liilá (divine play).

I got the visa for Italy so that I could accompany him to Milan. We arrived in Milan from Lyon on June 4th, 1979, and our passports were stamped. While we were waiting for our baggage, an officer came and collected all our passports. Our visas were canceled and we were put on the same plane back to Lyon. All this time, I saw that Bá bá was moving his forefinger as if he was rewriting the script of our journey on an invisible slate. As we returned to the plane, Bá bá remarked that it was the work of the Vatican. We had thought that it was perhaps, the Indian government playing foul, but Bá bá corrected us by hinting at the real culprit behind this uncalled-for action.

In an hour, we were back in the Lyon airport and Bá bá decided to go to Bombay directly. He was sitting on a sofa at the airport and I was standing behind him and wondering what I should do. Bá bá had told me twelve years before that he would let me know when the time was ripe. At the last minute, before he was going to the Lyon Jagriti for a short rest, he looked back towards me and said, "You are coming with me to Bombay." That was all what I wanted to hear. I bought a fresh ticket to Paris where Bá bá had a halt for a few hours. I got ready to continue my travels with Bá bá.

23.8

Dádá Karuńánanda asked me to arrange for Bá bá to stay in an airport hotel, but Bá bá preferred to stay in the airport lounge with all his team members. At the Paris airport, I was to buy a ticket to Bombay but did not know if I should buy one-way or round-trip ticket. Did he want me to stay in India or come back to Europe? I was shy to ask Bá bá.

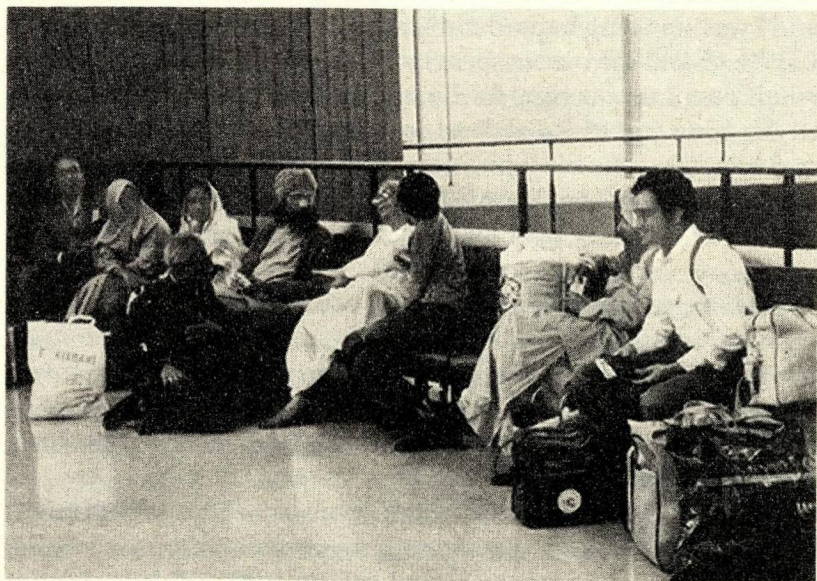
Dr. Pathak suggested, "Why don't you ask Bá bá." He brought me to Bá bá who was resting on a normal chair. I asked Bá bá, "Should I buy a one-way or round-trip ticket?"

Bá bá said, "You should buy a round-trip ticket but buy the cheapest ticket." I did accordingly and became the official member of his entourage to fly to Bombay via Moscow. While at the Paris airport, Bá bá asked Didi Ánanda Karuńá to feed me

well. I sat beside him while all of the workers went around the airport in search of white chocolates.

23.9

Dádá Karuńánanda tells a joke about Bábá's stay at the Paris airport. Suddenly the airline's staff announced that Mr. Prabháta Raiñjan Sarkar's party should check in, but our workers were nowhere to be found. Bábá asked someone to go and page all the monks of Ánanda Marga. Bábá followed the person who was requested to make this announcement. The French-speaking lady apparently did not understand his accent nor the word 'monks.' So Bábá intervened and said, "Just say the 'monkeys' of Ánanda Marga should come and check in." I am not sure of the veracity of this joke, but I do have a vivid memory of Bábá walking to the counter with his hands behind his back and standing there in a dignified way. In any case, we have a hearty laugh whenever we reminisce about it.



[Bábá at the Paris airport in 1979, Mr. Rathi, Didi A. Karuńá, Mrs. Rathi, Dr. Pathak, Nityasatyánanda, Bábá, Saomitra Sarkar, Rámánanda, and Satish]

23.10

During the flight from Paris to Moscow, Dr. Pathak and I sat at Bábá's feet. Bábá was seated in the exit seat where there was much legroom. We both began to massage his feet while sitting on the floor of the plane. Bábá began to ask, "Who are you?" He said that Shaṅkarácárya was asked this question by his guru when he was five years old. Shaṅkarácárya had replied, "Ná janáni" (I do not know.) "What is your father's name?" "Ná Janáni," came the same reply. "What is your gotra (family lineage)?" Shaṅkarácárya had replied "Ná janáni" (I do not know.) Then his guru rebuffed him, saying, "You do not even know who you are?" Shaṅkarácárya then replied as follows:

*Mano buddhi ahaṁkáro cittáni náham
Na ca shrotra jihvá na ca ghrána netre
Na vyom bhúmir ná tejo na váyuh
Cidánanda rúpo shivóhaṁ shivóhaṁ*

[I am neither mind nor buddhi-tattva nor aham tattva nor citta. I am neither eyes, nor ears, nor nose, nor tongue nor skin; nor air, fire, liquid or solid. Who am I? I am Shiva-Consciousness-Bliss Personified.]

Bábá took us to a higher dimension while darkness fell upon the skies and we relished the bliss of divine grace and proximity.

23.11

Our plane stopped in Moscow for refueling. We all stayed in the airplane. Bábá looked through the window at the Russian landscape and said, "Time is not very far when all of Russia will turn Proutist." Those were the days of communist rule and it was not even possible to have open public gatherings to discuss Ánanda Marga philosophy and yoga in Russia. The situation has changed a lot now and Ánanda Marga is growing in Russia and many sisters and brothers have adopted missionary life. The prediction of Bábá seems to be coming true.

23.12

While flying over Afghanistan, Pakistan, and Kashmir, Bábá explained the special characteristics of that part of Old Bhárata. Ácárya Vijayánanda had prepared a press release to be issued upon our arrival in India. He read it to Bábá, and Bábá made several grammatical corrections to his draft. I sat briefly with

Ac. Keshavánandaji who was Acting GS (general secretary) on tour. We had just met and he was curious to know about my past. Bábá had remarked that we were eleven persons when we went to Europe like a cricket team and one of the persons was sent to Nairobi Sector as Sectorial Secretary and in his place, I was inducted into the team. Bábá had directly guided me from beginning to end, and I was fortunate to be by his side in his cosmic liilá (divine play) at all times.

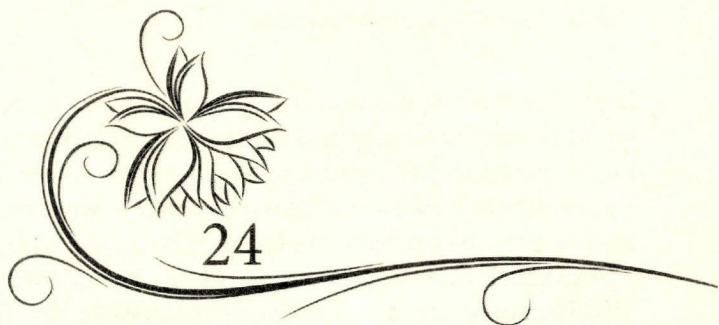
23.13

Baba was in quite a jovial mood throughout his trip to Europe. On arrival in Mumbai, he entertained the local margii householders by telling a humourous observation about feeding pundits. He said, "There was a great Sanskrit scholar. He used to say that whenever you feed a pundit, you should observe a special rule:

*Huṅ huṅ deyaṁ, hyáṅ hyáṅ deyaṁ, deyaiṅcha kara kampane,
Sirascálane api deyaṁ, na deyaṁ vyághra jhampane.*

When you offer sweets to a pundit, if he says, huṅ huṅ, then you give some to him and put them on his plate. If he simulates unwillingness by saying hyáṅ hyáṅ (yes, yes), then also give him the sweets. If the pundit waves his hand saying, "No, no, I do not want any, I do not want any," then too, put the sweets on his plate; and if he refuses them by shaking his head and saying "No, no, I do not want any more, I cannot take any more," then also put sweets on his plate. Na deyam vyaghra jhampane. This means stop giving them only when he jumps up like a tiger to catch hold of your hand and says, "I beg you, please do not give any more, I cannot eat them." Only then should you stop (na deyam).

"From this we can see that there is no end to human desires. Human hunger is never satiated. Human thirst is also never quenched. This discovery that the r̥sis (sages) made about human nature, reveals a significant truth about human psychology." His enactment of the shloka made everyone burst into laughter. It was a pure joy to be in Baba's presence during the entire trip. It was as if Bábá was traveling with his immediate family and everyone relished that intimate relationship.



Mumbai Visits

24.1

On arrival in Mumbai, Bábá instructed Keshavánandaji to ask me to go either to Davao or Sweden for training. But since he had already told me to get a round trip ticket back to Europe, I understood that he wanted me to go to Sweden. But he also told Keshavánandaji that I could attend the *Dharma Mahá Cakra* (DMC) in Calcutta before returning to Europe.

Now another drama started. Bábá refused to go to Calcutta until his house in Lake Gardens was totally paid up. Prañavánandaji was the person responsible for making that payment. Rámánandaji did not know what to do. I asked him how much money was needed. It turned out that the money required was equivalent to the savings I had left with Ac. Raghav Prasad, a family Ácárya living near Philadelphia. So I told Dádá Rámánandaji that as soon as we reached Calcutta, we could clear the outstanding amount and Bábá was satisfied.

24.2

In Mumbai, Bábá stayed in Shyam Sunder Goenkaji's house at 5, Cuffe Parade. A special darshan was arranged at his house. As Bábá started to speak in English, some of the local márgiis interrupted Bábá and asked him to speak in Hindi. Bábá's flow was interrupted, but somehow he completed the talk using very difficult Hindi words. For example, there is no easy Hindi word for 'circumrotarian' universe.

The next morning, Bábá called all of the WTs to his room. I too went to the room along with the WTs (wholetimers). Bábá

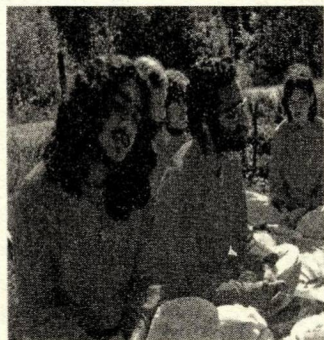
began to scold them about what turned out to be a scheduling snafu the previous night. He said that this talk in Mumbai was to be delivered in Milan and was part of the series of talks for the European tour. Bábá was unhappy that he was interrupted. Bábá said, "I do not consider the English language to be the language of ex-rulers of India. A language is the property of one and all." He spent about a half hour discussing the richness of the Sámkrta, French, English, and German languages. Bábá made the WTs responsible for the lack of discipline of the márgiis.

24.3

I saw Bábá again in Mumbai where he stayed at the Andheri Office. Bábá put pressure on the márgiis to buy that office for the Regional Secretary (RS Office). It was somehow arranged. I went on Field Walks with him in Mumbai, received his blessings, and did a final sástáuᅅga prańáma before proceeding to the Sweden Training Centre. It seemed that the script of my life's journey was already written and I was just playing it out.

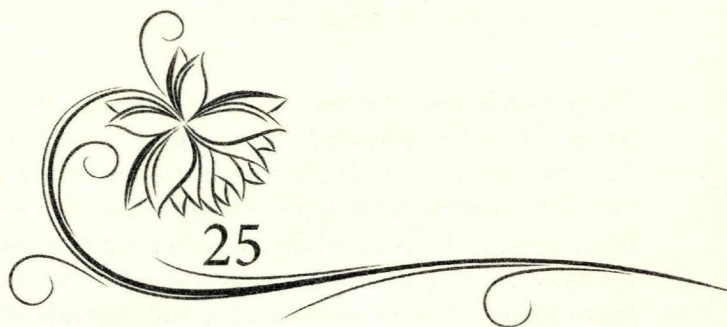
The mission was growing at a tremendous speed and Bábá was in a hurry to accelerate it further. I had only been at the training center for four months when Dhruvándaji, a trainer at the Sweden Training Center, began to receive instructions to send me to the field.

Dádá Japánandaji came from India to give us an examination and upon completion of the training, I was posted as RS (Regional Secretary) Nairobi and went there directly from Sweden. I still had



[At Training Center in Sweden]

some money left from my savings with Ac. Raghawji and used that towards my flight ticket and that of a German Didi Karmeshvari and Norwegian Brother Prabhakar, both of whom were also posted in Nairobi Sector. In Nairobi, Naresh Bector's father and Kapilaji hosted us. My life there would make a separate book, but suffice to say here that we all enjoyed bringing the message of Bábá to East Africa.



Kapálíka-Diikśá

After almost two years in Nairobi Sector (1980-81), I was called to Calcutta for DMC. I was still Ácárya Shatrughna Brahmácárii (the name that Dádá Dhruvánandaji gave me during my training period in Sweden). Even before the DMC began, Bábá transferred me to the Cairo Sector as Sectorial Secretary (SS) of Qahira Sector and instructed me to proceed to the Sectorial Office in Cyprus and take charge of the Sector, which I did. The previous Sectorial Secretary had left and was staying with someone in Rhodos and did not want to give any support.

On February 11, 1981, I was called to appear before Bábá for kapálíka diikśá (initiation into tántrika meditation reserved primarily for sannyásiis and given before getting monastic oaths). Bábá initiated me and another brother into kapálíka diikśá in MG Quarters in Lake Gardens, Kolkata.

As we entered the room and became ready for diikśá, Bábá asked us which language he should speak. Bábá said, "I have little time and English usually takes longer." He spent the next few minutes explaining why it was so. "For example, in English we say I am going—three words. In Bengali, we say Ami Jácchi—just two words." So on and so on. After the initiation was completed, we performed the kapálíka meditation for three consecutive nights in Kolkata. A local Avadhúta escorted us to the cemetery every mid-night in order to perform this special meditation.

Receiving kapálíka diikśá from Bábá was a very special experience, and it cemented my bond with Bábá even further. After receiving kapálíka diikśá and practicing it for three nights,

Dádá Rámánanda, Secretary of the Avadhúta Board, gave us the oaths of kapálíka and avadhúta and gave us sannyásii dress. Bábá then gave us new Avadhúta names. I thought my new name was too long. After the morning Field Walk when we garlanded Bábá, he stopped and explained the meaning of my name and said, "It is a beautiful name. Shambhú means the starting point of creation, Shiva means Pure Consciousness, and Ánanda means Bliss. So Shambhúshivánanda means the bliss of pure consciousness in its primordial state."

Bábá gave kapálíka diikśá to some householders also in the early days of Ánanda Marga, but Bábá later made it mandatory only for Avadhútas. After my avadhúta training, I spent about two weeks copying 'senior-ácárya-diary' by hand while staying at Jodhpur Park in Kolkata. Bábá stopped and asked me what was I doing. When I mentioned that I was copying 'senior-ácárya-diary,' Bábá commented, "Good, there is much useful information contained therein."

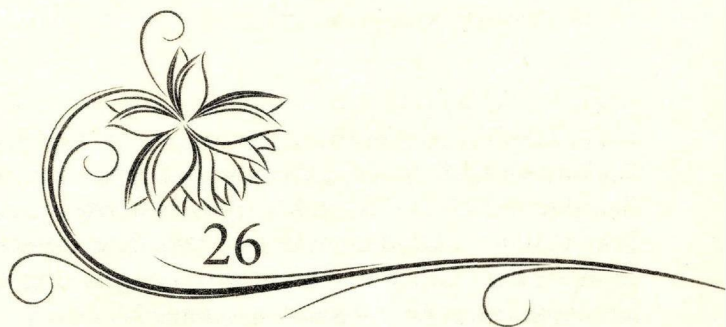
The spiritual feeling and longing of the *kapálíka sád'haka* is captured in the following verse from Mystic Verses:

Amávasyá (New Moon Night)

Come, my Love
The stars have come out
of hiding and are peeping out at us to
celebrate the joy of our meeting.
On this amávasyá night,
there is no one to disturb or
distract us.

The new moon has provided a
dark blanket to shroud us from evil eyes.
Come, come, my love
and free me from
the pangs of
unbearable separation.

Source: *Mystic Verses* by Dádá Shambhúshivánanda, 2016 p.46



Dharma-Samikśá

I had experienced the unconditional divine love of Bábá as a *Imárgii* for over two decades, and now I had the opportunity to experience his love for wholetime workers. His full time workers were like extensions of his own body, his closest self. We were at his command day and night, and he was always gracious and took care of all his workers as his own children.

I very often went on Field Walks with him; got the opportunity to be alone with him on the pretext of massaging him; attended reporting sessions every two months as sectorial secretary of Qahira and later as sectorial secretary of Berlin Sector; had a chance to sing *Prabháta Sańgiita* (songs composed by him) along with *Nityasatyánanda* during his evening walks or rest period in *Tiljala*; and finally, remained in his close proximity when he was giving dictations concerning *Ánanda Márga Gurukula*.

Seven years from 1983-1990 passed like seven days. This period was packed with so much activity that it would take many historians to capture the dynamic life of Bábá during those years. The organization became a global mission and his house was like Grand-Central Station with people coming and going from every nook and corner of this world— from places as far away as Greenland and Papua New Guinea and even *Ejura*, Ghana and Fiji. There was probably not a single country on this earth that Bábá's love and message had not reached, and devotees from many overseas countries came to India to have his *darshan* and receive his blessings. He was the loving father for one and all, and he expressed his omniscient grace in myriad ways.

26.1

For almost two months in the summer of 1981, Jodhpur Park in Kolkata was a focus of activity where Bábá conducted Dharma Samikśá of WTs, LFTs, and Márgiis. It started in the first week of June 1981 and ended on 26th July, 1981. The street in front of our Jodhpur Park Office was filled with márgiis singing Bábá Náma Kevalam. It was an intoxicating scene.

One day, Ac. Sarveshvaránandaji, the General Secretary Dádá, came up to the second floor and told me that Bábá was about to arrive and that I should get in his car as Bábá was leaving for his Field Walk. I rushed downstairs and as I reached the street, Bábá's car pulled in, and I got inside the car and sat beside him before driver pulled away. The márgiis were singing Bábá Náma Kevalam kiirtan with intense devotion.

As I sat with Bábá, he asked me, "What do the márgiis want?" I said, "Bábá, they only want You."

He smiled like a benevolent father and then asked, "And what does my little Shambhúshivánanda want?"

I immediately said, "Only You, Bábá!"

While I said this, I felt that my mind was preoccupied with the problems of the Qahira Sector. Bábá immediately said, "Really!"

He made me conscious of the incongruities of my mind. Of course, I repeated, "Yes Bábá, Only You!"

He smiled and blessed me. Day by day, I realized his omniscience surrounded me, and I felt more and more secure and protected by His grace.

26.2

Bábá gave dharma-samikśá to scores of didi's, dádá's, and márgii brothers and sisters. This was the first time that such a thing had taken place on this planet. The spiritual aspirant would go and stand before him after doing sás'áunḡa prańáma (a salutation via prostration). It was akin to a complete scan where Bábá saw not only physical ailments, but also one's entire life journey. He pointed out defects, revealed hidden facets of a person's life, gave some mild physical punishment to remove sańskáras, and prescribed individual ásanas as well as provided other specific instructions. Usually, Ac. Vijayánanda would make notes and then guide the particular sádhakás later.

During these dharma-samikśá, Bábá would sometimes reveal unknown defects of the person in question. In one instance, a didi posted in my sector stood before Bábá and he said, "You are a chatter box. You talk too much and laugh loudly and why do you sleep on your stomach? It is not advisable to do that."

26.3

During my dharma-samikśá, he indicated that my liver was weak. I would invariably get sick when I was in India for workers meetings called WRDS (World Review Defect Solution). He prescribed some ásanas. My situation improved miraculously as a result of Bábá's blessings.

26.4

To another Brahmacárii (monk), he asked, "What were you doing two Sundays ago at 5 p.m.?" The worker tried to avoid the question. Bábá said, "It was a fasting day and what did you do?" He still avoided giving a straight answer.

Then Bábá disclosed, "You went to the shop across your school, bought lemons and sugar and made yourself lemonade and drank it before the Dharma Cakra. Then you threw the lemon peels out of the window so no márgiis would see it. When you were drinking that water, I was present in the water. Don't you know that even where the rays of sun do not go, my eyes are watching you?"

26.5

To one márgii sister, he said, "Usually I do not reveal one's personal defects before others, but in your case, I am bound to disclose them before everyone. You have a mean habit of stealing stuff from the shop. You have done it twelve times and were never caught. If you do it again, you will surely be caught." Bábá had already caught her. She promised to Bábá that she would never do it again. Now that lady is married and has children. She has become a devout márgii and a moralist.

26.6

Sádhaka after sádhaka, Bábá did a complete scan of each person who came before him. He would point out even small deviations of conduct rules, and nothing escaped his omniscient vision.

To one worker, he mentioned that he often cleaned his body with an unclean cloth after taking a fresh bath. He left no stone

unturned in helping his workers and márga disciples to improve their character. It was almost a routine that when Bábá would come from his evening walk, he would ask the GS (General Secretary) Dádá to get specified workers ready (usually for his scoldings).

His scoldings were a blessing for these workers as well as the departments where they were posted. It was the way Bábá made workers aware of their defects and provided guidance for the future. Bábá utilized every second of his day. Therefore, It is no surprise that he did so much work in his life in such a short span of time.

26.7

During dharma-samikśás, Bábá asked the retired Judge Gopálkrishnanji from Kerala about the connection between Máyan civilization and that of South India. Bábá mentioned that the Máyan civilization was greatly influenced by South India. About twenty years later, one Indian investigator discovered many similarities between the Máyan and Sańskṛta or South Indian languages. "The Lost World of Cham" by David H. Childress describes archaeological evidence as well (ref: <https://youtu.be/97Ri7Xev6ro>). Praveen Mohan narrates the connections of Guatemala, Cambodia, and South India since ancient times.





Tántrika-Abhiśeka

Abhiśeka is the process of coronation, a process of purification. Tántrika Abhiśeka is the process of Shakti sampát where the Guru infuses spiritual power in the disciples' consciousness. Bábá did this a number of times, sometimes to individuals and sometimes to the entire community of his workers collectively.

The WRDS (workers meeting) was taking place at Jodhpur Park. So after my kapálika diikśá, Bábá conducted the noon reporting. At the end of reporting, one of my colleagues said loudly, "Ask Bábá for Tántrika Abhiśeka." I did not know what Tántrika Abhiśeka was, except that it meant coronation.

He spoke so loudly that it caught Bábá's attention, and Bábá said pointing towards me, "What does he want?" Dádá C. said, "Bábá, he wants Tántrika Abhiśeka."

Bábá smiled and in *kalyána-sundaram mudra*, he asked me to come and stand in front of him. Bábá was sitting on the cot and I was standing right in front of him. He then took his dukha-haran (a short bamboo stick) and touched my pañcágni (the hairs of my body.)

Almost immediately, I felt like a miracle had happened. I felt that a great load had been removed from my head. It was such a physical experience that I was amazed. How could this be possible? This feeling lasted for a couple of days. Now I understand what is the meaning of the load of *sańskáras* of many, many lifetimes. I remember walking from Jodhpur Park to the Lake Gardens and wondering how I could explain to the world what a mere touch of the Sadguru can do. Such a feeling is inexpressible. Spiritual experiences can never be put into words.



Rare Field Walks

The daily Field Walks of Bábá provided a great opportunity to his devotees to receive his love and satsauᅅga (divine company). He would share wisdom and historical facts, tell stories or just walk silently and emit a subtle fragrance all around.

I had abundant opportunities to go on Field Walks with him. He shared jokes with me and disclosed his likes and dislikes. Just to be with Bábá in his divine company was a pleasure beyond measure. Bábá was a swift walker and people had to run to be able to keep pace with him. Here are some anecdotes from those Field Walks.

28.1

Amitánandaji was the Principal of AMIT (Ánanda Márga Institute of Technology) at Ánandanagar and the Rector Master of Ánandanagar also. I met him first during his visit to Chandigarh in the late 1960s. I travelled with him from Calcutta to Dhanbad and then also to Ánandanagar in 1979. I also attended a DMS conducted by him when Bábá was still in jail. At that DMS, he spoke on *Personification of the Impersonal* and his speech was beautifully delivered. He was exceptionally affectionate to me.

Once I had an opportunity to go on a Field Walk with Bábá along with Amitánanda. Amitánanda's relationship with Bábá was very intimate and he talked freely with him. They reminisced about Jamalpur days, when the central office used to be in one small bag of GS Dádá. By now, the organization had become global with hundreds of sanyasiins and thousands of márgiis working around the clock in every nook and corner of this world.

Once, after a noon discourse, at Park Circus Maidan in Kolkata in June 1979, Bábá asked Amitánandaji to translate the talk into English. He did it so well that Bábá rewarded him with his own pen in front of thousands of márgiis and declared him as the "Táttvika of the Day." He had a photographic memory and spoke without any notes.

28.2

Once Raghu Dádá (our treasurer) and I went on a Field Walk in the Lake Gardens. That day Bábá talked about the importance of financial propriety. He explained that when budgeting, we must always anticipate that income will be less than expected and expenditures will be more than expected. Thus, to balance the budget, we should be conscious of the fact that it is easier for money to flow out of the treasury than to flow in.

28.3

Once I went on a Field Walk with Bábá at Ravindra Sarovar in the Lake Gardens area of Kolkata. We had a long walk and Bábá reviewed the entire history of India in 45 minutes. It was detailed and very interesting. Bábá said, "My little boy Shambhúshivánanda likes history. Is it not true?"

I said, "Yes, Bábá."

Later, Bábá's anecdotes about Indian history were compiled and published as a book entitled *History along the Way*.

28.4

To give some pleasure to Bábá, I told him a joke. I said, when the Bhakra Nangal Dam was constructed and the Hydro Electric Plant was established in North India, the politicians of Opposition Parties went from village to village and told the illiterate villagers, "You see, the water that the government is supplying to you is unfit for drinking because it has no energy in it. All of the energy has been extracted at the source in the big hydro-electric energy project at Bhakra Nangal." Bábá liked the joke and I could see his belly moving in and out with laughter, and I was pleased to see Bábá happy.

28.5.

When Bábá completed his discourses on *Namámi Krśńa Sundaram*, he explained that reading the discourses in their original Bengali would be more enjoyable. The sweetness of

discourses may get lost when translated to other languages. During another Field Walk trip, while I was with Bábá in the car, he remarked, "I am ahead of my schedule. Once the mission is established in one place in India, it will spread to all of India in six years and to the entire world in the following six years.

28.6

While returning from Paris to Mumbai, Bábá told me to write two books— one on "Psycho-Economics" and another on "Comparative Study of Different Systems." I was so fed up with my academic studies that I never followed through on his suggestions. I did however write "*Prout-Neohumanist Economics*" in 1987 while I was posted in the Berlin Sector and presented it to Bábá.

He also said, "If I ask you to do something and if you do not do it, you may not get the benefit of the good work. But if I tell you not to do something and you do it, there will be danger for you." The conduct rules therefore include do's and don'ts.

28.7

While on a Field Walk at Ánandanagar one day, Bábá asked me, "Do you like *Prabháta Saṁgiita*?" I said to Bábá, "It is a revolution in the world of music."

Bábá said, "It is indeed true."

Later, we understood that *Prabháta Saṁgiita* is a reservoir of many lost and new melodies, elevating bhávas (ideas), sweet rhythms, and beautiful lyrics. In the days to come, it will surely become an area of research in academic institutions around the world just like *Rabindra Saṁgiita*. For musicians, it is a treasure-trove of intoxicating melodies.

28.8

Once a brother from the United States, Kirit Dave, and I went on a Field Walk with Bábá. It was at the time when he was giving discourses on Neohumanism. He told both of us, "I am giving Neohumanism in a sūtra form. I am leaving the task of elaborating these ideas to all of you. You should write commentaries on it."

28.9

Anandji of Mumbai and I had the opportunity to go on a Field Walk in Patna. When the car stopped, we gathered around the car door and Bábá said, "When I was in jail, they used to allocate

some things like soap, etc. every month in my name. I never used all these things. So when the time came for my release, the jailor asked me, “Bábá, what would you like us to do with all those things lying in your name.” Bábá said, “I am a man of extremes. To those whom I liked, I gave everything, and to those whom I disliked, I did not give anything.”

28.10

While on a Field Walk in Fiesch, Bábá said, “Shiva came on his yak to these mountains.” He also talked about flora and fauna of the Alps especially the eagles that have become extinct. Bábá also described the difference between the Nordic, Alpine and Mediterranean branches of the Caucasian races. Walking with Bábá was always a blissful experience.

28.11

In Mumbai, Rajesh Vaish and I accompanied Bábá on a Field Walk one night near the Cuffe Parade area. Bábá looked at the fishermen and said, “They are the original natives of Mumbai.” Bábá also talked about the importance of guru mantra and Guru Pújá during that Field Walk. One of the obstacles in spiritual life is human ego. Guru Mantra and Guru Pújá help an aspirant to surrender the ego and obtain Guru’s blessings to advance spiritually.



[Bábá on a field walk with Mumbai margiis.]

28.12

During one of the Field Walks in Lyon, Bábá said, "Human culture is one. The same red blood. Nowhere will you find white blood. Only that there are different modes of expressions, which may be called demi-cultures. Anglo-Saxon and Norman pronunciations are different- education or ejuication. Both are correct."

Looking at the scenery, Bábá asked, "Should we say Beautiful or Nice? What would be the proper word?"

Bábá answered, "Beautiful in the case of nature, women, and expressions of art. Nice, in the case of taste, and Fine, in the case of tactual experience. The adjective of touch is tactual. The Latin pronunciation should be *táctual*. English is a blended language—Anglo-Saxon, Norman and Old Briton, the indigenous language of Britain. Anglo-Saxons came from Scandinavia and Normans from Northern France. "Immediate" is Anglo-Saxon pronunciation and "Immejiate" is Norman pronunciation.

There are many French words in English that are pronounced incorrectly. "My lady" is "Madame" in French, incorrectly pronounced as "Madam." "My ladies" is "Mesdame" incorrectly pronounced as "Mes-dame" in Queens English. These are French words used in English (not taken from French in English). In English there is no such word. French pronunciation of madam will be "Mádán," not "Madam."



Alone with Bábá

29.1

Once Ácárya Keshavánandaji came out of Bábá's room in Lake Gardens and found me outside his room. He instructed me to go inside during massage time. Bábá was lying on the bed. I did sáshtaṅga prañám and began to massage him. In a little while, he sat up on his bed and asked me, "Do you want to become omniscient?"

I replied, "No, Bábá."

He said, "Why not? You go so many places delivering lectures. If you are omniscient, you can answer all queries without difficulty." I replied, "Bábá, I do not want anything."

He said, "I can make you omniscient in less time than it takes to make this sound," and he made a snapping sound with his thumb and middle finger.

I repeated, "Bábá, I do not desire anything."

He then said, "Yes, it is wise not to ask anything from Paramapuruśa. You may get what you desire, but you may lose something else. If you ever desire something, it should be devotion and nothing else."

Then he said, "If you ever need to ask me something, just approach me in dhyána and I will give you the proper direction."

I thought Bábá is always with us so what would be the need to ask him anything? But when Bábá left his physical body, I remembered his words and it was a great consolation to have heard it from his mouth that he is always available to me spiritually for guidance. What a blessing!

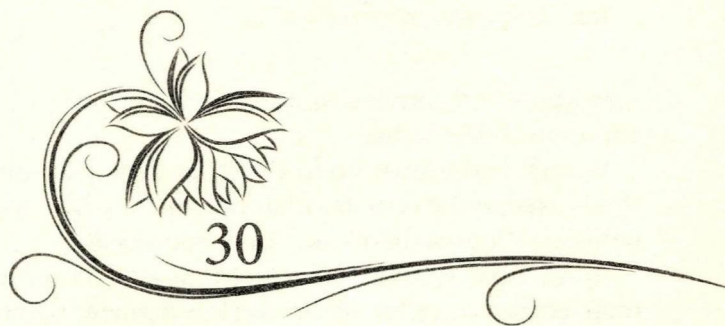
29.2

One evening, while I was posted in Europe (Berlin Sector), Bábá was physically unwell and he did not go for the Field Walk. I spent that entire evening with Bábá at Lake Gardens. He asked me, "Which country in your sector is the poorest?"

I told him, Portugal. At that time, we were unable to enter some Eastern European countries and I was unfamiliar with the conditions there.

Then Bábá asked, "Which is the most progressive country?" I replied— "Germany." Even though Bábá was omniscient and god-like, his way of dealing with workers was very human.





Guru's Grace on Naresh

While I was posted in Berlin Sector, Bábá told me to take care of one of my old college friends, Naresh Bector (NB). He was born in Nairobi, Kenya, but got initiated in Chandigarh, India by Ac. Sandiipánanda Avadhúta. We were class fellows in pre-university at the Panjab University. We were initiated independently, but have maintained our friendship for over fifty years.

Naresh was instrumental in bringing Átmánandaji—the first Ácárya—out of India to Nairobi, Kenya in 1967. He was also instrumental in getting Ánanda Márga registered as a religion in 1973 in Canada. In addition, he has also been a devotee of Bábá since 1965. He went to Jamalpur in 1965 and received much love from Bábá, who told him that he was a Christian priest in one of his last lives. He went through many ups and downs in his life, but he survived all odds and is currently well cared for at a senior citizen facility in Toronto, Canada.

In 1965, Naresh asked Bábá about the significance of Gáyatrii Mantra. This is the sixty-second rk of the tenth sukta of the third mañḍala of the Rgveda, composed in homage to Savitá deva.

*“Om bhúr bhuvah svah, om tatsaviturvareṅyam;
Bhargha devasya dhiimahi, dhiyo yo nah pracodayát om.”*

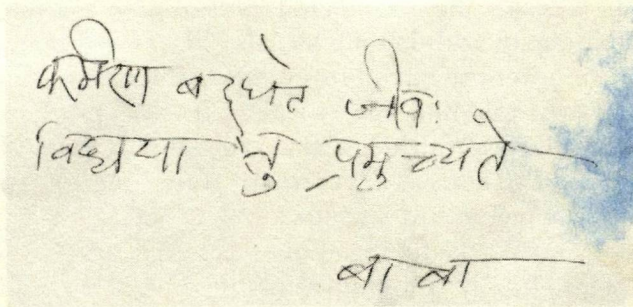
[The Supreme Father (Savitá) who created all strata of existence—we meditate on His divine effulgence so that He

may guide our intellect unto the path of bliss, unto the path of supreme blessedness.]

Naresh had grown up in the Arya Samaj environment where this is used as the primary mantra. Bábá explained the distinction between Vaedika diikśá and Tántrikii diikśá.

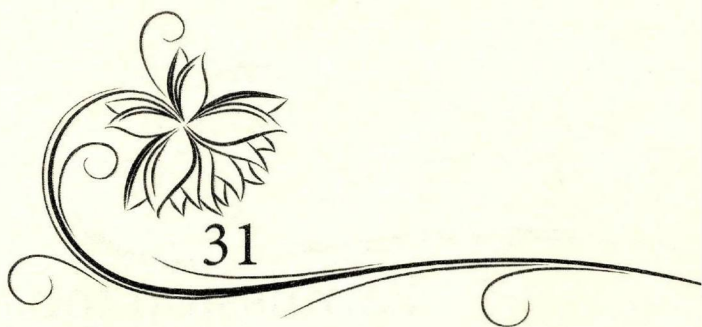
In Vaedika system, the *gáyatrii mantra* is used. It would be more correct to call it *Sávitri Rk*. It is a prayer where the spiritual aspirant says, "O Lord, lead my intellect on the path of effulgence and benevolence." Here, the duality is still maintained between "I" and "the Supreme."

In *Tántrika diikśá*, however, there is no such prayer. Rather, the endeavor is to unify unit consciousness with the supreme consciousness by use of the *Iśta* mantra, so duality is totally obliterated. Once one gets initiated according to the *tántrika* system, there is no more need of that prayer. One has to do *sádhaná* regularly and consummate all *sańskárás*. The theory of karma states that every action has a reaction, which must be experienced. The unfulfilled reactions are called *sańskárás*. When all *sańskárás* are exhausted, we attain liberation. Hence, the practice of the *tántrika* system of meditation is important to attain the coveted state of liberation from bondage.



This eternal message was written by Ba'ba' in the visitors book of the A'nanda Ma'rga Primary School in Chiraiyan Tar, Patna on 24-1-1980 at 11.45 am in his own handwriting. The english rendering of the message as below:

Karmaṇa baddhate jivah vidyaya tu pramucyate
[People bound by karma are liberated by self-knowledge]



Microvita Sádhaná

Bábá blessed his disciples in many ways. Microvita sádhaná was another way Bábá gave a direct shakti-sampát to select disciples from around the world. Besides workers, about 155 brothers were called to receive the *microvita sádhaná* between July 15, 1988 and March 9, 1989.

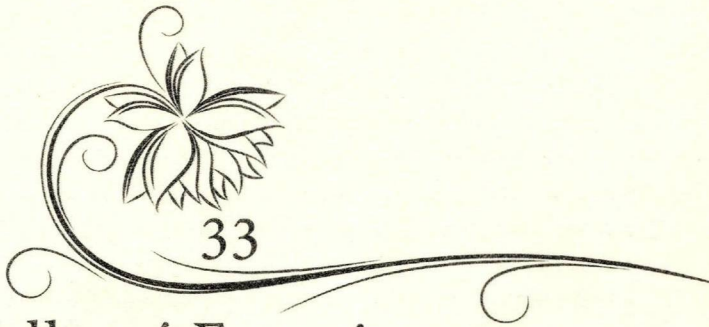
Bábá sometimes spent two to three hours with each disciple in this one-on-one spiritual meeting of Guru and Disciple. Bábá gave some special instructions to each disciple concerning spiritual practice. The instructions were to be kept secret. Only he knows what he wanted to give and to whom. I too was blessed to receive microvita sádhaná. Bábá also gave personal meditation instructions during these one on one sessions. It was pure Divine Grace!



Permission for Visheśa Yoga

Immediately after receiving *microvita sádhaná* from Bábá, Dádá Shradhdhánandaji, the secretary of Purodha Board, asked me to fill out an application for learning advanced Vishesh *Yoga*. I did as he suggested on August 28, 1986. When the application was put up before Bábá, he said, "I have just given him *microvita sádhaná*." So the application was kept pending. On April 7th, 1987, Dádáji again presented the names of prospective candidates for getting permission for instruction in *Visheśa Yoga* and Bábá approved my name. I did not waste any time and began getting personal instructions from Dádá Shradhdhánandaji. It took me over a year and a half to complete all of the lessons. *Visheśa Yoga* is an extension of *Sahaja Yoga* and contains many types of *práñáyámas*, *dhárañá*, *dhyánás*, and other advanced spiritual techniques. The goal is to develop the universal mind and attain oneness with the Supreme Consciousness, going beyond the cycle of birth and death.

When the Purodhá Board meeting took place at Ánandanagar during the Ánanda Purńimá DMC in 1990 in the physical presence of Bábá, he remarked that only those persons who had completed all of the lessons and were practicing them regularly should be allowed to sit in that meeting. Who knew that this meeting would be the last Purodhá Board meeting which would be conducted in the physical presence of Rev. Marga Guru? The practice of *Visheśa yoga* helped me greatly after Bábá left his physical body to establish an even stronger spiritual connection with Divine Consciousness. A premature exposure to *Visheśa yoga* could be detrimental for a novice. It would be like handing over a sharp knife to someone who is mentally imbalanced. Bábá was very selective in approving the candidates for these yoga practices.



Sádhaná Experiences

It is always best not to disclose spiritual experiences. They are internal and should be kept so. There is nothing to fear because inner transformation is inevitable while practicing spiritual sádhaná. Mysticism is an never ending endeavor to link with the infinite. I share here just a sample of what could happen on the mystic path.

33.1

Once I was sitting on a platform on top of the chimney slab for meditation in House No 113, Sector 9C, Chandigarh. Suddenly I felt that my body was expanding and becoming big. I became scared and opened my eyes and found that I was just sitting there as I started. I closed my eyes again and started to meditate. Again, I felt that my body was expanding and becoming big. I opened my eyes once again and found nothing was happening on the material plane. Obviously it was just an experience given by the Sadguru. I continued to do my sádhaná and the experience vanished thereafter.

33.2

I was in Juis de Fora in Brazil when every morning I would sit for over two hours for meditation. Every day, my eyes would be drenched with ánanda-ashru. When I would rub that secretion on my face, I felt it totally energized me. Such experiences are not the goal of sádhaná but mere occult expressions on the path of spirituality.



Occult Powers

34.1

In yogic literature, there is mention of eight occult powers called *aṣṭa-siddhiis*. These occult powers are *añimá*, *laghimá*, *mahimá*, *iishitva*, *vashvitva*, *prakámya*, *prápti*, and *antaryámitva*. Bábá possessed all of them. The entity who possesses all of them is called *Ishvara*. In Bábá's view, these occult powers are the result of practicing meditation and are made possible with the help of positive microvita and the grace of God. Bábá however discouraged us from running after acquiring these occult powers and thereby getting distracted from the real goal of merging with the Supreme Consciousness. In 1989, He elaborated the significance of these occult powers as follows:

Anima means converting one's psychic existence into a small point and then transforming it into a minimum entity. One may understand anything by entering into each and every physical particle and becoming one with the different waves of expression and emanation, by dancing with the wavelengths of objects or ideas. Unless and until one's very psychic existence is converted into a point, one cannot move or dance according to the wavelengths of objects or ideas. This occult power acquired through positive microvita is called "*añimá*."

Laghimá makes the mind light, free from the bondage of so many liabilities. This carefree mind, freed from the fetters of materialistic bondage, can understand and think properly. So by dint of this occult power, one may understand any idea, subtle or crude, in the abstract realm. Unless you understand how much pain and sorrow are accumulated in the minds of others, and how many tears well up in

their eyes, you cannot alleviate their sorrows and sufferings. Through *laghimá*, you can acquire this particular power to study.

The third one is *Mahimá* or expansion of mind. With the help of positive *microvita*, the mind can be expanded. The radius of the mind may cover the entire universe, and we may have ideas about different subjects even without reading books and literature. And in this way too, we may feel our oneness with the varied entities of this universe – unity in variety, unity in diversity. By associating our benevolent thoughts with each and every entity, we will contribute to universal progress and prosperity.

Iishitva enables the spiritual aspirant to guide other minds who suffer from different psychic ailments. So many people in this world are crying in pain and agony. So many miseries and afflictions have paralysed human beings physically and mentally. In leading this afflicted humanity to their physical progress and psychic well-being, this occult power of *iishitva* will help you tremendously. It can be achieved through positive *microvita*, which is in turn acquired through the regular practice of *sáadhaná*. By sitting idle and crying constantly one cannot achieve this.

Vashvitva helps a person to bring defective ideas, or people goaded by defective ideas, onto the path of supreme greatness. If people are to be guided towards their definite progress, they will first have to be brought under one's control. If such people work haphazardly and do not follow the right path, they cannot be expected to reach the state of welfare. So, if you really want to help people, you will have to bring them under control and then direct them along the right path to their goal. This occult power can be achieved through positive *microvita*.

Prakámya or the right mode of thinking aimed at promoting universal welfare, brings light to the entire universe. Through this occult power, spiritual aspirants acquire what is needed to serve the entire world.

Prápti means helping oneself and helping the souls of so many people to acquire and be benefited by the grace of the supreme.

And the eighth one is *Antaryámitva* – to be able to enter within the ectoplasmic or endoplasmic structures of others, and thereby to know the pains, pleasures, hopes, aspirations, and longings of others to guide them properly. It is somewhat like the transmigration of souls. Regarding this eighth occult power, spiritual *sáadhaná* alone will not suffice – it requires the special grace of *Parama Puruśa*.

There is yet another occult power – the power of omniscience, to be all-knowing. This power of omniscience cannot be achieved only through the practice of sádhaná, nor with the help of positive microvita. One must reach the height of devotion and achieve the grace of the supreme. Otherwise, even if people dash their heads against a wall, they still cannot acquire omniscience with the help of positive microvita.

And above all occult powers is the supreme knowledge–ensconcement in Parama Puruśa. This is not only a sort of omniscience, rather it elevates the aspirant to be one with the supreme cognitive faculty. Of course, those who are already endowed with devotion will automatically acquire this power.

34.2

In Ranchi in 1968, Bábá gave a series of practical demonstrations on the rising of *kulakuńđálinii*. He actually raised the *kuńđálinii* of sádhakás on several occasions, and as it would rise up to anáhat cakra, the sádhaka, while sitting in Padmásana, would fall down in bliss. Bábá also disclosed that it is a natural process achieved through regular sádhaná.

34.3

Bábá went to Netarhat, close to Ranchi, for over a week in December 1968 and again in June 1969. When he returned, he said, “I have developed a new system of meditation where you can leave your physical body at will, go to the Himálayas or anywhere and do meditation and return to your body.” He said that he would teach us when we were ready, but that time did not arrive before he left his physical body.

In Ludhiana, he said that in the future, the science would develop such that our mind will be able to leave this physical body, but even in those situations, we shall still have to do sádhaná (spiritual practice) to unite unit-consciousness with Supreme Consciousness.

The Supreme Consciousness is also expressed as Satyam, Shivam, and Sundaram. Satya means Truth, which never undergoes any metamorphosis. It is the embodiment of all knowledge and beauty.

Truth Is

*Truth is the song of Eternity
that speaks to us through
every passing moment.*

*Truth is the splendor of creation
that reveals its beauty,
in every here and now.*

*Truth is the wisdom-flower
of the Creator
that bestows its intelligence
in every bud.*

*Truth is the ineffable bliss
of the Supreme Love
that manifests as pleasure
in every sensation of the senses.*

*Truth is ever-present and
all-encompassing,
hidden in both light and shade
invisible to the novice,
but always visible to the adept (siddha).*

*Source: Mystic Verses by
Shambhúshivánanda, 2016, pp.99*

- 1966 A missionary worker was sent to Kenya, Africa
1967 The first missionary worker arrived in South East Asia.
1968 Bábá visited the Philippines on his first trip overseas.
1969 He visited the Philippines for the second time.
1979 He visited Switzerland, Germany, Netherlands, Sweden, Spain,
France, Israel, Turkey, Greece, (Denmark and Norway in transit),
Iceland, Thailand, Taiwan, Jamaica, and Venezuela.



PART III

GLOBAL REACH AND INFLUENCE



Visits to the Philippines (Mahárliká)

The Philippines was the first country outside of India where Bábá set his foot on the soil. He visited the Philippines thrice, once between June 19th-25th, in 1968, and another time between April 20th and 25th in 1969. The third time, he was deported on August 10th in 1979 at the instance of Vatican-CIA pressure on President Marcus. Instead Bábá went to Taiwan from Bangkok where he received VIP treatment.

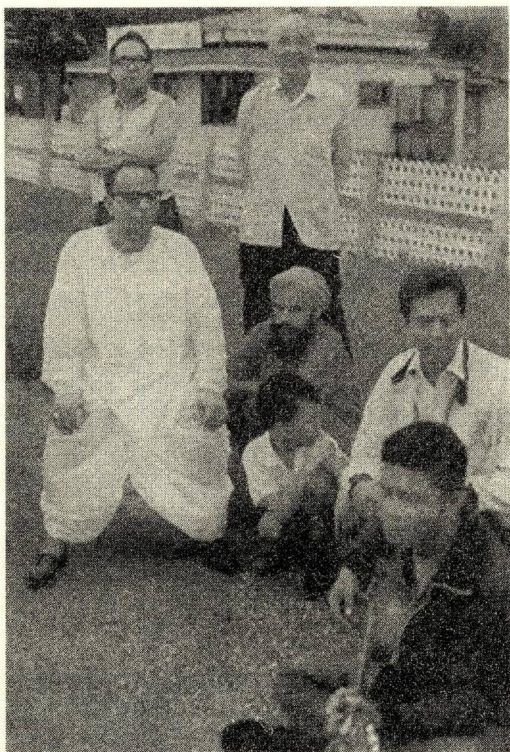
Bábá encouraged the márgiis to adopt the Saṁskṛta name of the Philippines—"Mahárliká" which means small but great. It is not surprising therefore, that it has contributed the largest number of wholetimer workers to the Mission outside of India. Keeping this in mind, Bábá directed the establishment of a Wholetimer Ácárya Training Centre in Davao, the Philippines; it still flourishes today.

Bábá also gave the following departing message to devotees in the Philippines at the end of his first visit:

"Now I am leaving this country, and I am leaving you physically. I am always with you; I will always be with you. Physically I am leaving you, my sons and daughters, but I cannot forget you, and mentally, I will always be with you. I want that all of you should be ideal human beings. All of you, let your existence be successful. I have got nothing more to say. Peace be with you.

My sons and my daughters, I have one more thing to say. I do not belong to heaven. What I am – I am to express this truth in a single sentence: I am yours."

June 27, 1968, Manila



[Bábá in Manila, Philippines 1968]



36

Bábá's Travels in Europe

After conducting a week-long DMC in Switzerland, Bábá arrived in Frankfurt on May 14, 1979 from Geneva, and from there he went to Berlin on May 17th, and then to Timmern, Hannover, and Rotterdam.

36.1

Bábá gave monastic initiation called avadhúta diikśá, for the first time outside of India to Dádá Krtashivánanda and Dádá Sarvabodhánanda in Timmern, Germany on May 20th. He declared the Timmern discourse as DMS– Dharma Maha Sammelan, a special spiritual congregation. He gave many personal contacts at each of these places. In Rotterdam, Bábá said that the forefathers of Holland came from Scandinavian countries almost 3000 years ago. Bábá also said that the best way to rise above all complexes is to do kiirtan.



[Bábá being welcomed in Germany]

36.2

Bábá arrived in Stockholm on May 25, 1979, and for two days he did not give any darshan. On the very first night, Bábá went on a late evening Field Walk on an old airport runway. Bábá talked about the ancient culture of Scandinavia and its connection with Atlantian culture. He said that once upon a time, the Scandinavian area had a hot climate. In fact, it was located near the equator, but since then the North and South Poles have shifted. Bábá also spoke about certain oyster-like animals that once lived in the very ground he was walking upon.

The next day, Bábá took another Field Walk. Bábá began talking about flowers. He said that plucking a flower is like taking a child out of Mother Earth's lap. "You may look at them and take them into your heart and mind, but you do not need to pluck them." And he added, "You can use them for spiritual gatherings and marriage ceremonies. You can also use them for eating purposes."

The lakes and forests around the city of Stockholm provided beautiful natural settings for Bábá's Field Walks. Bábá said that the earth of Scandinavia is the oldest on the planet. The very old age of the land accounts for its many lakes, lagoons and marshlands. Bábá also said that 1500 years ago, there was one common language for all of Scandinavia. He described, at length, the nature of the rocks in the area as well as the chemical composition of the soil, which accounts for the differences in crops and the variation in sweetness of fruits between Scandinavia and a more tropical land.

36.3

During Bábá's visit to Stockholm, there was an automobile accident—which injured five márgiis. After the next day's Field Walk, Bábá said that he wanted to see the boys in the hospital. For those who were with Bábá on a hospital visit, it was a good lesson. To see Bábá in public, speaking with nurses in the hospital, was to watch a perfect gentleman, a perfect father, one very concerned about the welfare of His children.

36.4

He met with the trainees who had come from Ydrefors to Stockholm and gave the following message to them:

“You are the pioneers of this road you are building. For this, you will have to struggle and work with all your efforts. You are making this road for others; they will be enjoyers and walk on it without any difficulties. To be pioneers you will have to suffer.”

Bábá: “Are you ready for it?”

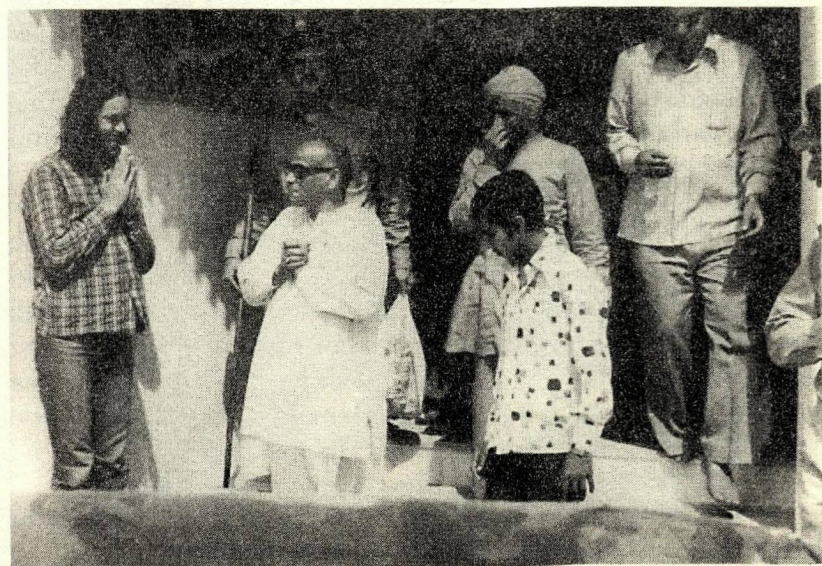
Trainees: “Yes, Bábá.”

Bábá: “It is very easy to do something bad, but to do something great and noble requires moral force. Spiritual force is also needed so that you may help others on the path.

You are to acquire moral and spiritual force while you are in training. You should not think of your personal comforts and needs anymore. Your duty is to help others, not to think about yourselves. You are to serve the suffering humanity. Kalyánamastu!”

Bábá has clarified further,

“Those who have the responsibility to show the path to others should be of superlative character with the most refined conduct. They and their followers must move constantly towards and all-round development and shreya (ultimate spiritual attainment). Persons who teach such well regulated behavior to others by their own conduct are called ácáryas.”



[Bábá in Valencia, Spain, 1979]

36.5

Bábá stayed in Valencia, Spain from May 29th through May 31, 1979 where the arrangements for his stay were initially made in a Catholic Monastery. However, Bábá shifted to another place due to uneasiness displayed by one priest. In a discourse, Baba spoke against sinner psychology. One should never think that one is a sinner. Rather, our approach should be positive. We are the children of Supreme Father.

36.6

Bábá arrived in Lyon, France on June 1st and stayed till June 3, 1979. The initial arrangement for his stay was made in a five-star hotel. We were sent to prepare his suite there. When Bábá arrived, he became upset and did not want to stay there even for a minute. He said that the hotel was sacrificing so many innocent creatures as they offer mostly non-vegetarian food. Bábá was ideologically opposed to staying in such places. The decision was made to bring Bábá to the Jagriti as there was no other arrangement possible. The printing press room of the Jagriti was converted immediately into a bathroom and the márgiis were staying in the big hall where Bábá also gave general darshans. Bábá was so happy to be there and so were all the márgiis.

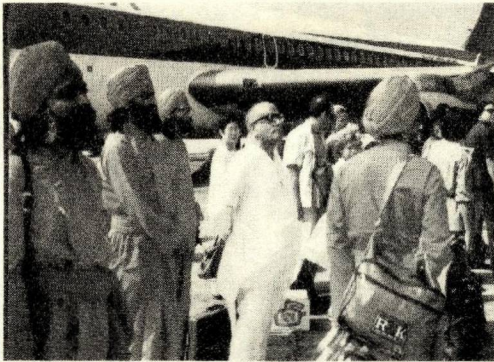
36.7

Bábá went on Field Walks in Lyon and narrated interesting stories. Bábá commented that this part of Europe was rich in medicinal herbs as the climate is not extreme as in Scandinavian countries. Then Bábá said that the southeastern French climate is a mixture of Alpine and Mediterranean climates, and in this area, there is also a great blending of Alpine and Mediterranean populations. Some one asked about the Basque and Bábá responded, "The Basque are a blending of French and Iberian—the people are more Mediterranean than Alpine." As Bábá walked in Lyon, he sang a song in English—which he had composed when he was eight years old. He said that he had composed over 150 songs in his childhood, but none of them are now available to us.°



Bábá in Thailand: Memoirs of Khun Krisada

Thailand is also known as Shyamdesh. Prince Sahasrabahu of Rárh came and conquered a large area of southeast Asia during the post Buddhist era and established a Rárhian settlement there. Charmed by the lush greenery and natural beauty of Thailand, Sahasravahu called it Shyamdesh.



Khun Krisada Kampanatsanyakorn was very fortunate to get very close contact with Bábá during Bábá's stay in Bangkok. He offers the following paragraphs as his memories of Bábá's visit from August 8-15, 1979:

"I was fortunate to be asked to be Bábá's driver when he came to Thailand after he had been released from jail about a year earlier. I happened to be the only márgii in Bangkok who had a car, and Dádá Pińákpańi, my Ácárya, asked me for this favor. At

that time, the CIA regarded Bábá as one of the most dangerous people of India [and they had great influence in Thailand].

When I was working as a foreign correspondent for the Agence France Press (AFP) and I had the opportunity to follow the case of a dada and a didi who had been arrested in Lumbini Park for carrying some explosives, I served as a translator and followed the case, which turned out to be a frame-up. I had observed dádá's and didi's during the past few years and noticed that they were all very dedicated and maintained an austere life of simplicity and passion for service and sacrifice.

I even met some of the non-indian Ácáryas who later self-immolated themselves to draw world's attention to the persecution of their Guru. I realized that they were highly devoted to their master and I was keen to finally meet The Master and have an opportunity to interview him. Bábá, however, never allowed any journalists or outsiders to come close to him for interview purposes. He avoided self-publicity. But I did not want to lose this opportunity to know and understand him.

When I received him at the airport, he appeared so ordinary and was wearing traditional Indian dress – a white dhoti and kurta. As we drove towards Sukhumvit, where he was to be the guest of an Indian disciple, Mr. Shyam Bang, who worked for a company in Bangkok, I noticed that he could read the sign boards in Thai and he could even pronounce Thai very perfectly. I had heard that Bábá was a linguist and since Thai came from the Bráhmi script, I thought Bábá may be able to deduce the Thai letters. Yet, I was surprised at Bábá's uncanny ability to understand Thai.

He asked me, 'Do you know the original name of Thailand.' I said, 'Siam, Bábá.' He asked, 'Do you know what it means.' I replied, 'No, Bábá.' He said it means 'deep green'. Then he asked me the meaning of my name, Krisada. I did not really know. He said it is derivative of the word, Krśńadás [in Thai style of pronunciation, ná becomes d́ha, so Krśńadás becomes Krśd́ha]. I spent about a week with Bábá and would sleep on the floor and slept hardly two hours per night. Yet, I felt full of energy all those days.

Bábá would give daily darshans (audiences). Bábá gave mudra (special blessing gesture) after his darshan and I saw that many devotees would go into some sort of trance. I thought it was perhaps some sort of self-hypnotism or these persons were crazy. Yet, I felt intuitively that there was something special about Bábá, and I was keen to understand Him during his stay in Bangkok.

At one of his first darshans, he said that there was a pattern in the design of this universe. Everything has a nucleus— from the galaxy to a single cell.

I took him for a Field Walk every day to different places and he would walk for 30-40 minutes. I felt very blessed for that opportunity, and that was my opportunity to ask him many questions that I had in my mind. Since I had some experience interviewing many big personalities, I was keen to ask Bábá some questions. Bábá was mysterious to the world. So I wanted to ask some deep questions.

So first I asked Bábá, 'what is time?'

Bábá replied, 'Time is the human perception and conception of relative movement.' I was blown away by his answer. He was silent for a while and then after a pause, he said, 'That is why, in absolute stillness, there is no time.'

Then I asked him, 'How can anybody reach enlightenment?'

He replied, 'That is easy. You must study sacred texts but you must also study history, science, and mathematics.' Bábá's answer touched a deep chord in my heart.

The first thing that he taught me about was Buddhism. He said that Buddhism spread in southeast Asia not by swords like western religions, but by love and marriage.

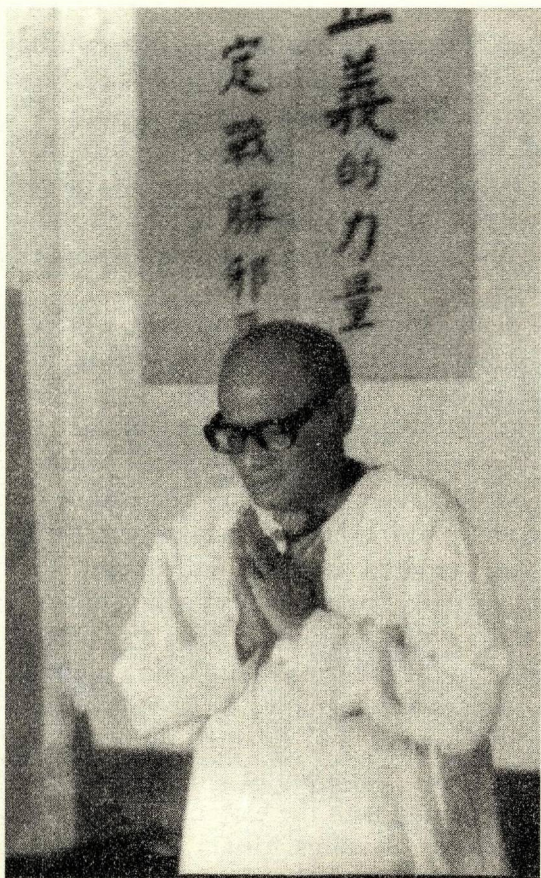
He said that when Ānanda (disciple of Buddha) asked Lord Buddha about the existence of God, he remained silent. It is a misunderstanding to think that Lord Buddha did not believe in the existence or non-existence of God. Rather, Lord Buddha intended to say that God is beyond mental understanding. Every time Bábá talked about Buddha, he always addressed him as Lord Buddha.

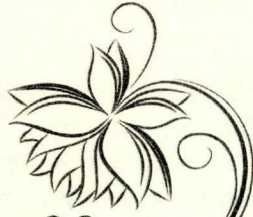
He taught me a lot about Buddhist teaching. He indicated that monks have attempted to replace the culture of Brahmin castes. Monks were meant to learn the doctrine, spread the doctrine and

set an example as full-time workers. They were not meant to be a superior caste or category.

In traditional Thai religion, music except ritual chanting was shunned. Bá bá emphasized the importance of arts and music as an essential ingredient for the elevation of humanity. I am a musician and I agreed with his opinions. His thoughts seemed to harmonize with my thinking.”

Bá bá went to Taiwan from Bangkok and received a very warm reception.



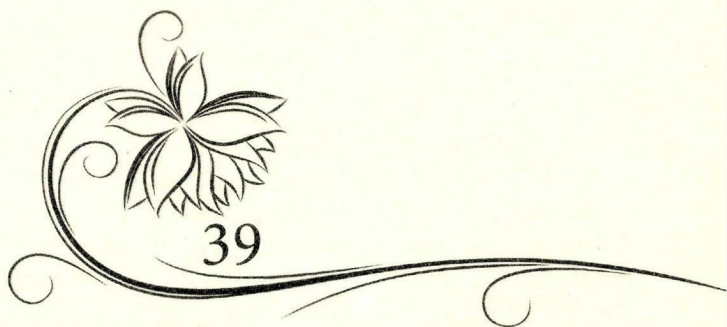


38

Bábá in Taiwan

Bábá visited Taiwan during his second international tour in August 1979. He spent nineteen days in Taiwan and left behind a deep devotional wave, which continues to manifest its power till today. He gave personal contact to 70 brothers. Bábá gave 13 discourses during his stay in Taiwan. One day, márgiis prepared Chinese attire for Bábá and made him wear it. Taiwanese disciples of Bábá are among the most devoted and service minded.

Murray Ellison (Bholanath) from the United States got married to Hainah (Muktá) of Taiwan according to the Ánanda Marga revolutionary marriage system just prior to Bábá's visit to Taiwan. Bholanath had received Babá's consent to his revolutionary marriage during his personal contact in Calcutta just prior to his departure for Taiwan. The couple received Bábá at the airport along with other márga members. Muktá and some female márgiis prepared garlands and offered them to Bábá. Hers even got partially broken by the jostling of the crowd in the airport. But Bábá gladly accepted it. Bábá also blessed the newly married couple on the Dharma Maha Cakra night in Taipei. His blessings to couples were usually, "Be like Shivá and Párvati. Do all your worldly, mental, and spiritual duties with proper zeal like Shivá and Párvati." Bábá would usually hold the hands of the couples together along with the garland and return the garland to the bride with his blessings. Muktá also transcribed some of Bábá's discourses with the help of her husband Bholanath and translated them into Chinese for the local márgiis.



Jamaica DMC

The yoga house in West Philadelphia was a castle built in early 1900. We called it Bábá's Castle. Barry and Nancy Kearson, residing there at that time were preparing it for Bábá's impending visit. Márgiis were also gathered in Los Altos Jágrti in the hope that Bábá travel there too. Since Bábá could not get a visa to enter the United States, a DMC was arranged in Jamaica so all of the New York Sector márgiis could get Bábá's darshan.

Bábá flew into Kingston, Jamaica from Iceland via London. Many márgiis received personal contact (PC) with Bábá in Jamaica. Bábá was staying in the home of brother Brigudesh and would give darshans at the employee-owned cooperative hotel on top of a mountain. During the Field Walks, Bábá talked about the Carribean islands, their culture, plants, and the potential role of Jamaica. Bábá also went on a Field Walk to the University of West Indies.

He explained that Jamaicans are a blend of British, Spanish, Indian, and African people. Indian and African slaves were brought here for the purpose of agriculture. It is the home of the papaya, banana, and pineapple. Labourers were brought from West Bihar, East Uttar Pradesh, and Bengal (Bankura and Manbhum districts) by sea and have mingled with the local people. Similarly, labourers from India and Africa were made to settle in Surinam, Fiji, Mexico, and Guyana, and they are local natives now.



Bábá in Venezuela

Since Bábá could not get a visa to enter the United States, he instead went to Jamaica and Caracas for the benefit of all the márgiis of North and South America. Ácárya Vishvamitra (Dr. Sid Jordan) was present at both places and recounts the blissful feeling generated by Bábá's visits. He writes, "The vibration of love and affection that Bábá radiated was overwhelming."

On a Field Walk to a botanical garden in Caracas, Bábá pointed at a plant about thirty yards away and began to reel off the genus and species. He explained that the Portuguese brought that plant here, and he talked about its medicinal value. When he reached a waterfall, Bábá explained the sources of water of the waterfall.

He said, "Besides snowfall and rainfall, there is also the third possibility. The third source is an area where there is a very high water table and small undulating hills; here the water breaks out at the highest point. It's called the artesian principle."

During the visit to the zoological garden, Bábá asked, "To what family do lions and tigers belong?"

Vishvamitra replied that they belonged to the cat family. "Is it so?" asked Bábá.

As clarification, Bábá said, "Look at the angular nature of the lion's head, intestinal structure, and claws. And, -look at the tiger. It has a rounded bony structure, in contrast to the lion. Does the lion not run in packs? And the tiger, does it have the same behavior? No, it's a solitary animal. How is it that these animals belong to the same family?" He concluded, "Lions belong to the canine family and tigers to the feline."

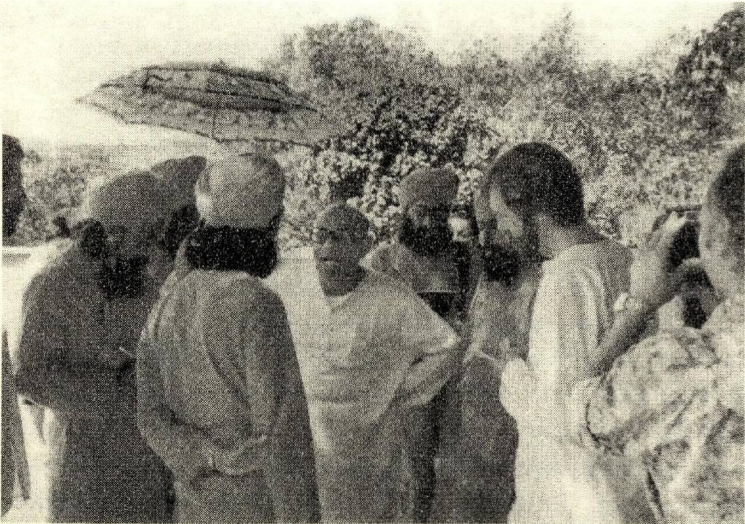
Ácárya Vishvamitraji (Dr. Sid Jordan) reminisces, "We were walking by the alligators, and an egret was picking the meat out of the teeth of an alligator."

Bábá said, "You see. The bird and alligator have a pact, where the bird takes the meat and the alligator gets its teeth cleaned. This is a good example of coordinated cooperation." Later, they walked by the seals and sea lions. Bábá explained, "Although they have rudimentary flippers, they were once land animals, and they evolved back into the sea to escape predators."

Vishvamitraji commented to Bábá about blue whales and how they were about to become extinct. Bábá said, "My boy, people with blue eyes and blonde hair will one day be extinct. People will come here from another planet and observe the ruins of our civilization. And they will say that there was once a very advanced civilization here that built very tall buildings and had advanced technology. But they couldn't learn to live together. My son, do you want history to read this way?"

Vishvamitra replied, "No, Bábá."

"Then you will have to perform your mission", said Bábá.



[Bábá at the Caracas Botanical Garden in Venezuela]

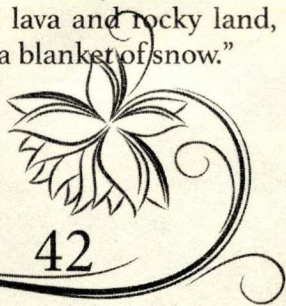


41

Bábá in Iceland

Ainjali Devi from Iceland met Bábá in jail on January 24, 1977. She asked Bábá, "Will you come to Iceland?" Bábá's reply was, "Why not? They are all my own." Finally, he did visit Iceland, and on the way, he also stayed in Oslo for one night at Brother Abaniish's home. Now we have a school for children in Reykjavik and one of my initiates, is now a wholotimer from Iceland, and he is known as Ácárya Díiptimánánanda Avadhúta.

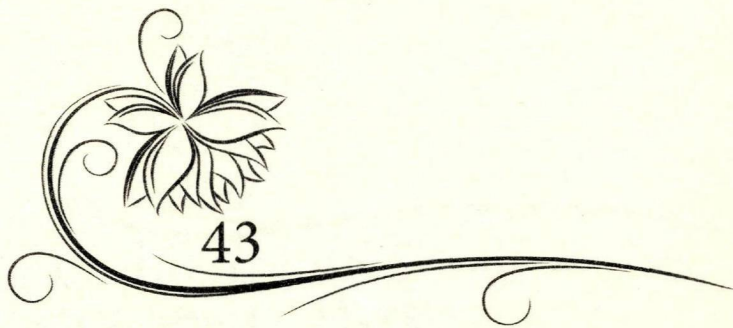
Bábá remarked, "Iceland is not icy and Greenland is not green. Iceland is formed by hard lava and rocky land, and is barren. Greenland is covered with a blanket of snow."



42

My Visit to Ethiopia

Iwas the first Ánanda Marga worker to go to places like Afghanistan, Ethiopia, Somalia, and several countries in the Middle East for missionary work. In Ethiopia, I got a good response and initiated 126 persons at one sitting. When I visited Kolkata and narrated my experiences of Ethiopia, Bábá said, "Ethiopia can supply many full-time workers to the mission."

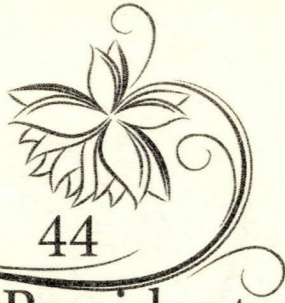


Bábá sends me to Afghanistan

During Ánanda Púrñimá Dharma Maha Cakra (DMC) at Ánandanagar in 1982, Bábá scolded me in a reporting session as to why I had not covered Afghanistan. After the DMC, I immediately went to Mumbai, got the visa for Afghanistan and made travel preparations to Afghanistan via New Delhi.

Due to bad weather conditions, the flight was delayed for three days. I had to go to the airport every day and in the process, I developed a friendship with one Sikh gentleman who was curious about my attire and why I was going to Afghanistan. I explained to him that my Gurudev had instructed me to go there. He asked me if I knew anyone there and where I would stay. I said that I did not know anyone. He was kind enough to invite me to stay at his home. Later, he made arrangements for my stay first in the local Gurudwara (Sikh temple) and then in the Kali Temple.

I initiated a dozen members of the opera of Afghanistan and a few local Afghans. I was followed by the secret police and had to leave after ten days. The kapálíka sádhaná had to be performed in the midst of gunshots at midnight in the curfew area of the Kali temple in Kabul. One needed an exit visa in those days before being allowed out of the country. Even in difficult situations, one could feel the grace of Guru.



The President of Togo's Gesture

In the late 1980s, the President of Togo empowered the establishment of an Embassy, giving Ánanda Marga the same status as the Catholic Church in his country. In response to the request of the Government of Togo, Bábá established a SAR (Special Ánanda Marga Representative) in Lome and one senior worker of the Marga was designated to serve as the SAR. Bábá also guided the newly posted worker on how we could help the development of the host countries through proper guidance. Soon after, the Prout Research Institute prepared a report for the development of Togo and we presented to President Edyema. When we met him at his Presidential palace in 1991 immediately after Bábá's mahaprayan (death of the body), he expressed his great sorrow and mentioned that Bábá was very close to his heart. He disclosed that he always keeps Bábá's photo in his bedroom.



The President of Burkina Faso Visits Kolkata

The President of Burkina Faso wished to meet Bábá and landed on his plane at Kolkata airport in August, 1979. Little did he expect that CPM ruling party in West Bengal would thwart all his attempts to have Bábá's *darshan* (audience). He had to stay at the airport hotel and could only be satisfied in sending his wife to Tiljala campus and to send flowers for Bábá. Bábá sent his blessings to the young President.

46

Bábá visits Turkey

Rámánandaji recounts Bábá's visit to Turkey as follows: "Bábá flew to Istanbul from Haifa via Turkish Airlines. Khatuna Banu Begum was the host of Bábá in Istanbul. Every day she would prepare a bouquet of roses and offer it to Bábá via Didi Ánanda Karuńá. However, on the day of his departure, she wanted to offer the garland and flowers by herself directly to Bábá, but Didi would not allow her to do so. She stood by the gate with her eyes closed waiting for Bábá to respond to her prayer to accept her garland. She thought if Bábá is God, he will surely hear her prayer. After Bábá's car crossed the gate and went as far as 15 meters past, Bábá instructed the driver to stop and turn back. No one understood the reason for this. As the car stopped near the gate where Khatuna was standing, Bábá called her to the window and said, 'Mother, I believe you wanted to give this garland and bouquet directly to me? I have come back to accept them from you.' Bábá took the flowers from her hand, blessed them, and then gave them back to her saying, 'Take these and keep them in your room,' asking, 'Are you happy now?' She was very happy and full of tears. Bábá also gave her a spiritual name, Lílá."



[Field Walk in Istanbul]



47

Israel Dharma Maha Cakra

Rámánandaji, Bábá's personal assistant, was accompanying Bábá in mid-September 1979 when he visited Israel. He narrates the following: "When Bábá arrived in Haifa, many students from Haifa University came out to protest the use of the swastika in our *pratiika*. One márgii brother, Arun, was also a well-known student. He explained to them the true origin of the swastika and why Bábá had used it in the *pratiika*, and they were so impressed by his talk that some twenty students took initiation and ended up attending the DMC (Dharma Maha Cakra).

'Arun had a talent for poetic and musical composition; he also played guitar very well. He had composed some devotional songs for Bábá, and he was hoping to get a chance to sing one of them in Bábá's presence, but the opportunity never materialized. When we went to the airport on the day of our departure, we found that our flight to Copenhagen was delayed for one hour. About twenty-five márgiis had come to the airport to see Bábá off, and Arun had been given security duty. During the delay, Dádá Dharmavedánanda, who was in charge of security, told Bábá what a good job Arun had done as a volunteer. He also mentioned that he had composed some songs for him.'

Bábá said, 'Very good. Then let him sing one song. I think you have composed this song in Hebrew?'

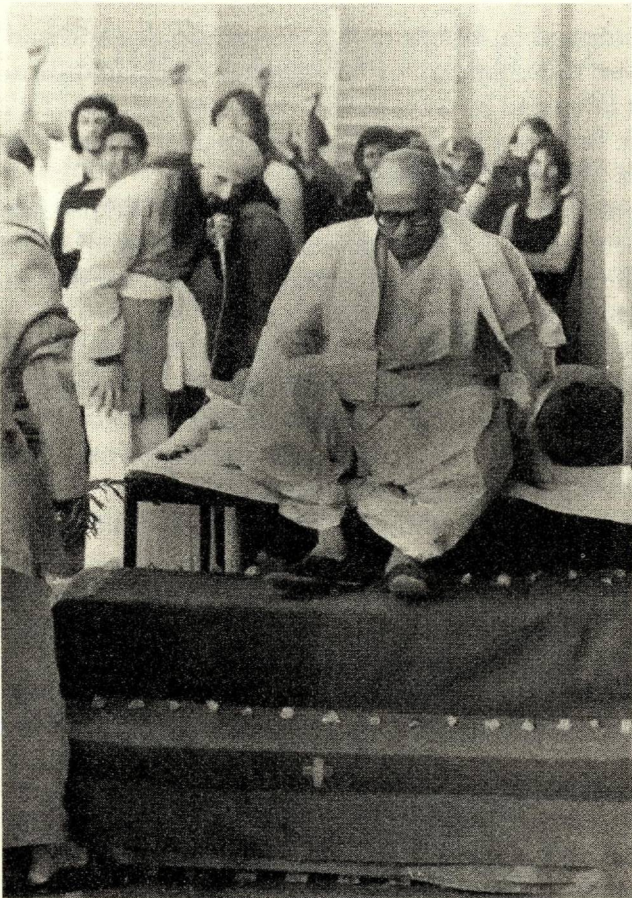
'Yes, Bábá,' replied Arun.

'Good. I will understand a little, but you will all understand.'

The song was very beautiful, and the atmosphere was so charged with spiritual vibrations that everyone was full of tears. To everyone's amazement, Bábá started translating the ideas of the song into English.

Finally, Bábá said, 'This boy has composed this song for my departure, but I am not departing, because I am always with you. How can I leave? My boy, I think you are happy now?'

'Yes, Bábá', replied Arun."





Bábá in Greece

Bábá stopped in Athens on his way to Jamaica and had a long layover. Rámánandaji called Jayanta, a local márgii, and told him that Bábá and he were in the transit lounge. First he did not believe it. But once he understood, he rushed to the airport and informed the local márgiis accordingly.

Bábá was put up in airport hotel since they did not have visas for Greece. Somehow, Jayanta convinced the hotel to let them visit his home. Along the way, Bábá visited the Acropolis, the site of the oldest direct democracy.

At Jayanta's home, Bábá gave General Darshan, blessed his two sons, Ram and Lakshman, and his wife. She prepared food for Bábá, which was packed, and Bábá ate at the hotel.

On September 11, 1979, Bábá said the following during the general darshan (audience) in Athens, Greece:

"Everything moves. This earth moves, the sun also moves, and along with this, the entire world. Nothing is stationary. Everything will have to move. So, those who are staying in this world, will also move with this moving world. And, where will they go? What is their goal? They have to go back to Parama Puruśa, from where they came. So, He is the starting point, He is the originating point, and He is the culminating point of all creatures. Thus, there lies an inherent tie of fraternity among human beings, and among the living creatures.

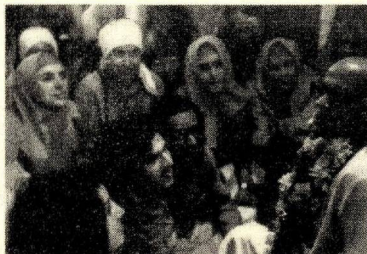
You are all spiritual aspirants. You are all devotees. You are all going to be one with the creator. You should remember this inherent tie of humanity. Try to help others as much as you can, because it is the desire of providence that all will march onward with maximum cooperation. And, if you move along the path of righteousness with the spirit of universal fraternity, victory is yours. The blessing of Parama Puruśa is always with you."

An Audience at the Copenhagen Airport

I was a trainee at the Sweden Training Centre from July 1979 through November 1979. We heard that Bábá would be passing through the Copenhagen airport and would have a short layover there. An arrangement was made by the airport authorities for Bábá to stay in a small room at the airport itself.

Dhruvánandaji and I were able to meet Bábá in person at the airport room where he was lodged. It was such a great blessing. Bábá prescribed a special diet for Dhruvánandaji, who was suffering for some ailment, and told him about the psychology of trainees and how to handle them. He suggested to Dhruvánandaji to “let the trainees eat like elephants, but keep a watch on them like a tiger.”

The airport authorities were very kind to finally allow an audience with Bábá where about thirty márgiis were permitted to have his darshan in a room at the airport itself. That was a very unusual arrangement, but made possible due to the good nature of the airport authorities, the devotion of the márgiis, and Bábá’s grace.



[Bábá at the Copenhagen Airport.]



50

Songs and Poems Offerings

It was a time when Bábá had not yet started to compose the Prabháta Saṁgiita. Many initiates felt His divine love through sádhaná and composed songs to express their love for Him. He was the object of their adoration. These songs (bhajans) kept their devotion alive even when he was in prison and there seemed no hope that he would ever be freed. In India—Ksitijji, Natkhat Kedar, Muflisji, Nityasatyanandaji, Atreyaji, Shyam Sundar Goenkaji, and others wrote devotional and revolutionary songs that were sung before Bábá. In countries abroad too, many márgiis composed devotional songs. Here is a sample:

50.1

A song composed by Nityasatyánandaji in Bengali that was very popular in 1970s

*Prabha'to huelo
Bhakira dakilo
Jaggato Bhashevar Jago*

*Morning has come
Birds are singing
All the people of the Universe*

*Uto Ugo Uto
Kulo dar kulo
Shabe mile gaho
Bábá Náma Kevalam*

*Get Up!
Open your doors
All together
Sing Bábá Náma Kevalam*

*Bábá Nam Bábá Nam
Pran Kule Bábá nam
Nitye Nitye Gaho,
Bábá Nam Kevalam*

*Sing His name
With a full heart
And sing regulary*

50.2

Ánanda Purñimá

[By national poet Sumitránandan Pant (1900-1977), Recipient of the Padma Vibhushan Award]

*This is the full moon of Ánanda
washing the shores of time
in a flood of divine consciousness.*

*The full moon of joy
Ánanda Incarnate
like a shower of inward light
from an interior sky
on to the ground of common life*

*An unblinking sky
a spotless mind-moon
this moonlight of awareness
floods the mind of man
with a dream-winged flow
of heavenly glory.*

*Man's consciousness
wobbles like a ball
in the sea of life
rocked by hope and joy.*

*This is a new day
of the full moon's glory,
the darkness rent
the heart's eyes opened upward.
awareness of the beautiful light of the moon,
end of the world's sorrow.*

*History and Philosophy
wait for a new road
while life on earth
languishes in age long conflict
the mind chariot
overwhelmed with its own speed.*

*O moon crested world-man
of the new age
ÁNANDAMÚRTI JI
rest your nector-rayed feet
on the tired earth.*

*May man's world find freedom
 from sorrow, misery's darkness
 from limitations, from narrowness
 from a nationhood bound in its own space.
 May the world become one
 man's mind united
 man's life integrated,
 may life be blessed
 may the twin steps of the Infinite
 span you, o' the world!*

50.3

In 1960, Bábá gave an open house lecture at the request of some intellectuals from Allahabad University on the topic *Práña and Manah*. The talk was given in Hindi, but the language and concepts were very terse. Among attendees were India's celebrated poet Sumitránandan Pant, philosopher Dr R.N. Kaul, and jurist Shivanatha Katju. This was probably the only time Bábá ever spoke in public among invited guests. The feelings of Sumitránandan Pantji are obvious from the above poem that he composed for Bábá.

50.4

O' Bábá Mine

*O' Bábá mine, thou art so dear
 O' Bábá mine, Thou art so sweet
 O' take me in thy loving arms
 And give me all devotion to Thee
 I see Thee walking through the forest
 I see Thee sitting in the fields
 I see Thy smiling eyes half closed
 So full of love, that's how I see Thee
 Oh now we know the word has come
 Awake awaken all ye souls
 The Lord Himself, yes He has come
 And He will bring us back to Him
 "Oh light my light, oh "world-filling" light"
 The skies have opened and the wind runs wild
 The light is streaming through the clouds
 Oh Bábá mine show me the light*

*"Thou have made me known to friends I knew not
 Thou have given me seats in homes not my own
 And Thou hast brought the distance near
 And he who was a stranger is now my brother"
 Oh Bábá mine Thou art so dear.... (repeat)*

[Sister Gayatri, a devotee composed this song and borrowed a few lines from Tagore's *Giitanjali*]

50.5

When I think upon your name Lord!

*When I think upon your name Lord
 The name that means everything
 Tears rising, rise up in my eyes
 And I can only think on Thee*

*And, as I think upon your name Lord
 The name that means everything
 There is a bursting of love inside my heart
 And I can only think on Thee*

*Thee the One who is my own true self
 Thee the One who is me
 Thee the One who is all of us together
 Thee the One who is the One*

*Lord, let the tears rising, rise up in my eyes
 Let the love that's bursting, burst inside my heart
 O Lord I'm going to build a home for you deep
 inside my heart*

*I'm gonna make a proper house for the Lord
 inside my heart*

*So I'll never be alone away from home
 And I'll never be alone away, alone away
 Alone away, alone away from my true home.*

[Brother Carter Boynton recorded this song in Philadelphia with Paul Hosch (Vishok) on guitar in 1972. This song can be heard in Carter's voice at: <https://soundcloud.com/dada-shambhushivananda/when-i-think-upon-your-name/>]

50.6

In honour of Bábá's first visit to the Philippines, the national poet of the Philippines, Rolando A. Carbonell, composed the following poem after Bábá's departure from his country:

You Came

You came to this patch
 of green island
 Like a silent, stalwart Avatar
 emerging from the nave of the universe
 from the heart of India, you came,
 vibrating the secret pulse of the ages.
 We are your lost sons
 searching for the elemental vision
 groping amid the thunderstorm
 of our darkened civilization.
 We are the speckled dust
 of mortality
 seeking to blend
 with your cosmic identity
 Lo ! Great master of secret ages,
 Thou, O universal Lord of this Earth....
 We hail you, and greet you
 even as you uncover the hidden pages
 of our blemished biographies.
 Cleanse the earthen jar
 of our unwisdom
 with your purifying touch
 so that we may also
 contain within this fragile vessel
 the treasures of thy revelations.
 Bless the Philippines
 and redeem her from the clutches
 of destruction and sin—
 so that this mudded Pearl
 will once more shine
 with the sheen of its original virginity.

[See Appendix A4.4 for the complete version of the poem]

50.7

Brother. Shankar, principal of a secondary school in Accra,
 Ghana, composed the following song in anticipation of Bábá's
 arrival to Africa in 1979. Akwaba means welcome in the
 Ashanti language.

*The Lord Himself has come
 To us in Africa*

To grace and lead us home
 Along the path of Bliss
 Rejoice all ye Márqiis
 Oh shout "Osee yei"

And say Akwaba to the Márnga Gurudeva
 Bábá Náma Kevalam—Param Pita Bábá ki Jai!

Ye People of the Land
 Yield to his blissful mien
 All ye plants and animals
 Feel his sweet vibration
 For he is Ánandamúrtiji
 Hail him all ye creatures

For he is indeed the lord of the Universe
 Bábá Náma Kevalam—Param Pita Bábá ki jai!

Unite all ye Moralists
 For the great task of our Lord
 To make all human beings live as one family
 Oh, come together and work in concert
 To make his wish come true in our lifetime
 Bábá nam Kevalam—Param Pita Bábá ki Jai!

All Hail! Oh Hail our Lord
 And Laud him for his grace
 Pure love and divine Grace
 He bestows on us all

Show your devotion by ceaseless effort
 To make the Márnga the bond of the Universe
 Bábá Náma Kevalam—Param Pita Bábá ki Jai!

We welcome you, Bábá
 With joy and grateful hearts
 To our midst in Africa
 The hub of many woes
 Kindle our hopes
 Inspire our faith
 And lead us on
 to that glorious future time.

50.8

Dr Sarvapalli Radhakrishnan, the President of India, saw Bábá at the New Delhi Airport when he was about receive a dignitary. He desired to meet Bábá but because he could not follow Bábá's

requirements for meeting him, he never had personal contact with Bábá. Bábá sent Vimuktánanda to meet him instead and convey his message.

50.9

*You are higher than the mountain peaks
You are deeper than the deepest seas
And your love (greatness) is everywhere
In the mountains and in the air
Bábá Naam Kevalam x2*

*And, Your fragrance is like perfume
And, Your beauty like a rose in bloom
Just your touch will lift us high
And, your sweetness will make us cry
Bábá Naam Kevalam x2*

[This song was sung before Bábá in Fiesch and can be heard at: <https://soundcloud.com/dada-shambhushivananda/fiesch-song>]

50.10

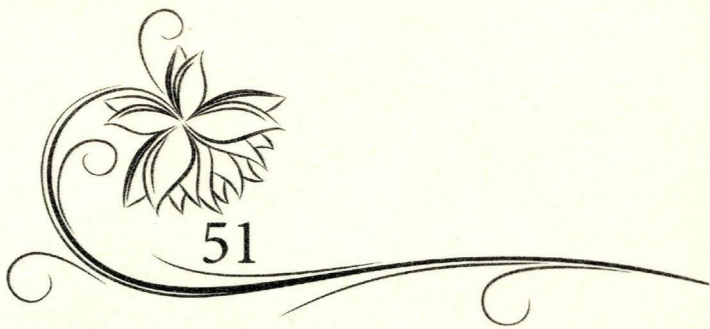
The views of luminaries like the President of India, Giani Shri Zail Singh, leading educators of India and abroad, and famous artists and scientists have continued pouring in since his departure.

Renowned Professor of Peace Studies, Johan Galtung wrote, "Shri P.R. Sarkar will probably stand out as one of the truly great philosopher and seer in this century, so much deeper and more imaginative than most. He is an intellectual giant of our times."

Professor Sohail Inayatullah, a futurist, considers Shri Sarkar as an evolutionary exception who challenged the old paradigm and created new possibilities. He offered a path of self-realization and the possibility of a different future for all of us.

The list of his admirers among both celebrities and ordinary folks from all continents was endless and continues to grow day by day.

The contributions of Shrii Shrii Ánandamúrtiji to different disciplines, with essays from leading intellectuals of the day, has been documented in books such as *He Lived Among Us* and *Transcending Boundaries*.



Gifts for Bábá

51.1

Bábá began to receive gifts from devotees from all over the globe. All such gifts were registered and placed in Bábá's museum. Among the museum articles were also fossils and artifacts of great historic value. Many of the fossils and objects were from the Ánandanagar area, which indicated its ancient history. Bábá would narrate the ancient history of Rárh during his weekly garden and museum tours.

51.2

Every two months between 1983-1990, I would go to the WRDS (workers meeting) and the márgiis of different countries from the Berlin Sector would send gifts for Bábá through me. I would deposit them to the person in charge of Bábá's museum and item was recorded in the register with the name and details of the sender.

Every day, Bábá would inspect these items including plants sent from everywhere in the world. Bábá was very happy to receive the walking stick sent by Russian márgiis from Moscow. He also liked the sweet lemon tree sent by Brother Vassos of Cyprus who used to work in the Parliament building. He took special interest in each item and would sometimes reveal the special characteristics of the area from where the item was sent or would say something about the person who sent the item.

In the next section, we shall look at Bábá's efforts to build a global movement from the grassroots.

Karma Yoga

*The young ascetic stands
before the Master and asks,*

*What is the secret of karma-yoga,
my lord?*

The Master smiles and softly answers,

*Reach out with
compassion and restraint.*

Hold on with love and responsibility.

*Embrace with wisdom and virtue
and*

depart with freedom and goodwill.

*And if anyone has a chance
to look back at what you did
for them*

*Let them be inspired by
memories of your sincerity,
courage, piety, affection, respect,
and the undying fragrance
of your everlasting love.*

**Source: Mystic Verses by
Shambhúshivánanda, 2016, pp.13**

PART IV

BUILDING A GLOBAL MOVEMENT
FROM THE GRASSROOTS

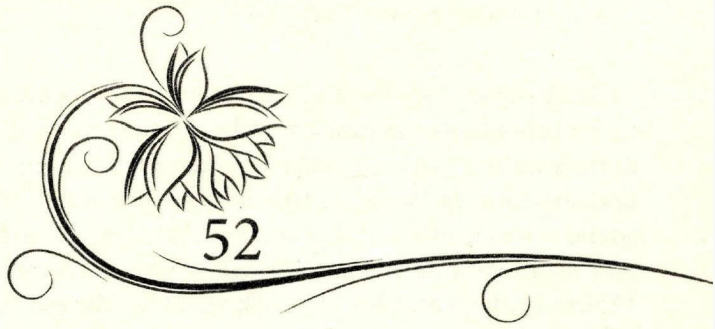
Building a society upon spiritual fundament is not a child's play. It requires transcending obsession with the *jadā-jagat* (the crude material plane) and delving in the *sukśma-jagat* (the subtle realm of sublime consciousness). Divine Sadgurus starting with Sadāshiva and continuing with Sri Krśña revealed this path to humanity.

In addition, several seers like Maharsi Bhrgu and Maharsi Shvestashvatara left precious teachings preserved in the Upanishads, and sages like Maharsi Bharata, Mahavaedya Karkati Raksasi, Maharsi Panini, and many others propounded different intellectual traditions that have enriched human civilization.

Buddha and Jain doctrines, Pātañjali's *Aśtāuṅga Yoga*, *Maharśi Aśtavakra's Rajadhiraja Yoga*, Sage *Yajñavalkya* and *Maiytreyii's* wisdom, contributions of *Natha yogis*, *Kashmir Shaivism* of *Vasugupta*, and *Abhinava Gupta*, the Tamil yogic synthesis of Thirumular as well as countless others have also kept the *Tāntrika* spiritual tradition alive and maintained the subterranean current of Shiva's legacy.

Bábá reviewed the oriental and occidental wisdom of the past and developed many new ideas and practices for the needs of the present and the future. Bábá once commented that Buddha only wanted to create ideal renunciate monks whereas Muhammad only wanted to create ideal housholders, but that Ánanda Mārگا would do both. Where both sections of society are dynamic, only then can there be rapid social and spiritual progress.

Bábá's life also had two strains like the life of Sri Krśña—*Bhakti* phase until Bábá was in Jamalpur, and the *Karma Yoga* Phase (after Jamalpur). For this karma-yoga phase, he spent most of his time in Ánandanagar, Ranchi, Patna, and Kolkata. Bábá chose to spend maximum time with his fulltime workers and his devoted disciples in this post-Jamalpur phase. His life was full of diverse activities. It may not be easy to grasp the entire panorama of his global vision and strategy from this section; yet, I shall attempt to give the reader a brief glimpse into the richness of his life and message, from the perspective of an insider. In both the *Bhakti* and *Karma* phase, Bábá continued to provide intellectual stamina through new thoughts for building a sentient world.



Legacy of Sadáshiva: The First Teacher

The word Sadá means eternal and Shiva means pure, absolute consciousness. Bábá's discourses on Shiva published as *Namah Shiváya Shántáya* gave many new insights into the life and wisdom of Shiva. He shined a beacon light upon the life and mission of this divine personality and removed the mists of superstition.

Bábá also commissioned a museum centered on Shiva in 1980. The task of preparing twenty-two exhibits on Shiva was given to Manik Bandopadhyaya, an art professor at Ravindra Bháratí University of Kolkata, and Bandopadhyaya accomplished this to Bábá's satisfaction.

These exhibits are now at Bábá's Lake Garden residence celebrating the colourful life of Shiva, who, according to Bábá's view, was born about seven thousand years ago at the end of the Rk Vaedic age and the beginning of the Yajur Vaedic age. There was no script at that time. Shiva was the first one to propound Tantra. Born into a Mongolo-Aryan family in a non-Aryan society, Shiva had a high nose and a fair complexion. He was both tender and severe at the same time. He was endowed with so many qualities that both Aryans and Non-Aryans of his time gave him the status of a God.

In the words of Bábá, "Shiva can stand very well, shining in His own glory, quite apart from human culture and civilization, but human civilization cannot stand without Him."

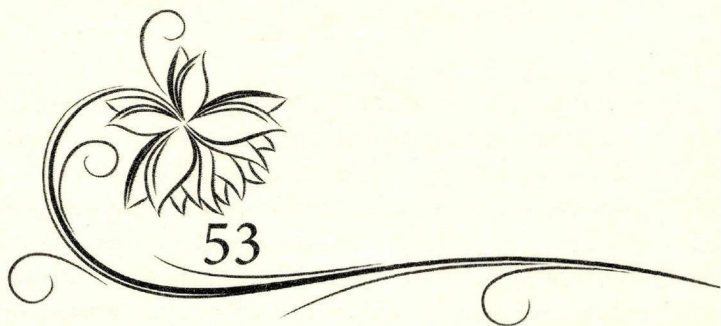
Bábá presented Shivá as the first father of human civilization. Shiva represents the first embodiment of spirituality in its fullest manifestation. Shiva was a realized soul from his very birth and laid the foundation of Ayurveda, the science of music, an ideal social system, and tantra practices. He travelled on his yak, Nandi, and even went as far as the Swiss Alps. His summer home was Mount Kailash and his winter home was Varanasi. The *Shiválika* Hills of the Lower Himalayas are named after him.

He integrated the human races by marrying Gauṅgá (Mongolian race), Kálii (Dravidian race) and Párvati (Aryan race). Shiva's influence can be found in many of the cultures and civilizations of the world including East Asia and Europe.

He conversed with Párvati in the Rkvedic Saṁskṛta language and laid the foundations of the first genuinely human civilization based on tantra yoga, music, dance, morality, and more. According to prevailing traditions, Shiva initiated his son Bhaerava and daughter Bhaeravii into *kapálika sádhaná* in Nirmand in Himachal Pradesh. Bábá revealed that Shiva initiated Bhaerava on Shravaṇii Púrṇimá day—the same day that thousands of years later he initiated Kálikánanda.

Shiva was the living embodiment of simplicity, benevolence, and dynamism. We need these qualities today to rebuild human civilization for the allround welfare of one and all. Bábá also encouraged *saralátá* (simplicity), *sádhutá* (honesty, saintliness) and *tejasvitá* (spiritual effulgence or radiant courage arising from intense meditation) as the pillars of a new civilization.

He re-introduced various practices from the ancient times of Shiva, which he believed would strengthen modern civilization, like *Táñḍava* (a spiritual dance), the cult of Avadhútas, the spiritual science of *vidyá-tantra*, and a revolutionary marriage system originally started by Shiva and Párvati.

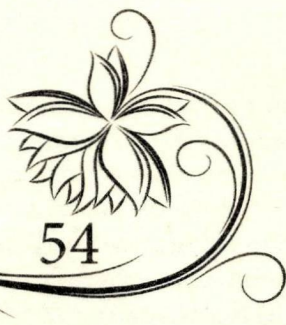


Revival of Tándava

Shiva originally gave *Tándava* and that is why one of his names is *Naṭarāja*, the Lord of Dance. Bábá made it into a compulsory daily dance exercise for boys and popularized it all over the world. This dance increases courage, manliness and is one of the few physical exercises for the brain. *Tándava* competitions are commonly held at all Ánanda Marga seminars and functions.

“In *Tándava*, when the knees cross the navel, it is called *Brahma Tándava*; when the knees cross the *anáhata* (mid point of the chest), it is called *Viśnú Tándava*; and, when the knees cross the throat, it is called *Rudra Tándava*.”

Tándava grants clarity of mind, inner peace and contributes to longevity. The spirit of *Tándava* is, “I will face the fear of death, which surrounds me on all sides, and overcome it with the power of the life force of my mind. No power can deter me from my goal. No evil tendency, no enemy, no bondage can shake my determination to be victorious.”



Namámi Krśńa Sundaram

The glorious legacy of Shrii Krśńa is well-known around the world. He was born about 3500 years ago as the second Mahásambhúti (Great Expression)—a representation of ‘Gurutattva,’ a stream of cosmic consciousness that lies between the unexpressed and expressed.

In a series of discourses, which have been compiled as *Namámi Krśńa Sundaram*, Bábá analyzed different schools of philosophy in light of Shrii Krśńa’s personality and mission.

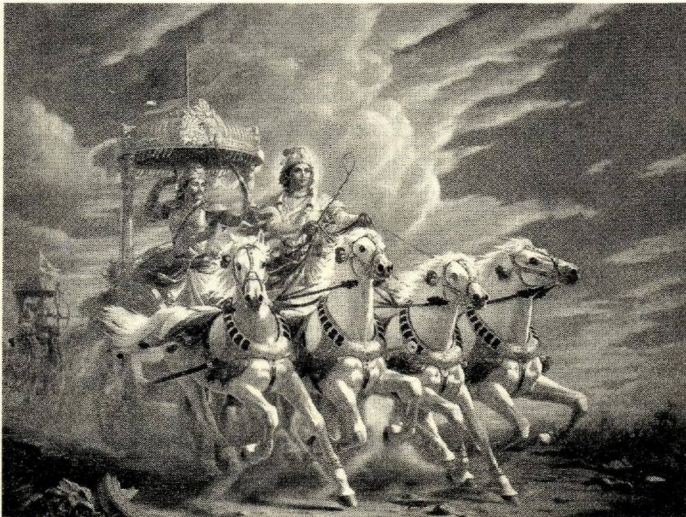
While explaining the dual roles of Shrii Krśńa, Bábá emphasizes that Shrii Krśńa is the macrocosmic charming personality. The question of whether it is *Vraja-Krśńa* (his devotional role) or *Párthasárathi* (role as a protector of Dharma) is utterly irrelevant. It is sufficient to know that the attracting agent is Shrii Krśńa who took birth to establish righteousness on the planet. Bábá revived this core mission to spread devotion and fight for Dharma.

Maharśi Kapila had already begun to articulate the rudimentary philosophy as *Sámkhya-Yoga* prior to the birth of Shrii Krśńa. Shrii Krśna gave further clarifications to the deep philosophical questions. The dialogue between Shrii Krśna and Arjuna on the battlefield is the classic spiritual literature popularly known as Bhagvat Gíta. The thoughts contained in that conversational discourse have inspired European philosophers and scientists as well as millions of ordinary people for the past three thousand years.

The charm of Shrii Krśńa was, however, above all philosophical queries in Bábá's view. Bábá commissioned an artist from Beharampur, Murshidabad to prepare twenty-four exhibits entitled "Krśńa lilá" which are now displayed on the second floor of his Lake Gardens Quarters in Kolkata.

Indic civilizations grew in three phases, hill, plain and delta stage. While Shiva was born at the hill stage of the ancient Indic civilization, Shrii Krśńa was born during the plain stage and Bábá was born at the deltaic stage of the Gangetic-civilization. Society becomes more complex as it moves from the hill to the deltaic stage due to greater blendings as people move along the river valleys. People were very simple during Shivaji's era. During Krśńa's age, the minds of people became more complex, but they were still not as crooked as we find today.

Today, however, it is necessary to create a Mahá Vishva (great universe), not merely a great India (Mahábhárata) and the approach has to be subtler. That was the task that Bábá undertook by propagating a cosmic ideology, a sublime rational philosophy, a well-disciplined organization, elaborate codes of conduct for spiritual development, and a family feeling among persons from diverse strata of society.





Empowerment of Kiirtan Mahámantra

The Lalita Mármika Dance (Kiirtan) had been in existence since the time of Shiva and Párvati. But it was Caetanya Maháprabhu who utilized kiirtan to spread the 'Hare Krśńa' mantra in order to transform what had become dry intellectualism into a vaesnava devotional cult. Gaudiya (Bengal) Vaesnavism classifies itself as a monotheistic tradition, which sees the many forms of Viśńu or Krśńa as expansions or incarnations of the one Supreme God, adipurusha.

Bábá showed the devotional pathway initiated by Sadáshiva and Sri Krśńa in a new way. As the Mahakaola Guru (one whose *kulakuńđalińii* is always at sahasrára cakra and can raise the *kulakuńđalińii* of others at will), Bábá empowered *Bábá Náma Kevalam* as this era's *aśákśarii siddha maha-mantra*.

He empowered this mahámantra on October 8, 1970 at Amjharia Forest Rest House, which is 65 kms from Ranchi, in Jharkhand, India. This *kiirtan* mantra is helpful for both individuals and groups.

It helps to increase longevity (*kiirtan ayuwardhanam*); it removes diseases stemming from *va'ta roga* (*kiirtanam váta roga vidurkam*); it removes worry (*kiirtanam cinta vidurkam*); it removes obstacles in the collective path (*samuhiki bádhá vidurkam*); it helps meditators in their spiritual practices (*sádhaná sahayakam*); it imparts bliss (*ánanda dáyakam*); it brings liberation (*mukti dáyakam*); and

it reverses the influence of negative microvita (*vinásha kála viipritam*).

Empowerment or making a *mantra siddha* is not an ordinary task. Only a guru who controls the vibratory power of psychoacoustics can do it. By his own spiritual power, the Sadguru infuses the liberating quality into the mantra. It is called *Mantra-Caetanya*.

By reciting or even hearing this mantra, one can advance spiritually and overcome obstacles on the spiritual path. Bábá always advised his disciples to chant, sing and dance using the *Bábá Náma Kevalam* mantra. *Kiirtana* is supposed to counteract disease, drought, psychic calamities, cowardice, and spiritual heartache.



“The physical afflictions of this material world are caused partly by nature, and partly by human beings themselves. Now, whatever might be the physical miseries—be they natural or man-made—if people collectively chant kiirtana, the calamities are dispelled then and there. In case of natural calamities like flood, famine, drought or epidemic, or man-made calamities, miseries and tortures—if kiirtana is chanted with maximum sincerity, it will bring direct relief in no time.”

Shrii Shrii Ánandamúrti
May 16, 1982.



Avadhútás

Bábá as *Tántrika Guru* restarted the creation of avadhútas, which was prevalent in the *tántrika* tradition for ages. He infused it with a dynamic spirit and made it relevant for present times. Avadhútas are monks dressed in orange attire. Sisters who adopt this monastic life are called Avadhútikas. As a *márgii*, I always saw Bábá's sweet and tender face, but rarely his stern side. As an avadhútá, I noticed that Bábá was severe as well as tender at the same time. As one senior avadhúta remarked, "Neither could we stay with him very long due to the severity with which he deals with us, nor can we leave him because of the intensity with which he attracts us."

56.1

The *Avadhúta* cult was a way by which Bábá wanted to make his workers free from any narrow sentiments and attachments, and ensure that they were committed to the ideology and loved *Parama Puruśa* (Supreme Consciousness) only. Avadhútás are *sanyasiins* (monks/nuns) who have given up their homes and belong to the universal family. Such persons practice a special meditation on the night of the new moon in a cemetery or other lonely place using a skull called *kapál*. That is why such a *sáadhaná* is called *kapálíka sáadhaná*.

During Bábá's lifetime, he alone would initiate prospective candidates (brothers) in this special meditation. Now, the board of avadhútás carries on that work. Avadhútas and Avadhútikas were given a special code of conduct, and expected to adhere to it. A regular practice of *kapálíka sáadhaná* increases one's stamina,

determination, discipline, and sense of responsibility; develops a readiness to face obstacles, and overcome fear, shyness, hatred, and laziness; and establishes a close proximity to the divine world.

56.2

“Avadhūtas are established in their loyalty to the cosmic ideology, are imbued with love for the Supreme Father and are always ready to fight for their ideals.” The spirit of avadhūtas is expressed in the following shlokas,

*Na yogi, na bhogi na va mokśakámksii
Na viirá na dhiirá na va sádhkendra
Na shaivo na shákto na va vaishnavshya
Viráje avadhúto dvitiiyo Maheshah*

[He/She is neither a yogi nor does s/he enjoy the pleasures of the world. S/he does not worry for salvation either./ Nor does he/she follow any of the paths- viirácárya or dhiirodatta./ S/He is no great sádhaka. S/He does not belong to any of the sects of Shaiva, Vaeshńava or Shákta./ An Avadhūta is nothing else but a second shiva.]

*Shmasháne vá grhe, hirańye vá trńe,
Tanuje vá ripao, hutáshe vá jale.
Svakiie vá pare samatvena buddhyá,
Viráje avadhúto dvitiiyo Maheshah.*

[The sádhaka who views everything with equanimity, be it his home or the burial ground, gold or grass, his own children or his enemies, fire or water, his own property or another’s property, lives in the world as an avadhūta, as if the second manifestation of Shiva.]

*sambaro va pi ca digambaro va
tvagambaro va pica cidambarastha
unmattavadvapi ca balavad va
pishaca vadvapi ca caratavanyam*

[With cloth or with the cardinal directions as the cloth/ skin as the only dress or transcendental knowledge worn as cloth/ like an intoxicated ghoulish or frolicking child/ Like a demon, at times, while retributing (giving punishment) to the criminals in human form, the avadhutas tread the path.]

56.3

The acronym “A-VA-DHU-T-A” is further explained as follows:

A-ásta-pásha vinirmukta, adimdhyaánta nirmalah, ánanda vartate, nityam ákárastasya lakshnam.

[One whose goal is the liberation from the bondages of as'ta-pashas.]

VA-vásaná varjita, yena vaktayam ca niirámayam, vartamaneshu vartate, vakárastasya lakshnam.

[One who attains freedom from passion, purity in speech, and always dwells in the present.]

DHU-dhuli dhúsara gaatráni, dhuta citto niramayah, dháraána dhyaána nirmukto, dhukárastasya lakshnam.

[One who is free from desire for luxury or even attractive dress, keeps pure thoughts, goes beyond the requirement of dharana and dhyana.]

TA- tattva cintá dhuitayena, cinta cesta vivarjita, tamoh ahamkára nirmukto, asta kárstasya lakshnam.

[One who is beyond worry, desire, and pride, is never idle, and is established in sentient peace.]

The saffron colour worn by avadhútas is a symbol of their sacrifice of all personal possessions, relationships and belongings. The Supreme Consciousness is their father, mother, brother, sister, or friend. The staff carried by avadhutas is a symbol of readiness to fight for Dharma, a sign for victory of dharma over adharma; victory of vidya over avidya; establishing morality over immorality; and be unbending like a staff. The Supreme Father's mission is the life of Avadhútas.

In the words of Bábá, "Human beings cannot propagate a great ideology by their knowledge, intellect, or social status alone. They can only do it through their conduct. Human conduct gets purified by sádhaná (intuitional practices). It is not necessary that one should come from a family of high status, or that one should have completed university studies. Rather, these factors may create false vanity in one's mind which may ultimately stand in the way of reforming one's conduct....So your duty is three-fold. Your first duty is to observe morality and to do intuitional practices. Without this, you cannot have mental determination. Your next duty is to unite the moralists of the world, otherwise Dharma will not endure.

The exploited masses who do not observe Yama and Niyama—the cardinal moral principles—cannot fight against their own sense of frustration. It is therefore necessary to unite the moralists. This will be your real Dharma. You will become great by doing this, because ideation of the Great makes a person great.

At the third stage, you will have to mercilessly fight against sin wherever it has taken root in this world.”

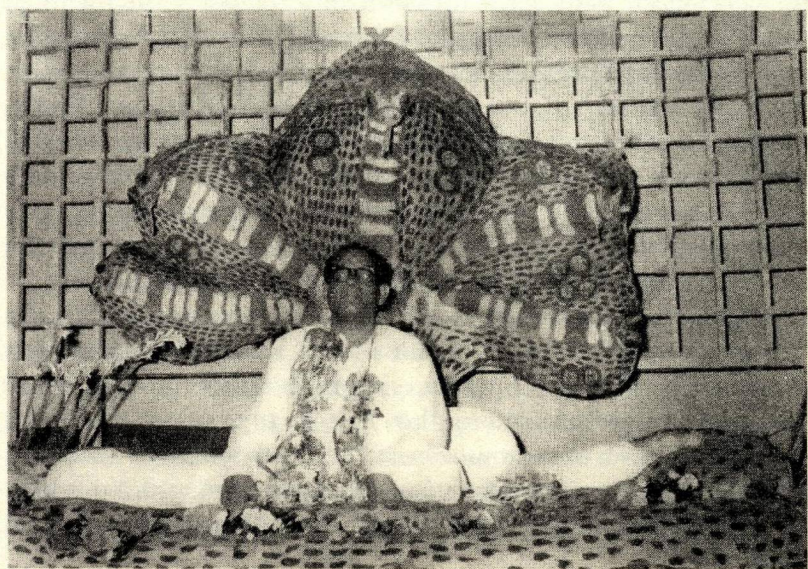
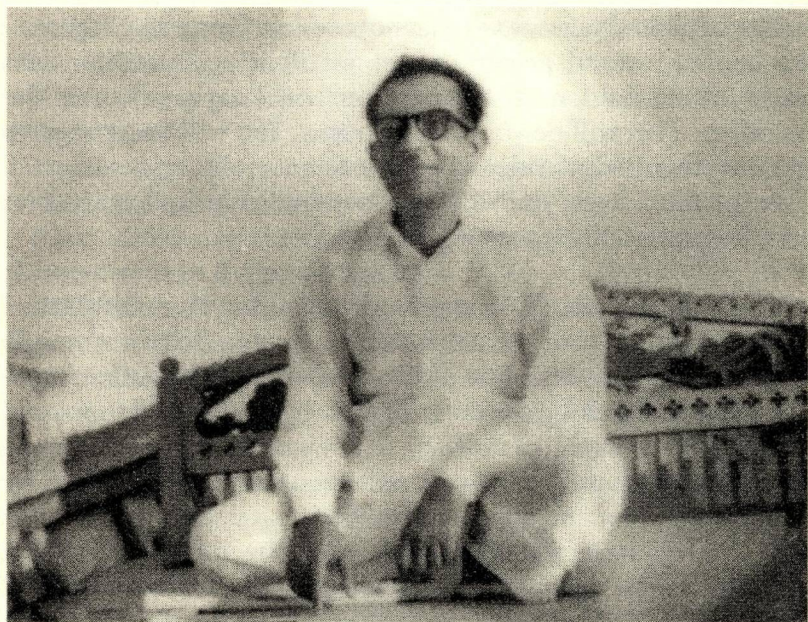
56.4

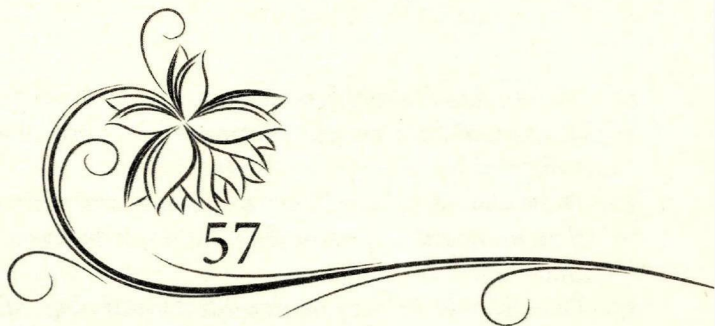
The first Avadhutaship was given in 1962 to Satyánanda followed by Shivánanda (aka Samanvayánanda). Avadhútika Ánanda Bháratii Ácárya was the first didi to receive kapálíka sádhaná and become Avadhútiká in 1966. Later, she was authorized to initiate other sisters in kapálíka sádhaná as a representative of Bábá, but only after the names of the candidates were recommended by their department and approved by Bábá.

A brother from the Philippines was the first person from overseas to be initiated into the cult of Avadhútaship in September 1978. Now there are Avadhútás and Avadhútikás from all continents and scores of countries. On August 3, 1990, thirty-eight brothers received kapálíka sádhaná initiation from Bábá. Just prior to Bábá's physical departure from the world, on October 13, 1990 again, Bábá gave initiaton in kapálíka sádhaná to 79 young workers (50 brothers and 29 sisters) from the Delhi Sector.

Thousands of persons have received Avadhúta training since this order was started, but not everyone was able to maintain the vows of Avadhútas. Yet, the spirit of Avadhútaship continues to spread on all continents. Newer Avadhútás and Avadhútikás are still being created. To get established in Avadhútaship requires many years of penance and practice. The key is adherence to the codes of conduct enshrined in the thirty-two avadhúta rules.

Avadhútas are essentially monks and nuns engaged in the welfare of the world on a fulltime basis without consideration for personal pleasures or preserving their family lineage. Their gotra is Shiva-gotra meaning they belong to the family of Shiva (shiva-gáná) and are adherents of the tántrika cult. Avadhútas became the vanguards of social transformation, among which a progressive socio-economic theory (PROUT) was a key aspect.





Prout Classes

In 1958-59, Bábá began giving a series of discourses on a new socio-economic theory he called PROUT—Progressive Utilization Theory. No spiritual master had hitherto spoken so extensively and eloquently on an alternative socio-economic system as Bábá. He provided an alternative to two dominant paradigms—capitalism and communism. PROUT is a cooperative model that provides the flexibility to accommodate private property as well as state ownership. By stating the five fundamental principles of PROUT, he laid out a pathway for building a society that was in harmony with notions of individual liberty as well as collective welfare.

57.1

On October 20, 1959 in Jamalpur, Bábá talked about the importance of morality in individual and public life. In his words:

"In all walks of present-day life, the dark shadows of immorality are fast taking definite shape and hampering human progress. A very strong moral force is required to wipe out this filth of immorality.

One cannot expect this moral force from the government powers functioning within a democratic structure. We expect it from non-political ends. The government, be it fascist, imperialist, republican, dictatorial, bureaucratic, or democratic, is sure to become tyrannical if there is no moral force to check the capricious activities of the leaders or party in power. Immoral activities from the side of the government give rise to mass upsurge."

Hence, he propounded five fundamental principles of Progressive Utilization Theory as follows:

1. *No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body.*
2. *There should be maximum utilization and rational distribution of all mundane, supramundane, and spiritual potentialities of the universe.*
3. *There should be maximum utilization of physical, metaphysical and spiritual potentialities of individual (unit) and collective bodies of human society.*
4. *There should be a proper adjustment amongst these physical, metaphysical, mundane, supramundane, and spiritual utilizations.*
5. *The method of utilization should vary in accordance with changes in time, space, and person, and the utilization should be of progressive nature.*

It is being commonly recognized today that the disparities of wealth have reached massive proportions. The first principle is a simple formula to ensure that the disparities do not reach such levels that the entire society begins to feel the economic strain. Some consensus has to be reached at the societal level as to what would be an acceptable level of economic disparity between the wealthy few and the multitude of general masses.

These progressive principles stand on two key pillars: first, the principle of 'cosmic-inheritance', the understanding that the true ownership of all potentialities lies with Supreme Consciousness and second, on the principle of 'individual and collective Interest' meaning that we must respect individual liberties without going against the collective interests.

In order to strengthen the ethical base, Bábá elaborated ten moral principles in the book *Jiivan-Veda*, a guide to human conduct. Bábá had begun to teach them to his initiated disciples even as early as 1949, but made it public in 1955 as soon as he founded *Ánanda Marga Pracárika Saṁgha*. He made sure that his disciples adhered to these codes and when they deviated, he would expose them during group meetings. His audience was permitted only to those who were sincere in following these moral precepts.

The First Conference of PROUTISTS was held in the Jamalpur Jagrti from the 17th to the 27th of October, 1959, and Bábá's

discourse was compiled as a booklet titled *A Discussion*. He also emphasized that PROUT cannot be implemented without the moral and spiritual base. He stated that the duty of Proutists was not to sermonize about PROUT principles, but to establish law and order and deliver basic justice to the common people when the rulers fail to do so.

Bábá further expounded his ideas on PROUT in *Ánanda Sútram* where the sixteen aphorisms of Chapter V were devoted to the social-philosophy of Ánanda Marga.

57.2

I gave a talk on PROUT Economics to the graduate students and staff of the Department of Economics of Utkal University in Bhubaneswar, Odisha, India in mid 1980s. Dr. Pattnaik was a senior Professor and Dean of the School. He was also a confidant of the Vice Chancellor's. Dr. Pattnaik was very interested in the ideas of PROUT and requested me to ask if Bábá would address the University to provide guidance regarding improving the standard of living of the masses.

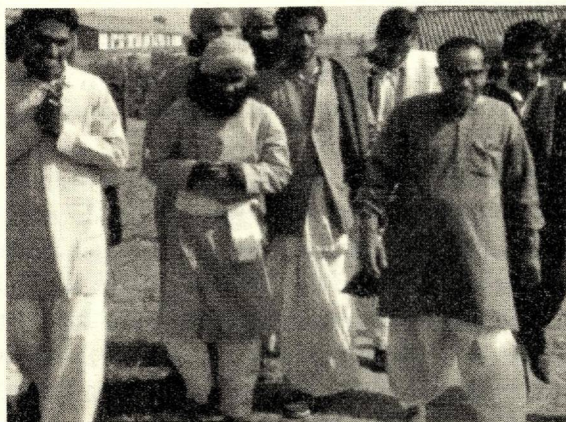
I initiated him and encouraged him to write an invitation to Bábá. When I brought his invitation to Bábá, he said so humbly, "I am only a potato cultivator of the Burdwan district. What do I know of academics?"

In any case, he did instruct me to send a reply to Prof. Pattnaik with the following message from him, "*For every noble deed, I always extend my support. In your attempt for the economic emancipation of humanity, my full support is there.*" Unfortunately, Professor Pattnaik died soon after, but his successor Professor Das also got initiated and became quite active in spreading PROUT in Odisha and among fellow economists in India.

57.3

Similarly, Bábá also once gave a series of special classes on applied aspects of PROUT. About 25 persons were selected to attend them. I again was fortunate to be permitted to join. While the summary of most of those classes were transcribed and printed in the *Prout in a Nutshell* series and in *Proutist Economics*, it was a whole new experience to actually witness the depth of Bábá's knowledge concerning economics, agronomy, geography, and a host of other subjects.

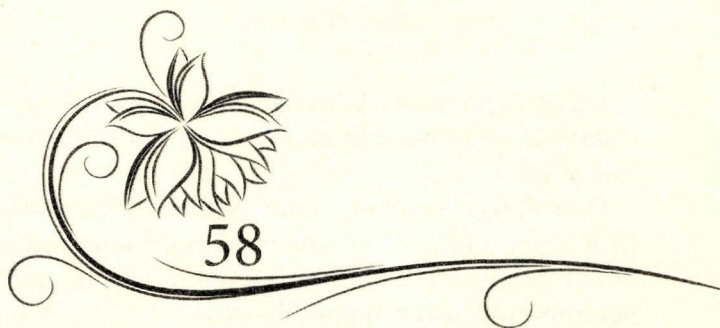
These were not just academic philosophical classes, but a detailed blue print for the all-round development of Northeast India showing how poverty could be completely eliminated from the face of this earth and the purchasing power of the people could be enhanced.



[Bábá at Anandanagar in 1967, where he explained how PROUT can improve the purchasing power of the poorest people.]

57-4

There is always a tension in the world between two forces—one which tries to centralize the political and economic power; and another, which wants to liberate the common people from the clutches of that control. PROUT presents a formula which would bring the benefits of both centralization and decentralization to the common man. Bábá encouraged policy of economic decentralization and political centralization and separation of political and economic power. This unique formula can not easily be implemented unless there is a leadership of sadvipras (benevolent intellectuals) in society. The world has never seen such a combination of service mentality and awakened consciousness. However, in time, the society will definitely recognize that this formula provides economic security, freedom as well as benefits of centralized leadership, without the dangers of all destructive strains of economic imperialism.



Neohumanist Philosophy

On February 21, 1982, Bábá gave a series of discourses on Neohumanism as a new philosophy to liberate the human intellect from all dogma. This extension of humanism added a new dimension to the current paradigm, which ignored the welfare of plants, animals, and the so-called inanimate world.

This vision and mission became the founding philosophy for educational theory and praxis. Currently, over a thousand schools are being run to implement the neohumanist way of living. I was blessed to have the duty to design these institutions and to help upgrade the standard of teachers of these schools.

Once after his morning Field Walk, when Bábá was climbing up the stairs of his Lake Gardens Quarters, he stopped and asked us, "What is Neohumanism?"

No one answered. He then said, "When the love of the human heart extends to embrace the entire living world, that is Neohumanism."

As he started to climb up, I asked, "Bábá, what about the inanimate world?"

He replied, "Yes, it also includes the so-called inanimate world."

Soon after, Keshavánandaji said Bábá was calling me. I rushed to his room. Bábá was seated on his cot with the walking stick still in his hand. He said, "My little boy, you must have noticed that I do not strike even a pebble with disrespect when I walk, because nothing is inanimate in this creation. Everything of this universe is the embodiment of Supreme Consciousness including the inanimate world."

Later, Bábá gave an illuminating discourse on the “Status of Inanimation in Neohumanism” in order to further elaborate on this point.

One márgii brother, upon return to the West Philadelphia Unit from India, after unsuccessfully attempting to see Bábá in jail, composed a children’s song in 1974 to celebrate this very neohumanist spirit. It goes like this:

Excerpt from the “The Animal’s Thank You Song” by Carter Boynton, 1974

Well, the animals were all gathered around the water hole one day.

The bears and the chipmunks and the porcupines

And the squirrels and the coyotes and the opossums were all there,

And, they were so happy they decided to sing a little song

And it goes like this,

Thank you for the rain that falls

So we’ve got something to drink.

Thank you for the sun that shines

‘Cause it dries up the rain that fell

from off of our heads.

Thank you for the grass and trees

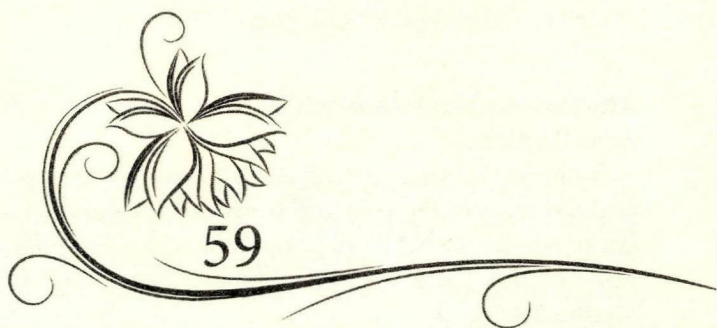
And the wonderful things we eat.

Thank you for the friends we have

And for the friends we’ll meet.

[The entire song in Carter’s voice can be heard from the link: <https://soundcloud.com/dada-shambhushivananda/the-animals-thank-you-song-c>]

In *The Liberation of Human Intellect*, Bábá exposed the futility of metamorphosed sentimental strategies, actions of vocal-revolutionaries, psuedo-humanistic strategies, and psuedo-spirituality. His neohumanist approach is based on rationalist mentality and genuine all pervasive love as the supreme treasure of the creation. Thus, neohumanism offers a panacea to eliminate the ills of the present world.



Bábá's Concern for Flora and Fauna

Bábá's love for flora and fauna was not limited to a mere Neohumanist philosophy, but he tried to put it into practice through an elaborate set of initiatives such as afforestation, a seed exchange program, preservation of rare species through a natural gene bank, nature-based educational programs for children, and water conservation strategies. Bábá established a central nursery at Ánandanagar, Tiljala and Lake Gardens, and saplings were distributed to márga members and projects all over India.

59.1

In November 1980, Bábá started the garden demonstration programme. He would select about twenty persons for this garden and museum tour in Lake Gardens. I was once permitted to be part of the group. Bábá would describe each plant, the characteristics and stories related to each plant, and museum artifacts. It is impossible to remember everything that Bábá shared with us.

Bábá started that tour with a small fern to whom Bábá had given a saṁskṛta name "Puráñika"—the ancient one. Bábá said, "It is a small fern now, but before the previous ice age, it was the tallest plant on this earth." Bábá also showed us the plant that has the special power to attract clouds and bring rainfall to an area. He was pleased that he had the largest variety of mangoes in his garden as well as the most diverse collection of roses, among

which was a black rose, which Bábá had seen in the Chandigarh Rose Garden.

Included among the museum pieces were fossils of dinosaurs and old mammals collected from the Ānandanagar area. We also got to see the exhibits of *Shiva-liila* and *Krśńa-liila* on the second floor of the Lake Gardens Marga Guru (MG) Quarters called *Madhu Malaiṅca*.

It was a blissful experience to spend those two or three hours with someone from whom nothing in this cosmos was hidden. This program did not last long. Even some non-márgiis were part of these tours. How gracious!

59.2

The general knowledge of the varieties of flora and fauna is fast disappearing. It is not a compulsory subject like learning to read and write. Bábá instructed that it should be mandatory to educate our young ones on the treasures of this mother earth. A greater sensitivity to the potentialities of earth from early childhood will help conserve and protect dying species of plants and animals.

59.3

The slaughtering of animals is a sensitive subject, but Bábá unequivocally declared that it was an immoral act. The earth is not only for human beings. It is for other living beings also. The animals also deserve minimum requirements and maximum amenities.

As an example, Bábá pointed out, *“People have slaughtered rhinos and eaten the tender meat concealed under their hard, thick hide. Although the rhino is a powerful animal, its eyesight is very poor. Hence, it is easy to kill this animal. Although it looks ferocious, it is a feeble-minded creature. It loves all young creatures, especially human children. Yet due to its ferocious appearance, humans have unnecessarily feared it and have killed it.*

People of ancient times believed that medicine made from the rhino’s horn could rejuvenate them. Because of this wrong conception, the poaching of rhinos continues to this day. The medicinal property of a rhino’s horn is not a verified truth and has no scientific basis. Is it

not utterly abominable to exterminate an innocent creature due to a mistaken belief?

We need to remove all of our mistaken beliefs about plants, birds, animals, and other inhabitants of this earth. In the ancient times, any animal that had less strength than a human being was not directly slaughtered, but was given the opportunity to fight a battle. Any secretive slaughter of animals was considered an act of cowardice. The slaughter of innocent animals is regrettable and should be opposed in a civil society."

59.4

Similarly, we also need to enhance our knowledge of the plant world. Báábá also mentioned that every disease has a curative herb near the source of the disease itself. If there is a proper understanding of all edible plants, the food itself becomes the natural medicine. There is wealth of information in this regard in *Natural Medicine* by Shri P. R. Sarkar.

59.5

The ancestors of elephants were Mammoths (called aerávats). About four thousand years ago, they were four times bigger than present day elephants. Dinosaurs were more primitive than mammoths. Large dinosaurs were primarily vegetarian whereas smaller dinosaurs were non-vegetarian and became extinct during an ice age. Báábá's many interesting facts about all flora and fauna are now compiled in his book *Birds and Animals—Our Neighbours*.

59.6

Báábá published two volumes on ideal farming under the title *Krishi Katha*. The subjects discussed in the publications include palmyras, coconuts, date palms, betel nuts, jackfruits, tamarind, ginger, turmeric, black pepper, rose apples, and dozens of other fruits, vegetables, herbs and spices. In addition, Báábá discusses the necessity and methods of water conservation as well as a system of riverside plantations to prevent the coming water crisis. It would be advisable to build up a national water grid network so that water from rain belts could be channeled to rain-shadow areas. Nature is bountiful, but we shall have to use human ingenuity to correct imbalances everywhere.



Bio-Psychology

Bábá codified a complete system of spiritual practices and made them available according to the capability of the aspirants. The goal of all spiritual practices is the same—union with the Supreme. This system is scientific, psychological and infused with spiritual power, and it is based on the knowledge of bio-psychological principles, which connect glands and hormone secretions with mental propensities. The science of mantra and psychoacoustics is based on this grasp of dynamic interplay between body, mind, and consciousness.

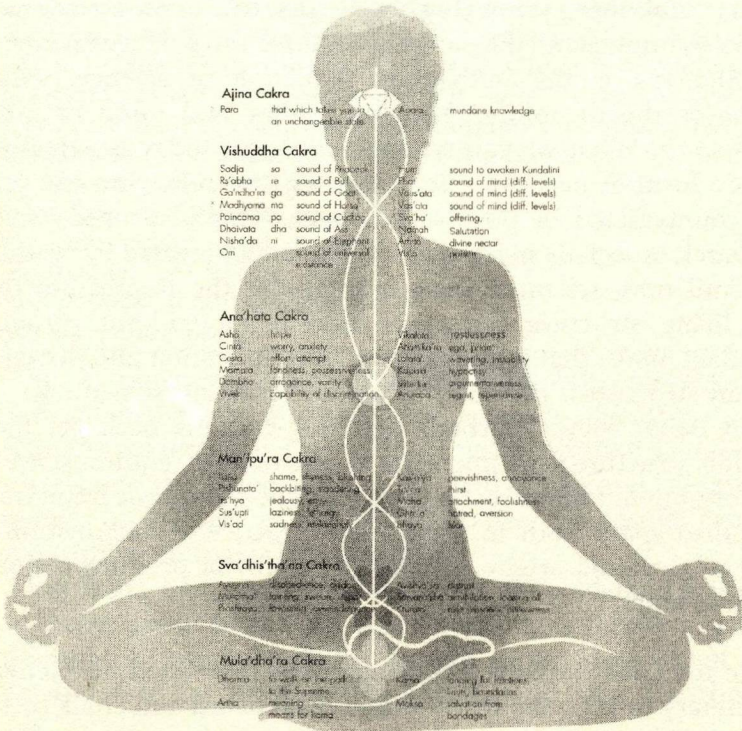
In January 1989, Bábá revised the nomenclature of plexuses and explained about them in light of cosmology. He indicated that the light waves coming via the moon influence the lunar plexus, or *ájiñá cakra*. The sun directly influences the sixteen propensities of the *vishuddha cakra*, so it (not the navel) should be termed the *solar plexus*.

The original light from stars, the reflected and refracted light from planets, satellites, and meteors, and the light from galaxies and nebulae reflect on all the glands and sub-glands of the body, and especially on the *anáhata cakra*. The reflecting plate of the *anáhata cakra* is a bit bigger than the *anáhata cakra* itself. That bigger area containing the *anáhata cakra* should be called the “*sidereal plexus*” or the *nakśattra mañdāla*. *Terranean* and *Fluidal Plexus* are Static, *Igneous Plexus* is Mutative and the *Sidereal, Solar* and *Lunar Plexus* are Sentient.

- Terranean plexus (*múládhára cakra*) — *bhaoma mañḍala*
- Fluidal plexus (*svádhiśthána cakra*) — *tarala mañḍala*
- Igneous plexus (*mañipura cakra*) — *agni mañḍala*
- Sidereal plexus (*anáhata cakra*) — *nakṣattra mañḍala*
- Solar plexus (*vishuddha cakra*) — *saora mañḍala*
- Lunar plexus (*ájiṇá cakra*) — *shashi mañḍala/
candra mañḍala*

This was a new addition to the existing body of knowledge related to the cosmological system and its influence on plexuses, glands, and subglands. It is beyond the scope of astrology, astronomy, and astro-physics, and probably also beyond our current understanding about the subtle aspects of the human body.

Even earlier, Bába had revealed the link between various well-known devotional ecstatic states, vrittis (propensities) and cakras, thus giving devotion a bio-psychological foundation.





Microvita: A New Paradigm of Science

On December 31, 1986, Bábá gave a groundbreaking discourse on *Microvita—the Mysterious Emanation of the Cosmic Factor*. He elaborated on his new theory of microvita in many discourses over the following years. He also gave practical demonstrations to make us understand the power of negative and positive microvita.

Microvita is the integrating paradigm of science, which removes the dichotomy between matter and mind or mind and spirit. What we call a dangerous virus today is actually a crude form of negative microvita. Negative microvita can only be counteracted by positive microvita. This idea needs much research especially in the days of pandemics created by viruses.

Until now, scientists have been under the impression that no living structure can come into being without carbonic fundamentals; that is, the survival, multiplication and decaying of any structure is not possible without carbonic structures.

In Bábá's view, "Carbons and non-carbons both get their atomic structure from microvita. A microvita requires space in theory, but not in the realm of physicality. A carbonic framework requires space both in theory and practice. A microvita is not of carbonic origin. Billions of microvita produce a single carbon atom."

61.1

In the Lake Gardens in Kolkata, Bábá instructed the General Secretary to keep me ready with a blackboard and chalk by the

time he returns from his Field Walk. Upon his return, Bábá began to dictate the following chart, which I wrote down on the black board:

1) Supreme Universal Entity (Nirvisheśa).

[*The Supreme Cognitive Principle and the Supreme Cognitive Creative Faculty +/- maintaining universal equilibrium and equipoise*].

2) Supreme Attributional Principle (Savisheśa)

Subjective	Objective
<p>A) Knowing principle or supra-mundane knowledge. (Expressed energies of different characters— indestructible, interchangeable and inter-transmutable.)</p>	<p>(A) Planes of microcosmic and Macrocosmic propensities. (Different strata of mind: conscious, subconscious, physico-psychic, psycho-physical and psycho-spiritual.)</p>
<p>B) Doing principle or supra-mundane seed of the actional principle, ready for being sprouted. (Microvita of different characters, either of positive or negative nature, collectively maintaining the balance of the actional universe creating initial forms of carbon atoms that help macro- and micro-propensities in having their pure physical auxiliary media with mass and wonts.)</p>	<p>(B) Planes of universal Macrocosmic inferences and their reflected or refracted inferences. (Planes of inferences which are being activated, accelerated and stimulated by the (A) subjective.)</p>

The (A) subjective relates to and controls the (B) objective, and the (B) subjective relates to and controls the (A) objective.

The (A) subjective is the field of psycho-spiritual laboratory research, and the (B) objective is the field of external laboratory research. In the case of the (A) subjective, the results cannot come within external laboratory tests.

After Bábá had completed dictation, he said that it was a new theory about cosmology. It is a new line of thinking—a new philosophical approach. Even though these ideas about the inner secrets of the cosmos are far ahead of our time, they should

help our future scientists to understand the dynamics of creation and role of microvita in it.

61.2

Smell is the crudest tanmátra (inference) and the best medium to carry negative microvita. Bábá gave a series of practical demonstrations on *gandha-vijñána* (the science of smell), and showed how microvita use different tanmátras (inferences) such as sound, touch, form, taste, and smell to travel and spread their influence. The subtler inferences are an ideal medium to carry positive microvita.

These microvita are not a mere figment of the imagination or an intellectual extravaganza, but a real power of the Supreme manifested in the minutest entity. Thus, we should be careful not to attract negative microvita and to culture positive microvita through benevolent thoughts, a sentient life style, and cosmic ideation.

61.3

In early October 1989, a strange thing happened in the Ahmedabad Training Center in Gujarat, India where monks were undergoing training. A mysterious disease attacked the trainees and the trainer. One died after a brief sickness. Four were admitted to the hospital, but doctors were unable to diagnose the cause.

The symptoms included swelling starting with the toes and gradually moving up to the legs, hips, penis, chest and face. Then the body became pale and weak. Vomiting was the death signal. When the matter was brought to the attention of Bábá, he said, "It is the result of negative microvita from another planet and has the potential to destroy all living organisms on this earth." Dr. A.K. Shah, a devoted márgii and medical doctor, was witness to this entire episode.

Bábá instructed that the training center be closed, all personal items burnt or left behind, and trainees transferred to Gandhidham, a small city in Kutch. In order to deal with negative microvita, Bábá infused red-colored flowers that were just coming to bloom with positive microvita. In the process, he recited Saṁskṛta slokas while alone with them in a room. He

sent detailed instructions of how to apply the flowers to persons affected by the disease:

- (i) Flowers must not fall on the ground.
- (ii) One flower was to be used per person and not used twice
- (iii) First, the flower was to be applied on *ájiṅá* cakra, then subsequently *anáhata* cakra, *mañipur* cakra, both hands including the wrists, on the tip of genital organ, on both testicles, on the right knee, the left knee, on both big toes, and finally on *sahasrára* cakra. After application, the microvited flowers were to be collected and submerged in the river leading to the ocean.

Bábá also prescribed some additional medicines for the trainees affected by that mystery disease such as warm tomato juice mixed with roasted cumin seeds and a pinch of rock salt. The prescription also included avoiding cold foods, white salt, white flour, dairy products, root vegetables like potatoes, and mustard oil. Eating boiled and green leafy vegetables was recommended.

On another occasion, Bábá commented that the great influenza epidemic after World War I, where millions died in a matter of weeks, was caused by negative microvita attracted to the earth by the countless corpses of soldiers killed in the barbaric First World War due to nationalist dogma and power mongering.

"If the nuclei of protoplasmic cells are split up, they will release countless times more energy than a nuclear explosion. When the understanding of microvita is brought to bear on chemistry, biochemistry and all of the other associated branches of science, they will undergo revolutionary change. In that moment, the omega of mathematics will coincide with the omega of biochemistry. All formulae and theories followed up till now will have to be reformulated, redefined, and reclassified."

Shrii P. R. Sarkar



62

Prabháta-Saṁgiita Unfolds

62.1

On September 14, 1982, Bábá started to compose songs in Deogarh, Bihar and continued to do so till he left his mortal body in October 1990. In total, he composed 5019 songs with diverse melodies and styles of music such as jhumur, baul, thumri, folk songs, qawalii, tappa, ghazals, kiirtan, and diverse rágás such as diipak rága, rága desh, bhairavi rága, and others. Many of the new rágás introduced by him have yet to be named.

Some songs are to be sung on occasions such as birthdays, baby naming ceremonies, marriages, housewarmings, tree plantings, and the diipavali festival, while other songs celebrate the different seasons. Prabháta Saṁgiita has melodies from diverse cultures such as China, Israel, Arabia, Scandinavia, Turkey, Yemen, Persia, Poland, and Iceland. His last song composition was about establishing Gurukula—an educational system based on Neohumanism.

62.2

On November 24, 1984, he composed a total of 15 songs in a single day, filling everyone with awe and admiration. Whenever a hundred songs would be completed, Bábá's residence would be illuminated just like a festival. Narayan seva (feeding the poor) would be done on such an occasion. Well, he did not stop and set a world record of composing so many songs in diverse melodies in a short span of about eight years. He even composed sixty-two

songs while he was sick and resting in the Woodland Nursing Home in Calcutta in August 1990.

62.3

On one occasion, I was fortunate to take dictation of one Prabháta Saṁgiita #5009 in English. I was on duty outside his room because he was also giving dictations about Gurukula. It was not easy to catch all of the words from Bábá since he was inside the room and the door was latched from the inside. I was hearing his melody and lyrics from outside by putting my ears close to the lower edge of the door. Somehow I got the words and passed them on to GS dada who confirmed them with Bábá. The song party was later able to record it and sing it to Bábá during his garden walk in Marga Guru Quarters in Tiljala.

62.4

It is common knowledge that Bábá composed 5018 songs of Prabháta Saṁgiita. However, it was discovered later that one Urdu song was lost and did not make it in the list. Here are the lyrics to that missing song that must now be included in the updated total collection of 5019 songs. Bábá composed it on April 24, 1988 (it should be song number 4339 out of a total collection of 5019 songs):

Ek nayii duniyá jág úthi hae
Ek nayá taráná áyá
Khusbhú dilon kii phael rahii hae
Insán haquiikat láyá
Ek nayá taráná.....

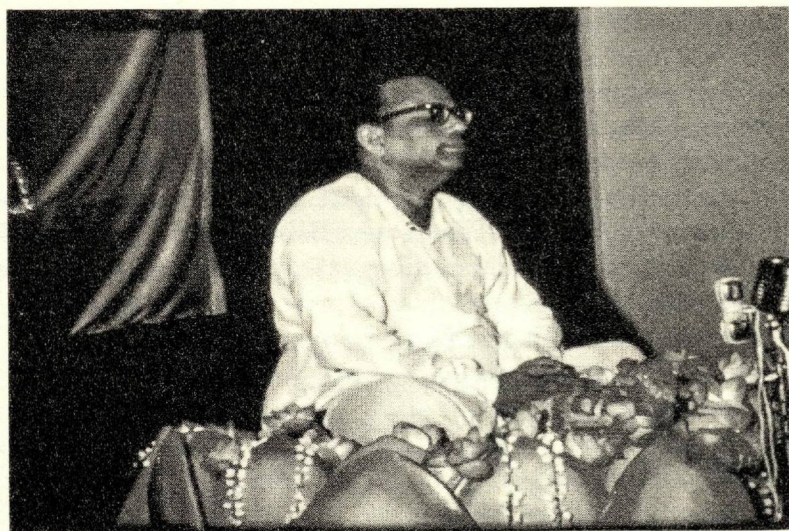
Madá parastii jis mein behoshii thi á...á...
tamanná jis mein duniyá biiti
rúháníyat jis mein ná jukii thii
Ha'te bekhudii kii dariyácháyá
Ek nayá taráná.....

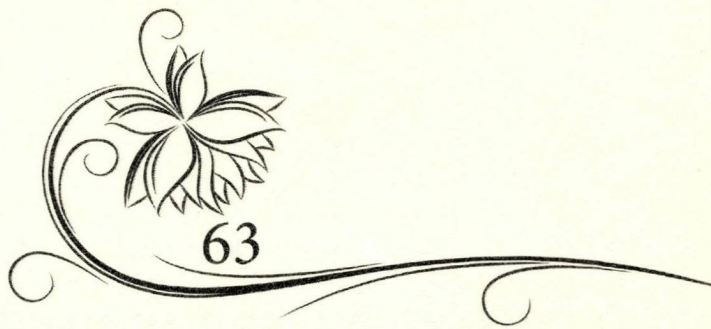
Tum áye ho shahansháh áye sabhii á...á...
Tum na áte, koi na áte kabhii
Mehasús kii maen na ekelá kabhii
Jab tumne mujhe buláyá
Ek nayá taráná.....

[A new world has awakened/ a new melody has appeared/ the fragrance of hearts is permeating/ humanity has discovered a new narrative, a new reality.

There was a mad rush towards materialism, infatuating all/ the river of subtle spirituality removed all that and over-flooded the world with selfless bliss.

O, Lord of Lords, You have come again and all came/ O' Merciful, you came and all came/ If you would not have come, none would have ever come. I have realized that I was never alone/ a new melody appeared when you called me, Oh Beloved!]





Global Conferences and DMSs

After Bábá was released from jail and the mission began to flower again with a renewed zeal and enthusiasm, Bábá initiated a system of global and sectorial conferences. The first Global PROUT Convention was held in Paris under the leadership of Ácárya Tadbhavánanda Avadhúta, the Secretary General of PROUT at that time.

The Ánanda Márga Global Conference was held in Russelsheim, West Germany near Mainz. A global representative was sent from India by Bábá to conduct the conference. Another one was held in Fulda, Germany a few years later where Ácárya Vijayánandaji represented the Central Office. This tradition of Global and Sectorial Conferences and DMSs (Dharma Maha Sammelans) has continued and helped maintain the dynamic flow of Ánanda Márga around the world.

I was fortunate to represent the Central Office at some of these conferences viz., in the Philippines in 1987, in Fiesch in 2004, and in Taiwan and Thailand in 2005. My talks at those events have been published in my collection of speeches in *Thoughts for a New Era*, also published by Ánanda Márga Gurukula Publications in Sweden.



Global Subcommittees

Even as a young boy, Bábá took much interest in alleviating any sort of suffering that befell his local community. In 1967, following the drought in Bihar, Bábá founded the *Ánanda Marga* Relief Committee which was later converted into AMURT during the Koyanagar earthquake in Gujarat. Since then, AMURT and AMURTEL (its sister organization) have been providing services to the world during all natural and man-made calamities. Later, post-disaster long-term development was also brought within the ambit of AMURT's work. Today, AMURT stands as one of the established international disaster relief agencies assisting governments and communities in times of need. Similarly, other subcommittees are also now engaged in works of global transformation.

In 1989, Bábá formed six subcommittees to create an ideological stir in the world. He also assigned persons to each subcommittee. The six subcommittee were:

(1) PROUT (2) Neohumanism (3) *Sádhaná* (4) Microvita (5) DSS (Developing Service Spirit) and, (6) Art and Culture.

I was assigned duty for the PROUT subcommittee. The work that these subcommittees were intended to accomplish is as much needed today as when Bábá initiated them for the creation of a new world order. The DSS subcommittee was to support the work of ERAWS (Education Relief & Welfare Section) and AMURT (*Ánanda Marga* Universal Relief Team)—service platforms of the Saṁgha. The motto of AMURT is "Service to humanity is Service to God."



65

Ánandanagar: A Global Eco-village

In 1962, The Raja of Garh Jaipur donated an initial area of 170.69 acres in Baglata Village to serve as the service center and central headquarters of Ánanda Marga Pracáraka Saṁgha. This plot of land was on the border of West Bengal and Bihar. Many additional lands were donated or acquired later as the activities of the Samgha grew.

Bábá named the emerging town as Ánandanagar on August 31, 1963. Bábá visited Ánandanagar from Jamalpur for the first time on March 6, 1964. He laid the foundation stone for Ánanda Marga Institute of Technology (AMIT) on March 8, 1964 whose first Principal was Ácárya Amitánanda Avadhúta.

The Degree College was opened on July 23, 1966. In his message to the Principal of the College, Bábá as the President



of the Ánanda Marga Pracáraka Saṁgha, gave a message, "I hope it will be a man making institution. I wish it all success." He wanted a value orientation in all educational programs of the Samgha, with the goal of creating ideal human beings.

At that time, tribal people inhabited the place and so The Tribal and Backward People's Welfare (TBPW) project was initiated. No one realized at the time that Bábá had a grand vision for that place. It would become the future nucleus of Ánanda Marga Gurukula University and

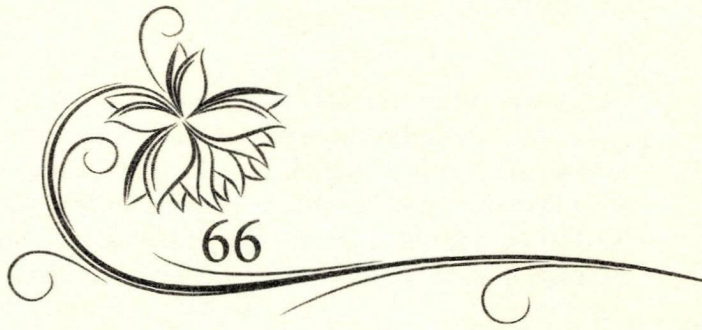
Bábá would provide a detailed campus plan and landscaping instructions for all 25 square kilometers of the rural campus.

He named roads, junctions, gardens, sanctuaries, beauty spots, and water harvesting structures after great men and women—poets, scientists, astronomers, astrophysicists, mathematicians, and philosophers and even ordinary people who had made selfless contributions to create a universal renaissance. Bose, Einstein, Madame Curie, Sigmund Freud, Subhankar, Spinoza, Bháskarácárya, and scores of other rísis were honoured in the Ánandanagar town plan. The study of planning the rural educational campus of Ánandanagar could in itself be mind-expanding and learning experience. Ánandanagar is also currently the home of sixty-four tantra-piithas, where elevated souls did sádhaná and attained enlightenment.

Ánandanagar now has an “Ánanda Marga Gurukula Teachers Training College” and a dozen other educational institutions. Ánanda Marga has built two dams to tame the local river, and over a million trees have been planted throughout the entire area. However, still less than 2 percent of all the projects envisioned by Bábá for Ánandanagar have yet been completed. Ánandanagar is still waiting for a time when it will manifest the grand vision of its founder. Bábá once said, “I am Ánandamúrta of Ánandanagar.” He added, “We should build Ánandanagar and help it radiate light to the universal humanity. Let Ánandanagar be the medium of our cultural progress and an ideal spiritual centre.”

Ánandanagar became the global master unit of Ánanda Marga Pracárika Sańgha and continues to attract aspirants from all over the world for sádhaná, service, and study. Bábá also created a program to establish district level master units on the same lines. The goal of master units is to set up demonstration projects to show how a particular area could move towards self-reliance and spiritual development. Master units are the applied side of PROUT and designed to be the ideological expression of Bábá’s concept of all-round renaissance.

Recently, on February 12, 2020, The Ministry of Culture of the Government of India noted the work of Ánanda Marga at Ánandanagar as one of the best NGOs among 408 selected from a nationwide screening for transforming rural India and exemplifying sustainable development.



Choosing Saṁskṛta Names

Bábá gave saṁskṛta names not only to babies on request, but also gave special names to sannyasiis, master units, Marga Guru (MG) quarters, and even plants. Chapalkṛśná and Vishváṁshu of Mumbai received their names from Bábá after a lot of waiting.

In the early days in Jamalpur, sometimes márgiis would write a letter saying, “A child is born. Bábá, please give a name.” There would be no mention if the child was a boy or a girl. Bábá asked Svarúpánandaji to touch his toe and Bábá narrated the entire family history and gave a name for the new born.

Bábá explained the meaning of names of each avadhúta and it was very inspiring to hear. Shradhdhánandaji’s name meant, “He who diverts all his energy towards the ultimate truth is filled with bliss.” Bábá gave saṁskṛta names to Filipino márgiis in 1968; for example, Brother Rolando Carbonell was named Liilánanda, meaning “one who enjoys the beatitudes or ecstasy in the creation of the Lord,” while Brother Perry Lim was named Priyádarshii, meaning “one who looks at the bright aspects of every object in the universe.”

The names of Marga Guru Quarters usually started with the word Madhu like Madhu-Karṇiká, Madhu-Kánan, and Madhu-Karuṇá. The names of master units usually started with the word Ánanda such as Ánanda Palli, Ánanda-Nagar, Ánanda-Gaorii, Ánanda-Puttabhumi, Ánanda-Shiilá etc. Many plants were also given saṁskṛta names.



Spiritual Sweetness

67.1

Bábá gave expression to multivariate sentiments of devotees in innumerable ways. Some devotees are jñána-yogis, some are karma-yogis and some are pure bhaktás. On June 19, 1979 in Kolkata, Bábá created a “Madhur-Gośthii”—a group consisting of devotees who were passionately in love with the divine and wanted to stay in madhúr bháva or rádha bháva. Rádha Bháva is a feeling of inseparable love and sweetness for the Lord.



Dásya bháva (a feeling of a servant of the Lord), *Sakhá bháva* (a feeling of friendship) and *Vátsalya bháva* (a feeling of a child of the Lord) are other common ideational states. To each group of devotees, He would assign special responsibilities.

Several ácáryas were inducted in the *Madhur Gośthii*. He gave a taste of mahábháva (ensconement in cosmic-ideation) to the group of devotees who were part of *madhúr gośthii*. Thus, he utilized every

subtle sentiment of the devotees to nurture their movement towards the divine and for fulfillment of his mission.

He neglected no one and all were dear to him. Yet, He did not ignore the special sentiment that some devotees felt in their heart for the Supreme. It was as if he was listening to their heart beat every moment and acknowledging their presence and proximity.

67.2

For the spiritual development of spiritual aspirants, Bábá taught many practices. Among them was a system of *madhur sádhaná* (for sannyasiis) performed between 11.15 pm–12.45 am, and *ávarta kiirtana* for márgiis. When practiced before going to bed, they bring tremendous spiritual energy and aid in the exhaustion of samskáras even while sleeping. Ávarta Kiirtan is performed facing the six directions—North, East, South, West, Up, and Below, singing a different melody of the *Bábá Nám Kevalam* kiirtan each time. The respective ideation for each direction are:

*I am the embodiment of sincerity
 I have innate love for Supreme
 I have purified my mind with the fire of devotion
 I am overcoming all internal and external obstacles
 O' Lord, take me on to your lap
 I surrender my everything unto you.*



Dealing with Workers

Bábá had undertaken the difficult task of building society from the grass roots. Hence, the need was felt to provide necessary training to the inexperienced workers. It was important to give basic training to the workers who were beginning to handle orphanages also called children homes, and other service projects.

68.1

Bábá started by emphasizing the monitor's training, which would include:

- How to supervise the work of others?
- Creating the will to work.
- How to handle work in the absence of seniors?
- How to handle seniors?
- How to handle the public and outsiders?
- How to ensure that discipline is maintained?
- Knowledge of organization policies.
- How to maintain accounts?
- How to maintain stocks?
- Sense of responsibility.

In addition, workers were trained to abide by the following instructions:

1. Before writing or speaking, one must think carefully whether one is authorized or not. If so, will this benefit the organization or not?
2. One should not be preoccupied with personal problems.
3. One should always think of Ideology and the suffering of humanity.

4. Maintain sweet and smiling behaviour. Do not criticize or engage in loose gossip or light talk and maintain polite behavior.
5. Stay engaged in constructive work.
6. Encourage others to devote their life to humanity.
7. A good supervisor will inspire others to render maximum service to society without letting them feel any stress.
8. Create a psychological pressure for being disciplined.
9. Encourage maximum cooperation among different sections. Work must be done tactfully and smilingly, without sacrificing personal works.
10. Office work must be kept up to date at all times. All works including construction works must be done as per schedule.
11. Be sweet, cooperative, and helpful but keep strict supervision.
12. Workers should know our policies, but all documents must be stored only in the administrative offices.

The above guidelines helped to accelerate the work of the mission, improve worker efficiency and minimize clashes among workers. In addition, on May 29, 1964, Bábá provided *Paincadasha Shiilas*— a code of conduct to improve the standard of the workers. (see Appendix 3 for these fifteen points). Later, more rules of conduct were prescribed for different types of cadres. On December 9, 1971, Bábá provided a set of conduct rules called *Sixteen Points*. These included guidelines for physical health, organizational discipline, and spiritual progress.

68.2

Bábá was most creative in designing a new punishment and rectification system for whole time workers. Every time we came to Calcutta for workers meeting (WRDS), we were exposed to a new system of punishment. It was fun, but sometimes painful too. Through a playful manner, he removed *saṁskáras of his sannyasiis*.

Bábá would usually spare me from any sort of physical punishment. I am not sure if that was good or bad for me. But whenever my turn for punishment would come, Bábá would say, "Rámánanda (his personal assistant at that time), spare him as

he has a delicate body.” But in October WRDS in 1986, he did not exempt anyone, including me, for slackness in personal life and organizational duties, and we all got a good taste of Bábá’s *rudra-rúpa*. Bábá was always strictly against the use of physical punishment in Ánanda Marga schools and children homes.

Guru loves and punishes too. He used to say, “If you love only, the disciples will get spoiled.” So love and punishment must go side-by-side, but the quantum of love should be more than the quantum of punishment and the punishment must always be for rectification. No one ever regretted punishment from him.

Bábá was always psychological in his approach and sometimes the punishment was given to the seniors for wrongs done by the juniors. That way, he created a compassionate love among the junior and senior workers. He sometimes dealt with a worker for hours and hours while everyone waited and waited for the saga to end. By dealing with a single worker, he taught lessons to all of the other workers.

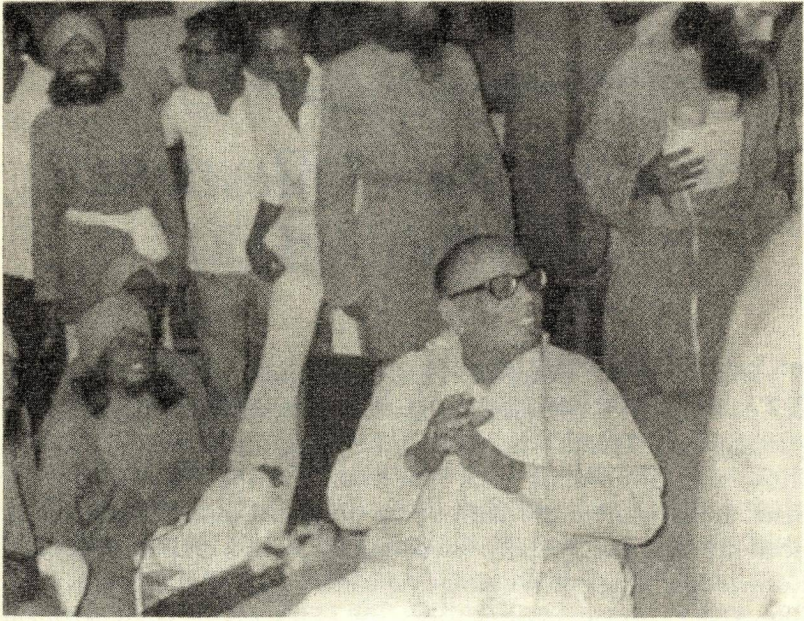
68.3

Bábá could wait for a decade and then one day, he would expose the black deeds of a worker’s entire life in a single sitting. So the workers were always afraid and prayed that he would not expose their wrongdoings to others. Bábá loved his workers despite all their defects and used to say with pride, “My workers are the most disciplined cadres in the world.”

68.4

No one could ever do anything without Bábá’s permission. Bábá trained the minds of the workers to stay tuned to his wishes, and he prepared them for great sacrifices. Sometimes in Lake Gardens, the male workers had to wait till past midnight before they were given permission to leave Marga Guru (MG) Quarters. When all of the roads were empty and few taxis, buses, or vehicles were available, the workers had to find a way to reach Tiljala, which was many kilometers away. Sometimes ten to twelve persons would get into one taxi and many would walk for a few miles to get back to Tiljala. This lasted only a short while and later, Bábá would begin to stay at Tiljala and conduct reportings there itself. Bábá also told me that I should try to meditate at Lake Gardens MG Quarters and that I would experience the spiritual

vibration. Unfortunately, I have had little opportunity to do that, but the future still holds many possibilities.



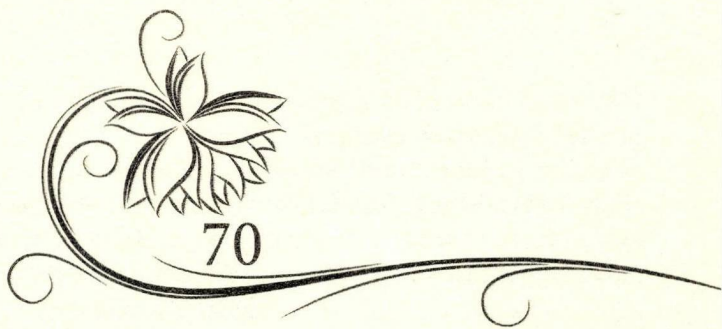


Examination Questions for Trainees

Bábá used to examine local-full-timers (LFTs), Táttvikás, Ácáryás, WT (wholetime workers) candidates, and seminar participants. Those who passed, he congratulated them and to those who did not, he said, "Let them feel that I am with them also." Bábá wanted his cadre to be prepared morally, spiritually, academically and socially. He would give examination in general knowledge, English language, spiritual and social philosophy. The MIKE Test was compulsory for LFTs. MIKE is an acronym for Mental Preparation, Ideological Sincerity, Knowledge, and English language.

On August 15, 1988, Bábá examined overseas LFTs in six subjects, Geography, History, General Knowledge, English, Mother Tongue, and Philosophy. In each subject Bábá asked three questions and the candidate had to answer at least one correctly in order to pass that subject and a pass in two subjects were an Overall Pass in the examination. This way, two correct answers out of a possible eighteen questions were necessary to pass examination conducted by Bábá.

A sample of examination questions asked by Bábá is provided in the Appendix II of this book.



Review, Defect & Solution (RDS) Meetings

It is important for spiritual aspirants to be surrounded by people with high morals and an idealist mindset. It is easy for human beings to stray from the spiritual path due to mundane desires or the force of *saṁskáras*. Hence, Bábá created the system of RDS (Review, Defect, Solution) meetings, which were held at headquarters, and IRSS meetings (Inspection, Review and Structural Solidarity), which were conducted in the field. These were opportunities to keep the cadre engaged with selfless and ideological works.

An empty mind is a devil's workshop. Through RDSs and IRSSs, Bábá made sure that all full-time workers remained engaged in organisational works and did not deviate from their conduct rules. There is, of course, no guarantee that despite these strict organisational systems, workers would not deviate from their paths, but at least the probability of that happening was minimized. An inner urge and external pressure are both needed to adhere to the conduct rules.

Bábá's reporting sessions were educational too. He would make remarks that would revive ancient wisdom. At one reporting session, while dealing with a worker, he said, "*Paer garam, pet naram, máthá tháñdá; doctor kuch bole to máro đáñdá.*" [If the feet are warm, stomach is soft and the forehead is cool, there is no need for a doctor.] RDSs were a sort of *satsaúnga* with the Sadguru and no one wanted to miss such occasions.



Discipline

71.1

Bábá was very strict with his established norms of discipline. All SS were supposed to arrive by the 25th of every alternate month before midnight. Excuses and exceptions were out of question. I was always particular to reach in time like everybody else.

It occurred to me that Bábá never really cared if I reached on time, and so I was looking for an excuse to be late. It so happened that there was an accident on the way and the train was delayed. I was happy to have a valid reason for arriving late. By the time I reached, it was 3 a.m. I proceeded directly to the WWD Office to drop off plants with Didi Ánanda Karunaji who was responsible those days to receive the prescribed quota of plants from each sector. As soon as I reached there, she said that Bábá had been asking the whole day as to why Shambhúshivánanda had not arrived so far. I was instructed to proceed to Lake Gardens and report to Asimánandaji who was staying at Marga Guru Quarters. I realized that not a single thought of ours goes unnoticed by Bábá. He did not raise the issue of my delay during reporting the next day.

71.2

It was quite common for the workers to have altercations among themselves during organizational works. As Sectorial Secretary, I encountered many such situations. Dádá N with whom I had an altercation at one time, shared one of the incidents with me. We had worked together in the Berlin Sector between 1983-1990. He

was posted as CS 'PU' i.e., Chief Secretary of Proutist Universal for the Berlin Sector and I was SS (Sectorial Secretary) for the Berlin Sector and guardian of the sector. Sometimes he received instructions from his SG (Secretary General, Tadbhavanandaji) that were at variance with my instructions. His tour program was of course under my jurisdiction. He would violate my instructions and follow SG's instruction instead.

During one of the reporting sessions at Ánandanagar, I told to Bábá of my concern that one of the workers was indisciplined. Bábá always took the charge of indiscipline very seriously and began to take the worker to task. Whenever he tried to give any justification, Bábá said, "Speak to your SS and satisfy him." Bábá repeatedly said, "My hands are tied. You must satisfy the SS." This continued for half an hour or so.

After the reporting, this Dádá was very unhappy. So Bábá called him in the afternoon to his room and tried to pacify him. He remained upset and told Bábá, "Why have you posted Shambhúshivánanda in the Berlin sector. He is not a good administrator." Bábá said, "You know, he is a great intellectual." But Dádá was relentless and still unhappy. When nothing worked, Bábá told the Dádá, "He loves me very much." Dádá told me that he could not say anything more to Bábá and that was the end of his complaint. Gradually, we learnt to tolerate each other and had a very compatible relationship.

71.3

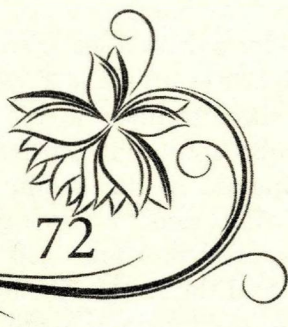
There were other situations where Bábá did not accept the status quo and transferred the workers who tried to weaken organizational discipline. I had an altercation once with a women's welfare section secretary in the sector where I was posted, and many of her own workers were also unhappy with her. She even mobilized the márgiis to write a protest letter against the Sectorial Secretary, which was me.

When Bábá came to know of the matter, he immediately transferred her from that post and made her a trainer of didi's local-full-timers (LFTs) training center in the same sector.

Even when a general secretary dada tried to maneuver my transfer, Bábá rebuffed him and said, "Do not interfere in my administration." As long as Bábá was at the helm of affairs,

he acted not only as President of the organization, but also as Marga Guru and protected his devotees. I always felt very secure in his leadership and was ready for whatever commandments he had for me. Human beings cannot love like he did. He was full of compassionate love while never compromising on organizational discipline, and he was always concerned with taking his mission forward.

It is my feeling that he continues to do so even now, but that he is just working behind the curtain. Sadguru never dies. His consciousness is all pervading.



Bábá's Protocols

Itoured with Dr. Ravi Batra all over India, in Europe, and the United States at a time when his book became a global bestseller. His books had created a global stir and awareness about PROUT. When Ravi Batra visited Calcutta, he was allowed into Bábá's room at 9 p.m. His wife also entered along with him. Bábá blessed both Ravi and his wife Sunita. After Ravi left Bábá's room, Bábá rang the bell and called his personal assistant. He took him to task for allowing a sister to enter his room at that late hour. Dádá received a good lesson for becoming slack with Bábá's system and protocols.



Bábá's Demonstrations

Most humans are familiar with physical bodies, which come with in the scope of five senses. There may be entities in this creation that do not have solid and liquid elements present in them. Such entities, which are composed of ethereal, aerial, and luminous elements, are generally called luminous bodies. Ordinary people cannot see them with the naked eye. However, those who have a developed mind may be able to see them even with their ordinary sight.

Bábá on several occasions gave demonstrations about such luminous bodies and described them as consisting of seven categories; he later named them as subtle positive microvita. He gave the power to Ácárya Dashrathji on several occasions to see them and describe their colours.

73-1

Bábá gave many demonstrations from the first death demonstration in late 1954 up to the late 1960s. He gave an exceptional number from 1968 to 1971. He declared 1969 as the Sadhana Year, 1970 as the Seminar Year and indicated that Sadhana Year would continue for an indefinite period.

During that period, he gave countless demonstrations on the mysteries of the spiritual and occult world, such as revealing of past lives, states of samádhi, and the raising of kula kuṅḍaliṅgi. He could cure any disease with mere touch; he could see the entire evolutionary journey, and change the sex of a person with his mere command. It seemed that life and death was child's play for him. He could infuse life or take away life in a matter of seconds

just by his mere thoughts. This universe was an open book for him and he played with it as if every part of this cosmos moved at His command and He could reveal the inner secrets of creation without any effort at all. Yet, he never did so with any arrogance or pride, and dissuaded all his disciples from following the path of occult powers. He warned that occult powers could detract spiritual aspirants from the highest goal of merging with the Supreme Consciousness.

73.2

Once Shashi Ranjanji's son, Guddu, was suffering from an ailment that could not get cured through standard medical treatments. Bábá recommended a doctor, Dr. Banerjee, living in a rural area in Bengal who could cure him. Ultimately, the son greatly benefited from the doctor's treatment. Upon inquiry, Bábá later revealed that Guddu's problem was the result of some shameful act performed by him in his previous life, and he could be cured only by the goodwill of that person whom he had treated badly in a previous life.

Reincarnation has been an important topic of research by parapsychologists. Dr. Banerjee of Jaipur had initiated a study to locate and document cases where the persons still remembered their past lives and on verification, they were found to be true. Bábá also revealed the past lives of several persons and demonstrated that it was a natural phenomenon. The theory of *sańskáras* was also elaborated through these demonstrations.

73.3

During a reporting session in Tiljala in the late 1980s, Bábá asked me to come in front of him. He took his stick and pointed towards my cakras. As he reached Manipur cakra, he went over each vritti (propensity) and said "That is OK..that is OK.." until he reached the *trśńá* (thirst) vritti and said, "Let it remain." I guess he kept this propensity of "thirst for knowledge" so that I would continue to do the *gurukula* (educational) work that he was about to give to me before leaving his physical body.

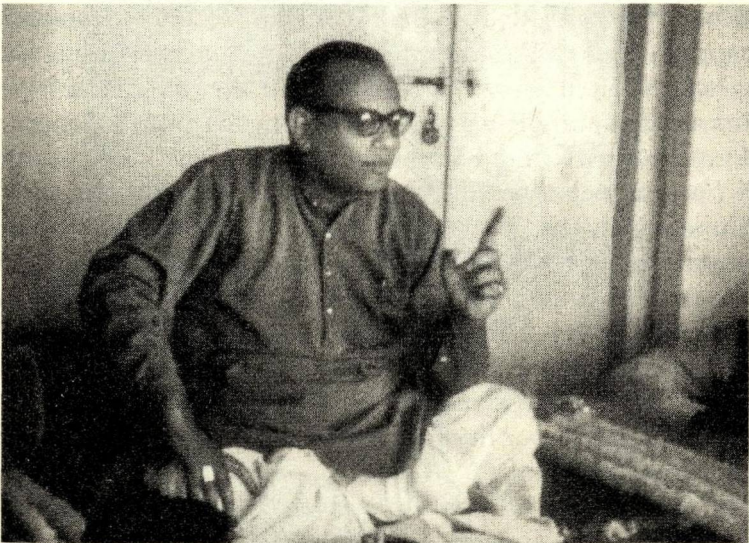
73.4

At a workers meeting in Tiljala, Bábá once asked me to speak on *Pramá*. As I started to speak, I felt a surge of energy. I spoke for

about five minutes and the room was filled with Bábá's vibrations. I felt as if he had injected a wave into my speech and I was a mere instrument of his divine being. I had many different occasions to speak before Bábá at Tattvika, Ácárya, and Avadhúta meetings and Bábá always welcomed the idea of me speaking at different occasions. I always felt his grace on all those occasions.

73-5

Once when I reached Kolkata for WRDS (bi-monthly workers meeting), a Dádá told me that Bábá had given a demonstration on June 10, 1990 asking to see what I was doing in Berlin that night. It seems that the worker saw that I was studying and preparing a talk in the Berlin Jágri. It was common knowledge that Bábá was watching us all the time. So we were never alone and at the same time we could not do anything wrong in hiding. If we did, we knew that he was watching us do those actions, performed due to our ignorance or weakness. The path of Tantra is to apply restraint until we develop control over all our thoughts and actions by sublimating them in divine love and thus, merging them with the Supreme Consciousness.





Deportation

During my stay as Sectorial Secretary of the Berlin Sector, a full-time worker once disappeared in the Paris region and I could not track him down. Bábá was scolding me to find out his whereabouts and bring him to Calcutta. Finally, I located him in South France where some local márgiis (members) were hiding him. Somehow I convinced him to come to Bábá. He was in an abnormal state of mind. I usually never flew directly into Calcutta because communist officers used to harass us, but I had to take the risk due to Bábá's demand for this worker.

When we arrived at Calcutta airport, all went smoothly because he had an Indian passport and he reached Marga Guru Quarters without issue. But I was held up for over thirty-six hours and the authorities were attempting to unjustly deport me to Europe or the United States since I had an overseas passport and I was associated with Ananda Marga, even though I had a legitimate visa. The newspapers also reported about my possible deportation the next day. I was somehow able to negotiate with the immigration authorities to allow me to go to Dhaka instead. The next day, I was easily able to reach Calcutta via Dhaka by road.

When Bábá heard that I had arrived at Tiljala, he said, "My boys are intelligent." Even though everything happens by His grace, Bábá was never hesitant to give lavish praise and credit to his spiritual children.

My deportation did not end with that incident. I was placed on the national security suspect list and denied entry into India thereafter. I had to file a case with the Supreme Court of India

against the unlawful deportations of Ánanda Márgiis including my case, which had happened even when I had a valid visa to enter the country of my birth.

After 16 years, the Supreme Court of India finally decided the case in my favor, and I was once again allowed lawful entry. This judgment of the Constitution Bench of the Supreme Court also dictated that no Ánanda Márgiis should be harassed or deported solely on the grounds that they were members of Ánanda Márga. Is this not a case of "Justice delayed is Justice denied?"

Bábá's guidance was always, "Peace is the result of fight and the peace lovers of the universe must not keep themselves away from fight." Tantra as taught by Bábá is not a pacifist approach. Tantra is an all-round fight against *támasika* (crude) forces that are dominating the sentient forces everywhere. Of course, fighting does not always mean a physical fight. Negativity can be overcome through a positive approach and devotion to service.



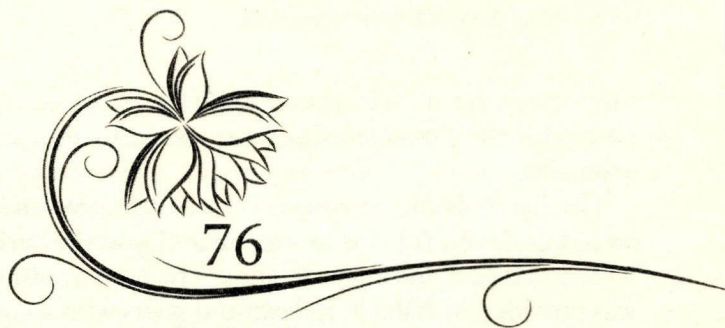


Multipurpose Development Scheme

One day, Bábá instructed General Secretary (GS) Dádá to wake up all the Sectorial Secretaries and bring them to his room in the middle of the night. As we did sáshtáun̄ga prańáma to him, He said, *"The world is facing grave dangers and it is our responsibility to respond to all of the challenges with missionary zeal."*

He explained the economic situation with statistical facts for the entire globe. His extempore world statistical economic report was detailed and appeared very accurate according to the ground realities. He pointed towards pockets of neglected areas of development and launched a Multipurpose Development Scheme.

In each sector, there were areas that were being neglected by governments, and Bábá wanted us to launch special social service initiatives to reach out to the poorest of the poor. Bábá also mentioned that PROUT should be established in the first phase at Ánanda Nagar, then West Bengal, then the rest of India, and then to the entire world, but that the work of first phase and fourth phase should begin simultaneously. This guideline is important for current and future PROUT workers.

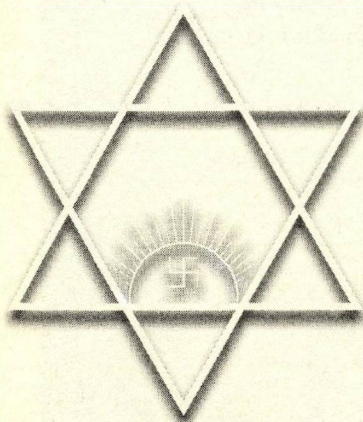


The Treasures, An Emblem and Flag-Hoisting

In 1956, after Bábá had founded Ánanda Marga, he also explained treasures of the Marga, designed a flag and an emblem for the Marga. The treasures were *Sublime Ideology*, *Universal Love*, and *Unshakable Unity* among yourselves. The flag that he chose as a symbol of his cosmic ideology was a triangular saffron flag with a white *swastika* inside. The emblem (*Pratiika*) would be a triangle with one vertex pointing upwards superimposed on another

triangle with one vertex pointing downwards, with the rising sun having a *swastika* inside. These are symbols of energy, knowledge, advancement, and permanent victory, respectively.

It was his instruction that Marga followers should protect, in all respects and at all costs, the dignity of these treasures, the sanctity of the flag, of the emblem, and of the *pratikrti* [photo of the Marga Guru].



Swastika is a saṁskṛta word meaning "To be Good." It is an auspicious symbol used for thousands of years in different cultures and represents success or spiritual victory. The horizontal line represents cognition, vertical line in the cross represents energy and the handles in the *swastika* represent

movement. So a *Swastika* symbolizes using energy to become One with the Supreme Cognitive Faculty– the goal of spiritual aspirants.

The flag hoisting ceremony is called *Dhvaja-Vandaná*. It is done on a daily basis. It helps to start each day at the various campuses with a spiritual and martial spirit. The system of *Dhvaja Vandaná* was provided by Bábá as follows and starts with song number 50 of the Prabháta Saṁgiita composed on October 23, 1982:

Raktim kishalay, ámi raktim kishalay
Sojhá pathe cali ámi,
Bánká pathe kabhu kabhu nay,
*raktim kishalay, ámi raktim kishalaya*
Ámár sumukhe áche shyámala shobhá
Ámár dupáshe áche aruñ ábhá
Uncu shire cali ámi,
Nicu shire kabhu kabhu nay,
*raktim kishalay, ámi raktim kishalaya*
Ámár báhute áche vajrera bala
Ámár ánkhite áche drśfi vimal
Sojá kathá bhávi ámi
Bánká kathá kabhu kabhu nay,
*raktim kishalay, ámi raktim kishalaya*

[I am a reddish tender leaf/

I walk always a straight path, never a crooked path/ A vast verdant beauty lies before me/

A crimson glow radiates from both my sides/

I walk always with head held high/

I never bend my head.

.....*I am a reddish tender leaf.*

My arms possess the power of thunder/

My eyes see clear and pure/

I think always-straight thoughts/

never any crooked thought.]

This song is followed by the recitation of the following mantra:

Tvam asmákam shaktirasi

Tvam asmákam shriirasi

Tvam asmákam riddhirasi

Tvam asmákam gatireva gatih

Tubhyam namomah vayam (repeated twice)

[Thou art our strength, charm, prosperity, the speed of our speed—we pay our respects to Thee.]

This is followed by a symbolic salute to the Divine Father and the recitation of following:

Bábá's Voice

"As a soldier, you must not search for worldly pleasures or comfort. Be ready for all sorts of sufferings. Let suffering be your asset. Suffering will help you in establishing the Sadvipra ráj.

You must not argue—you must think twice—you should "do" or "die." I don't want to see the face of a defeated son in flesh and blood."

Barhi

27-12-1959

Yours affectionately,

"Bábá"

As a soldier you must not search
for worldly pleasure or comfort. Be
ready for all sorts of sufferings.
Let suffering be your asset. Suffering
will help you in establishing the
Sadvipra ráj.

You must not argue — you must
think twice — you should
"do" or "die." I don't want
to see the face of a defeated
son in flesh & blood.

Barhi
27-12-59.

Yours affectionately
"Bábá"



77

Saṁkalpas–Oaths & Vows

When a unit being imagines something it is called *kalpaná*. However, when the Supreme Entity imagines this creation, it is called his *Saṁkalpa*. *Saṁkalpa* means Firm Determination. Oaths are an integral part of the *tántrika* path. They strengthen one's resolve to face all obstacles. New initiates, wholetime workers, *táttvikas*, *ácáryas*, *kapálika*, *avadhútas*, VSS (security wing) cadres– all take necessary oaths and vows so they can continue to advance spiritually and towards the collective goal, and also to stay free from the ego that can easily rear its ugly head at every step.

All of the workers present in the Delhi sector SRDS (Sectorial workers meeting) took the following oath in the presence of Bábá during reporting,

“All my energy, all my mind, all my thoughts and all my deeds are to be directed unto the path of the collective welfare of human society without neglecting any living or inanimate object right from this moment until the last point of my living on this earth.”

“Take a vow that until you are in this world, you will continue to perform good actions.”

Shrii Shrii Ánandamúrtiji
(Kolkata, Oct 12, 1990)

The Spirit of Vows

*Vows that we make unconsciously are
like the dreams and promises of childhood,
like the saplings of our fantasies.
They may grow into young trees or may die
by the severity of the seasons.*

*The vows that we undertake consciously and
by our free choice are the resolutions of adulthood.
They should be adhered to in order to allow us to attain
a higher level of moral and spiritual accomplishment.*

*Human development takes place through
ceaseless struggle-both inner and outer.
The effort to adhere to one's conscious vows
is one of the most heroic of struggles.*

*When the inner will to
stick to the oaths becomes loosened or weak,
the external behavior is likely to deviate from
the goal set before the aspirant.
Let the oaths and vows be taken
with a heart full of joy
and not due to mere external compulsions.*

*Even when we deviate from our oaths and vows,
we should gladly return to them
at the earliest opportune moment.
For, the vows are the penances whose flowers provide
as much fragrance to others as bringing the charm
of inner peace to the one following them.*

*[Source: Mystic Verses by
Dádá Shambhúshivánanda, 2016, p. 132]*

The Spirit of a Jágrti

Spiritual places are sacred and Bábá called them Jágrti—centers of awakening. They should be places where people are awakened to a higher reality. In Jágrti, external idols are not worshiped, but instead, meditation is performed to attain self-realization or god-realization. Jágrtis inspire purification in the spheres of food, conduct, and thought. On May 6, 1958, Bábá wrote the following explanation on the inner import of Jágrti.

*Deśhasya siimā Deśhatīte Vistaratu
yugasya siimā yugatīte ca
Pātrāt Pātratīte "JĀGRTI"prasadena
Sarveṣu Sarve Ekiibhavantu.*

Ānandamūrti
6-5-58

The basic meaning of this stanza is "May the Jágrti cause expansion beyond the limitations of time, place, and person, and unite all living beings."

"A systematic and scientific effort to obtain total freedom from economic, social, physical, and mental sufferings is called 'sādhaná' and the awakening that stirs up the potential within to direct all faculties and energy towards sādhaná is Jágrti."

Shrii Shrii Ānandamūrti



Crime, Sin and Abortion

In one of the conversations with márgii doctors in Ranchi, Bábá said the following on the subject of crime and sin:

"The Laws regarding crime are different in the United Kingdom, India, and Japan. For instance, trying to commit suicide and committing suicide are treated differently in different countries. In England, committing suicide and trying to commit suicide are both crimes and subject to punishment. After death, one's property can be confiscated. In India, committing suicide is not a crime, but trying to commit suicide is a crime. In Japan, neither committing suicide nor trying to commit suicide is a crime. Sin, however, is a universal phenomenon."

He further added, *"The cardinal human values are the same everywhere. Abortion is a sin as a matter of universal principle as it checks the expression of the potentiality of a living being."*

"There is no difference between an embryo that is inside the body of the mother or outside the body of the mother. A spermatozoon is a living being with its peculiar saṁskára. An ovum is also a living being with its peculiar saṁskára. When the two come together, their independent existence dies and a third entity (animal) is created with its own unique mental saṁskára."

"We have no moral right to kill the potentiality of the living beings that are inside the embryo of the mother except in the case of saving the life of the mother. Why should the little being be deprived of the joys of life?"



Baby Naming and Other Social Functions

Harmony in society cannot occur unless there are some basic laws that govern human relationships. Progress in the spiritual sphere also cannot occur unless one follows some fundamental moral precepts. Yama and Niyama were referred to by *Maharśi Patāñjali* as the foundation of a yogic life style. However, they could not spread due to ambiguous interpretation of these moral principles. One of the first tasks of Shrii Shrii *Ānandamūrtijii* was to spell out in unequivocal terms what those principles mean and why they constitute the foundation stone of the life divine. He did this in his treatise *Jiivan Veda*. He said, "*Morality is the base, intuitional practice is the way, and Life divine is the goal.*"

Bábá spoke about the need for a fresh mental outlook from birth to death. He codified it in *Caryácarya (I-III)*, but the spirit behind the social functions is very important to understand. He explained the social outlook of *Ānanda Marga* as early as December 1, 1956 starting with an illuminating explanation of *Játakarma* (baby naming ceremony) as follows:

"Játakarma (baby naming) is the first step in raising the social life of a babe according to the highest ideal. Its aim is to give social recognition to the newborn. According to the laws of nature, the more developed the mother's affection and intellect, the more dependent the child becomes on its mother. In the animal world, the lesser the maternal affection, the shorter the time it takes the offspring to grow strong and self-dependent."

“Nature takes the responsibility of assisting those neglected offspring by providing them with necessary survival instincts. A baby monkey has to learn quickly to cling to its mother’s belly, as the mother needs to use all four limbs to jump around the forest. The mother can’t carry the baby by its neck, because the baby will die if its neck got twisted. A kitten, however, is blind at birth and thus, unable to see its mother, let alone cling to her belly. Thus, the mother cat is obliged to carry her babies in her mouth. A baby rhinoceros, on the other hand, runs away from its mother after birth. And rightly so, for the mother tongue is so rough that several licks might actually kill the baby. The baby rhinoceros waits for its skin to harden a little before returning to its mother.”

“Thus, proper care must be given to all human babies who are totally dependent on their parents or guardians. New babies should be treated as another traveller on the path. To adopt the child as our companion, as one included in society, is called the Játakarma of the child.”

The social functions of *Ānanda Mārga* affirm the combined responsibility of members of society. The social customs of *Ānanda Mārga* have been formed with a view to intensifying the speed of society and to supply fresh blood to the social body. The sentiment of all-round development of one and all coupled with the spirit of coordinated cooperation provides the core of all social ceremonies. The social ceremonies are free from unnecessary rituals and dogmatic beliefs which makes them meaningful, sweet, and joyful.

The system of revolutionary marriage was also started to break the barriers of caste, creed, race, religion, or nationality separating and dividing humans. The common mantra recited in *Saṁskṛta* in all social functions, as a hymn of peace, is as follows:

Om̐ madhu vátá rtáyate madhu k̐sarantu sindhavah;

Mádhviirnah santvośadhih.

Madhu naktamutośaso madhumat párthivaṁ rajah;

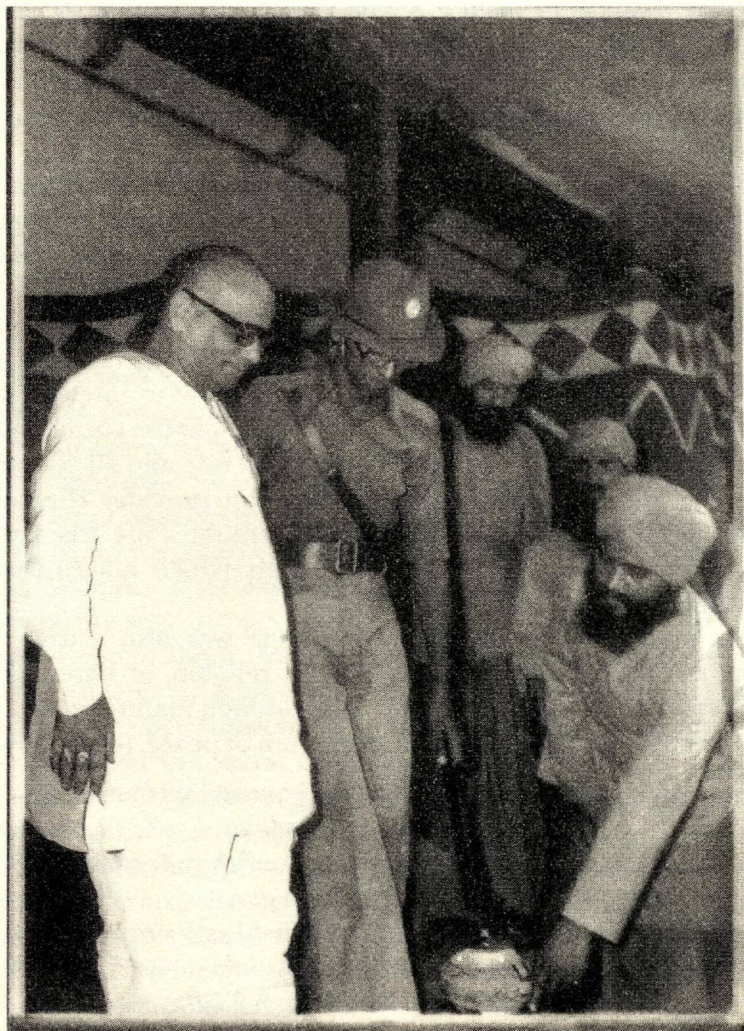
Madhu dyaorastu nah pitá.

Madhumán no vanáspatirmadhumán astu súryah;

Mádhviirgávo bhavantu nah.

Om̐ madhu om̐ madhu om̐ madhu.

[May the wind bring blessings with it! May the ocean yield felicity! May our herbs be blissful! May the day and night be sweet! May the dust particles be blissful! May the world's spiritual realm of the divinities and the venerable ancestors prove sweet! May our plants be charming! May the sun shower felicity! May our domestic cattle be blessed! Brahma madhu, Brahma madhu, Brahma madhu.]



[Bábá during a house entry ceremony.]



Diet, Yogic Treatments and Natural Remedies

Many spiritual aspirants benefited from the natural cures provided by Bábá. In 1959, he even wrote a book titled *Yogic Treatments and Natural Remedies*. He later gave prescriptions to individual spiritual aspirants (sádhakas) and his comments on the herbal value of plants are also found in his encyclopaedic book called *Shabda Cayaniká*. *Natural Medicine and Samanvit Cikitsá* are other useful collections of his ideas related to the medicinal properties of different plants.

Some of the remedies prescribed by Bábá are now being produced by Microvita Herbal Products in Tiljala, Kolkata. Over the years, he gave hundreds of natural remedies to individual sádhakas for problems that they were facing, and those remedies still await final compilation.

Improper diet is the root cause of many diseases present in the human society. That is why Bábá stressed the importance of the sátvika diet for all humans. He gave clear instructions on what not to eat in his book *Caryácarya Part-III*. Propagating a sentient lifestyle is one of the primary missions of Ánanda Marga.



Rewriting History & Archaeological Tour

82.1

In 1981, Bábá began to explain the geological importance of the land of Ánandanagar, which is part of Rárh (westernmost Bengal, eastern Jharkhand, and northern Odisha). Rárh is the name given to the oldest area of undulating land on this earth. It was part of the original Gondwana land, covering portions of North and East India and at one time, stretching to include Africa, Andamans, Malaysia, Indonesia, the Philippines, and Australia. Rárh existed prior to the emergence of the Himalayas. Bábá disclosed that Rárh can be considered the starting point and cradle of human civilization.

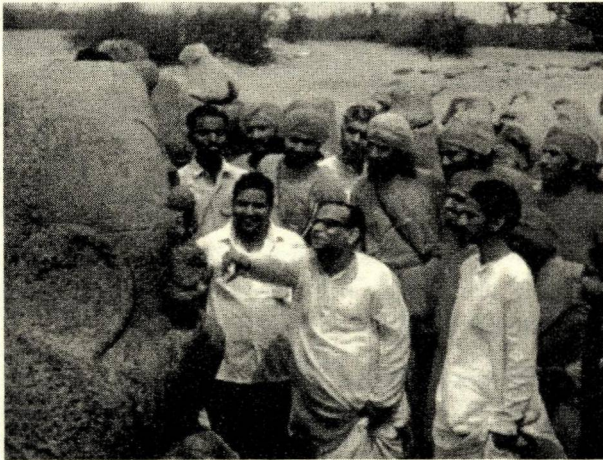
It consisted of several river valleys such as Suvarnarekha, Kansavati, and Damodar. In the words of Shri P.R.Sarkar, "If the highly aesthetic expressions of Rárh are anything to go by, it would not be wrong to say that the soil of Rárh was blessed by Shiva's holy footsteps. And it was from this starting point that Rárh assimilated all subtle and aesthetic manifestations of humanism and then diffused them into every pulsation of existence." Bábá has spoken extensively about the contributions of Rárh to world civilizations.

82.2

There is an unhealthy tendency among some sections of society to give credence to baseless stories and mythologies. In Baba's view, they do so because they are ignorant of history.

He re-envisioned not just the dynamics of history, but also the recording of history itself. The history that has been written so far is a history of kings and monarchs. It should be thoroughly overhauled and completely rewritten in the interest of humanity and the universal wellbeing of the human race. If the chronicles of history merely describe who succeeded to the throne and when, or who plundered the neighbouring countries or kingdom, and who became a minister, they will be of no importance whatsoever, nor, indeed, of any interest to people living in contemporary times.

If human beings are to profit from the study of the annals of history, they must reflect the weal and the woe, and the hopes and aspirations of the times. History should also maintain special records of the trials and tribulations which have confronted humanity, how those trials and tribulations were overcome, how human beings tackled numerous obstacles to effect greater social development, and so on. In a nutshell, cultural history is



as important as political history. From the study of the past, we can learn how to deal with the future. The unadulterated history of places as narrated by Bábá in his publications opens a new chapter in rewriting the history of the world.

82.3

In 1984, Bábá made a tour of North, East, and Central India where he visited many historic sights and explained the forgotten

history of these places. Ác. Raghunathji, a professor of history accompanied him during that tour and transcribed Bábá's observations, which are an eye opener for researchers, scholars, and students of archeology. Among the places that Bábá visited were Varanasi (Shiva's winter capital); different river valleys of India; the birthplace of the Alania civilization near Kota, Rajasthan; the 4000-year-old town of Vršńipura near Bithura or Allahabad; several historic sites of Rárh and original Gondwana land; Buddhist and Jain relics; and, Indraprastha of Krśńa's time. Wherever he went, he narrated the stories of those places as if he was witnessing local history through his vision as the cosmic witness of human history.

82.4

While in Europe, Bábá said during a Field Walk, "In ancient world, there were four distinct cultures: 1. Dravido-Indian 2. Chinese 3. Egyptian 4. Atlantis."

"In the middle ages, in Western Europe, there were three distinct demi-cultures: Prussian, Latinic (Italian and French are direct descendants of Latinic Culture), and Iberian (consisting of Spanish, French and Basque)."

"The Iberian Peninsula consists of Spain, Portugal and old land of Basque (pronounced Baskay). The land of Basque is now partly in France and partly in Spain. To the west of Iberia, there was a vast continent of Atlantis."

In response to whether Atlantis was a developed culture, Bábá said, "We should not make any speculation. Proper research should be done and facts ascertained."

82.5

Bábá also disclosed that Sákaldvip Bráhm̃ins came from the Tashkant area in Sacdonia, Central Asia, and brought cloves and knowledge of palmistry with them. They had refused to embrace Islam and migrated by sea to western India, about 6000 years after Shiva. They also brought improvements in Indian Ayurveda by introducing dissection, surgical operations, stitching, and other medical innovations, which Shiva had taught as Vaedyak Shástra.



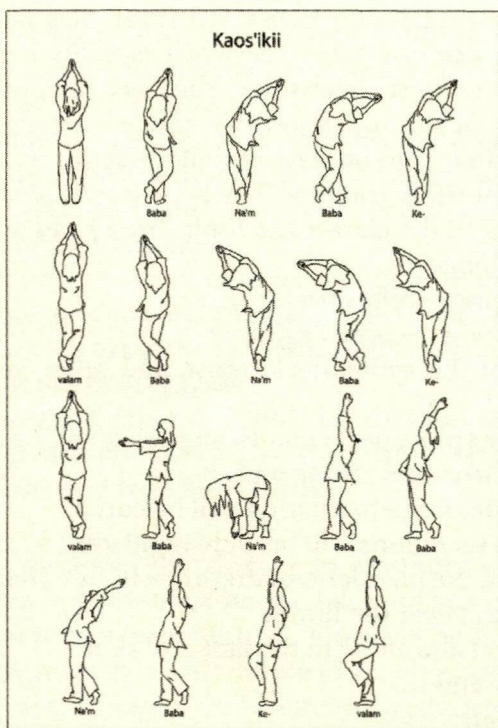
Kaoshikii

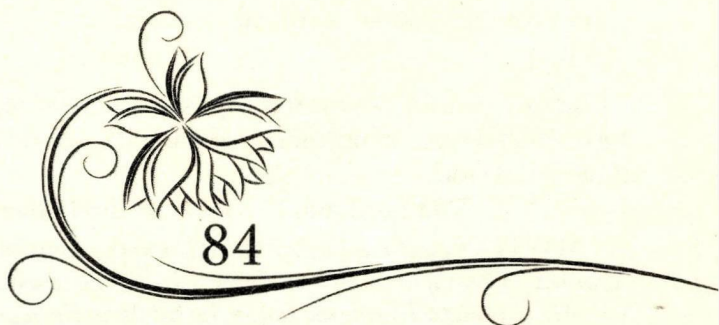
On September 6, 1978, Bábá invented the *Kaoshikii* dance/exercise especially for ladies, but it can also be performed by men. This exercise has twenty-two benefits besides being acclaimed as the best exercise for the liver for both men and women. The health of *Kaoshikii* practioners can improve significantly after 45 to 60 days of daily practice. It has become popular all over the world now. The benefits of *Kaoshikii* are:

1. It exercises all the glands and limbs from head to foot.
2. Increases longevity.
3. Makes for easy childbirth.
4. The spine will become flexible.
5. Arthritis of the spine, neck, waist, and other joints will be removed.
6. Gout in the spine, neck, hands, and waist will be reduced.
7. The mind becomes strong and sharp.
8. Irregularities in menstruation will be cured.
9. Glandular secretions will become regulated.
10. Troubles in the bladder and urethra will be cured.
11. Gives control over the limbs.
12. Adds charm and shine to the face and skin.
13. Removes wrinkles.
14. Removes lethargy.
15. Cures insomnia.
16. Cures hysteria.
17. Fear complexes will be removed.
18. Hopelessness will be lost.

19. Helps with self-expression and develops one's potentiality.
20. Spinal pain, piles, hernia, hydrocele in men, nervous pain, and nervous disability will be cured.
21. Cures kidney and gall bladder troubles, gastric trouble, dyspepsia, acidity, dysentery, syphilis, gonorrhoea, obesity, thinness, and liver diseases.
22. Increases the capacity to work until 75-80 years of age.

Kaoshikii competitions among youth are regularly held at all Ánanda Marga seminars and retreats. Kaoshikii has also been introduced in many schools and colleges in different countries around the world.



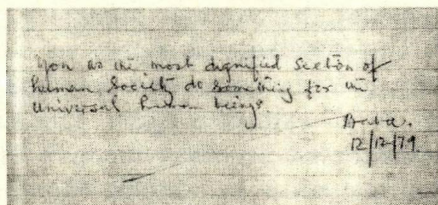


Awakening of Women

Men and women are like two wings of a bird and they both must work with coordinated cooperation, not subordinated cooperation. While Bábá provided individual contact to brothers, he also provided group contact to sisters. While mostly brothers went on Field Walks with him, he relaxed the rules while in Europe and allowed sisters to also accompany with him on Field Walks.

He created a separate women's wing of the Marga and inaugurated it on May 23, 1965 in Patna so that they could work independently for the welfare of women and children and become self-reliant. AMURTEL—the Ladies Wing of Ananda Marga's Relief Team is still providing essential services to women and children all over the world.

His message for the women's wing of the Marga was:



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

Bábá 12.12.1979

Caetanya Carter Boynton composed a song in 1972 to celebrate the universal spirit of motherhood and fatherhood in the concept of personal God.

The Lord and the Lady of the Universe

When I was a child, I learnt that God was a man and I took it for granted. We sang many songs of praise in his name seeking his favors. He was our all forgiving father, he led us on the way...a....yes.

When I grew up and I studied and I found that many people in the world see God as a woman. They sing many songs of praise in her name and she lifts up their heart from sorrow. She is their all embracing mother, she loves another way..aaa..yes.

Well, I got confused, I didn't know what to think? If God was a man or a woman? Then I realized – is there a day without a night, is there peace without a fight, is there a wrong without a right? Can there be a man without a woman. O No...

The Lord and the Lady of the Universe are waiting, go to them now, why are you hesitating? They are inside your heart and they want to make you stronger. How can you live without them any longer? Aaaa No, you can't. Well, I know, I can't.

*The Lord and the lady of the Universe.....(repeat)
She is your all embracing mother
He is your all forgiving father and
He will guide you on the way ...aaa Yes.*

[<https://soundcloud.com/dada-Shambhúshivánanda/the-lord-and-the-lady-of-the>]

Bábá emphasized that women possess a great amount of *kaeshik shakti*. The word *kaeshik* means an external expression of anger, shame, hatred, compassion, love, affection, attraction, repulsion, etc., to an extreme degree. The *kaeshik* propensity is more manifest in women than in men. There is a greater degree of sentimentality in women. Consequently, women can perform extraordinary feats that men cannot. Had these potentialities been harnessed for constructive activities, there would have been many benefits for the world, but as this aspect of women's psychology is not known, society has not utilized their potential fully.



Eternal Song of the Moralists

When the persecution of Bábá by Indira Gandhi Government had reached its climax and the exploitation of society was also at its peak during her authoritarian rule, in August 1977, Bábá composed the *Eternal Song of the Moralists* and sent it from the prison cell. It became the lead song for PROUTISTS and gives a clarion call for a moral resurgence. The lyrics of the song were:

Morality is the demand of the day, demand of the day, demand of the day, PROUT, the cry of the suffering humanity.

Wise you be, may not or may,

If sincere, success a certainty.

Morality is.....

Fee Fy Fo Fum

Expel the demons from physical stratum

Fee Fy Fo Fum

Expel the exploiters from the economic stratum

Fee Fy Fo Fum

Expel the brutes from psychic stratum

Fee Fy Fo Fum

Expel the parasites from spiritual stratum

Morality is.....

Human body is to serve one and all

Human mind to attend Cosmic Call

Human spirit at the altar supreme

Surrender and Be Supreme.

Morality is.....

This song can be heard at [<https://soundcloud.com/dada-shambhushivananda/prout-song>]



Bábá's Message to the Teachers

In 1987, I was the Central Representative for the global conference in Manila, Philippines. Prior to my departure, Bábá gave the following message for teachers:

"The noblest form of social service is to educate the public and create a sense of consciousness in them. This sense of consciousness is to be inculcated in each and every human being. This is your duty.

"The goal of education is to elevate the all-round standard, and especially the intellectual standard. In addition, the elevation of the moral standard is extremely necessary in the sphere of education. This moral standard is deficient today. It is lacking in the present educational system also.

"Since you are to create a new social order, you should first broaden your knowledge in different spheres of life while also upgrading your morality. Along with your intellectual standard, if you have morality, then everybody will respect you. Try to acquire as much knowledge as possible through our own books. Education that leads to the acquisition of knowledge plus morality makes for a peaceful society."

Bábá had high hopes that teachers and youths will serve as agents of dynamic change in society. Even today, many youths continue to join as fulltime workers of the mission.



Children's Literature

Bábá wrote several books for children such as *Lipi Paricaya*, *Nútan Varna Paricaya I- II*, and *Tára Bándha Chará* (Rhymes). In addition, he wrote charming, humorous, and revolutionary fairy tales such as *Golden Lotus of the Blue Sea*, *In the Land of Hattamálá* (two parts) and a penetrating satire entitled *Under the Fathomless Depths of the Blue Sea*. For the fairy tale *Golden Lotus*, he also composed a number of songs which are today performed as part of a dance-dramatization of the text. To enliven his discussions of grammar and culture, he composed numerous humorous and mystical tales which were later compiled as *Shrii Sarkar's Short Stories*.

He had already composed more than 150 poems and songs in English by the age of 19-20, but none of his writings from those years were preserved. He composed many songs in Urdu to unite society at the time of the Partition of India, which were published in magazines, but sadly they have not been found. He wrote *Golden Lotus of the Blue Sea* and *Under the Fathomless Depths* at the age of 23 under the pseudonym of Raṅgádádu for a Bengali magazine where they were published serially in 1945-46.

Vijayánandaji, who served as Publication Secretary for many decades, commented, "The literary genius of Bábá as an author can be discerned from his choice of subjects, style of presentation, invocation of moods, characterization, psychological analysis, creation of atmosphere, and choice of words. Even his tales of ghosts, witches, demons, monsters, genii, mythical talking birds,

and animals did not create fear in the young children but instead, fostered friendship with the unknown world.”

In *Strange Experiences*, Bábá revealed many para-psychological phenomena through actual incidents of his life. He continued this in several marvellous and mystical memoirs in the encyclopedia, *Shabda Cayaniká*.

It was Bábá's opinion that children are by nature most inclined towards play, so a thirst for knowledge should be awakened in children through the medium of play. Children are also by nature inclined to listen to fantasies and stories. Through stories, children can easily be taught the history and geography of various countries, and they may also be taught the initial lessons on how to practise universalism in their lives. Children love play and stories almost equally, so the two should be equally utilized.

“The dream of the future first crystallizes in the mind of the adolescent. So adolescents should be taught, without indulging in narrow-mindedness, through the medium of idealism. The minds of young adults are, however, somewhat inclined towards realism, so in their case, pure idealism will not suffice. In order to educate such young adults, a harmonious blend of idealism and realism is required.”





Intellectual Contributions

Starting with the publication of his first book entitled *Ánanda Marga—Elementary Philosophy* in 1955, Bábá did not stop a bit and continued to provide intellectual stimulation to his followers through groundbreaking discourses touching every aspect of human life. It is no therefore, no surprise that he began to attract the best intelligensia of the country as his followers.

Ánanda Sútram, Idea and Ideology and Human Society were the next big publications to create a stir in the minds of a new generation looking for a rational explanation to fundamental questions such as What is life? What is our purpose on this earth? What happens after death? What is spirituality?

He addressed the eternal questions of life in such a rational and scientific manner that young minds were easily influenced. They were looking for a philosophy of life free from dogma and superstitions. Due to a devotional spiritual practice and Bábá's omniscience, the movement grew in leaps and bounds threatening the status quo.

Some hindu religious leaders felt that Shrii Shrii Ánandamúrti ji was anti-tradition. Some leading politicians thought that Shri P.R. Sarkar had political ambitions and might be a threat to their power. The parents thought that he was robbing them of their best children like a pidgeon piper; he was playing a tune that attracted literally thousands of youth from around the world to heed his call to sacrifice their worldly lives to serve and enlighten the suffering humanity. I was one such person who faced opposition

from my parents for over a decade due to my dedication towards his call.

He was being misunderstood at every step. Yet, he did not stop being vocal about the problems of society. He indicated solutions to societal problems in *Problems of the Day*, *To the Patriots*, and *Discourses on PROUT*. His discourses and publications kept pouring in, month after month, year after year, till the end of his life.

He provided a new paradigm of science in his *Theory of Microvita*, and revealed many forgotten chapters of Indology and forgotten histories of the land of Bhárata and the world.

He expressed his love for birds and animals by talking about the secret languages of the living beings. He talked about snakes, aquatic mammals, eagles, migratory birds, singing birds, elephants, rhinoceros, and scores of domestic and wild animals with such profundity and ease, as if he was the creator himself and knew all the secrets of creation. The living proof of his omniscient mind and the depth of his knowledge can be easily ascertained through his set of discourses entitled *Shabda-Cayaniká*. In that unfinished encyclopaedic work, he discusses several new possible areas of research and investigations.

88.1

“Shabda Cayaniká” was the last set of philological discourses by Bábá. He began the Sunday discourses on old Rk Vedic root words, as well as words from remote Bengali dialects, and poured out unknown insights spanning different domains of human knowledge. Reading *Shabda Cayaniká* is a mind-blowing experience. This is the judgement today of many eminent scholars of Bengali linguistics and literature.

How can one human being ever have the breadth of encyclopedic knowledge to expound all such subjects? Well, *Shabda Cayaniká*, among many others, is indeed a literary gift from Bábá to all of humanity. It is important now to use the knowledge that Bábá shared with us to build a healthy, peaceful and prosperous society. Just as he developed the Bengali language, so too have we to develop all of the languages on this planet. Bábá himself did this by developing grammars for neglected and exploited languages like Angika and Bhojpuri. Bábá encouraged

his workers to start newspapers in many of these neglected Indian languages. He advocated the development of dialects of Bengali instead of just standard Bengali.

Bábá emphasized that this service to languages was crucial because culture was the backbone of a community. If the backbone is broken, then the community becomes ripe for psychic exploitation. Hence, for social unity and to express our love for all humanity, it is the bounden duty of us all to develop our own mother tongue, and the neglected and persecuted languages of our mother earth. Bábá further emphasized that a study of comparative philology would reveal the links between the languages and civilizations of our tiny planet and foster bonds of neohumanist fraternity.

88.2

Despite the fact that Bábá addressed very many serious issues, he always maintained his sense of humour. Even while explaining the terse grammatical points of different languages, which were only of interest to philologists, he relied on his sense of humour to get his points across to the broader public. He accomplished this with great acumen. He created a funny character named Govardhan Singh to make his audience burst into laughter. His mimicking skills were also displayed when he narrated insights into human psychology and social issues.

88.3

Bábá said that only the Supreme Consciousness is perfect and unchanging. He further said, "In this universe, nothing is permanent, nothing is uniform, and nothing is perfect except the Supreme Consciousness."

88.4

Once Bábá compared the literary works of three great authors—Válmiki, Kálidás, and Tagore. He said "Válmiki was more a saint than a poet. Kálidás was more a poet than a saint. Rabindranath Tagore was both a great saint and a great poet." Bábá had a sculpture of Tagore made and placed on one side of the entrance of his house in Lake Gardens in Kolkata.

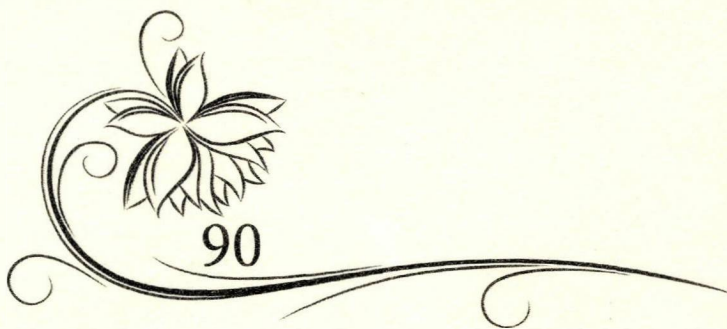


Spiritual Dialectics and S.S.S.P.

Once in one of our Renaissance Universal Journals, an article was published with the title “Spiritual Dialectics” and the author was Sohail Inayatullah, an academic who was writing his Ph.D. dissertation on Shri P.R.Sarkar. When it came to the notice of Bábá, he remarked that the title was incorrect because there is no scope of dialectics in the spiritual realm. The correct usage, he, said was SSSP– Supreme Synthetic Subjective Proposition.

The Supreme Entity is the Supreme Subjectivity and the movement towards Paramapuruśa (Supreme Consciousness) is synthetic in nature and does not follow the laws of dialectics as in physical and mental/psychic domains.

Sohail was thrilled to have his work read and commented on by Shrii Sarkar.



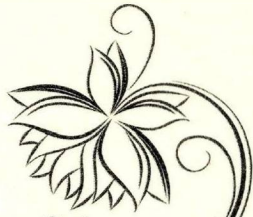
On Languages & Scripts

It had become common knowledge to all who knew him that Bábá was well-versed in all languages of the world since his early childhood. It was not known that he was also a grammarian and well versed in the subtle nuances of grammar of all languages.

Through his books such as *Varrá Vijiána* (June 1983), eight volumes of *Varrá Vicitra* (November 1983), *Sarkar's English Grammar and Composition*, he quelled all speculations about his omniscient knowledge of languages and scripts from around the world.

He further clarified eight conditions that constitute a language viz., its own vocabulary, pronouns, verb endings, case endings, oral or written literature, style of intonation, psycho-acoustic or inferential notes, and syntax. Following these criteria, we are now able to differentiate between dialects and languages. In 1985, Bábá added ten alphabet characters to the Bengali language in order to accommodate the pronunciation of sounds of words from other languages such as Persian and English. Similar linguistic developments were suggested for other Indo-Aryan languages.

Bábá also founded *Hindi Bharati* as an institution with its headquarters in Kolkata as part of his Gurukula University system, in order to eliminate obstacles in the growth of the Hindi language.



Magazines of the Marga

Bábá encouraged the cadre of the Mission to improve their intellectual, moral, and spiritual standards. He suggested several magazines and forums to encourage intellectual discussions and dialogues. *Ánanda-Dúta* (Hindi), *Prajiṇá Bháratii*, *Ánanda Rekhá* (Hindi), *Ánanda Yuga* (Hindi), *Cosmic Society* (English), *Cosmic Vision* (English), *Education & Culture* (English), and *Notun Prithvi* (Bengali) were some of the magazines and newspapers that carried his messages and expounded his philosophy for the benefit of general public.

The *Renaissance Journal* and Monthly PROUT magazine continue to amplify his ideological stances and reach out to the world. Through a system of district levels newsletters, Bábá kept the flame of organizational work alive even when he was lodged in jail. He also did not stop giving bi-annual messages regularly which were reported in the magazines.

Today, *Gurukula Network* (www.gurukul.edu/newsletter/) serves as a global biannual news magazine, which spreads neohumanist values and helps to preserve and nurture the devotional sentiment of educators, worldwide. With the passage of time, new digital technology is replacing print media. Today, the neohumanist movement is spreading fast utilizing social media, information and communication technologies and video conferencing.

PART V

MESSAGES, PREDICTIONS, BLESSINGS,
AND A SACRED LEGACY

A Permanent Seat

*With every sigh of breath
in my life,
I have remembered and called you, but
You never returned my call.
I thought that you were not at home.*

*Now, suddenly,
you come on your golden chariot
with the infinite power
of all your kingdoms
and want to pour it all in my little hut.*

*But, I say, "Wait, wait, my lord!
I need to clean my house and prepare a
permanent seat
for you
in the innermost chamber of my heart.*

*"I am going to lock it
with my love
so that you can never, ever, escape."*

*Source: Mystic Verses by
Dádá Shambhúshivánanda, 2016 p.34*



Renaissance Universal Presidential Speeches

Baba founded the Renaissance Universal (RU) organization on January 25, 1958 at Trimohan in Bhagalpur District in Bihar, India. He intended to bring intellectuality to spiritualists and spirituality to intellectuals through this RU movement. Renaissance Artists and Writers Association (RAWA) was formed as part of Renaissance Universal to utilize the faculty of "arts for service and blessedness." His talks provided intellectual stimulation to the youth and opened new vistas in human thought. These speeches contained many original ideas and were intended to bring about an intellectual renaissance in the world.

1. Problems of the Day –January 26, 1958, RU Trimohan, Bhagalpur.
2. Synthesis and Analysis– July 27, 1958, RU Gorakhpur.
3. Science and Population Control– August 21, 1958, RU Trimohan.
4. History and Superstition– August 27, 1958, RU Ramnagar.
5. Ism and Human Progress– Caetra Púrñimá, March 24, 1959, RU Lucknow.
6. Tantra and Indo-Aryan Civilization– May 1959, RU Muzaffarpur.
7. Tantra and Its Effect on Society– Shrávañii Púrñimá 1959 RU Bhagalpur.
8. To the Patriots (A Historical Review)–January 1, 1960, RU Jamalpur
9. Society, Culture, and Civilization–May 28, 1962, RU Monger.

10. Dialectical Materialism and Democracy—December 10, 1963, RU New Delhi.
11. Civilization, Science, and Spiritual Progress—May 22, 1965, RU Patna.
12. The Future of Civilization—Ánanda Púrñimá 1966, RU Patna.
13. The Human Search for Real Progress— May 27, 1967, RU Allahabad.
14. How to Unite Human Society— January 1970, RU Patna.
15. Expression and Symbolization— May 22, 1971, RU Ranchi.
16. Dogma and Human Intellect— September 22, 1979, RU Kingston.
17. The Liberation of Intellect— January 26, 1980, RU Patna.
18. Are Ghosts Hallucinations?— May 15, 1982, RU Calcutta.
19. Education and Neohumanism— May 25, 1985, RU Calcutta.
20. Renaissance in All Strata of Life— January 2, 1986, RU Calcutta
21. Microvitum, the Mysterious Emanation of Cosmic Factor— December 31, 1986, RU Kolkata.
22. Four Dimensions of Micro-psyhic Longing—May 30, 1987 RU, Ánandanagar.
23. Microvitum and Its Effect on the Human Body and Mind— December 31, 1987, RU Ánandanagar.
24. Mobility and Movement of Microvita—May 28, 1988, RU Ánandanagar.
25. Microvita and Their Influence on Micro-psyhic and Macro-psyhic Corporal Structures—December 31, 1988, RU Ánandanagar.
26. Matter and Abstract— June 3, 1989, RU Ánandanagar.
27. The Mind Grows in Magnitude— June 2, 1990, RU Ánandanagar.

Even as early as 1958, he predicted that in the future, babies would be created in laboratories as human beings will lose their capacity to reproduce biologically. In all his views, he was ahead of his time. In the discourse *Renaissance in all Strata of Life*, he revealed the vast dimensions of this movement as not just a messenger of new and enlightened idealism, but to fulfill the mission of the Renaissance and Enlightenment to end all social vices and disparities.



Pearls of Wisdom & Hope

In 1956, Bábá began to give a special timeless message on the occasion of New Years and on his Birthday (Ánanda Púrńimá). He continued this tradition till the end of his physical stay on this planet. He gave messages even while he was in prison. These messages have been published as *Ánanda Vániis*. They are an eternal inspiration for all times to come. Here is a sample of these *Ánanda Vániis*:

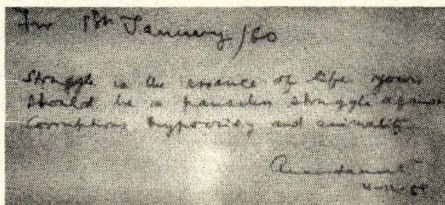
The Supreme Spirit within humanity, neglected for ages, has awakened today. This awakening will initiate a new chapter in human history. You will all be the pioneers of the new trend. (January 1, 1956)

A sádha is verily a soldier. The pricks of thorns on the difficult path signify one's progress. The collective welfare of the universe is the crowning glory of one's victory. (Ánanda Púrńimá, 1956)

Thorns on the path cannot deter those who have assembled with the determination to march in unison. They are blowing the trumpets of victory in an effort to conquer the universe of a timid mind. O human beings march ahead – let the song of march be your only slogan. (January 1, 1957)

Struggle is the essence of life. Yours' should be a pauseless struggle against corruption, hypocrisy and animality. (January 1, 1960)

Life is a spiritual sádhaná and the result of this sádhaná is to be offered at the altar of the Supreme. (Ánanda Púrńimá, 1960)



Your ideal is represented by your conduct. Your education, and your social or economic status have nothing to do with your ideal. (January 1, 1961)

Fight for your Ideology. Be one with your Ideology. Live for your Ideology. Die for your Ideology. (Ānanda Pūrñimá, 1961)

Peace is the result of fight. Peace-lovers of the universe must not keep themselves away from fight. (January 1, 1963)

Encourage all to build their career in a nice way. Let no one get the opportunity to think that his or her life has become useless. (Ānanda Pūrñimá, 1963)

It is action that makes a person great. Be great by your sádhaná, by your service, by your sacrifice. (January 1, 1964)

Human society is one and indivisible, don't try to divide it. Each and every individual should be looked upon as the manifestation of the Cosmic Entity. (Ānanda Pūrñimá, 1964)

Those who can dedicate their all to the thought of the Great and the inspiration of the Supreme are verily the most heroic. Indeed, they are the virtuous, and they alone are capable of taking human history from darkness to light. (January 1, 1965)

The fact that the fortune of every individual, not only of this earth, but of the entire cosmos, has been wreathed together, will have to be admitted one day by people. The spiritual aspirant has to hasten that auspicious moment by pauseless effort, service, and propagation of the great Ideology. This alone is the Supreme task for the present humanity. (January 1, 1969)

Just as the advent of the purple dawn is inevitable at the end of the cimmerian darkness of the interlunar night, exactly in the same way I know that a gloriously brilliant chapter will also come after the endless reproach and humiliation of the neglected humanity of today. Those who love humanity and those who desire the welfare of living beings should be vigorously active from this very moment, after shaking off all lethargy and sloth, so that the most auspicious hour arrives at the earliest. (January 1, 1971)



Fall of the Berlin Wall

When Bábá visited Berlin on May 17-18, 1979, he remarked that the Wall was an unnatural divide between East and West Berlin and would not last long. He predicted that East and West Germany would soon be reunited. It was no surprise that even before the end of the following decade; the people of Berlin tore down the wall.

Similarly, all divisions created due to race, religion, or other such narrow sentiments will one day disappear, and a new cosmic society will emerge based on a universal cosmic sentiment. Vivisected civilizations like the Irish, the Punjabis, the Bengalis, and the Koreans will reunite too.

To prevent any further mass crimes, Bábá envisioned a world government based on a "Universal Bill of Rights," or a neo-magna-carta. In his view:

"First, complete security should be guaranteed to all of the plants and animals on the planet.

Second, each country must guarantee purchasing power to all its citizens.

Third, the constitutions should guarantee four fundamental rights: (a) spiritual practice or Dharma (b) cultural legacy (c) education and (d) indigenous linguistic expression.

Fourth, if the practice of any of these rights conflicts with cardinal human values, then that practice should be immediately curtailed. That is, cardinal human values must take precedence over all other rights."

The formation of a world government and adopting such a neo-magna carta or "Universal Bill of Rights" would ultimately happen on this earth. The sooner it happens, the better it would be for the inhabitants of this earth.



Polar Shift

On May 31, 1986, Bábá gave a discourse on the *Shifting Position of Poles* and warned that we may once again experience substantial changes in the physical sphere and resulting changes in the neurological structure of living beings and plants. He indicated in his discourse (which follows) that it has happened in the past and will likely happen again, and we should be prepared for the same.

At the time Bábá gave the discourse, the idea of pole shift was a myth. Scientists later discovered evidence of pole shifts in the past. They have also said that in our times, it is long overdue. In 2017, reports emerged of Russian scientists claiming that the earth's geo-magnetic field is changing. In Bábá's view:

"The plants and animals of the Cretaceous Age could not be found in later ages, such as the Pliocene, Miocene, Oligocene, Mesozoic, and Cenozoic Ages, because their existence, their births and deaths also depend on ecological balance.

"And as a result of the change in the position of the poles, some people say that in the eastern hemisphere, the north pole is moving from north to south and in the western hemisphere, the south pole moves from south to north, and it cannot be assured that their relative distance will remain unchanged.

"So we should be prepared for the future; we should be prepared for the results of these changes in polar positions, in environmental order and also in ecological structure....One must not think that anything is fixed or stationary in this universe. Everybody moves—certainly the poles move—and they have already started their function of shifting

their respective positions. And you see, as a result of such a change, especially if the change takes place very fast, then another ice age may occur here on this Earth. Between the pre-condition and post-condition of the ice age there may be a long gap – that is, the pre-age and the post-age will have a long gap between them.

“But we have much expectation and hope from human intellect; and we hope, if a catastrophe comes, the human intellect will be able to overcome it, and arrange for shifting the population to some other planet having suitable environmental conditions and a better ecological order. Let humanity rise, and let this development of humanity be more and more spiritually-oriented!”





Astrological Calculations

In 1962, eight planets of this solar system were scheduled to align. Astrologers predicted that the effect of the gravitational pull would have a terrible effect on the Earth.

Some márgiis asked Bábá about this. He replied that the prediction of this alignment having a negative effect on the Earth was correct. He pointed out that the gravitational pull of merely one sub planet, our moon, has an adverse effect on people on four days each month—the full moon, new moon and the eleventh day after each of these days. So it is natural, Bábá concluded, that these eight planets in a line would have a negative effect on Earth. His words worried the márgiis.

A few days later, Bábá brought up this topic again when He came to the Jágrti. He announced that there was some change in the conjunction of these planets. He explained that among the eight planets, Jupiter has the most powerful effect. He pointed out that it was now slightly above the line of planets, and that only its bottom portion was in line. So no harm would come to the Earth. He concluded that everyone was safe and that we could inform the public not to worry. He advised those who were spending money on rituals to feed the poor instead.

When Bábá founded Ánanda Marga Gurukula University, he included astrology as one of the departments. He said that it is not a perfect science and should be supplemented by astrophysics to improve astrological calculations. In the early days of the Marga, Bábá revealed the science of astrology, palmistry, and other divination arts to certain disciples.



Sadguru's Blessings

Human beings are frequently unable to face an uncertain future and require moral support, omniscient grace, and assurance. The blessings of the Sadguru strengthen morale and bestow self-confidence. Bábá too, gave blessings to his beloved disciples at every step, as is evident below.

97.1

Eternal Blessings given by Bábá

*Utilizing the vibrations created for eternal time
by Shrii Shrii Ánandamúrtijii through jánusparsha
and varábhaya mudras', take yourself and
the entire universe ahead along the path of
all-round welfare.*

Oṅm shánti!

(1956, Jamalpur)

97.2

At every Dharma Maha Cakra, Bábá would give a blessing by giving Varábhaya Mudra and reciting an ancient mantra:

Sarvetra sukhiná bhavantu

Sarve santu nirámayáh

Sarve bhadránii pashhyantu

Na kascid dukhamápnuát

[Let everybody be happy.

Let everybody be free from physical ailments.

Let everybody see the bright side of everything.

Let no one have to undergo suffering due to the pressure of circumstances or due to defective social or economic order.

May everybody be blessed!]

He usually recited the meaning in three languages for the benefit of those present— English, Hindi and Bengali.

97.3

It was Bábá's nature that when he heard that someone had died who was very intimate to him, he would forego his meal. I observed this on several occasions. He would always say something positive about that person and never highlight his or her personal defects. In person, Bábá would not spare anyone and would point out defects for the purpose of rectification. This way, he encouraged others to always see the bright side of life and also gave encouragement to the person to improve and change. Bábá was also a master psychologist whose only aim was to transform ordinary persons into superhuman and ideal citizens of the world.

97.4

The Guru-Sakásh Mantra has now become an open secret. Bábá described that it as the deep inner secret of spirituality. One should recite this mantra and visualise the meaning on waking up as one transitions from sleep to being awake. If done with sincerity, this recitation and ideation will ensure that the grace of the Guru guides the actions of the sa'dhaka throughout the day:

*"Prátah shirasi shukle'bje dvinetram dvibhujam gurum
Varábhaya krta hastam smarettam náma púrvakam"*

[The inner import of this sloka is that early in the morning, between sleep and being awake, one should meditate on the Guru who is seated in the guru cakra on a white lotus in full bloom; and, one should visualize his two graceful eyes and his two hands which are in varábhaya blessing mudrá; and one should remember him by mentally taking his name with devotion and one-pointedness.]



98

A Few Departing Messages

98.1

Bábá gave the following important message for all spiritual Aspirants a few months before he physically departed from this world. It captures the essence of the spiritual path for all times.

*Jará ádarsh ke shraddhár sauᅇge dekhe
Jará ísta ke mamtár sauᅇge grahaña kore
Jará ántrika bháve káj kore
O hobe khantii soná —abhijña!*

(August 25, 1989)

[Those who behold the supreme Ideology with utmost respect, lovingly embrace the Ísta from the core of their heart, work silently and incessantly for the mission, they are pure gold-wise, impregnable, invincible, like a touchstone!]

98.2

No one realized that Bábá was preparing for His departure from this earth. He repeated this quotation of Tagore just a day before he himself shed his mortal frame.

*Náginiiirá cáridike pheliteche viśákta nishvása
Shántir lalit vánii shunáibe vyartha parihása
Vidyáy nevár áge tál ďák diye yái
Dánaver sáthe samgrámer tare
Prastuta hateche yára ghare ghare*

R.N.Tagore

[Serpents are exhaling venom everywhere. The sweet gospels of peace sound like empty mockery. That is why on the eve of my departure from this world, I send out a clarion call to all those in every house who are preparing to fight against the demons in human form.]

Prabháta Saṁgiita # 2085
A Departing Song

Tumi Ese chile, káu ke ná bole
Ná jániye gele cale
Mor áro giiti, Áro giitichilo gáoár
Áro chande tále,

Ná jániye....
Bhávite páriini ámi
E bháve ásibe tumi x2
Emni jábe je cale, Ánkhi jale more phele,
Ná jániye...

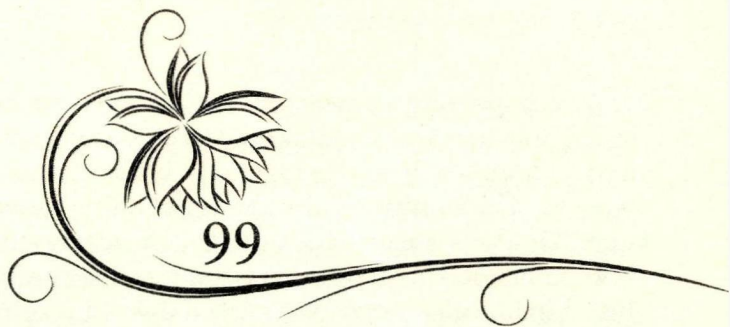
Dharár dhulite jata, phúl phote shata shata x2
Táder korak tale, diye gele madhu dhele

You came without telling anybody
You left and I did not even have a clue
I had so many songs, so many more to
sing to You

In so many rhythms and melodies
I could have never imagined
that you would
come to me in this manner and
leave like this

leaving me with eyes full of tears
From the dust of earth countless
flowers bloom

Into the innermost core of these flowers,
You have poured sweet nectar



Bábá's Sacred Legacy

Great persons are born from time to time and make many contributions towards human progress. However, there comes a time when even "great" persons are unable to stop moral and cultural decadence. During those transitional periods called *yúga-sandhi*, a mighty force is needed to change the civilizational discourse and put society back on track towards spiritual progress. However, a proper preceptor and a qualified disciple are required to achieve this mighty task. In Bábá's words:

"A proper preceptor and a proper disciple are essential for spiritual progress. The disciple's heart is like a field, sádhaná (meditation) is like ploughing and irrigating the field, and the initiation by the preceptor is the sowing of seeds. If the seeds are defective they will not sprout, if the field is infertile the harvest will be poor, and even if the seed and field are ideal, if the field is not properly ploughed or irrigated, the harvest will be poor."

According to Tantra, the preceptor must be "composed, self-controlled, modest, soberly dressed, exemplary in conduct, having an honest means of livelihood, pure in thought, well versed in both practical and theoretical aspects of sádhaná, adept in raising the kulakuṅḍalīnī, highly intelligent, a householder, established in dhyána, and capable of bestowing grace or inflicting punishment."

Similarly, the disciple must also "be a noble soul, ready to carry out the commands of the master, modest and reverent, and possessing a sharp memory and perseverance, well-informed, and self-restrained."

Bábá apparently came to this earth by his own choice, to serve as the spiritual and social preceptor in order to protect virtuous and vulnerable living beings and boost the morale of well-wishers of humanity. He also showed the alternatives to the status quo. Bábá was ahead of his time, misunderstood by some and not understood at all by others. Attempts were even made to kill him, but his opponents' plans failed due to his spiritual strength. Bábá envisioned a blissful future for humanity and continued to prepare ordinary people for the creation of *Mahá Vishva* (a Great Universe) or *Ánanda Parivár* (A Global Blissful Family). Here is a summary of Bábá's legacy for a brighter future:

1. World peace and a resilient society cannot be achieved without removing the menace of growing disparities in the world. Bábá addressed its roots by providing twin antidotes to the problems of human greed and self-centeredness viz.,

a) A new guiding socio-economic philosophy called PROUT (Progressive Utilisation Theory) that offers an alternative to existing dominant models of capitalism and communism. The PROUT model would involve a global community network of master units, demonstrating self-reliant models of economy based on, renewable energy, recycling of all waste, regeneration of life forms, redesign of eco-friendly habitats, and the benevolent use of smart technologies including artificial intelligence for creating regional and local self-sufficiencies.

b) A scientific system of spiritual meditation (*Rájádhirāja Yoga*) based on universal knowledge of biopsychology would foster devotion and direct the longings of humanity towards the Supreme Consciousness. This set of spiritual practices further ensures that human beings remain guided by empathy, ethical conduct, and a spirit of compassionate service. These would create the conditions for accepting and implementing PROUT.

2. Bábá further directed the attention of society towards several ecological challenges, such as natural calamities, water shortages, pole shifting, the extinction of thousands of species of flora and fauna, the potential onslaught of negative microvita (viruses), and even the possibility of future ice age that would change the neurological structure of human beings. To this end, he propagated bringing about an ecological balance through

afforestation, shift in dietary patterns, water conservation through rainwater harvesting, prevention of cruelty to animals and plants, natural gene banks, and undertaking research in space so that we can move large populations to other more habitable places in the cosmos over time. Many of these issues are already a part of public discourse now.

3. He propounded a new system of reflective eco-friendly education called Neohumanist Education (NHE) to cultivate benevolent leadership in society, which would be based on a cosmic vision and a rational philosophy of life. Neohumanist schools would apply neohumanist principles in the classroom and thereby, hasten inculcation of benevolent qualities, an ethical mindset, and the spirit of service from an early age. History would be rewritten to accommodate the trials and tribulations of common people. NHE would inculcate skills in order to foster resilience at all levels.

4. Bábá provided guidelines that would enable modern day humans to adopt a sentient lifestyle, free from the influence of staticity and hypertension. His prescriptions included a sentient diet, periodic fasting, regular practice of yoga-ásanas, kaoshikii, kiirtan, tandava and meditation, the use of a bath mantra, and regular social service. Bábá did not shy away from guiding human beings in ways that would lead to a well-knit life based on discipline and harmony with fellow species. He codified sixteen points for a sentient life style.

5. Bábá encouraged an interest in music and set an example by composing 5,019 songs in diverse melodies called Prabháta Saṁgiita. These songs embody subtle and profound sentiments of spiritual aspirants and those engaged in social activism. Besides the Renaissance Artists and Writers Association (RAWA), he also founded several similar platforms like Spandanik, Chandosik, Nandosik, and Surasaptak for awakening an aesthetic sense in communities around the world.

6. The scientific world has become obsessively influenced by a materialist outlook denying the role of intuition and consciousness. In a seminal discourse on *Microvitum—The Mysterious Emanation Of Cosmic Factor*, Bábá eliminated this defect in a scientific approach. He postulated that both matter

and mind are the product of living entities called microvita that are subtler than electrons, protons, and positrons. He paved the way for providing an explanation of how homeopathy works. He indicated that a better understanding of microvita could revolutionize biochemistry and medicine as well as nanotechnologies.

7. Nature has bestowed upon us the remedies for all diseases. Bábá wrote his first book on *Yogic Treatments and Natural Remedies* as early as 1959, and encouraged health practitioners to treat disorders of the body and mind through natural cures. He also indicated how microvita research could aid the field of medicine.

8. Absence of a complete and integrated philosophy of life creates a vacuum in the collective psychology, and human beings are unable to utilize their potential for greater welfare. By propounding the *Ánanda Marga* Philosophy and codifying its way of life led by the motto, "Self Realization and Universal Welfare," Bábá filled the vacuum and steered youths to dedicate their lives to selfless service. His magnum opus, *Ánanda Sútram* gives eighty five axioms (aphorisms) that solve the riddles of life about creation, life after death, reincarnation, karma, stages of mind, consciousness, social evolution, poverty, and leadership.

He showed the way to create balance in all spheres of life through his theory of Prama. Prama in the physical sphere means harmony between proper assessments of needs, requisite availability of goods and services, and sufficient purchasing capacity for one and all. Similarly, prama in the psychic sphere requires creating proper awareness, positive attitudes, and a sentient lifestyle. Finally, prama in the spiritual sphere can be achieved through *sádhaná*, *seva* (service), and surrender to the supreme entity.

9. Religion has been a strong force in society since the beginning of human civilization. However, religious dogma is also the cause of stalling the progress of human society. Age-old dogmas still pervade all religions. A bio-psychological explanation is needed on what is "God-Consciousness" and how we can attain unison with that Universal Consciousness. *Tantra-Sádhaná* is a great aid for exploring the mystic path of unison with the Supreme. Mysticism is thus an unending endeavor to

link the finite with the infinite. Spirituality is the mystical side of religion and based on experience rather than mere belief systems. Bábá demonstrated through his personal example that it is possible to tap into infinite wisdom and vigorous stamina through the practice of intuitional science (meditation).

10. Natural calamities turn into disasters if we are not prepared for them. Besides technological preparedness, it is also important to cultivate the spirit of service in all humans. Only then can we utilize technologies—whether it is artificial intelligence, machine learning or IoT (Internet of Things) for benevolent purposes. Einstein reminded us that the fate of humanity is entirely dependent upon its moral development. Universal Relief Teams initiated by Bábá have amply demonstrated that common citizens guided by a spirit of service can greatly ameliorate the distress in society caused by natural and manmade disasters.

11. Bábá's departing gift to humanity was *Ánanda Marga Gurukula*. Gurukula is to acquire knowledge to serve humanity with a neohumanist spirit. It was Bábá's cherished hope that youth will become free of the dogmas of the past, and utilize their skills and capabilities to address the problems of society, and especially protect the plants, animals and other innocent creatures.

Shrii P.R.Sarkar—the renaissance man of the 20th century, was an optimist. Optimism and success are also in our genes. I most cordially invite you to embrace the global neohumanist vision, so that together we can make rapid progress on the journey towards a blissful society. With divine grace, sincere hard work, and Sadguru's blessings, we can surely transform this world and create a brighter future for all, including the plants, animals, and the so-called inanimate world.

The missing ingredient in today's world is a genuine family feeling for all of creation. No one is to be neglected or ignored. All are members of One Cosmic Family. This is the ultimate message, which Bábá brought and left for this world as his sacred legacy.



"Ours is a universal family. Each and every entity helps others in maintaining not only the equilibrium, but also the equipoise of the entire universe, not only of this small planet earth

Move ahead, do not look back. Do not be afraid of any power on this earth. The Supreme Consciousness is with you. A bright future awaits you." —Bábá

What the cosmic mind is doing today in a tangible manner will continue to be done on this earth in major measures through the medium of human structures in gradual steps.

Shrii Shrii Ánandamúrti

PART VI

GURUKULA AND THE NEOHUMANIST VISION

Waiting for Your Return

*You have
packed your bags and are
preparing to leave.*

*O, Lord, assure me
that you will regularly visit me.*

*How will I
pass my days without you?*

*My heart aches at
the very thought of your departure.*

Go not, my Dearest One!

*The moment of parting
is painful
beyond measure.*

*At least
leave me with a
token of Your love
so that I may
ceaselessly sing Thy name
while
waiting for Your return.*

*[Source: Mystic Verses by
Dádá Shambhúshivánanda, 2016,
pp.163]*

A GLOBAL NEOHUMANIST VISION

To build resilient, sustainable, and smart communities
with progressive individuals

*Where there is freedom, without fears; and,
a constant endeavor for harmony among all species;
where good health of all is the norm; and
there is local sustenance, free from scarcities,
poverty and disparities, and where the purchasing power
of all keeps improving;*

*Where conflicts are resolved through dialogues
and challenges are faced with optimism and courage;
where uniqueness and diversities are celebrated;
where ethics is the foundation of personal and social life;*

*Where science & technology are dedicated to welfare;
where higher-consciousness guides
all forms of biological and artificial intelligence;*

*Where religion and spirituality affirm
cosmic kinship and rationality;
where creativity, imagination, and the fine arts
are for service and blessedness; and
where compassion, humor, joy and
universal love pervade and reign!*

*Where Neohumanist Education (NHE) inculcates
and nurtures "deeper understandings, cardinal values,
innovations and leadership;"*

*Universal Relief Teams lend a ready helping hand
in disasters; and the Renaissance Movement and
PROUT (Progressive Utilization Theory) offer
a new paradigm for self-sufficiency and economy
of abundance and coordinated cooperation.*

*Gurukula Global Network is proud to welcome
wisdom-teachers who subscribe to this vision,
inspired by Bábá's life and message.*

info@gurukul.edu



Last Songs and Gurukula

On May 4, 1986, Bábá gave a quick look into the ancient gurukulas [pronounced as gurukul and written in roman saṁskṛta as gurukula]. He said:

“In ancient days, the students during their study period used to reside in the house of the preceptors. The children who had developed some signs of intelligence used to be left by their guardians in the care of preceptors. The children would study in the catuspáthii (centre of learning) attached to their preceptor’s residence until they were twenty-four years of age. They were provided with food, accommodation, and clothes free of charge. On or after twenty-four years of age, they used to return home with the Abhijiṇánapatram (Certificate of Merit) given by the preceptors.”

Such seats of learning became the gurukulas of the past. The inculcation of values was central to ancient gurukulas. The culture of learning has been lost today. Bábá tried to revive that tradition just prior to his physical departure from this earth. He was keen to provide a new direction to the educational system of today, which has become highly commercialized and insensitive to individual and societal needs. Above all, he was seeking to create a new human civilization, endowed with sublime virtues.

100.1

In 1963, when Bábá established the ERAWS (Education, Relief and Welfare Section) of Ánanda Marga, he gave emphasis to social service work through education. On May 3, 1964, the first primary school was started in Lahari Sarai, Darbhanga, Bihar. Within a decade, hundreds of schools were established all over

India, and gradually the program was extended to overseas countries in the 1980s. Currently, over a thousand schools are running under the administration of ERAWS and WWD (Women Welfare Department).

In 1964, Bábá also established the *Ánanda Marga* Board of Education (AMBE) to guide the academic and moral standards of education. When *Ánandanagar* was established, the headquarters of AMBE was also at *Ánandanagar*. Due to a limited number of wholetime workers referred to as WTs, additional duties were given to ERAWS functionaries. However, when Bábá established *Ánanda Marga Gurukula*, he converted AMBE into AMGK—with a new autonomous structure, which would perform all the functions of AMBE, but in a university style and with an independent team of workers. ERAWS functionaries were included in the Gurukula structure as ex-officio members within *Mahásamiti* of AMGK. The *Cakradhrii* became the highest steering body of Gurukula in order to guide the educational systems as per the ideals of neohumanism.

100.2

Already, trade training and STU-VOL (Student Volunteers) were being supervised by AMBE besides teachers training and other educational programs. The Trade Training Groups included:

(i) Farm Group (with branches such as agriculture, sericulture, animal husbandary, horticulture, tissue culture, etc.)

(ii) Industrial Group (carpentry, weaving, tailoring, pottery, metal works, sports goods, etc.)

(iii) Construction Group (road construction, bridge construction, building construction, communication, water supply, miscellaneous.)

(iv) Press Group (binding and cutting, composition and distribution, machine operation, office records and accounts of press.)

(v) Garage Group (scooters, motorcycles, automobiles such as jeep, car, truck, etc.)

(vi) Medical Group (nursing, compoundry, homeopathy, naturopathy, etc.)

(vii) Office Establishment Group (typewriting, shorthand, correspondence, record keeping, etc.)

(viii) Teachers Training Group.

Of course, these could be supplemented by other groups like Robotics, Artificial Intelligence, Biotechnology, Digital Technologies, and Genetics. The intention was to rectify the defects of British education, which was imposed on India in order to merely turn out clerks for colonial administration. Bábá proposed a new system of education that he called "Neohumanist Education," which would cultivate value-oriented persons transform society. The education of the past was designed to create slaves of the ruling powers, and the Neohumanist Education system is aimed at creating sadvipras—moral and spiritual leaders.

100.3

On Sept 7, 1990, we were having a workers meeting in the upstairs hall of Tiljala Marga Guru Quarters in Kolkata when GS Dádá (the General Secretary) asked us for suggestions for a name for a new educational body that Bábá wanted to constitute in order to further the educational activities of Ánanda Marga. We did not have any name except something like Shiks'a Parishad. But downstairs, Bábá had already begun to give dictations to GS Dádá on the subject.

He said that the new body will be called "Ánanda Marga Gurukula" and will replace the existing Ánanda Marga Board of Education, have its own organizational structure and would function in a university style. I was appointed its first Kulapati (the Chancellor). The General Secretary (GS) Dádá asked me to stay close by in case Bábá gave any further dictations concerning the new body. I spent the next few days almost glued to his door and took dictations given by him when GS Dada was not around. Bábá spent the last forty days totally immersed in transmitting his vision and creating a skeletal structure of the Gurukula of the future.

After the initial instructions, Bábá got a certification from me on the morning of 9th September at about 7.30 a.m. that I had begun to supervise the work of all functionaries who had been allotted duties for the furtherance of educational service work.

On the 10th morning again, he began taking a report from me concerning some aspects of Gurukula. He said, "Why we had not started any new district-level schools in overseas sectors in the past six months?, and Why farming training was not being given in all our schools and in the master-units?"

After a few days, he wanted to see each person individually to whom he assigned duties in Gurukula. I was the first one to go into his room as the chancellor (kulapati) of gurukula. As I entered his room in Tiljala, I prostrated before him. He was lying on his bed in the far right corner of the room. He gestured for me to come closer. I came up very close to his face and he said, "Do you understand the scope of responsibility that I have given you?"

I said, "Yes, Bábá." even though I did not fully grasp the scope at that time.

Bábá asked, "Will you be able to do it?"

I replied, "I will surely be able to do it by Your grace, Bábá!"

Bábá, smilingly, came close to my ears and whispered, "I have done most of your work." There was no one else in the room, but he made it seem like a secret disclosure.

Then Bábá placed his two gracious hands on top of my head and gave His blessings. He further instructed that I should watch with condor* eyes over all the affairs of the Gurukula, and he made some facial gestures, like that of a vigilant watchguard, which cannot be captured in words. He further said that I could use all that he had given, for Gurukula. I did prostration (*sáśtáuᅇga prañám*) for the last time, and left his room with a blessing known only to him. I did not know at that time that this was to be my last salutation to Him in his mortal frame. It was indeed a blessing and pure grace to have spent practically a whole life in his divine presence and close proximity, filled with countless blissful experiences.

[*The Mapuche people call Condor the King of Birds, and believe he embodies the four cardinal virtues of wisdom, justice, goodness, and leadership. Condor eyes have a single fovea with about 35,000 receptors mm² giving them a very sharp vision.]

100.4

Bábá composed two songs on Oct 20, 1990 around 10.30 p.m.—one on Ánandanagar and the other on Gurukula. These were his

last two gifts not only for the *Ánanda Márga* community, and for the world, through which his entire ideology could be carried as his sacred legacy for future generations.

The lyrics of the two songs are as follows:

*Moder Ánandanagar bhálobásáte jhalmal
Bhorer arune usinatá áne sudhákar kare sushiital
Din áse karma niye karmeí yáya ghumiye
Kál parimáp bhuliye ánande se ucchal*

[Our *Ánandanagar* is resplendent with love/ It gets warmth from the rising sun in the morning and is cooled by the moon/ Here the day comes with its load of work and sleep comes when the day's work is done/ It makes one forget the measure of time, surging in joy.]

*Ámrá garé nobo gurukula,
Jináner áloke ráuñiye dobo pratifi kuñri phul.
Keha ná thákibe dúre, vájába pratifi táre;
Báñdhibo priitiri dóre e mañiháre atul.
Keho ná thákibe piche, íheli ná káreo niice;
Sabe átmiiya viráje manomájhe dodul dul.*

[We shall establish the Gurukula/ We shall dye each and every bud with the light of knowledge/ No one will stay away, We shall play each string of our lyre/ We shall bind everybody with the thread of love and create a garland of incomparable beauty/ No one will stay behind, none will be thrown at the bottom/ All will exist with kith and kin with their minds full of sweetness and tenderness for all.]

100.5

Society will always need capable and benevolent leaders, whom *Bábá* referred to as *Sadvipras*. The real mission of A.M. Gurukula is to create *sadvipras*: neohumanist leaders for every role in society for a brighter future for one and all. Therefore, educators have a crucial role in today's world. While speaking about A.M. Gurukula on September 29, 1990, just three weeks prior to leaving his physical body, *Bábá* gave another inspirational message to his disciples, "*From this very auspicious moment, you should take a vow to progress, individually and collectively, and build a new world. We have come to build a new society, to construct and to*

remain engaged in constructive works throughout our life. This would be the greatest mission of our life."

POSTSCRIPT

Now our doubting mind may ask:

"Is it really possible that the world would ever become a better place for everyone, for all creatures? Would Bábá's visions and endeavours for a new world ever create a new reality?"

My emphatic answer is, "Yes, will. It surely will."

I am optimistic because I have experienced and witnessed the power of Cosmic Love throughout my life. I have seen Bábá arouse and awaken the spirit of service and sacrifice in ordinary folks day after day.

Do we not see the miracle of the dark night turning into a crimson dawn every day?

The Cosmic Teacher has taught us how to love, how to serve, and how to sacrifice. The Cosmic Spirit lying dormant in us is becoming awakened and it will surely manifest massive changes in the days to come. We now have an opportunity to adopt alternative ways of living and organise our society in harmony with the Cosmic Will.

Our brighter future lies in coming together and devoting ourselves wholeheartedly towards this grand mission of "Self-transformation, for liberation of self and social reorganization, guided by universal welfare."

If not this, what else?

If not now, when?

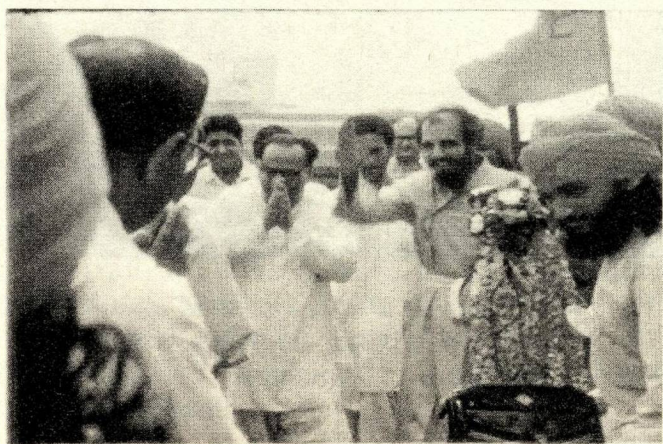
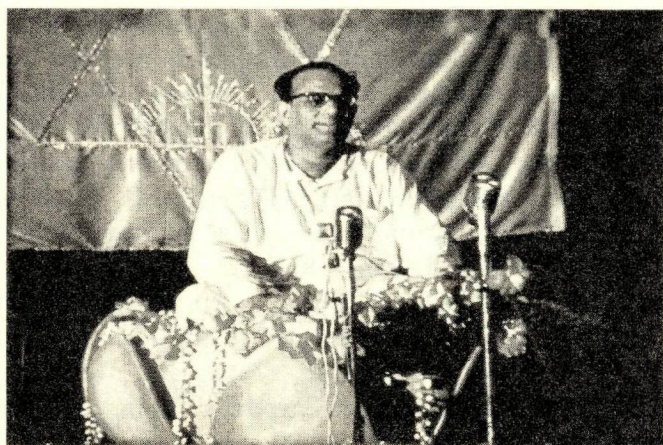
Appendix I:

A Summary of Bábá's Itinerary during 1960s

- 1960: Jamalpur, Muzaffarpur, Musapur, Nathnagar, Betiah, Motihari, Samastipur, Saharsa, Ranchi, Bhagalpur, Dumka, Patna, Gorakhpur, Kushinagar, Allahabad, Madhubani, Barrackpore.
- 1961: Jamshedpur, Allahabad, Lucknow, Gorakhpur, Muzaffarpur, Sonpur, Samastipur, Krsnanagar, Calcutta, Ranchi, Monger, Jamalpur, Hazaribagh, Gaya, Barrackpore, Varanasi, Gazipur, Arrah, Raipur, Tata, Katihar.
- 1962: Motihari, Jamalpur, Allahabad, Patna, Monger, Katihar, Raipur, Tatanagar, Gaya, Birpur, Gazipur,
- 1963: Begusarai, Muzaffarpur, Chaibasa, Kanpur, Monger, Betiah, Ranchi, Gorakhpur, Jabalpur, Madhepura, Delhi, Mathura, Agra, Baripada, Nalanda, Gaya, Babupara.
- 1964: Gazipur, Laheriasarai, Dhanbad, Ranchi, Calcutta, Ambagan, Sahebganj, Ánandanagar, Raipur, Sirpur, Tatanagar, Gaya, Patna, Delhi, Jammu, Bhokhunda, Pathargama, Begusarai, Lucknow, Varanasi, Basti, Karsiang, Siliguri, Bombay, Calcutta, Madras, Salem, Betiah, Patna,
- 1965: Varanasi, Allahabad, Rewa, Arrah, Agartala, Karimganj, Sahebganj, Bhagalpur, Ludhiana, Patna, Muraliganj, Babhua, Delhi, Jaipur, Chandigarh, Shimla, Jammu, Amritsar, Lucknow, Fatehgarh, Hajipur, Calcutta, Bangalore, Ernakulam, Gazipur.
- 1966: Daltonganj, Ranchi, Muzaffarpur, Patna, Salkia, Bhuvaneshvar, Vizag, Hyderabad, Chandigarh, Katuah, Simla, Ludhiana, Kota, Saharsa, Ranchi, Tatanagar, Raipur, Surat, Betiah, Motihari, Arrah, Ujjain, Jalpaiguri, Calcutta, Ánandanagar, Calcutta, Ernakulam, Mysore, Bangalore, Delhi, Patna, Darbhanga, Gorakhpur, Muzaffarpur, Gazipur, Jamalpur.

- 1967: Ranchi, Patna, Delhi, Bombay, Jaipur, Delhi, Tatanagar, Raipur, Betiah, Midnapur, Aurangabad, Meerut, Nahan, Muzaffarpur, Agartala, Cooch Behar, Gandhidham, Bangalore, Coimbatore, Calcutta
- 1968: Allahabad, Bikaner, Bhagalpur, Lumding, Krsnanagar, Muzaffarpur, Kota, Arrah, Hyderabad, Daltonganj, Allahabad, Delhi, Manila, Patna, Tata, Lucknow, Dhanbad, Ranchi, Chandigarh, Bombay, Raipur.
- 1969: Patna, Ranchi, Bhopal, Amritsar, Azamgarh, Himmatnagar, Jalpaiguri, Mandya, Delhi, Manila, Ranchi, Betiah, Lucknow, Thanedar, Tatanagar, Shyamnagar, Trivandrum, Bangalore, Baroda, Kota, Ludhiana, Agartala, Jaipur.
- 1970: Patna, Ranchi, Bombay, Delhi, Muzaffarpur, Purnea, Tatanagar, Delhi, Amjharia, Daltonganj, Meerut, Hyderabad, Calcutta, Agartala,
- 1971: Patna, Calcutta, Ranchi, Delhi, Bombay, Ernakulam, Vizag, Purnea, Nagpur





Appendix II:

Sample Examination Questions for Trainees

Geography

Q: What percentage of Australia lies north of the Tropic of Capricorn?

LFT: Australia is crossed by the Tropic of Capricorn.

Bábá: I did not ask about the Tropic of Capricorn. Answer directly.

LFT: The tropic of Cancer lies north of the Equator and north of the Australian continent.

Bábá: Very Good. In between the Tropic of Cancer and Tropic of Capricorn lies the Tropic belt which builds a belt south and north of the equator around the whole globe passing through the northern part of Australia itself, South Asia, almost the whole of Africa, South America, and Central America.

History

Q: What is the ethnological origin of the Maoriis?

A: Austric

Q: Is Australia an independent country?

A: No, it is still under the Queen of England.

Q: What is the original name of Japan?

A: Nippon

General Knowledge

Q: Are there any biological differences between the emu and ostrich?

A: Emus live in a more temperate climate and therefore, have longer wings and more feathers.

English

Q: What is the adjectival form of Calcutta in English?

A: Calcuttan

Q: What is the adjectival form of river?

A: Riverine

Q: What is the difference between Sanguine and Sanguinary?

A: Sanguine is a formal adjective meaning 'hopeful', 'optimistic.' Sanguinary is adjective meaning "to involve or cause much bloodshed."

Social Philosophy

Q: What is the difference between a cooperative and commune system?

A: In commune system, state has ownership and no sharing of surplus of production (atiriktam), which would be the driving force for the workers. In cooperative system, the members have ownership and are a group of people who cooperate.

Q: Can the commune system succeed with the downtrodden Maorii people?

A: The commune system cannot succeed anywhere. It is fundamentally opposed to human psychology.

Q: What is National Socialism?

A: National Socialism is like imperialism where one country imposes its socialism on another. The USSR is [was] a country with national socialism.

A sample of questions asked of WT trainees:

Q: Who was the ruling authority of Britain when William the Conqueror invaded? In which year did this occur?

A: There was no ruling authority and it was 55 or 54 BC.

Q: When did the French revolution take place, and what was the ruling dynasty or sub-dynasty?

A: In 1789, the ruling dynasty was the House of Bourbon.

Q: What is the difference between 'observance' and 'observation'?

A: Observance "to celebrating social and religious festivals or functions" while observation refers to "a keen look into something."

Q: What is the difference between simple and compound interest?

Q: What is a logical fallacy?

Q: You have gone. If you use Thou, what would the sentence be?

A: Thou hath gone.

Q: A river passes through what stages?

A: Hill stage, plain stage and delta stage.

Q: What are the distinctive faculties of ectoplasm and endoplasm?

A: Ectoplasm gives mental faculties and Endoplasm gives unit 'I-feeling'; [a sense of i exist, i do and done i.]

Q: Is there a psychological loophole in the commune system?

A: The workers do not feel a oneness with the job.

Q: Why is everything in communist countries done under the dark veil of an iron curtain?

A: Because they are conscious of their loopholes and want to hide from the rest of the world.

Q: What is the difference between Tantric and Buddhist idea of rebirth?

A: In Tantra, the rebirth is transmigration of the soul. Buddha said nothing about the soul. It is the samskaras in both cases, which forces the individual to be reborn.

Q: Why does a person or group become imperialist in nature?

Q: Should a monk or hermit take any intoxicating liquor?

A: No. It increases production of semen from the lymph. The brain is deprived of sufficient lymph. The nervous system and nerve fibres get agitated, mental concentration is lost, and sádhaná is affected.

Q: Will a world government need a world militia?

A: Yes, to ensure interplanetary peace.

Q: Is a barter system suitable for every country?

A: It is suitable for developed or developing countries with surplus raw materials or surplus goods, such as Bangladesh which has a surplus of jute and hide.

Q: What is the macro-pineal plexus? What is its utility?

A: It is the inner side of the pineal plexus. Guru-Dhyána is practiced there.

Q: What is the location of sahasrára cakra or pineal plexus?

A: Outside the corporal structure, on top of the head.

Q: What is the starting point of Ouṅkára?

A: Shambhúliuṅga.

Q: What is more psychological— communism or capitalism?

A: Both are defective and cannot be supported, but compared to communism, capitalism is more psychological because the flow of mind is not checked.

Q: What is the difference between mudrás and ásanas?

A: Mudrás involve control of nerves cells and nerve fibres, whereas ásanas allow a balance of glandular hormone secretions.

Q: What are the advantages of forming a world government?

A: Save costs of maintaining country wise militia, free movement, less psychic tension, and less bloodshed.

Q: Compare the dogma of communalism and nationalism?

A: Nationalism is based on geo-sentiment and communalism is based on socio-sentiment.

Q: Is the commune system in accordance with the multilateral development of human beings?

A: No. Multilateral development implies proper progress of human life in all of its three strata (physical, mental, and spiritual) and five sub-strata (social, economic, political, cultural, and psycho-spiritual).

Q: What is the role of antithesis in the proto-capitalist age?

Q: What is the role of antithesis in pseudo-socialism?

Q: What is worse—state capitalism in communist / socialist state or individual capitalism in a democracy/oligarchy or bureaucracy?

Q: When the endoplasmic aspiration coincides with the cosmic emanative flow, does it become successful and if so, why?

Q: What is the rudimental difference between psychic progress and spiritual progress?

A: Psychic progress takes place in the realm of ectoplasm and endoplasm (cittavaraña). Spiritual progress takes place in the realm of cognitive faculty when all the wonts and propensities are diverted towards the supreme desideratum.

Q: Is the relationship between the “i-feeling” of the collective protoplasmic cells and the “i-feeling” of the unit protoplasmic cells the same as that between microcosm and macrocosm?

A: No. It is not the same. The i-feeling of collective protoplasmic cells (brain matter) is affected by the feelings of pleasure and pain of the unit protoplasmic cells but the macrocosm remains always unaffected by the feelings of pain and pleasure of individual microcosms. The collective ‘I’ feeling can eject any unit protoplasmic cell but the macrocosm cannot eject any microcosm out of its jurisdiction.

Q: What is the animal corresponding to the tiger in South America?

A: Jaguar

How many types of earthquakes are there?

A: Three- tectonic, plutonic and volcanic.

Q: What is the difference between Plateau and Peninsula?

A: A plateau is a piece of very flat but high land; a peninsula is a stretch of land surrounded by water on three sides.

Q: Can penguins fly?

A: No. They cannot fly because their wings are very small. Their environment being very cold, they have accumulated a thick layer of fat all over the body and are too heavy to fly.

Q: Who were Pythagoras and Socrates?

A: Two great personalities of ancient Greece. Socrates lived around 400BC. Pythagoras was a mathematician while Socrates was a wise philosopher.

Q: What is the difference in time between the Ramayana and the Trojan War?

A: Both are mythological, and thus time is irrelevant.

What is the diminutive form of "helm" and "man"?

A: "Helmet" and "Manken"

Q: Who were the rulers of Jammu before Gulab Singh?

A: The Sikhs

Q: What was the headquarter of Bhagalpur two hundred years ago?

A: There was no Bhagalpur district at that time. Monghyr was the district at that time.

Q: What is the dogri name of Chenab River?

A: Candrabhāga.

Q: What was the capital of Tripura before Agartala?

A: Rádhá-Kishorepur.

Q: Is the clove plant is a climber or creeper?

A: Neither. It is a plant.

Q: What is Tráfaka yoga?

A: Tráfaka yoga involves controlling the ocular vision internally to see something super-natural.

Q: What are the twenty upasargas (prefixes) in Saṁskṛta?

A: Pra, Pará, Apa, Sam, Anu, Ava, Nir, Dur, Abhi, Vi, Adhi, Su, Ut, Ati, Ni, Prati, Pari, Api, Upa, Á.

Q: What is the difference between “transmutation” and “metamorphosis”?

A: The change that comes without the help of second entity is “transmutation”; Change that occurs with the help of another entity is “metamorphosis.” It takes place both inherently and exherently.

Q: What is the difference between fundamental and rudimental?

A: “Rudimental” is the adjectival form of root, and “Fundamental” is the adjectival form of “fundament”. “Fundament” means base, e.g. there is a fundamental difference between PROUT and Marxism. He has no rudimental knowledge of spirituality.

Appendix III: Conduct Rules

Paiñcadasha Shiila (The Fifteen Rules of Behaviour)

1. Forgiveness.
2. Magnanimity of mind.
3. Perpetual restraint of behaviour and temper.
4. A readiness to sacrifice everything of individual life for ideology.
5. All-round self-restraint.
6. Sweet and smiling behaviour.
7. Moral courage.
8. Setting an example through individual conduct before asking anyone else to do the same.
9. Keeping aloof from criticizing and condemning others, mudslinging, and all sorts of groupism.
10. Strict adherence to the principles of Yama and Niyama.
11. If any mistake has been committed unknowingly or unconsciously due to carelessness, one must admit it immediately and ask for punishment.
12. Even while dealing with a person of inimical nature, one must keep oneself free of hatred, anger, and vanity.
13. Avoidance of talkativeness.
14. Obedience to the structural code of discipline.
15. Sense of responsibility.

The elaborate lists of conduct rules for márga members, LFTs (Local full timers), WTs (Wholetimers), and Avadhutas are provided to concerned persons from the training department of Ananda Márga.

Appendix IV: Poems and Songs for Bábá

A4.1

*Bábá, when I am gone away from you
My beloved Guru
Will you remember your devotee
Who loves you without an end
O' Bábá,
When I am gone away across the sea and the sky
Will you give me the chance to see you
Even in my dreams
A shrine room I will prepare
In the centre of my heart divine
To feel the warmth of your tender care
And know that you are here
O' Bábá, when I am gone away from you
My beloved Guru
Will you love me and be near
And also close to me, for evermore, Ba'ba Ba'ba !*

[Composed and sung to Bábá by Dr. Perry Lim (Priyadarshi) of Philippines, 1969 in Ranchi (India) before returning to his homeland. The song can be heard at: <https://soundcloud.com/dada-shambhushivananda/audioclip-1576896621000-195816>]

A4.2

Hindi bhajans (devotional songs) were sung before Bábá for many, many years until Bábá started to give Prabhat Saṁgiita in 1982. Here is a sample of the songs composed and sung by devotees in the early days in 1960s and 1970s.

A4.2.1

*Tumhare liye geet gayen ge Bábá
Tumhari katha hum sunayenge, Bábá*
[We shall sing songs for you, Bábá. We shall tell your stories]
*Tumhi ho hamare liye pra'n pyare
Tumhare caran citta lagaye ge Bábá
Tumhare liye geet....*

[You are dearest to our heart, we shall remember you always.]

*Yeh mana asulo ki keemat bari he,
Magar teri carca calaye ge Bábá
Tumhare liye geet*

[Rules may be important in this world, but we shall only discourse about you.]

*Tumhi har basar ke liye roshni ho
Tumhari sada jai manaye ge Bábá
Tumhare liye geet....*

[You are the light for all ages, we shall hail your victory always.]

A4.2.2

*Bábá sharan mein jab tak, bhakti nahi jage gee
sukha dukha ke bandhno se, mukti nahi mile gee*

[Until devotion to your feet is aroused, liberation from pain and sorrow will not happen.]

*ghat ghat mein bábá baste, murkh na dekh pate
har sánsa sang bábá, sukh dukh mein sath tere*

[The foolish cannot see, but He resides in every moment; in every breath, happiness, and sorrow.]

*bábá trishul dhari, bhakto ke he murari
bábá ka naam mala, japa le jara anari*

[Holder of the trident, playing flute for devotees; sing His name, O' the novice worshipper.]

A4.2.3

*vishwa hamara, dharti apni, vishva pita ke lal
naya sansar basaye ge, naya insaan banaye ge.....*

[The world is ours, the universe is ours! We are all children of the Cosmic Father. Together we will establish dharma, together we will bring about a new era. We shall make a new world; we shall make a new man]

*so so svarga uttar ayenge, suraj sona barsayen ge
khushyali mein jhum jhum kar, roj naya tyohar manaye ge*

[Hundreds of heavens will descend, the sun will shower gold; rolling in happiness, every day will be celebrated like a new festival.]

naya insaan ...vishwa hamara...

*[we shall make a new world; we shall make a new man]
sabhi grahon purr lehraye ga, swastika jhanda pyara
jag mag, jag mag, sari duniya— suraj, chand, sitara
ansman se dev-devata phula giirayen ge*

naya sansar ...

[Every planet will hoist our dear swastika flag; the entire world, sky, sun, moon, and stars will all be glittering with lights; angels will shower flowers and bless us from the skies we shall create a new world, we shall make a new man.]

This song was probably originally composed by Ksítija-ji and Prof. C.P. Atreya later provided an expanded version, which was recorded and can be heard at: [<https://soundcloud.com/dada-shambhushivananda/vishwa-hamara-new>]

A4.3

This song of Dádá Nityasatyánandaji in Bengali paved the way for “Bábá Naam Kevalam” Kiirtan.

Tára naam bina mukti mile be ná

Tára naam gáo bhai

Shei naam gáo jahe mukti mile

Ánande máte shabai

Taar naam bina.....

Esechen hari nara rupo dhori

Ánandamurti náme

Tahari barata dike dike dhyae

Urdhon adho dane báme

Taar naam bina.....

Ánandamurti tribhuvana pati,

jagater tini raja

Áye chute bhai áye re sabai, murali

mrdang bájá

Kot'i graha tárá aloka jaliya, táhari

árati kare,

jato phulo ráshi pratidin tár, carane

johliya pare

Tára naam bina.....

Ek bar Bábá bole dak sabai bhulaye

Bábá bole dak jagat jhulaye

Ek Bábá bale dak hrdaya jhulaye

Sab dukh ho abashan

nityasatyánande aei sadh mone,

gahe sabe “Bábá naam.”

Esechen

[Without reciting the Lord's name, liberation is not possible. So sing His name, folks! He has come in human form as Ánandamúrti. He is the lord of all realms and all celestial bodies dance around him. He removes all afflictions. Come, sing!]

Listen to this song in Dádá Nityasatyánandaji's voice at: [<https://youtu.be/Ffo6AK9X5gM>]

A 4.4 You Came

*You came to this patch
of green island
Like a silent, stalwart Avatar
emerging from the nave of the
universe*

*from the heart of India, you came,
vibrating the secret pulse of the ages*

*We are your lost sons
searching for the elemental vision
groping amid the thunderstorm
of our darkened civilization.
We are the speckled dust
of mortality
seeking to blend
with your cosmic identity*

*Lo ! Great master of secret ages,
Thou, O Universal Lord of this
Earth....*

*We hail you, and greet you
even as you uncover the hidden pages
of our blemished biographies.*

*Cleanse the earthen jar
of our unwisdom
with your purifying touch
so that we may also
contain within this fragile vessel
the treasures of thy revelations.*

*Bless the Philippines
and redeem her from the clutches
of destruction and sin—
so that this muddled pearl
will once more shine with the sheen
of its original virginity.*

*Master, Master,
Master of the emerging world—*

*Ānandamūrtiji—Thou has come to
our shores
to bring new order to our bewildered
minds.*

*May we find our own answers
to the riddles that scourge
our narrow understanding.*

*Enlarge our vision,
Expand our intuition
that we, too, may reach
the terminus— that goal distant
afame with the infinite dimensions
of God.*

*We lay at your feet, O Divine
Master,
our sampaguita garlands
and sing to you our songs
even as we hold within our breasts
contempt and desire
of an urging fire.*

*Transform us, O Ānandamūrtiji,
and liberate us from the mire.
Radiate through your eyes
the unspoken answers
to the many unsolved
parables of our age.*

*Breathe to us, O Master
the pranic essence of your love—
and bind us always
with that sacred link
which caresses us
like atoms*

like wind blending
 like a poem rising,
 like a song revealing
 the joy of each rhythmmed note.

For you are the Renaissance Man
 of a new world, of a better Land—
 You are the soul-center
 of a New Order

Help us build a new edifice
 out of the broken walls
 of our dying city—
 and Phoenix-like— let the Philippines
 rise from the ashes of its crime
 and grime—
 so that this shattered pearl
 of the orient seas
 will once more shine
 with whitened glory

So that this original pearl
 will hang upon the bosom
 of this great universe
 pure and resplendent,
 bright and luminescent
 like a shining, single tear
 from the smiling eyes
 of God Himself

Om Shanti, Om Shanti, Om Shanti
 Let your vibrant mantra
 reverberate across the heart
 of this Island.
 Infuse the fibres of our country
 with renewed vigor—
 and let us, your sons,
 grow tall in knowledge,
 deep in wisdom,
 and pure in love.

Master Anandamurtiji
 enlightened leader of our rebirth,
 The hero of our personal renaissance!

Rolando A. Carbonell
 National Poet of the Philippines
 Published in Cosmic Society,
 New Delhi, 1968

"A metamorphosis is going on. This is not the age of small countries and big animals. Big animals will become extinct and small countries will have to merge with bigger countries and form federations or confederations. Otherwise, the planning will not be proper.

The day is fast approaching when the entire physical potentiality will be converted into subtle psychic structures.

All the ectoplasmic and endoplasmic possibilities of the entire creation are fast being converted into psychic potentiality and this gives a hint for the future— for a bright future.

In the not too distant future, the entire living world will become spiritual. The new spiritual life will be free from all sorts of dogma. We are anxiously waiting for that bright and crimson dawn.

Parama Purusha is with you. Work with zeal and all your energy. Your future is assured."

—Shrii Shrii Anandamurti

Appendix V:

Sanyasiins, now Deceased

We pay homage to all the departed souls who set a glorious example of devotion and sacrifice.

Abhedánanda	Kiirtyánanda
Abhipremánanda	Krśńacandránanda
Adveshánanda	Krtashivánanda
Aksaránanda	Krtavidyánanda
Ajaránanda	Karunáketan
Ajitánanda	Nigamánanda
Amitánanda	Nirmohánanda
Asiimánanda	Nirmeghánanda
Asheshánanda	Prańavánanda
Atulánanda	Parashivánanda
Arteshánanda	Prankrśńánanda
Amrtánanda	Piiyushánanda
Akśayánanda	Rámánanda
Ánanda Bháratiji	Rudreshvaránanda
Ánanda Sukriti	Rameshánanda
Ánanda Supriti	Sujayánanda
Ánanda Diipanvitá	Samanvayánanda
Ánanda Bhaktidhára	Sambuddhánanda
Bhudevánanda	Shraddhánanda
Cidánanda	Sugatánanda
Cidghanánanda	Siddhayogánanda
Citoshánanda	Satyátmakánanda
Divyeshvaránanda	Shántátmánanda
Dharmadevánanda	Sádhaneshvaránanda
Devashraddhánanda	Sambhutyánanda
Didi Umá	Tadbhavánanda
Dádá Lokesh	Tyágeshvaránanda
Dádá Gagan	Tryambakeshvaránanda
Divyánanda	Tapeshvaránanda
Diineshvaránanda	Venkateshvarananda
Didi Shánti	Vijayánanda
Didi Asitimá	Vratadhiiránanda
Dhruvánanda	Vibhásánanda
Gatirishananda	Vijakśaránanda
Giriijánanda	Viirabhadránanda
Harátmánanda	Viiravratánanda
Hitavratánanda	

Glossary

- **Ánanda Púrñima:** The day of the full moon when Bábá was born.
- **Ánanda Marga:** The name of the philosophy and way of life propounded by Bábá in 1955.
- **Ánanda Marga Pracárika Saṁgha:** The name of the organization founded by Bábá to propagate the philosophy and lifestyle of Ánanda Marga.
- **Ánanda-Váñiis:** The messages given by Bábá on special occasions like New Years Day and Ánanda Púrñimá.
- **Átma-Mokśártham:** Self-realization or Salvation of the self.
- **Ácáryas:** Spiritual teachers authorized by the Saṁgha and who serve as mediums of the Sadguru to impart meditation lessons.
- **Avadhútas:** Monks, sanyasiins or such persons who practice kapálíka sádhana on new moon nights in lonely places or burial grounds, and are devoted to the mission of Ánandamúrthiiji.
- **Bábá:** Dearest One; Father; Sadguru; Spiritual Master.
- **Bála-liilá:** Mystery stories and childhood activities of Bábá that generated awe and inspiration.
- **Bhajans:** Devotional songs composed by devotees.
- **Children Homes:** Orphanages where all children are considered as having the Supreme Father, so no one is considered an orphan.
- **Dá:** A short form of Dádá (respected brother).
- **Darshan:** An audience with the guru
- **Dhoti:** A traditional men's garment worn primarily in the Indian subcontinent to cover the lower part of the body. It is usually a rectangular piece of white unstitched cloth, around 4.5 metres (15 feet) long, wrapped around the waist and the legs and knotted at the waist.
- **Dharma:** Inherent characteristic; righteousness
- **DMC:** Dharma Mahá Cakra, a spiritual congregation where Bábá used to give a spiritual discourse followed by a

Varábhaya mudra and blessings.

- **DMS:** Dharma Mahá Sammelaṅ, a spiritual function conducted either by Bábá or by a representative of the Sadguru Bábá.
- **Dharmacakra (DC):** A system of collective meditation comprised of singing Prabháta Saṁgiita, collective kiirtan, recitation of the samgacchdavam mantra thrice, silent meditation and followed by nityam shuddham mantra, Dharma Shástra (scriptural reading), and announcements of the Saṁgha (Organization).
- **Dharma Samikśá:** A one-on-one meeting of Bábá with select disciples in the presence of a few Ácáryas where scanning was done and individual instructions given as well as saṁskáras taken away by the Sadguru. It lasted only a few months.
- **Dhvaja Vandaná:** A system of flag hoisting done regularly at the Saṁgha Compounds.
- **Diikśá:** Initiation; instruction in meditation by the Guru or a bonafide Ácárya, a representative of Sadguru.
- **Guru:** A teacher who dispels darkness of the mind.
- **Gurukula:** A university for higher learning where the legacy of the Guru is preserved.
- **Guru Sakásh:** Remembering the Guru immediately upon waking up while mentally reciting a special sloka.
- **Jágrti:** Yoga house or spiritually consecrated place; the Ánanda Márga center where weekly collective meditation is regularly practiced.
- **Jagat-Hitáyaca:** Service to humanity and welfare of the universe.
- **Kiirtan:** A gentle and graceful dance to remember the name of the Supreme; the dance was originally performed by Párvati, spouse of Sadáshiva and called Lalita-Mármika; Caetanya Maháprabhu revived kiirtan with a Hare Krishna mantra and empowered it for 500 years; Bábá revived Kiirtana with a new siddha-mantra entitled Baba Nama Kevalam, which is now sung all over the globe.
- **KapálakaDiikśá:** Initiation into a system of tántrika meditation performed usually by sanyasisins on new moon nights. Since it uses skulls (kapál), it is called kapálaka meditation.

- **Kaoshikii:** A dance-exercise invented by Sadguru Bábá especially for ladies. It has physical, mental as well as spiritual benefits.
- **Kurtá:** A loose collarless shirt worn traditionally in South Asia but now almost everywhere in the world.
- **Lungi:** A men's garment wrapped and tied around the waist like a sarong.
- **Márgii:** A lay initiate of Ánanda Márğa who follows the conduct rules prescribed for the initiates such as Sixteen Points.
- **Mahákaula:** One whose kulakuńđalinii is always at sahasrára cakra and who can raise the kulakuńđalinii of others at will; a realized Master.
- **Maháprayán:** Physical death or the shedding of the mortal frame at will.
- **Mahásambhuti:** A great expression of the Supreme Consciousness. One who takes the help of five fundamental factors to incarnate as a divine entity.
- **Madhur Gośhii:** A group of persons who are endowed with the supreme sweet attraction (madhur bháva) for the Guru.
- **Mahámantra:** A universal aśtákáarii (eight-syllable) mantra Bábá Nama Kevalam that can be sung aloud as well as used for kiirtan.
- **MIKE Test:** A system of screening cadre via test of mental preparation, ideological sincerity, (general) knowledge and English language.
- **PC:** Personal Contact with Bábá.
- **Prákrta:** Seven daughters of Sańskṛta language viz., Mágadhi, Shaursenii, Paescháci, Páschcatya, Málavi, Saendhavi, and Maharáshtri.
- **Prabháta Sańgiita:** 5,019 songs composed by Bábá starting with the first song composed in Deogarh on September 14, 1982 and the last one in Kolkata on Oct 20, 1990.
- **Rudra rupa:** A fierce form of the Supreme.
- **Sadáshiva:** The father of human civilization who was born at the end of the Rk Vedic Age and beginning of the Yajur Vedic age; 7000 years ago. First Universal Teacher.
- **Sadguru:** One who is born realized and imbibes all of the

qualities of the *tántrika* guru.

- **Shivalika:** Lower Himalayan mountains where Shiva spent most of his time.
- **Sáttvika:** Sentient energy; a sentient diet excludes meat, fish, eggs, onions, garlic, and mushrooms.
- **Sáadhaná:** Spiritual meditation
- **Sádhaka:** A person who engages in spiritual practices for the purpose of self-realization.
- **Sannyásii:** Monk or nun who has devoted their life to truth.
- **Sámkhya Yoga:** A philosophy of life & cosmology as propounded by the first philosopher Mahárśi Kapila and based on a theory of numbers; Mahárśi Kapila, born near Ánanda Nagar lived a little before the birth of Shrii Krśńa.
- **Sańskárás:** Reactive momenta; the result of karmas.
- **Shakti-sampát:** An infusion of spiritual power into disciples' consciousness.
- **Shlokás:** A poetic form used in sańskṛta language.
- **Stambhana Kriyá:** *Tántrika* power to stop the flow of energy.
- **Táńdava:** A vigorous jumping dance-exercise for men originally taught by Shiva and revived by Bábá.
- **Tantra:** An esoteric spiritual tradition founded by Shiva
- **Tántrika Abhiśeka:** A spiritual coronation done by the Guru.
- **Táraka Brahma:** Domain of consciousness that lies on the tangential point of attributional and non-attributional consciousness. Also, the abode of Gurutattva.
- **Táttvikas:** Teachers who are well-versed in the philosophy of Ánanda Marga and can guide society accordingly.
- **VIP:** A "very important person."
- **VSS:** Volunteers Social Service; Vishwa-Shanti Sena; World Peace Army.
- **Visheśa Yoga:** An advanced and elaborate system of spiritual practices.
- **Viráta Rupa:** The cosmic form of the Supreme Consciousness.

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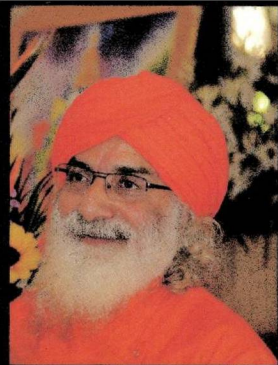
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Saṁgacchadhvaṁ saṁvadadhvaṁ
saṁ vo manāṁsi jānatām,
Devābhāgaṁ yathāpūrve
saṁjānāná upāsate.
Samānii va ākūtiḥ
samāná hṛdayānivah,
Samānamastu vo mano
yathā vah susahāsati

[Let us move together,
radiate the same thought wave,
Let us come to know our minds together,
Let us share like sages of the past,
so that all may enjoy the universe,
Let our aspirations be united,
let our hearts be inseparable,
Let our minds be as one mind,
so that we may live in harmony
and become One.]



About the Author

Born in 1949 in Shimla, India, Dr. Ácárya Shambhuśhivánanda Avadhúta, also known as Dadaji became the disciple of Sadguru Bábá while he was still in his teens.

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Dadaji holds a Ph.D from Wharton School, University of Pennsylvania and is a known luminary on “Yogic Tradition and Contemporary Problems”. He received the International Mahatma Gandhi Award in 1992.

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TOWARDS A BRIGHTER FUTURE

FRAGRANT PETALS FROM THE LIFE OF BELOVED BABA

The new generation is preparing for a better world: more spiritual, more ecological, more sustainable, more compassionate and cooperative, more dynamic and more selfless. May the life-struggles, visionary teachings and exemplary life of Bábá provide us an inspiration, hope, strength and encouragement to keep moving forward for a brighter future for all species on the planet earth!"

*Beloved Bábá's story shall be remembered
forever for its spiritual mystery and
shall be read and told, over and over to
our children and great-grand children,
for all times to come."*



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