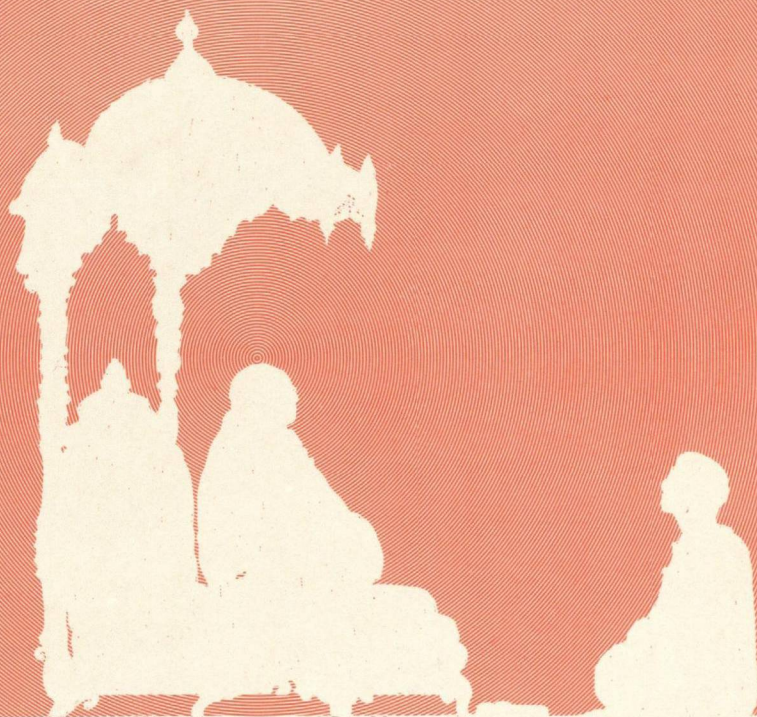


# WITH MY MASTER



Ácárya Kṛpánanda Avadhuta

# WITH MY MASTER

ACARYA KRPANANDA AVADHUTA

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**BY THE GREAT GRACE OF HIM,  
WHATEVER I KNOW,  
I OFFER TO HIM.**



## SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death: their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably; verily is this the command of the Lord.

Without Yama and Niyama, Sadhana is an impossibility: Hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years.

That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of Sadhana, to lead others along the path of righteousness.

**Shrii Shrii Anandamurti**

## ACKNOWLEDGMENTS

On many occasions, I have told Baba stories. Many of my brothers and sisters encouraged me to compile them in a book. I had already published the first part of a collection of other people's Baba stories in Hindi and I had been looking for someone to help me to compile all my stories in English — both the stories of my own experiences and the stories I had gathered of the experiences of others.

When I was posted to Manila Sector, I met Brother Pashupati from Malaysia, who was enthusiastic about hearing my stories. He enjoyed listening to them and while listening, wrote down the narration. Thus both our desires were fulfilled and the book was written. I'm very grateful to him and also to Brother Ajay from the United States, whose typing work contributed a lot. I am also grateful to Ac. Prasiidananda Avt. for editing and to Ac. Arghyananda Avt. for publishing the book. Brother Amitabha from Australia and Brother Rudranath from the United States also helped with the proofreading. Cover design was done by brother Ajay of the Philippines. Inside page illustrations were done by brother Manajiit, also of the Philippines.

Whatever errors may be found in these stories are my own fault. On the other hand, if the reader gets any inspiration from them, the credit is due to Him.

**Acarya Krpananda Avadhuta**

## FOREWORD

These stories are about the spiritual Master, Shrii Shrii Anandamurtiji. He once said that the greatest qualities that a human being can possess are simplicity and sincerity. He explained that a simple person is one whose thoughts, words and actions are the same, without any deviousness or hypocrisy. He then explained that sincerity means to apply one's physical, mental and spiritual capacities for the welfare of others.

Dadaji Krpananda demonstrates these virtues as a spiritual monk. Ever humble, he has dedicated himself to the service of humanity. His sacrificing spirit and readiness to go anywhere and accept any hardship are an inspiration to all who know him.

The author's Samskrta name means that he enjoys the blissful state of Divine Grace. His stories span twenty-seven years of incredible adventures, miraculous incidents and love beyond understanding.

These inspiring stories have much to teach us. They are the personal experiences and spiritual realizations of Dadaji and others close to him. In a world of materialism, they demonstrate that the spiritual love of the Guru can accomplish anything and guarantee infinite bliss. Read and enjoy Divine Grace.

**Acarya Prasiidananda Avadhuta**

## INTRODUCTION

*Never search for the Guru,  
For when the disciple is ready,  
The Guru will come.*

When I visited one Margii's house in Angeles City, Philippines, I met a middle-aged lady who was their neighbor. She wept as she described the agony she had felt for years looking for a true spiritual guide. I consoled her by explaining that human beings do not have the power to find the Master of all masters. By His Grace, He reveals Himself to an aspirant when the time comes. As she had six children, I told her to be like her children in their infancy, totally helpless and dependent upon their mother for their needs. In the same way as a mother, the Guru fulfils our yearning at the right time. He is all-pervading and does not need to be searched for.

I gave her the following example: A little boy went to bed. Before sleeping, he told his mother,

"Please wake me up when I'm hungry." His mother answered,

"Don't worry, your hunger will wake you up."

The lady became very inspired and said that my words had given her peace. Then she asked for my advice. I told her that she should learn meditation from an Acarya and she agreed.

Once Baba was asked why he is not recruiting intellectuals into the organization, as they could render valuable service

Baba said, "My son, I can make a rocket out of a goat. It is to My credit that I take service from non-intellectuals."

It may be noted that most intellectuals are incapable of doing selfless service. But the scriptures say that by His grace even the dumb can speak and the lame can walk.

There is so much religious and spiritual literature in the world today. There are four Vedas; one hundred and eight

Upanishads; six schools of Indian philosophy, from the Sam'khya of Kapila to Carvaka; the Puranas; the Bible; the Koran; the Torah; the Guru Granth; the Tripitaka and countless more. All claim to be the word of God yet many of their tenets and principles contradict each other. Concerning oneself too much with such philosophical intricacies will make one's mind cluttered.

Knowledge is not an end in itself. It gives guidance to a particular society for a period of time, but later it becomes irrelevant due to changes in time, place and person.

*Yoga*, on the other hand, is a technique to discipline the unbridled mind. It is the means to reach one's destination, but still there is no assurance of success; at any time one might stray from the path and endanger oneself. Action performed with "I" feeling creates an endless cycle. No matter how noble such actions may be, one must be born again and again to reap the reaction.

Baba once said that, "Knowledge of the scriptures, is like the banana leaf used as a plate for food. After the action of eating is finished it is no longer used. It is thrown away as garbage. The pleasure of eating, which is the result of the action, is devotion."

Action minus Knowledge = Devotion

Knowledge minus Action = Ego

Everything is pre-planned in God's Cosmic Mind. We are like pieces of wood drifting with the tossing of the waves of the sea. Nothing has been, is, or will be achieved without His grace. One may devote time and energy for years to acquire knowledge, rendering service and practicing *Yoga*, but even then, realization is impossible without His Grace.

This does not mean that we should neglect knowledge, action and *Yoga* and become careless for the world; rather we

must give equal importance to each of these while moving in the flow of God's will towards Him.

Remembering that He is the doer, the doing and the done is vital and is the gist of our second lesson.

Baba has said that we should not be like a baby monkey that clings out of fear to its mother. The mother monkey, thinking that its baby is holding on tightly, never thinks much about the baby's safety. Instead, Baba explained, the devotee should be like a kitten. It surrenders and becomes limp so that the mother cat will have to carry it softly and safely wherever she goes.

## WHO IS MY MASTER ?

My attempt to glorify my *Guru* in the following stories is like shining a torch under the bright day sun.

When I became a worker, more than twenty-six years ago, Baba was as close to His devotees as *Vraja Krsna* was to the *Gopis*. When Lord Anandamurtijii left for Ananda Nagar, He began to show a bit of *Krsna's Parthasarathi* character. After the killing of five *sannyasis* there, a new chapter in His life manifested. He came to Ranchi and concentrated His full attention on the organization.

Then on the 20th of May, 1971, He left for Patna. In 1979 He transferred to Calcutta. Here He became an internationally renowned figure.

*Parthasarathi Krsna* was physically close to no one except Arjuna. He maintained very strict organizational relationships. Even though He is increasingly like this, Baba still maintains a romantic link with all His devotees.

Baba speaks omnisciently on all subjects. Nothing escapes His attention. Among His subjects are anthropology, archaeology, biology, chemistry, cosmology, culture, dance, diet, education, ethics, ethnology, ecology, economics, geology, his-

tory, literature, Microvita, music, pharmacology, philology, philosophy, politics, psychology, Rarhology, and *Yoga*.

Shrii Shrii Anandamurti's personality is a synthesis of all the great men of history. We can find in Him the spiritual mastery of Lord Sadashiva, the *Karma Yoga* of Shrii Krsna, the compassion of Gaotama Buddha, the great sacrifice of Maha'viira and Jesus Christ, the logic of Carvaka and Shamkaracarya, the exalted philosophy of Maharsi Kapila, the scientific minds of Maharsi Kannada and Albert Einstein.

My Master is not only an idealistic philosopher but is the reality of philosophy itself. He is not only a *Yogi* but *Yoga* itself. He is not only human but humanness itself.

When He was asked for His autobiography, He replied,

"I was a mystery, I am a mystery, and I shall remain a mystery."

His philosophy encompasses the trifarious existence, (physical, mental and spiritual), individual and collective interests and presents a complete adjustment amongst them.

If one thinks deeply about the Master, one becomes Him — like the salt doll who, according to one story, goes into the sea to measure it but so doing, dissolves and merges with the sea.

*Lalli Mere Lalkiita Thekaum Tita Lal*

*Lalu Dekham Mae Gaya Mae Bhi Hoguya Lal.*

The glory of my Lord shines everywhere He is. I had a glimpse of Him, I find myself as Him.

## MY MASTER IS TARAKA BRAHMA

*Taraka Brahma* is the one who liberates all. He is the link between mundane existence and highest realization. *Taraka Brahma* is the creation of devotional sentiment.

The character of *Taraka Brahma* is defined as follows:

1) He takes birth at a transitional period of history, when one era is decaying. He leads the world into a golden era (*Yuga Sandhi*).

2) He has no *guru*.

3) He comes with scriptures that enlighten us with spiritual wisdom.

4) He provides the practical method to realize the content of scriptures.

5) He is a Preceptor at birth.

6) He does not compromise with injustice.

7) He takes the determination (*Samkalpa*) to establish a sound society.

8) He is a revolutionary.

9) He is a great organizer with strong moral force.

10) He roots out all immorality.

11) He possesses a multifarious personality.



12) He does not need to undergo any discipline to achieve realization.

13) He is generous.

14) His physical appearance has the subtlety of the supra-mundane level (The sixth lesson of *Sahaj Yoga* is proof of this.)

15) His physical form awakens a strong vibration in the physico - psychic level of devotees.

16) He is always controversial.

All the above qualities are manifested in Shrii Shrii Anandamurtiji.

*Yogii Jatti Tapsi Anisiddha Niramtara  
Tahi Dhyanam Lagawe,  
Tahi Ahire Ki Chokarian Chachian  
Bahara Chacha Pei Nacha Nachawe.*

Some *yogis* who lack devotion practice severe penances to obtain His grace, but to no avail. But the devotees' simple-minded devotion makes Him their slave—He comes when they call.

Baba works tirelessly for twenty-two hours a day, spending the remaining time in a short rest. He takes His breakfast at 11 AM, lunch at 8 PM, and supper at midnight. His workers are classified as Whole Timers (WT), Local Full Timers (LFT) and there are also organization positions for the householders. There are thousands of these workers around the globe and their number continues to increase. It is amazing that Baba supervises all of them through RDS (Review,

Defect and Solution) reporting. He is always giving dictation, whether on field walks or even while engaged in His most personal matters like bathing, shaving and so on. He is the busiest man in the world.

He is not always in the role of *Guru*. Sometimes He assumes a parental attitude. He has motherly kindness as well as a sense of guardianship. If one commits a mistake, knowingly or unknowingly, He gives punishment, but with love and care.



# CHAPTER ONE

## 1962-1963

## MY INITIATION

In my adolescent days I was enchanted by stories from the Ramayana and the Bhagavad Gita. I used to wonder why I was not blessed with the presence of the Lord as Arjuna was.

I was the youngest of four brothers. My father died when I was ten years old. My sisters-in-law often used to mock me concerning my worldly life. But once my mother scolded them, saying that I was a very determined person and that I had plans to achieve my ends. She also praised me, telling me in a convincing manner that I would do great work and not lead a conjugal life.

My mother died when I was 17. After her death, the transitoriness of the world led my mind towards God. A good friend of mine suggested that I accompany him to a spiritual gathering which was being held nearby. I went there and saw many youths singing and chanting..

Actually, it was a *Dharmacakra* led by Ac. Kailash Chandra Bhalla, a family *Acarya*.

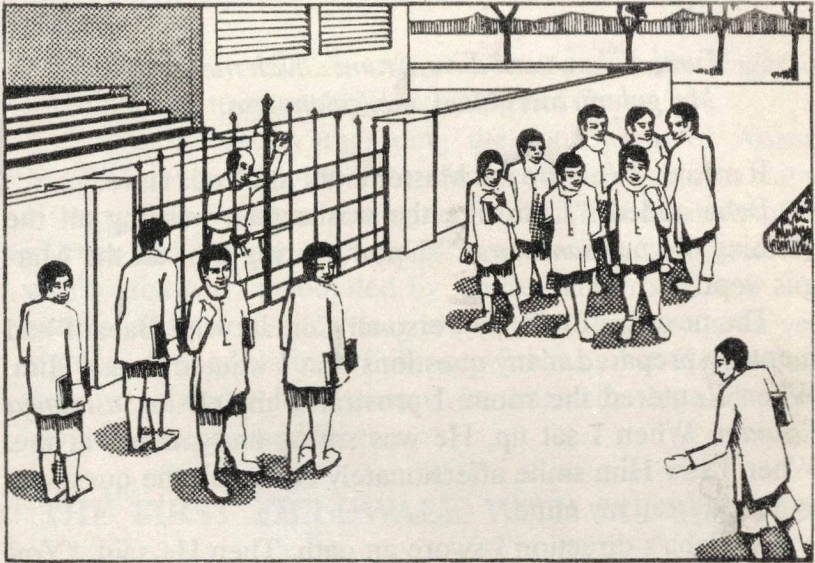
I was inspired and asked the *Acarya* for initiation into his spiritual practices, but he refused to give it immediately. He told me instead to come and visit him the next morning at four.

I returned to the hostel, and woke at three the next morning. I walked three miles from the hostel to my *Acarya*'s house. He invited me in gladly, initiated me, and then explained *Yama* and *Niyama* and the do's and don'ts of spirituality.

All this continued for three hours. I became worried and told Ac. Kailash that I was already late for school, but he told me convincingly that I wouldn't be late and everything would be all right.

When it was over, I rushed to school. I was already one hour late. As I approached the gate, I was surprised to see that

the school maintenance man was just beginning to ring the bell. It was as if the whole school had been waiting for me to arrive! I asked him why he was ringing the bell so late, and he said that he had misplaced the keys to the gate and had been searching for them for the entire hour. Then I remembered my *Acarya's* words. Thus, I was attracted by Ananda Marga from the very day of my initiation. That was February 15, 1962.



My elder sister-in-law had been looking after me ever since my mother's death. She was very ordinary, simple and illiterate. One day soon after my initiation, she was serving lunch and I approached her to get my food. But she asked,

“Did you meditate before coming to eat?” It never occurred to me that she would ask this as she was a non-Margii. I replied that I had not done so. Then she told me to do meditation first before eating. I realized that in this way my *Guru* was checking my misbehavior and guiding me.

## MY PERSONAL CONTACT

In October, I attended *Dharma Maha Cakra* (DMC) in Raipur (M.P. India). It was my first chance to see Baba. According to Hindu tradition, an incarnation of God should possess four arms. Yet when I saw Baba, He had only two arms. He was short and stout and wore very simple clothes. "How can God be short?" I asked myself.

During the *darshan* Baba said:

*Tumi diivan, tumi diivan, tumi diivan mero;  
Mei gulam, mei gulam, mei gulam tero.*

It means, "You are my Master and I am Your slave."

Baba added, "I am like the washerman washing all the clothing of your *samskaras*." Upon hearing this, all the Margiis wept.

The next day I had my Personal Contact with Baba. I had mentally prepared many questions that I wanted to ask Him. When I entered the room, I prostrated myself in *Sastaunga Pranam*. When I sat up, He was sitting and smiling at me. When I saw Him smile affectionately at me, all the questions vanished from my mind.

At Baba's direction I swore an oath. Then He said, "You are the son of *Parama Purusa*—you work for a greater cause. I am with you always. You will never fail." I was very inspired. However, when I came out, all my questions returned!

## TOWARDS A MISSIONARY LIFE

On December 11, 1963, *Dharma Maha Cakra* was held in Tatanagar. I had resolved to become a *Sannyasi* by then and was eager to attend. So my *Acarya* told me to get money for my train ticket to Tatanagar.

I went home and asked my brother for the fare. He was happy to provide it, adding, "I will never hesitate to give money if you are doing something to serve humanity."

I replied, "Yes brother, but if I remain confined within this house and village how can I ever be able to do service to the people at large?" I told him about my decision to become a monk and told him that I wanted to leave with his permission. Without any hesitation, he happily gave me his blessings. It appeared in my mind that Baba was indirectly involved in this incident.

After the DMC was over, I went to Ananda Nagar on December 14 to attend a Workers' Relief Camp.

There is a story regarding the foundation of Ananda Nagar. Baba was traveling by train from Tatanagar to Patna. However the train had an engine problem in the middle of the journey and stopped at Pundag Station for half an hour. The whole area was surrounded by jungle, huge rocks and thick bushes. Baba told the Margiis that He liked the area very much and asked them to find out who owned it. He also said that we needed a headquarters for our activities and that it should be established there.

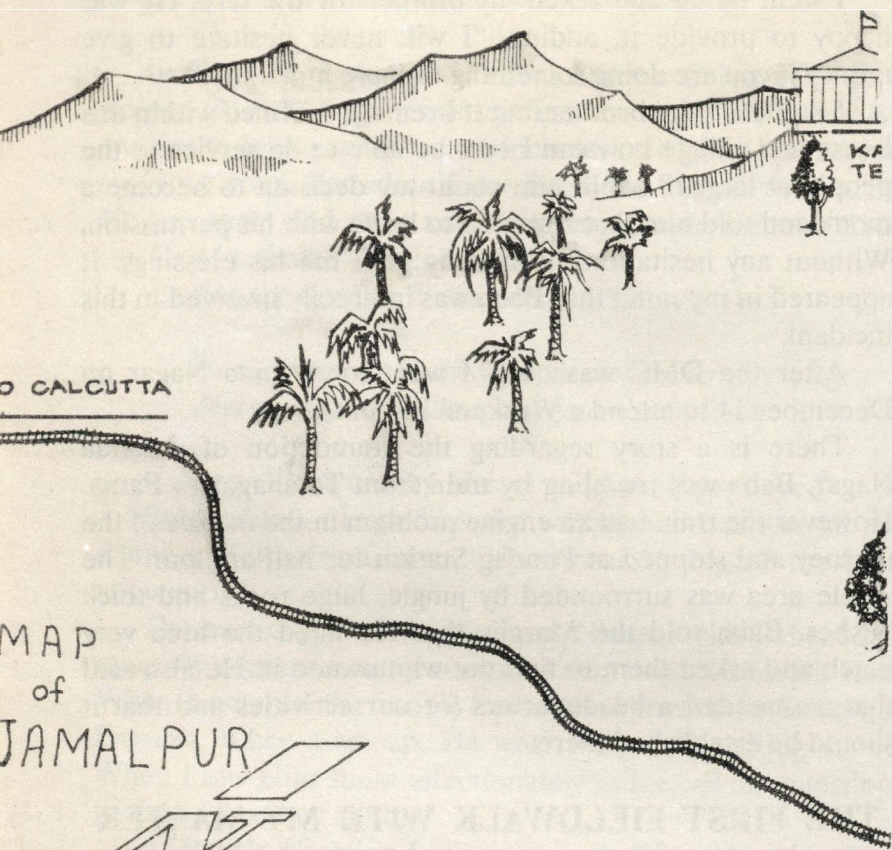
## THE FIRST FIELDWALK WITH MY MASTER

The camp lasted fifteen days. Afterwards, I went to Jamalpur where Baba was living and working in the railway office.

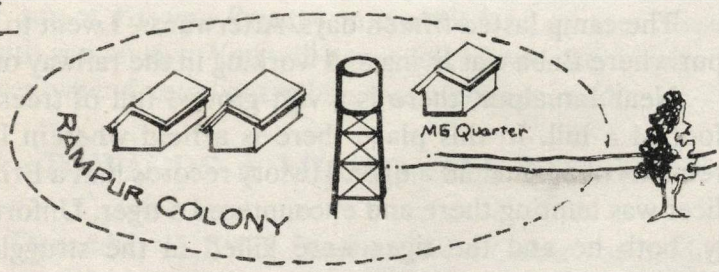
Near Jamalpur, there is a vast ground full of trees at the foot of a hill. In this place there is a field wherein lies the remains of a man and a tiger. History records that a British officer was hunting there and encountered a tiger. Unfortunately, both he and the tiger were killed in the struggle. The villagers built graves for both of them.

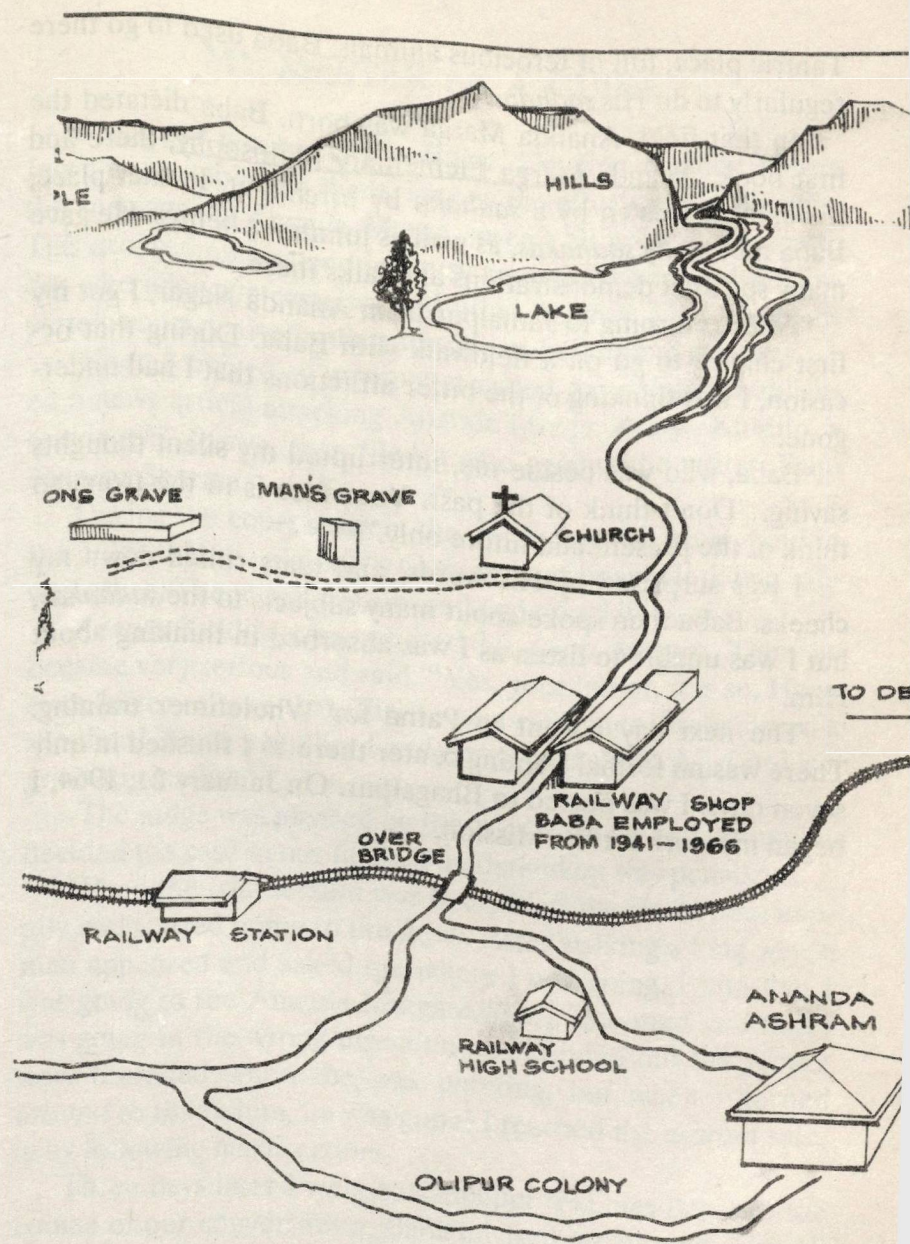
Baba liked to visit this field and sit on the tiger's grave during his fieldwalks. Nearby, there is a valley which is a very





MAP  
of  
JAMALPUR





Tantric place, full of ferocious animals. Baba used to go there regularly to do His *sadhana*.

In that field, Ananda Marga was born. Baba dictated the first book, Ananda Marga Elementary Philosophy, there and it was noted down by a *sadhaka* by torchlight. In that place, Baba met many *sadhakas*, as well as luminous beings. He gave many spiritual demonstrations and talks there.

After returning to Jamalpur from Ananda Nagar, I got my first chance to go on a fieldwalk with Baba. During that occasion, I was thinking of the bitter afflictions that I had undergone.

Baba, who was beside me, interrupted my silent thoughts saying, "Don't think of the past. Your face is to the front, so think of the present and future only."

I was surprised by His words, and tears rolled down my cheeks. Baba then spoke about many subjects to the *sadhakas*, but I was unable to listen as I was absorbed in thinking about Him.

The next day I went to Patna for Wholetimer training. There was no formal training center there so I finished in only seven days. I was posted to Bhagalpur. On January 21, 1964, I began my work for the Mission.

## MY MASTER AS A GUIDE

Bhagalpur is a big city in Bihar. The first Ananda Marga Jagrti was established there. Due to the efforts of the Margiis, the message of Ananda Marga spread all around the state. This aroused enmity and jealousy amongst the orthodox Hindus who advocate casteism and other dogmas. They are completely conservative in their traditions, beliefs and customs.

When I arrived, a newspaper called Arya Vartha published a news article attacking Ananda Marga. *Acarya* Kuldiip, a senior *grhi Acarya*, then filed a case against the writer, Ram Svarupa Sharma.

During the court session, the defendant mockingly said to the judge that the plaintiff's *Guru* is an ordinary clerk in a railway office. The judge was amused and asked if it was so.

*Acarya* Kuldiip remembered his *Guru Mantra*. Then he became very serious and said, "Yes, your honor, it is so. However, history shows that Christ was a carpenter, Mohammed a shepherd, Shiva a bullherd and Krsna a cowherd. My Lord is a great spiritualist!"

The judge was pleased by these bold words and ultimately decided the case in our favor. The defendant was penalized.

When the trial session was over, I left the courtroom happily and started home to the *jagrti*. After walking a long way, a man appeared and asked me where I was going. I said that I was going to the Ananda Marga *ashram*. The man said that I was going in the wrong direction and pointed out the proper way. I looked where he was pointing, but when I turned around to thank him, he was gone! I reached the *ashram* safely by following his directions.

Three days later I went to Jamalpur and met Baba. In the course of our conversation, Baba advised me to memorize all the ways and directions while going to my destination, so that

I would not get lost. Then I realized that Baba had been guiding me on that day.

## MY MASTER SURRENDERS TO DEVOTION

Chotti Jammin is a small village near Bhagalpur. The first Ananda Marga conference was held there on February 8. On the way there, Baba's jeep broke down at a place called Jai Khut, so He had to walk the last two kilometers to the village.

Our *ashram* there was built of mud with a roof of coconut leaves. Baba walked in and gave a half hour *darshan* to the Margiis.

During the *darshan*, Baba said, "I am not only for Ananda Margiis, but for all. Those who have not yet taken initiation can do so now." About fifty people then asked to be initiated

The *sadhakas* shouted, "Anandamurtiji Ki—Jai!" and large groups of villagers gathered around. Most of the people were quite skeptical of our customs and manners.

Then Baba prepared to leave. The conference was scheduled for three consecutive days but as the next day was a working day for Baba, He restricted the program to that day alone. All the Margiis began pleading with Baba to return the next day, but He refused. This drama continued for some time.

Then a devotee named Vrajanandan Singh stood in the door and prevented Baba from leaving. He told Baba, "You must promise to return tomorrow, or I won't let you go."

Baba turned to His Personal Assistant, *grhi Acarya* Vivekananda from Jamalpur, and said, "Vrajanandan has arrested me, can you release me?" Everyone was smiling as Baba pretended to be helpless. Finally He said, "If nobody is willing to help Me get rid of this man, I have no choice but to agree to return tomorrow."

Then He left in the jeep which had been repaired. The whole crowd followed Baba's jeep as it slowly moved away. They ran after Him for one kilometer and only gave up when the jeep started to speed up. The next day, Baba came and gave a cheerful general *darshan*.

## MY MASTER AS A CARETAKER

When I was posted in Bhagalpur, somebody told Baba a rumor that I was suffering because I was not eating proper, regular meals. Since it was nearby, the Margiis of Bhagalpur used to frequent in Jamalpur. Baba scolded them saying,

“There is only one worker in your town. Can't you take proper care of him and provide him his needs?”

After that, whenever a Bhagalpur Margii would happen to see me walking by, he or she would run to me and implore me to take food in their house, even if I told them I had already eaten.

When I returned to Jamalpur, Baba asked me how I was. I replied that I was fine. Then I asked Him what He had said to the Margiis that caused them to be so concerned about me. Baba just smiled.

This cleared up my doubts and uncertainty about whether I would be properly cared for in the field. I realized that Baba would always arrange to take care of me wherever I was.

Sometimes I had worried whether Baba would show me the same love and affection that good parents show their children, as my own parents had died when I was young. But in these experiences I saw that Baba showed me the greatest care and concern and my desire to have felt that from my own parents was fulfilled. As the embodiment of bliss, Baba has fulfilled all of my desires and expectations, always providing me with the deepest love and affection.

During a field walk, I asked Baba about a popular Indian superstition, that encountering a black cat or a vulture meant bad luck. Baba explained that it is inevitable that a person should occasionally meet these creatures. Then Baba asked, how the animal feels, when we human beings think it bad to meet them. Baba smiled, and simply advised that one should apply one's second lesson and walk away.

**J**amalpur is situated on the railway route between Kiul and Calcutta. It is famous for having the largest locomotive railway workshop in Asia and because, in 1955, Ananda Marga was born there. Baba explained that the name of Jamalpur was taken from a famous Muslim named Jamal.

Baba first lived on a street called Keshapur Colony. When Baba entered the railway service in 1941, He moved from Keshapur Colony to Rampers Colony. Before Ananda Marga began in 1955, Baba used to go on evening field walks, from about eight to ten PM. When the organization started, the Margiis and workers would accompany Him. One group of devotees would bring Baba to the field with pillows and a bed sheet and then take their leave. Another group would come to take Baba back to His house. Some times, when there were not many devotees, the small number that came with Him would stay with Him throughout the fieldwalk.

In the small town of Jamalpur, nobody took notice of Baba, because He looked simple and ordinary. He used to lock His front door simply by tying it with a rope. Walking to work, he would pass through the dirtiest streets in Jamalpur.

Once I was with Baba and three other workers during an evening fieldwalk. It was a moonlit night with a drizzling cloudy sky. The grass on the ground had become wet. A smooth breeze blew as we strolled. We halted at the Tiger's Grave and spread the bed sheet. He sat and we put pillows to His left and right. We were about to do *Sastaunga Pranam*

when Baba stopped us, saying that the ground was wet and our clothes would get dirty.

However, due to a strong internal urge, I prostrated myself anyway. When arising, to my astonishment, I found that my white shirt and dhoti were as clean as ever and that only my hands and feet were wet.

## WHAT IS ANANDA MARGA

A professor of the Agricultural College at Subour, Sultan Alan Bihari, once accompanied Baba on field walk. He complained to Baba that his family never liked it when he did *sadhana*. They disturbed him because he didn't recite the Koran or go to the Mosque as Muslims are directed to do.

Baba said to him, "My son, I made Ananda Marga for the whole humanity. Do you know what our Ananda Marga is based upon? It has the sanctity of Hinduism, the service spirit of Christianity, the fanaticism of Islam, the penances and austerities of Jainism, the *Tantra* of Shiva, the *Yoga* of Krsna, the *Dharmacakra* of Buddha and a socio-economic theory of PROUT that excels Marxism! This is Our Ananda Marga."

After this, Baba gave him the spiritual name of Brahma Bihari.

## SADHANA PITHA TRAINING (SPT)

Baba started SPT in 1966 for the WT trainees and senior workers. I went through it in Benares Training Center for seven consecutive days. Before receiving my instructions regarding SPT, the trainer told me a story:

A king introduced a new minister to his cabinet. The new man was very noble and soon became the king's favorite. This aroused jealousy among the cabinet ministers. The ministers spied on him, hoping to catch him making a mistake. After a



few weeks they reported to the king that he was going nightly to the treasury.

Surprised, the king followed him the next evening and caught him red-handed when he emerged from the treasury holding a bag. The king demanded to know what he was doing.

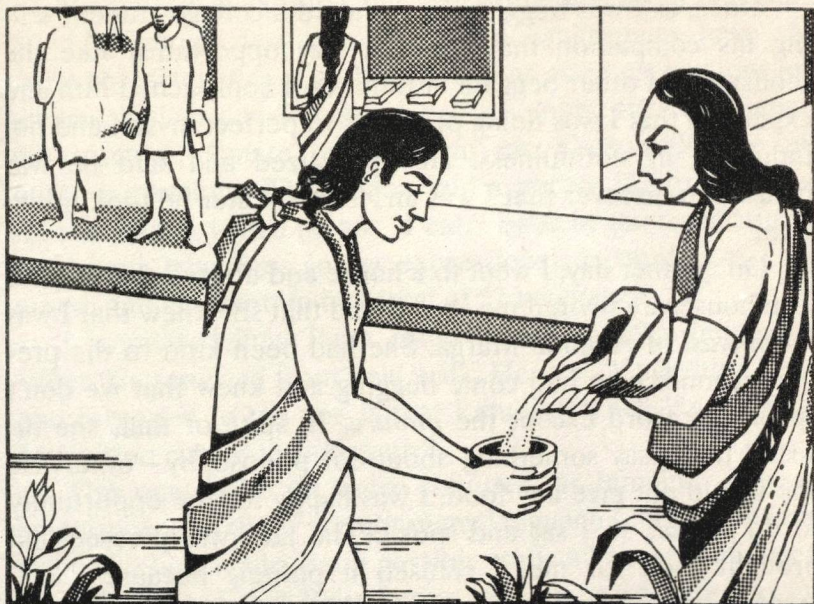
The minister opened his bag and showed that it contained only some worn-out clothes. He then explained, "Sire, these are the old clothes that I used to wear before I became your minister. They are my only possessions. The clothes, the ornaments and the post that you have given me are not permanently bestowed. They can be seized by you at any moment. For this reason, I come here every evening just to look at my old clothes. By this I can remember my previous struggles and compare them to my present status. This makes me humble and service-minded.

"If I forget my past I will become vain due to my powerful post and the possessions that I am given. I do not want to be lured by these impermanent objects."

Pleased by the minister's words, the king bowed and touched the minister's feet. The king then requested to be accepted by him as a disciple.

Similarly, in our organization, the workers should always remember their original identity as a *sannyasi*, characterized by having no name, fame, claim, dress, address or trace. Baba, as the Supreme Authority, may appoint anybody to a high post, but if the person gets carried away with desire to pursue any of those six attributes, then he will be doomed to demotion or failure. Baba's intention when He introduced SPT was to pulverize one's false prestige and to encourage humility.

The next day, I started begging, obeying the rule that I must not utter any word except the *mantra* - "HARI OM TAT SAT" ("God is the only truth"). As I walked the streets, I felt the weight of my ego push my head down. I was extremely



ashamed to go begging. Never before had I even asked a stranger for a glass of water.

When I approached the first house, the housewife shouted at me to keep away. Feeling embarrassed, I left and then came across a *chapati* maker. I recited the Mantra and handed over my bag. He took a handful of wheat flour and gave it to me.

Next, I met a lady sweeper. Sweepers are considered to be one of the lowest castes. She gladly and respectfully gave some more flour. Seeing me taking food from the lady, her friends called me and filled my bag full with still more flour. Taking food from the so-called low caste people is considered sacrilegious for higher castes. No matter how noble high caste people are, they usually still feel a little superiority towards others. This is because they have been brought up since childhood to look down on lower caste people. These deep rooted attitudes can be changed through the psychic clashes of SPT.

Once, as I was begging, I overheard a college student telling his companion that I was a lazy opportunist like the thousands of other beggars in Benares. I approached him and explained that I was doing penances to perfect myself and not indulging in slothfulness. He apologized and said he was pleased to discover that I was an *Acarya*. Later he took initiation.

On another day, I went to a house and uttered the *mantra*. The housewife invited me in and said that she knew that I was a *sannyasi* of Ananda Marga. She had been kind to the previous monks who had come begging and knew that we don't speak any word except the *mantra*. In spite of that, she insisted that I say something about our philosophy – otherwise she would not give any food. I was happy for the opportunity to do *pracar*, so I sat and spoke. The lady was pleased and brought food for me. I refused it politely because I had spoken, so it was against the rules. Her husband appeared and scolded her for not giving food before I was asked to speak. Then he also urged me to take the food, but I explained that I was not begging merely to feed myself but to educate myself. As I was about to leave, the husband folded his hands respectfully and said that I am welcome to his house at any time and he promised to feed me abundantly.

## LANGUAGE

Language has long been a sensitive issue in India. It is hotly debated by everyone from the politicians in the parliament down to the common masses in the streets. The people in North India want to establish Hindi as the national language, whereas the southerners demand English.

Once, Baba told me that the political leaders never cared to solve the serious national problems, but rather, they bickered and brooded over trifling matters. He said,

“Language is nothing but the expression of the human mind.” Though desires and internal experiences have the same characteristics in all human beings, their expressions are diverse. This is due to natural circumstances, such as biological structure, climate, environment, etc. These influence our outer expressions. Then Baba said a phrase in Hindi – “*Mai Kha'ta' Hun*”, which means “I eat.” Baba began translating it into many languages (outer expressions). I counted as I listened, and He went up to a total of 52 languages!

I wondered how Baba could know so many languages. When He returned from field walk, He said, “One thing that I had forgotten to tell you is that I studied many languages in My tuition classes at Jamalpur.”

This only made me more confused, as Jamalpur is just a small town and there are not many language scholars residing there. So how could Baba possibly study all those languages? Then I realized that Baba knows everything and He was just joking with me.



## CHAPTER TWO

### 1964

## PRACTICAL TEACHING

A devotee told me about the early days when a Margii had his Personal Contact with Baba. Entering the room, the young man prostrated before Baba. Oddly, instead of Baba questioning him, he questioned Baba. He said,

“Baba, you are Brahma and I am also Brahma, so why is there a need to do meditation?” Baba told him that he would reply later and asked him to leave, but the Margii insisted that Baba should answer immediately. Baba again asked him to leave and this time, he did.

Presently, it was time for general *darshan*. The Margii who had the unsuccessful PC was seated in the front. In the course of His *darshan*, Baba asked for a cane. Someone brought it and gave it to Baba. Suddenly Baba struck the Margii with the cane. He cried out in pain. Upset, he stood up and asked,

“Baba, why are you beating me?”

In a surprised tone Baba asked, “What? You are Brahma, I am Brahma. So who is beating whom?”

“But Baba, I feel pain.”

“That’s it. To get rid of this ‘I’ which distinguishes you from Brahma, demands meditation.” The Margii folded his hands and humbly sat down.

## BABA’S GRACE

One day I had the opportunity to go on a fieldwalk with Baba. However, while I was in the bathroom, my co-workers forgot me and they left to go to Baba’s quarters for the fieldwalk without me.

When I came out and found myself alone, I rushed to Baba’s quarters, but He had already gone. Then I hurried to the field, but He was not there either.

Thinking that Baba must still be on His way, I sat down to do *sadhana* on the gravestone while I waited for Him. I did the first three processes of sense withdrawal effortlessly. My mind became deeply concentrated. I went into *samadhi*.

Later, Baba came and touched my body. He called my name and slowly I started to regain consciousness. He sat next to me. I did *Satsaunga Pranam* even though I was dazed. After that, Baba talked about many subjects to the *sadhakas*. But I was still in a blissful trance and could not pay attention to His words.

## IDEA OF PRAPATTI VADA

Once, when I was with Baba, He told me that the world is full of misery. Then He asked me,

“Do you want salvation?”

I told Him, “Yes.”

Then, on another occasion, He told me how wonderful the world is with its charming beauty. He then asked me,

“Do you want to be with Me in the world to serve humanity, or do you want salvation?”

I replied, “No, Baba, I don’t want salvation.”

I reflected silently, that in the Prapatti Vada (doctrine of total surrender), it is said that not even a blade of grass can move an inch without the consent of Parama Purusa. The whole creation moves according to His will.

## DEDICATED LIFE

During one fieldwalk, Baba asked whether any of us had a dagger, part of the *Avadhuta’s* uniform. One worker took out his dagger and gave it to Baba.

Baba asked, “How many parts constitute the dagger?” We answered two. But Baba said,



“No, there are three: the handle, the long blade with a cutting edge and a blunt side, and the sharp point.” He said that the path of life on which non-Margiis are moving, without a strong moral base or spiritual practices, is a normal flow. It is comparable to the dagger’s handle with its flat surfaces—it is not injurious, but it also lacks the rigor and dynamism that causes your mind to progress.

The lives of Margiis, on the other hand, are strewn with both obstacles and smoothness as well. These two states are comparable to the long cutting edge on one side of the blade and the blunt portion on the other side.

Then He said that the lives of the *sannyasis* are full of dangers, like standing on the sharp point of the dagger. If they stumble, fall or do any mistake, then their lives are at risk as if from poking oneself with a dagger’s sharp point. A life of sacrifice, *sadhana* and service should be one’s sole aim, as it is the only way to ensure our progress in the spiritual realm.

## UNIFORM AS DISCIPLINE

One evening, Baba walked to His house from the *ashram* in Jamalpur. Dada O. and I accompanied Him. At the time Dada O. was not in his complete uniform.

Baba asked me, “Why is it that people feel fear at the sight of a policeman?”

I said, “It’s because he is a law-enforcer and has authority and power.”

Baba disagreed saying, “No, it is because of his uniform.”

Then Dada O. sneaked out of sight and rushed back. After a while Baba asked for him.

I said, “He might have gone back to the *ashram* to get his turban after hearing Your words.”

Then Baba told me that He purposely said those words to rectify Dada. He added, policemen who do not maintain dis-

cipline by wearing the complete uniform are asked by their higher authority to hand over their uniform and resign. *San-nyasis* will be treated likewise.

## IDEOLOGICAL PHILOSOPHY

While on field walk, I asked Baba,

“Why do some people oppose us despite the valuable social services that we are rendering?”

Baba, who was a few paces in front of me, turned around and asked, “Have you ever seen anybody fighting with a dead body?”

I replied, “No.”

Then Baba said, “People are against us because they see that our philosophy and ideology is ‘alive and kicking’ whereas other saviors and reformers are dead or gasping for breath. They have been overwhelmed by the negative tendencies of the people.”

## THE UNIVERSE IS A DANCING HALL

When I was a young *Acarya* I did not yet have a beard or mustache, but I kept my hair long. Once I entered a hotel to have my breakfast (Worker’s Rules were not yet propounded). My appearance was similar to the classical dancers of the town. As I sat, a professor approached me and asked whether I was a dancer.

I simply said, “Yes,” but then I added,

“In the process of the eternal dance of creation, each and every unit of this universe is dancing according to the rhythm of the Macrocosmic Entity.” Then he asked whether I was a philosopher. To satisfy his curiosity, I revealed my identity as a *Yoga* teacher. He was pleased to be acquainted with me and by Baba’s grace, took initiation.

## BABA'S DESIRE

Once when I was on a field walk with Baba, I asked, "Where is Netajii now?"

"Netajii" means "the great leader" and was the respectful title used for the great Indian revolutionary, Subhash Chandra Bose. He was Baba's maternal uncle and in 1940, had been initiated by Baba in Jamalpur. After fighting to free India from the British, he was reportedly killed in a plane crash in 1945. But many people, both Margiis and non-Margiis alike, believed that in fact he was alive and living secretly in the Himalayas, doing long meditation.

Baba became angry and said, "This had better be your last question regarding Netaji! I want thousands and thousands of workers like Subhash Chandra Bose!"

I have never raised the topic since that day.

## BABA AS A TEACHER

Baba is always paying attention to both Margiis and workers alike by spending a few minutes talking with them. But in the early days I longed for a chance to spend hours talking with Baba.

One day I decided to see Baba, so I rode on the noon train from Bhagalpur, and arrived in Jamalpur at 3:30 pm. As this was during office hours, I thought Baba would still be working and it would be impossible to see Him just then. So I started walking to the *ashram*, looking down and thinking of Him.

Suddenly, to my utter surprise, I saw Baba walking ahead of me with a gentleman beside Him. I walked quickly to catch up and then I touched Baba's arm to get His attention.

Baba turned and whispered sweetly in my ear, "This man will go to the left after a few minutes — then we can talk." He

did this without scolding me, even though I had interrupted Him thoughtlessly.

This incident can be compared to an Indian mother who is breastfeeding her baby. In the presence of others, she will cover the baby and her chest with the end of her sari. But some times the baby, unaware of courtesy and manners, will grab the end of the sari and pull it off. Yet the mother will not get annoyed or angry at the innocent action of her baby, but will merely snatch back the covering cloth from the baby with full understanding.

In a similar way I had been lost in my thoughts of Baba and had acted in a childish manner, yet Baba was gracious and full of understanding.

After a short time the gentleman did *namaskar* and left. Baba and I walked together. As I slowed down the pace of my foot steps, Baba asked whether I wanted to get something before going to the *ashram*.

I said I needed to buy some soap as my clothes were dirty. So Baba told me to buy it and He would wait. I went and purchased it slowly, taking my time and for ten minutes I kept Baba waiting. Then we started walking again.

Baba said, "So, you are the editor of our Angika newspaper, the Angika Samachar I always read it line by line from the beginning to the end and enjoy it very much."

I said, "But Baba, the Angika language is bad and I don't like it at all."

Baba said, "You have to learn it, as it is a very important language." (His mother tongue).

I refused. This disagreement went on until we reached a corner where we sheltered from the hot sun under a big tree.

Baba tried to induce me to learn this language by saying, "There is not so much difference between Angika and Hindi except the changes in pronouns and verbs." Then he

taught me five sentences in Angika and told me to learn them immediately.

Finally we arrived. There were five workers in the *ashram*. Baba told everyone to gather and sit in front of Him. Baba winked at the workers and asked whether they could recognize me (actually they all were my close friends and Baba was only joking).

They understood and said, "No Baba."

He said, "Then let Me introduce this important person to you. He is the editor of the Angika Samachar newspaper."

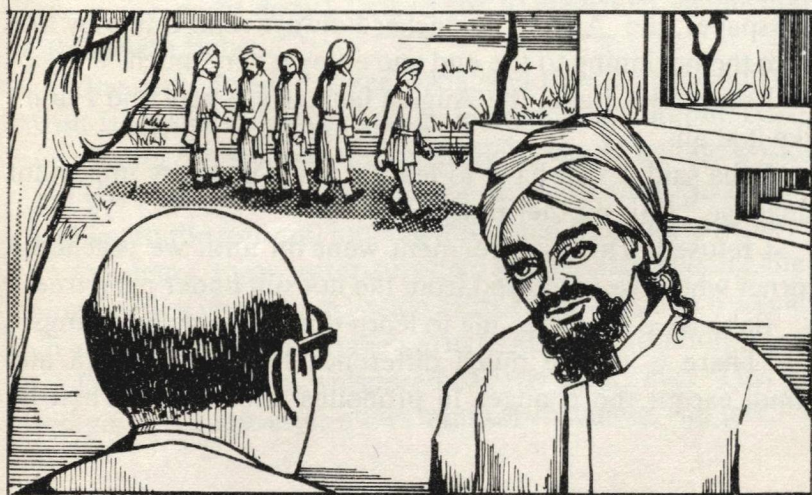
Then, He told me to give a lecture in the Angika language.

I objected, "Baba, you only taught me five sentences of Angika, how can I give a lecture in it?"

Baba told me to recite what He had taught me. I spoke those five sentences and abruptly He intervened saying, "Very good, very good", and then He told me to sit down.

Baba said, "Angika is a very sweet language. I speak it when I am in a calm and sweet mood. If I am normal, I speak in Hindi but when I am furious I speak in English."

After that I learned how to speak with Baba in Angika. He taught me its grammar and vocabulary. Now I enjoy the



language very much. Once during *Dharma Samiksa* reporting, Baba said about me,

“This boy is a Chattisgarhi, but he speaks Angika.” Then Baba asked a question to me in English. I replied back in English.

Baba scolded, “Very bad! As the editor of Angika Samachar, you should always speak in Angika!”

## HIS PRESENCE IS NEEDED

June DMC was scheduled in Ghazipur, Uttar Pradesh instead of the usual place, Jamalpur. The workers were quite unhappy at this sudden transfer. Baba gave DMC twice a year in Jamalpur for six days on each occasion, whereas in Ghazipur, it would be restricted to one DMC for three consecutive days.

During the reporting session at Ghazipur, Baba said to the workers,

“Whether the Mullah (Muslim holy man) goes to the mountain or the mountain goes to the Mullah, it makes no difference.”

He explained that it was rational to conduct DMC there because it was convenient for more people. Ghazipur is situated in the center of the whole region, so more people would be able to come than if it were held in Jamalpur. It also saved the organization time, energy and expenses.

## GENEROSITY OF MY MASTER

In July I was on a fieldwalk with Baba. That night we sat on a gravestone in the graveyard. Baba was sweet.

Suddenly He changed His mood and asked me why I had disclosed an organizational secret to a Margii. It was true that I had done so. Baba scolded me for my mistake.

It was the first time Baba had gotten angry with me

I became afraid and thought that I would never be able to return to Jamalpur. I thought I would be posted far away and would never be able to talk with Baba again.

I was really unhappy and sorry for the mistake I had made. I felt mentally hurt and moved away from Baba. Suddenly, He changed His sitting position and moved His leg. He kicked my arm (pretending that it was unintentional). He caught my arm and started to massage me saying,

“Oh, I kicked you — is it painful?”

My anger disappeared and I felt ashamed of my behavior. Again I moved close to Baba. He cleverly pretended as if nothing had happened in my mind. He started to talk about the stars in the sky, explaining that ancient people could tell time from their position and ships took their bearings by them also. He continued explaining about the stars and planets for a long time. In this way He gently soothed my hurt feelings.

## MY MASTER AS THE OMNIPRESENT

One young family Margii named Ram Kumar from Trimohan, Bihar was initiated into *Kapalika Sadhana* by Baba. Afterwards, Baba directed him to do the graveyard *sadhana* every night for 15 nights. Harendra Kumar, a senior Margii who also was a *Kapalika*, accompanied him each night to give him confidence.

Ram Kumar, though, was fearful of snakes, which often crawled near him when he was meditating. Finally on the last night, when they finished at 1:30 a.m., Ram Kumar said to Harendra how relieved he was that from then on they would only have to practice the *Kapalika Sadhana* on *Amavasya* (the night of the new moon).

The next day, Baba came from Jamalpur by train, so they both met Him and accompanied Him for part of the journey in His compartment.

Baba smiled at Ram Kumar and said,

“Last night at 1:30 am, a molecule of air came to me from Trimohan. It whispered to Me that it overheard you say, ‘I am very happy, brother, that the troublesome duty of performing *Kapalika Sadhana* is finished and now I only have to do it once a month!’”

## TOUR WITH MY MASTER

In those days Baba would travel short distances by train. In October when He was about to leave for Calcutta I asked Him to allow me to go with Him as I had never gone there before. He told me to ask permission from my higher authority. I said,

“Baba, You are my highest authority.”

But Baba told me to take permission from His Personal Assistant. P.A. agreed, so I purchased a ticket and fortunately got a seat in Baba’s coach and could sit near Him. On the way He told me many wonderful facts about the history of the Gaunga and Padma Rivers, the city of Calcutta, Hooghly District, etc.

When the train arrived in Calcutta we went to Baba’s quarters. Then Baba called *Acarya Madhan*. He pointed at me and told him,

“Take this boy and show him all the important places in Calcutta. In the evening, bring him back to Me.”

It was the first time in my life I had ever seen such a big city, so I was very happy seeing the sights with *Acarya Madhan*.



When the DMC was over, Baba joked with me, saying that He wanted to go to Madras next and asked whether I would like to go also. I replied,

“No, Baba, I want to get back to Bhagalpur.”

## CHAPTER THREE

### 1965

## DEVOTEE AS A GARDENER

Narasimha was a great devotee of Baba. I used to stay with him in his house during my posting in Bhagalpur. He was a land lord and a retired agriculturist. He spent most of his time helping me to do *pracar*.

When the mangoes would ripen in his orchard, he would select the best ones and bring them to Baba's house. Once, Baba scolded him, "Why are you coming here without permission?"

Narasimha replied, "I am the gardener of Your garden. I brought Your mangoes to Your house. What is the need to ask for permission? Why are You scolding me?"

Baba changed His mood. He entertained Narasimha with some refreshments. Later Baba told G.S. to make a rule that nobody should be allowed to come to the house without prior permission, except Narasimha.

During Baba's DMC tour of India, Narasimha never missed following Him and attending all the *darshans*.

One DMC was to be held in Bangalore (South India). An intellectual *Acarya* warned Narasimha that Baba was going to speak there in English — since Narasimha did not know the language, it would not be appropriate for him to go.

Narasimha replied, "What are you saying?" What to speak of English, even I am not acquainted with my mother tongue, Hindi! I am going there because I want to see Baba's *darshan* everytime."

## BABA'S OWN STORIES

We were sitting on the tiger's grave when Baba said cheerfully, "I shall tell you two stories regarding My life. One took place when I was a student and the other while I was in military camp."

“I was studying at the Vidyasagar College of Calcutta University. During the winter holidays I went back home to Jamalpur. One day I sat reading outside my room, warming myself in the sunshine. Two women approached and left sweets in front of Me. Then they went far away and stood watching. I called them again and again until finally they shyly came. They said, ”Baba, we belong to a lower caste – how can we come near You?”

“I was moved and felt very sorry for them. So I caught the hands of both ladies and made them sit. I ate the sweets which they offered and told them the caste system is evil. I advised them not to think themselves as inferior to others. Furthermore, if they needed any financial help in educating their children, I told them I was willing to help. At that time I was working as a newspaper sub-editor as well as giving tuition classes.”

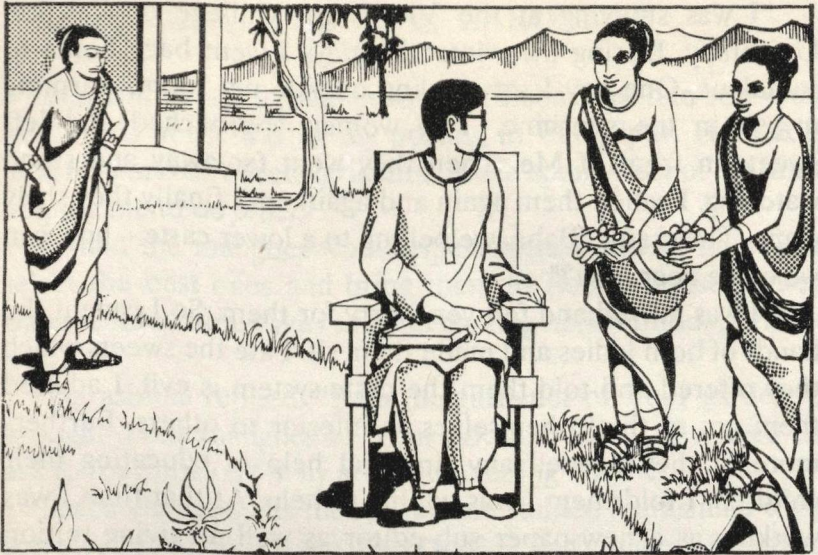
“Meanwhile, my mother, a strict orthodox Hindu lady, became furious when she saw Me talking to some lower caste people. She came and dragged me by the ear to the bathroom; she made me squat while she turned on the water tap. Then she went away and came back with a bottle of water she kept in a room. The water was taken before from the Gaunga river. (According to Hindu superstition, this purifies sinners) Then she washed me with it. I became ‘pure’ with this Gaunga water,” Baba laughed. She also purified the place where the ladies had stood by scattering cow dung. I became angry at my mother’s attitude. During lunchtime, I sat there without eating. My mother asked me,

“Prabhat, why are you not eating?”

I said vehemently, ‘I shall remove casteism from society!’

My mother said, ‘It is impossible to do so as caste observation is God’s injunction.’

“I replied, ‘You say it is God’s rule, but this Prabhat will destroy it anyhow!’



Then Baba told us, “After many years I started Ananda Marga. My parents had their family priest and the priest’s son was supposed to be My priest, but instead he became an Ananda Margii. He always desired to eat the food which was left over on My plate after I had eaten. So one day after eating, in front of My mother, I gave the remains to the priest’s son. He ate them thankfully.

“I said to my mother, ‘Ma, you see, your priest’s son is eating food touched by My lips.’ As Priests belong to the highest caste, so they are prohibited from doing this.

“My mother nodded her head and said, ‘Yes, Prabhat, You are right, casteism is no longer observed nowadays.’”

**B**aba told us that when He was in military training camp He gave lectures on moral values to His fellow cadets. After hearing this, the instructor exempted Him from the required P.T. (exercises).

Once while camping in the jungle, Baba was with two other companions in the same tent named Mohan and Mukherjii. Mukherjii was greedy and static in nature; Mohan was covetous and mutative; Baba Himself was sentient. Baba said, "Whatever food we manage to procure, we should divide amongst ourselves, but I think, Mukherjii will never do so."

During the Holi (offering of colors) festival, Mukherjii went home and brought a box full of sweets back with him. He kept it under his cot and whenever Baba and Mohan gathered to chat, Mukherjii would eat the sweets in front of them.

One day Mohan conspired with Baba. He said, "Prabhat, you are a genius, can you do something to get the sweets?"

Baba instructed, "Go to dinner as usual at 8:00 PM and I will come a half an hour later. You return to the tent, entering from the rear. When I come I will signal you by coughing. Immediately you must create a rattling sound. When I give another cough, leave the tent through the rear and return only after half an hour."

Mohan did accordingly as Baba said. That night Baba came with Mukherjii to the tent after dinner. He coughed and suddenly, there were noises coming from the tent. Baba told Mukherjii,

"There is a wild animal in our tent attracted by your sweets!

Mukherjii asked worriedly, "Prabhat, what shall we do now?" Baba told him to get a bamboo stick. When he returned, Baba again signaled to Mohan. Mukherjii came with the bamboo giving it to Baba. Baba swung the bamboo around inside the tent and said, "The animal has gone now." When Baba entered with Mukherjii, the place was in a mess. Some sweets were scattered about.

Mukherjii asked, "What to do with the sweets, shall I keep them?"

Baba warned him that he feared that the animal had polluted the sweets.

Then Mukherjii asked, "Then shall I throw them away?" Baba replied, "No. Instead you should give all the sweets to Mohan even if he refuses."

Mukherjii acted accordingly and in his absence Baba and Mohan ate the sweets themselves.

Baba remarked that, "If one deprives an exploiter or greedy person of their belongings by hook or crook and uses them in a benevolent way for society's welfare, then it is not a crime. This is our PROUT policy."

## HIS OFFICE ACTIVITIES

Vimalamitra is Baba's old-time friend from Jamalpur. He had worked as Baba's colleague in the same office. I went to hear about his personal experiences with Baba.

When we arrived at his house he was not available. So we talked with his wife until he came. His wife told us that she also knew Baba very well and had many experiences of Him herself. She added that Baba had arranged her marriage. She felt that, "Prabhat Babu is my mother, my father and my *Guru*."

Later, we spent an hour interviewing Vimalamitra. He told us that the Indian government disliked Ananda Marga even before it was established. P.R. Sarkar was a controversial figure amongst the highest Indian officials in post-independence days.

In 1947, the Muslim and Hindu leaders decided to divide the country into Pakistan and India. Those areas where the majority was Muslim would become Pakistan, whereas the area with a non-Muslim majority would remain India. When the newspapers published this, many Muslims felt insecure

and started to migrate to Pakistan and vice versa, Hindus fled to India.

There is a district in East Pakistan (now Bangladesh) called Khulna with a Buddhist community as the majority and only a small percentage of Muslims. Even so, this land was given to East Pakistan. This foul-up of the Indian Government went unnoticed until P.R. Sarkar wrote a letter to Shyama'charan Mukherjii, leader of the nationalistic Hindu Maha Sabha. The letter accused the leaders of carelessness regarding Khulna's loss. Mr. Mukherjii who received the letter brought the issue up for parliamentary discussion. Prime Minister Jawaharlal Nehru, after realizing his mistake, asked why he raised the matter for discussion so late. Then, Mr. Mukherjii told him about the letter and Nehru demanded it from him.

Long after Independence Mr. Mallick, the ex-chief director of the Federal Bureau of Intelligence (F.B.I., now called the C.B.I.), published his autobiography. He wrote that after Independence, Nehru told him to constantly monitor three parties: 1) Rastriya Svam Sevak Party, 2) Jinnah's Muslim League, and 3) P.R. Sarkar. Nehru regarded them as hostile elements against the government.

Vimalamitra told us that one day, he was searching for some files in the office. He discovered a confidential file which contained 45 letters from the government concerning P.R. Sarkar. At that time, there were agents and spies from the Criminal Investigation Department working in the railway workshop where Baba and Vimalamitra were employed. By these letters, it was obvious that the government was trying its best to find evidence of wrongdoing by Baba so they could persecute Him. Their attempt failed due to lack of proper reasoning and prejudicial evidence. Meanwhile the spies continued to gather more information about Mr. Sarkar.



Why would Nehru's government be so antagonized by P.R. Sarkar? It was well known that P.R. Sarkar is the nephew of the great revolutionary Subhash Chandra Bose. Bose was His maternal uncle. History shows that the revolutionary zeal of Subhash ("strike while the iron is hot!" was a complete antithesis to Gandhi's passive ideology which "neither breaks the stick nor kills the snake.") As Nehru was a disciple of Gandhi, he consented to the British colonial demand, as per the rules of agreement, for India's independence. Nehru was to capture Subhash and hand him over to the British if he returned to India after Independence. So naturally, Nehru had adverse feelings against P.R. Sarkar when he learned that Baba is the nephew of Subhash. The government's hostility grew stronger because sometimes Baba, a mere accountant, used to give advice, offer solutions to the grave problems of India, and rebuke the officials as if He were more capable than they.

Once in 1960, Baba told His G.S. to write a letter to the government offering a solution to the beggar problem. G.S. was not convinced about this because there were four million beggars in India at that time. At that time Ananda Marga was very poor and had a hard time just maintaining its fourteen workers! Later, Baba asked if he had sent the letter and he admitted that he had not. He asked Baba to convince him about the solution first.

Baba explained that there are four types of beggars in India:

- 1) Professional beggars.
- 2) Kidnapped people, often children, who would be purposely deformed by gangs and then forced to beg.
- 3) Persons who are lame and disabled through natural calamities.
- 4) Orphans.

Baba said that if the government bans begging, then the first category of beggars will be forced by circumstantial pressure to find some other means for their livelihood. The second and third categories will have to be employed according to their ability in innovative cottage industries. It is noticed that the blind, disabled and lame people out of severe physical clashes develop a tremendous ability and efficiency in music, craftsmanship, etc.

As for the orphans, Baba said He would ask all the house holder Margiis and sympathizers to adopt an orphan if circumstances allow. Childless parents would also find a good opportunity to select a son or daughter. These adopted children will then be sent to Ananda Marga schools. After attaining adulthood they will become good citizens in the Universal Brotherhood.

Hearing this plan, G.S. became convinced and he sent the letter. When no reply came after fifteen days, Baba told him to write another letter. G.S. wrote several times but the government never replied. Perhaps due to the false pride of the government, Baba's valuable solution was disregarded. Today, millions of beggars are roaming all over India in most deplorable conditions.

Baba is a most perfect example in every aspect of life. He is a man of punctuality, shrewdness, good manners, full of simplicity and all the virtues that one could possibly possess.

There were never any pending files on His desk. Every morning a devotee would place a rose there before He arrived. If any stranger wanted to meet Baba, then the people would indicate the table with the flower on it.

In the office, there would be a daily discussion after lunch for half an hour amongst the staff. Baba used to talk about new and interesting topics every day. Everyone would listen attentively. But due to the orders of government officials to the head of the railway workshop, Baba was often harassed by

his higher officers. This was in spite of his good reputation and performance in work. Once while talking, his superior officer sent a notice to Him saying, "Why are you misutilizing your time?" Baba replied, "No, I am not. Instead I am utilizing it in a most beneficial way by advising my fellow workers and pointing out defects and solutions for the welfare of the company."

## WORKERS AS MEDIA

Once I was in the railway station of Sekhapura, Bihar. I was sitting on the bench and eating peanuts while waiting for the train. An unknown young boy came and sat very close to me like we had known each other for a long time. I offered him some peanuts and he accepted gladly. I asked him where his home was. Like a realized person, he replied that the whole universe is his home.

I felt so happy to be acquainted with such a universally-minded person. It is true that when our mental outlook expands, we transcend all the narrow sentiments towards our hometown, district, state, country, continent and so on, up to the universal level.

I asked him where he was going. He replied that he wanted to go to the Himalayas to search for God. I simply said that it is not necessary to go so far, as God was nearby. I was surprised that he readily agreed with me.

The train came and we boarded together. On the way I gave him the address of the Ananda Marga Office in Jamalpur. I also told him that God is in human form there. At the interchange station we separated and I told him that I would see him in Jamalpur.

The next day I went there. I saw the boy standing at the *jagti* gate. He laughed when he saw me coming. I asked whether he had seen God. He told me that he had seen God

and on the same day he received initiation and had Personal Contact too. He said that he wanted to go to Benares to take Wholetimer training. The boy was such a blessed soul that within a few days he was granted his *Avadhutaship*.

It is not by our effort that we are able to inspire people to become Wholetimers. The future workers are hidden everywhere in the world. Baba merely uses us as His medium to pick them up.

## HOLI FESTIVAL (Vasantha Panchami)

In March 1965 the Holi Festival was held in Jamalpur. Baba came to the *ashram* at 8:30 a.m. and distributed sweets to the *sadhakas*. As is traditional, the *sadhakas* then applied various colored powders on the *Guru's* feet. After some time, Baba left. The *sadhakas* then started to smear and scatter the colors. It went on each others' faces, the wall, the floor, etc. At 3:00 p.m. we all had a feast on the roof of the *ashram*. Baba came again as we were all eating, and asked, "Can I give you some *prasad*?" Somebody said yes. Baba then gave the sweets to every one from His own hands.

## MY MASTER IS A DOCTOR

In March 1965, I suffered from eczema all over my fingers. I tried many treatments but none cured me. Finally I decided to tell Baba about it. At 8:30 a.m. Baba came to the *ashram* and I showed my fingers to Him. Baba saw my disease and promptly told me that there is no cure for it. I became depressed, but He said that He would provide a solution. I became hopeful.

"Cut your hands off from the wrist!" He said. I was in despair again.

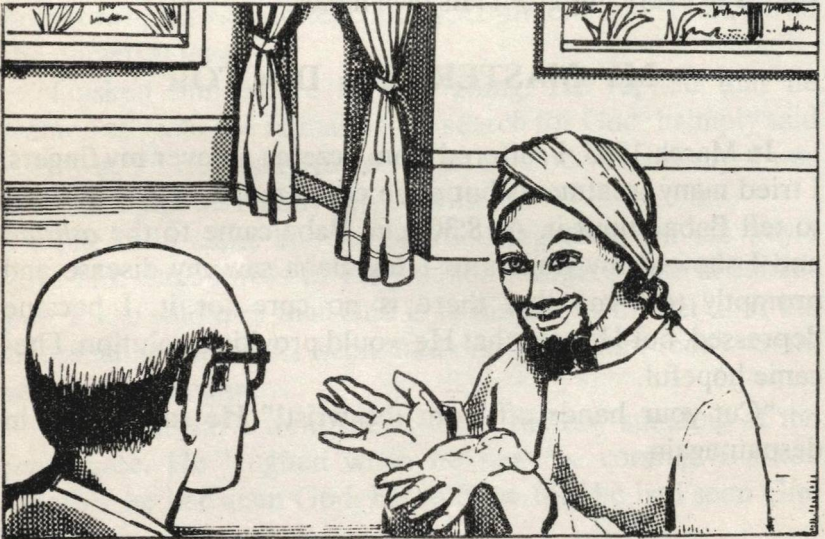
A few minutes later Baba told me about the origin of the disease. He explained, "There are three causes for eczema: heredity, *samskaras*, and food."

He explained how eczema can start, develop and spread. He also indicated the do's and don'ts in fighting it. Then He told me to take medicine from our Abha Seva Sadhan pharmacy. He instructed me to apply an Ayurvedic medicine, Charmugra oil, on the affected parts. He also informed Dada Abhedananda to keep me confined in the *jagrti* and He Himself would come and visit every evening and morning. Sometimes I managed to sneak out but I had to be inside at 8:30 a.m. and 5:30 p.m. as these were His visiting hours.

After some period of applying the medicine, the color of the affected parts turned from white to red. Baba told me that this was a sign that my fingers were healing.

By His Grace my hands were cured fifteen days later. Baba warned me that the disease would come again.

After 20 years, in 1985 during a Bhagalpur DMC, I was in reporting. Baba asked, "Kṛpananda, what happened to your hands?" I said that I had eczema.



Baba said afterwards that He had injected negative microvita into my hands causing the reaction that occurred. After some time Baba called me and withdrew the negative microvita. One month passed and during this period the eczema aggravated intensely and then after ten days it was gone.

## SPECIAL GRACE

Ever since I got initiation (*diiks'a*), I have overcome many obstacles by His Grace. Without it, I would really be helpless.

During April, I did my *Acarya* training in Jamalpur. The trainer, *Acarya* Dasaratha gave us the examination twice. I failed both times with four other brothers. Dada took our incompetence seriously.

After two days Baba came to the *ashram*. Happily, there were only seven of us there, i.e., Baba, Dada Dasaratha and the five trainees.

Baba asked, "Why are you staying here and not going out for *pracar*?"

I told Him that we had not passed the exam yet.

Baba said, "Dada Dasaratha is such a strict teacher, if he gave Me an exam, I would also fail!" Then Baba asked us a few questions and we all replied correctly. Fifteen minutes later Baba left for His residence.

Dada turned to us and asked, "Why, when I asked you the same questions, you could not give a satisfactory answer, but when Baba asked, you all answered correctly?" Then Dada called us all one by one and examined us again. By His Grace, we all passed.

## NOBODY CAN RUN AWAY

In April, DMC was held in Pathargama, Bihar.

During DMC an Arya Samajii named Bhagavan tried to enter the *pandal* (*darshan* tent) illegally. As he had no gate pass he was barred by the VSS guard. He was annoyed and threw a stone into the *pandal*, hitting a Margii. The Margii's head was cut and there was a commotion. Meanwhile, Bhagavan tried to flee from the scene but incredibly, electric sparks dropped around him from nowhere preventing his escape. Baba said, "Relax, he cannot run away, and one day he will become a staunch Ananda Margii."

A few days after this incident, Bhagavan took initiation and later realized the profundity of Ananda Marga. Now, he is an active *Bhuki Pradhan* and teacher.

## MY MASTER AS A FORTUNE TELLER

I was on a field walk with Baba when a devotee from Darbanga, Bihar came and gave some good news. The first Ananda Marga school had been opened there. Baba told us that in the future, our schools would be established all over the world. I laughed. Baba asked why was I laughing and I replied that the organization was running with the help of about 40 workers. It was inconceivable for our schools to become international so Baba must be joking. Baba smiled and said that it was not a joke and that the time would surely come when our schools could be seen in every part of the world.

After being posted in Delhi sector for 26 years, I was transferred to Manila Sector.

As I moved through the sector, I saw Ananda Marga schools in almost every town of the sector. Indeed, I remembered Baba's forecast.

## CHAPTER FOUR

### 1966-1968



## SADHANA

Sometime in 1965, I was with Baba in a small room. He was in a happy mood. I told him that I was not doing my *sadhana* well. Baba replied, "You go on and do more and more *sadhana*, as is your duty. Leave the result for Me to take care of."

Baba asked, "Suppose the train that you are going to board will be coming late, then how will you utilize the time?"

I said, "I will read the newspaper."

"What is a better alternative?"

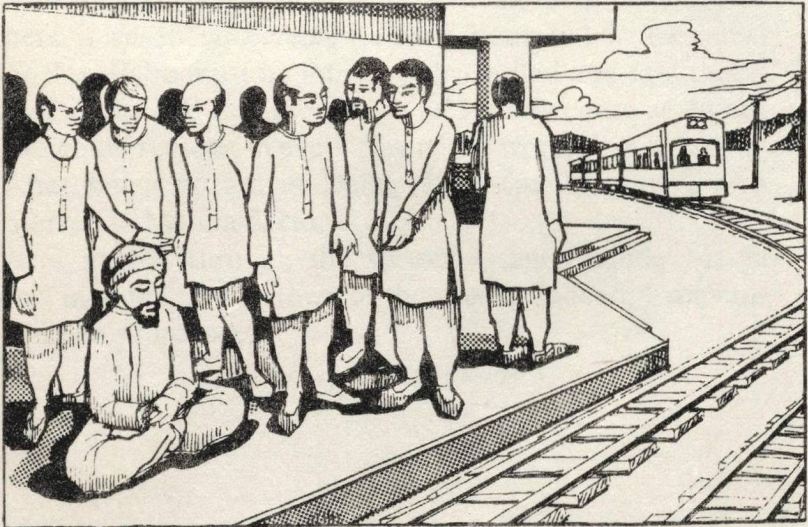
"I will propagate our ideology and do *pracar*."

"Isn't there anything better you could do?"

Baba was very near and dear to me at that time, and so I said jokingly, "I will eat peanuts."

Baba smiled, and then said that I should utilize the available time by doing *sadhana*.

I rejected his suggestion saying that it was impossible to do *sadhana* in a railway station because of the noise. Baba told me, "You are so logical and never want to try."



Soon after that, when I was going from Jamalpur to Gaya, the train didn't show up on time. I spread a newspaper and sat for *sadhana* on the platform despite the noise. As soon as I started the noises subsided. Being a *sannyasi*, the people showed respect (as is the custom in India) by lowering their voices.

## AS YOU THINK SO IT BECOMES

There was a DMC in Saharsa, Bihar. During the train journey, Baba sat for *sadhana* in His compartment. A person by the name of Kapil Narayan Suhurta who was a politician and an accomplished writer in Hindi was sitting nearby, watching Baba curiously. He started talking to a Margii who was with Baba. The Margii told him that Baba is the founder of Ananda Marga.

Kapil became curious and so asked Baba,

“What is your profession?”

Baba smiled and replied, “I write articles.”

Kapil asked, “In which language do you write?”



“I write in all the languages of the world.”

Kapil was surprised and asked further, “On which subjects do you write?”

“I write on all subjects.” Then Baba asked him suddenly, “What is the meaning of Suhurta?”

Kapil was astonished that Baba knew his name. He admitted that he did not know.

Baba said, “You are an intellectual, so how is it that you don’t know the meaning of your own name?”

Baba then went on to explain the meaning of Suhurta in many different languages for 45 minutes until the train arrived at Shapur Kamal.

After the DMC, on the journey back to Jamalpur, Baba stopped at Mansi for the train interchange, but the scheduled train going to Jamalpur was to arrive two hours later. The Margiis knew this and had arranged some refreshments for Baba.

One devotee named Asarfi Mandal had the duty of washing Baba’s hands. Because he was illiterate, Asarfi had an inferiority complex. He said, “Baba, everyone in Ananda Marga is intellectual.”

Baba replied, “Yes, that is true. Everyone except you and I.”

As soon as Asarfi heard this, he dropped the pitcher of water and collapsed in *samadhi*.

## COMPETITION IN SOCIAL SERVICE

DMC of June 1965 was held in Bhagalpur at Devilal’s Dharma sala (inn). I accompanied Baba in the car from Jamalpur. As we passed through Nathnagar we saw two tin sheds. One had been built by the Rotary Club, and the other by the Lion’s Club. The sheds provided shelter for people during bad weather.

Baba pointed to the sheds and said when there are such competitions in social service then the people are benefited enormously. He said that there should be similar competition in doing social service amongst His workers.

During the DMC, Baba stayed at the house of a Margii, Dr. Suresh Chandra Varma. Once there, Baba asked for a glass of water from me. I brought it and gave it to Him and Baba said, "Thank you." I laughed. He asked, "Why are you laughing?" I was silent. Then Baba said, "If anybody says 'thank you,' then you ought to reply, 'Don't mention it, please'." In this small way Baba taught me good manners.

After DMC, we all sat in front of Baba in the doctor's house. A senior *Acarya* named Suresh was there also, and he told Baba that whatever Baba had done so far is agreeable except one thing. Baba asked, "What is that one thing?"

The *Acarya* pointed towards me and said to Baba, "How can such a young person undergo the physical hardship of a *sannyasi's* life?"

Baba replied, "A Christian priest is produced after 10 years of training, but within that period my worker can produce innumerable *sannyasis*."

Pointing towards me, Baba told the *Acarya*, "He will be able to teach things to you after two years!" Baba must have been joking with me.

## PUBLIC MEETING

So far, I have only seen Baba attend two public meetings. The first was in the village of Monghyr, Bihar.

Many people were present and Baba was invited, also. Baba hesitated to enter and was going to leave. A great devotee named Bindhusari Singh forcefully asked Baba to attend and address the meeting. So after a long discussion Baba finally agreed.

*Acarya* Kuldiip introduced Baba to the crowd and He came and gave His *namaskar*. He announced a single sentence: "You all have obtained the precious human body so it is a fundamental necessity for you to do *sadhana*."

Then He did *namaskar* again and left.

## COMPLETE DEVOTION

In India, there is a long tradition that a respected guest and certainly the *Guru*, must always be given food that no one else has yet tasted.

However, in my childhood, I read in the *Mahabharata* that Krsna ate banana peelings unmindfully given by Vidura's wife. I often wondered why Krsna had accepted and eaten them.

In the *Ramayana*, Bhilni, a lower caste woman who was very devoted to Rama, once fed Him wild berries. After gathering them she tasted every one to make sure she was only feeding Rama the sweet ones. She even told Rama that she had first tasted them, yet Rama happily ate all the fruits she gave.

Then, many years later, a very similar situation took place between me and Baba.

On October 18, 1965 DMC was in Dumkha. On the 16th we were having a group lunch in *Acarya* Kuldiip's house. A brother came to tell us that Baba was at the school. We were surprised and left our meals unfinished to rush to the school. I did not even wash my hands properly but ran to the *ashram*.

Baba and Ma, (His wife), were in separate rooms. I grabbed a broad flat board and started to fan Baba and Ma alternately. Baba said, "Please stop this business and get some food for us."

I ran to tell the sisters to quickly prepare the food and went back to Baba.

Seeing me coming, Baba asked, "Why are you coming back empty handed, I need the food now, as I have to go."

Baba had put me in a critical condition. I ran back to the sisters and told them to hurry up but I saw that they would not be ready for a long time. I did not know what to do. Then I remembered the unfinished food in the *Acarya's* house. I ran back and packed the left over food in a tiffin box. Swiftly coming back I gave the food to Baba and Ma.

Baba ate with relish, not leaving a single grain of rice and said, "It is very good."

I was very happy. Afterwards, Baba said, "I am going to My brother's new house to attend his house opening ceremonies for a few days. You must inform the Margiis to postpone the DMC." After that He left.

Then a sister came telling that Baba's food was ready.

I told them what had happened. When *Acarya* Kuldiip's wife heard me, she suddenly fainted. When she regained consciousness she scolded me because I had given left-over food to the *Guru*. Then I became a bit worried that I made a mistake. But when I recalled the stories from my childhood of Krsna and Rama, I felt that a similar experience had happened to me.

After Baba left, we wondered why He had arrived two days early for the DMC.

Later we learned that on the 15th Ac. Abhedananda had received a telephone message that Baba would be arrested. Dada Amitananda's father had filed a case against Baba accusing Him of kidnapping his son. So Baba and everybody in the *ashram* left Jamalpur immediately on that night for Anandapur High School. Reaching there, Dada Abhedananda woke up the LFT in charge, (now named Ac. Satyatmakananda Avt.) and told him to prepare a bed for Baba.

Early next morning Baba awoke and walked into the school yard. The teachers who saw Baba asked themselves if it

was a dream or reality. Prabhas Chandra, the school principal, came rushing to the school after hearing the news. Approaching Baba, he did *namaskar*. Baba told him that He was there for a surprise inspection.

Baba asked, "How big is our land?"

Jokingly, Prabhas Chandra said, "As far as You can see, Baba."

Baba smiled and said, "I mean those lands that are registered with the government land department."

He answered, "Seventeen acres, Baba."

Then Baba told him not to prepare breakfast but that He would take lunch in the hostel before leaving for Dumkha.

## MY MASTER'S PHYSICAL HELP

In Soubar Agricultural College near Bhagalpur, Bihar, lived a strong devotee from Himachal Pradesh. His name was Devi Chanda, a family *Acarya*. He was very close to Baba, but he has now passed away. He told me this story.

In 1965, he needed an operation on his stomach. Before leaving for Ranchi, he went to meet Baba in Jamalpur. But he did not inform Baba why he was leaving. Baba just said, "OK."

Then he went alone to Ranchi hospital and underwent the operation.

Afterwards, he lay in the hospital, with no one to assist him. Then an old man came and asked whether he could help. *Acarya* Devi Chanda asked for water. Every morning and evening this old man came to give him water.

Meanwhile, Baba informed his family that they should not be anxious, because the *Acarya's* operation had been successful and he would return within 2 or 3 days.

When he was discharged from the hospital, Devi Chandra gave two *rupees* to the old man who had helped him. Then he returned to Soubar.

A few days later he returned to Jamalpur to meet Baba. When he accompanied Baba on field walk, Baba told the group that the two *rupees* that *Acarya* Devi Chanda had given to that old man really belonged to him and so saying, Baba withdrew the same two-*rupee* note from his pocket and returned it to the amazed man. The tears welled up in his eyes and rolled down his cheeks as he realized that Baba is everywhere to help and guide His children.

## MEDICAL CERTIFICATE ISSUED BY MY MASTER

In 1966, the devotee Brahma Bihari quit his teaching job at the Agricultural College in order to campaign full-time as a candidate of the Proutist Block of India. However, he lost the election.

After that, he suddenly approached Baba and asked Him for a medical certificate to practice medicine. Baba protested that He had no qualification or capacity to issue such a license.

“No, Baba, as the foremost practitioner and author of the medical textbook, Yaogic Treatments and Natural Remedies. You are most qualified to issue me a certificate.”

Baba then answered smilingly, “Of course, your logic is correct. However, you can’t expect me to issue such a certificate before I give you an examination. So study hard, and inform me when you are ready for the test.”

After one week, Brahma Bihari told Baba that he was ready. Then Baba asked him to perform various difficult asanas. He did this to Baba’s satisfaction. Then Baba questioned him on the different symptoms of the common diseases, natural medicines and the prescribed treatments to be followed by his patients.



Satisfied with what He had heard, Baba told him, "Very good, you have passed. Now type up a medical certificate and I will sign it."

From then until now he is practicing *Yogic*, homeopathic medicine in addition to the *Yogic* treatments in his clinic in Begusarai, Bihar. For the last several years he has treated patients without even seeing them. Instead he asks only for a strand of the patient's hair. He then put the hair into the appropriate medicine. He is thus able to cure the patient without even prescribing medicine for them to take. On his wall hangs the medical certificate which Baba signed.

He also wrote two books on Tanmatra (wave theory), based on Baba's book *Idea and Ideology*.

## TEACHING THROUGH EXAMPLES

Baba teaches us about the most common things of our daily lives. Among such points have been:

1. If we form the habit of keeping things in order then we can find anything without stumbling in the dark.

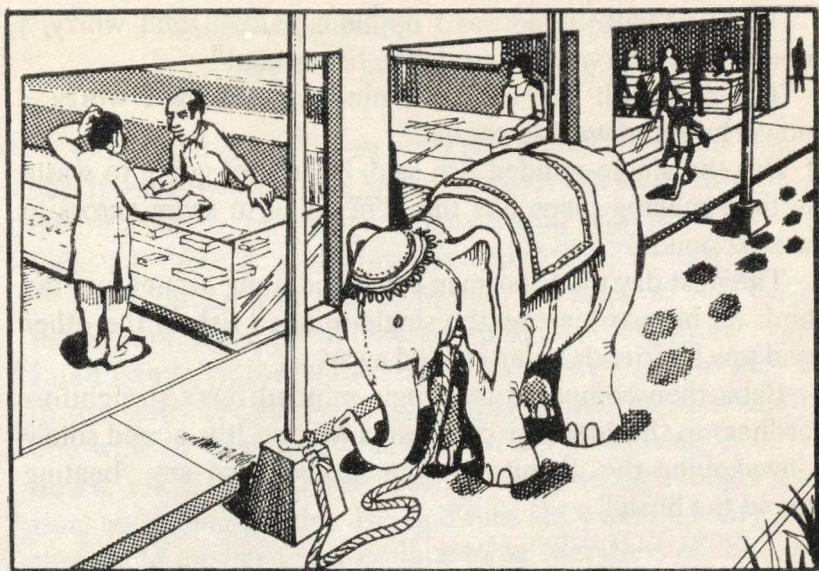
2. We can easily memorize long passages of text, poems etc. if we first summarize them.

3. We can also memorize place locations if we can remember a landmark.

Regarding this, Baba told me a funny story.

A stranger arrived in a town. He went to a shop and bought a piece of soap. He paid with a large cash note. The shopkeeper had no change, so he told the man to return and collect the balance later.

The shop was among many others along the street. So before leaving, the stranger wondered how he could locate the shop on his return. His eyes were caught by an elephant that was tied to a pole beside the shop, and he memorized that as his landmark.



After some time he returned, but someone had moved the elephant to another pole near the first one. He approached the wrong shopkeeper and demanded his balance. To his astonishment the shopkeeper flew into a rage at him. Baba advised that one should only chose immovable objects as landmarks.

The memory power will be increased if one practises *Dhya'na* meditation. It can also be increased if one contemplates the thoughts of great personalities who possessed sharp memories and intellects. A devotee of Baba easily achieves this by ideating on Him, as there is nothing of the past, present or future that He does not know.

Baba once recited a fable. There were three fish living in a pond. One had a thousand opinions, another had a hundred and the last was single-minded. They were talking about how to escape from the fisherman who would try to net them the following morning.

The fish with a thousand opinions said "Don't worry, I know a thousand ways to evade the fisherman!"

The fish with the hundred minds said "Don't worry, I know a hundred ways to escape!"

But the single-minded fish said, "I am not going to waste my time making plans like this. I'm going to swim across to the next pond."

The next day the fisherman came and flung his net into the pond. As he was leaving, the single-minded fish in the other pond saw its friends being carried away.

Baba then compared the single-minded fish's straightforwardness to the Ideology of Ananda Marga. It is aimed solely at awakening the divinity in humanity without any "beating around the bush."

## MINIMUM QUALIFICATION FOR MEDITATION

During a field walk, a Margii complained to Baba that the *Acaryas* give initiation to everybody regardless of their character. Baba replied,

"The rain falls everywhere, and where it mingles with seed and soil, life comes. Similarly, my *Acaryas* give initiation to anybody regardless of their background, but where there is *satsaunga* or a conducive environment for their practices, there will be a better chance for spiritual progress." Later Baba asked that Margii about his own character in earlier days, before initiation. The Margii blushed and kept silent.

Baba said that the human body is a sufficient "minimum qualification" for meditation.

## KNOWLEDGE IS REQUIRED FOR SOCIAL SERVICE

On March 3, 1967, I went to Ananda Nagar from Bhagalpur. It was my second journey there after the camp in 1963. By this time there were projects developing rapidly on all sides. Baba was there, so many Margiis also came.

I saw Baba on the 4th of March. He came at 8:00 a.m. to the *ashram*. Baba asked how we were, but there was no reply. I told Baba that they all were in a sorrowful mood as they lost in the state election. Baba said it is a small matter whether one wins or loses and that one should remain unperturbed. So He told everybody to sit down and gave five simple questions regarding politics. He said that He would declare those that could answer the questions to be Members of the Legislative Assembly (MLA). I was amused when everyone sat straight and attentively. Some of the questions He asked were:

“Who is the present chancellor of Germany?” “What is the meaning of U.N.O?” There was total silence as nobody could answer. Then Baba said, “If you are unable to answer these simple questions, then people will feel that my MLA’s are poor in knowledge and that we are bogus politicians. If so, then I am defeated also.” Baba added that university studies cannot provide the knowledge of election as one has to participate in an election in order to acquaint oneself with its practical aspects. With those words the Margiis cheered up somewhat.

Baba later visited many unit projects on foot, giving instructions. When Baba saw me, He asked, “Why are you here? You have visited this place and have no work to do, so go back immediately!”

So I left immediately to Jharia by train. I stayed overnight in Jharia’s college. I initiated five college students the next

morning and left for Jamtara on the sixth of March. Arriving there, the Margiis asked anxiously about what had happened in Ananda Nagar on the fifth. I said that I did not know, as I was in Jharia at that time. So the Margiis showed me a local newspaper with the headline, "Five Ananda Marga *sannyasis* Killed in Purulia" (Ananda Nagar). I was shocked. Baba had saved me on that day by sending me away!

## LUMINOUS BEING

In January 1968, I went to the home of Jata Shankar in Madhipura, Bihar. He was the first Ananda Margii initiated into *Kapalika Sadhana* by Baba, at the tiger's grave in Jamalpur in the early years of the organization.

He did *Kapalika Sadhana* in the graveyard every night, regardless of whether it was raining or cold. His eyes shone with a terrific vibration that made others fearful. Always, even in the office, he wore a red shirt and a red towel wrapped around his head with a red *tilak* mark on his forehead. Whenever people tried to criticize Ananda Marga or argue with him, he would apply his occult powers to defeat them, so his office members were afraid of him.

That night at 11:30 I accompanied him to the graveyard for *sadhana*. After one hour I was finished. I saw him standing some distance away and his body was glowing with bright light. I told him to wait a moment while I picked up my things. I started to follow him but then this person walked right into a tomb stone! How did he do that? Just then I heard Jata Shankar call my name from behind me. I suddenly realized that I had seen and followed a luminous being—not Jata Shankar. So I turned back and joined my companion.

After dinner, which he always ate after his midnight *sadhana*, he asked me how my meditation was. So I told him about the luminous being I had seen. He was shocked and

complained that he had been doing *Kapalika Sadhana* every night for years and he had never experienced such a thing, whereas I had undergone such a glorious experience in such an early stage. I told him it was only due to Baba's Grace.





## **CHAPTER FIVE**

### **1969-1971**



## SUBHASH CHANDRA BOSE

A DMC was scheduled in Ludhiana, Punjab 1969 — nearly one thousand people gathered. Baba asked, “Are there any MBBS medical doctors here?”

Two persons stood up and identified themselves. Baba then asked one of them to examine Dada T. After a brief examination, the doctor reported that he was in perfect condition. Baba then told Dada T. to lie on the floor. One by one Baba withdrew all the ten *vayus* (vital airs) from Dada’s body. Then He asked the doctors to examine him again.

After examining Dada, the doctors said that he was lifeless.

Regretfully, Baba said, “Then you will have to bury him. But first I will make him speak.”

Then we all heard a voice coming from Dada’s body, but the lips were not moving. Everybody understood this was Baba’s miracle.

Baba spoke to the voice, “Go across the Gaunga River, pass the Himalayas to Tibet...What do you see?”

A reply came, “I see a thick forest.”

Baba told the voice to go further and asked, “What do you see now?”

“I see a man lying down in a cave.”

Baba asked whether the man was recognizable or not.

“No.” Baba asked, “Have you not seen his face on pictures, calendars and photos? Is it Netajii?” (the respectful title given to Subhash by the Indians.)

“Yes, Baba.”

“Now, enter Subhash’s mind and find out what he is thinking.”

“He is doing *Ishvara Pranidhana*.” (meditation).

Baba then told the voice, “Ask him when he is coming back to India. No, wait! Don’t disturb him. Come back to Punjab.”

After some time, Dada T. became conscious again.

## REMOVING THE PAIN THROUGH PUNISHMENT

The 1969 DMC was in Merot, Uttar Pradesh. I was posted as Regional Education In-charge (REI) for Allahabad and Chandigarh. I was also the acting Regional Secretary (R.S.) due to the absence of the official R.S. Having these two posts at once was a big burden for me.

Baba took a flight from Ranchi to Delhi and then came to Merot by car. However, only ten workers turned up for reporting. Baba called me and asked, "Why so few workers? Don't you know what is the hinterland policy?" He explained, "Merot DMC is for the hinterland of Allahabad and Chandigarh region, so during reporting every worker of this region should be present. Where are they?"

I was shaking nervously.

Then He said to me, "As you are in the post, you are responsible for these shortcomings. Besides, you are holding a double post, so you will get extra punishment." He gave me a serious beating for a long time.

I was demoted and transferred to Lucknow as Diocese Secretary. I was happy at this transfer as I had escaped the huge responsibility of being REI and RS. On the other hand, due to the severe punishment I was in great pain and was frustrated that I could not enjoy DMC because of it.

When DMC ended, Baba was about to leave on a flight from Delhi to Bombay. In the departing room of the airport, *kiirtan* was being performed by the Margiis. I stood in the corner, still frustrated and mentally annoyed with Baba. Then the boarding announcement came and instead of leaving, Baba came straight to me.

As He was approaching I thought to myself, 'If Baba asks

how I am, I will tell Him that I am feeling very bad.'

On the contrary, He touched my shoulder and I felt all my physical and mental pain dissipate. My mood changed miraculously and my mind rejoiced with happiness. Only then did Baba ask, "How are you and when are you going to Lucknow?"

I told Baba that I felt fine and then stood speechless.

Baba spoke again, "Yes, you go to Lucknow as soon as possible."

I was so happy that I went to the railway station immediately. I sat waiting for the train for six hours. I reached Lucknow the next morning.

## DEMONSTRATION YEARS

In 1969, I came to Ranchi from Lucknow with Dada P. who worked as press editor. There was a DMC attended by over 10,000 people. During *darshan* Baba explained for half an hour the meaning of the word *Vishvarupa*, which means the omnipresent or all-pervasive, cosmic form of the Lord (in the Giiita, Krsna had revealed His *Vishvarupa* form to Arjuna). On the second day of the DMC, after the speech, Baba pointed to Dada P. and told him to stand up. Baba told him to look around and say approximately how many people were there.

He looked and told that it was 10,000.

Baba asked him whether he was sure of seeing so many different forms.

"Yes, Baba".

Then Baba clapped His hands and told Dada P. to look again.

Dada looked and said he was seeing Lord Anandamurtiji in *Varabhaya Mudra* pervading everywhere.

Then Baba told him to look up, down, and at himself. Dada did so and the result was the same. Then Baba clapped His

hands again, and Dada fell into *samadhi*.

After the DMC we returned to Lucknow together. As Dada P. is a close friend of mine, I asked him jokingly whether he and Baba had planned it together and dramatized that he was seeing the *Vishvarupa*. Dada denied it and stated that it was a true experience.

In 1969, there was no MG quarters in Ranchi, so a building was rented for Baba's accommodation and office work.

The Ranchi *jagrti* is a two-story building used for educational purposes. On the ground floor there are two rooms, one for the principal and the other for Baba's *darshans*. The latter room is small, but somehow during *darshans*, twenty people would fit inside. During the demonstration periods of 1968 and 1969, Baba gave almost all the *darshans* and demonstrations here.

**B**aba once spoke about material waves and vibrations. He said that every entity of this universe is a pattern of vibrating waves. If there is a change in an object's vibrations, then it will emanate a different expression.

I wondered whether Baba would be gracious enough to use me in the demonstration. Instantly, He called me. Baba told me to hold the corner portion of my lungi (lower garment), then He touched it with his stick and told me to taste it. As I brought the cloth near to my mouth, I scented a bad odor, like cow dung, so I rejected it.

Baba asked why I hadn't tasted it, and I replied that it smelled bad.

Then Baba touched the cloth again with his stick, and told me again to taste it. This time I did taste it as it had the aroma and taste of Rasagolla (an Indian milk sweet)!

**D**ada N. was close to me. We worked in the same department and we always teased each other. During a *darshan* in the

Ranchi *jagrti*, Dada N. managed to get a seat in front. Baba was in a cheerful mood on that day. He called Dada N. to sit in *padma'sana* and close his eyes. Then He told him to perform *bhuta* and *Asana shuddhis* and to concentrate on his *ajina cakra*. Baba touched Dada there with his stick and asked him what he saw. Dada replied that he could see a man sitting and meditating under a tree.

Baba asked whether he recognized the man.

“No, Baba.”

Then Baba told him to open his eyes. He continued, saying that Dada had been a *sadhu* in his previous life but he never did any service for others. He had been a spiritual capitalist doing *sadhana* for his own self realization only.

After returning I teased Dada N, that he should do more work and less meditation.

**D**ada V. is an initiate and close friend of mine. He is young, qualified and smart. He had held many important posts in the mission.

During one *darshan*, he was in front near Baba. Baba started explaining that *Parama Purusa* can do anything he wishes and without his consent nothing is possible. Then he told Dada V. to stand up. Baba touched Dada's hands with his stick and told him to raise up his arms.

Dada tried, but he was unable to do it. Then Baba touched his hands again and told him to try again. Dada did it and then Baba told him to lower them. Dada couldn't do it.

Baba said that man has ego and thinks he can do everything and anything. He pointed to Dada V and said, “This boy did so many things but now he cannot even move his arms.”

After the *darshan*, Dada came straight to me, embraced me and thanked me for initiating him into Ananda Marga. He felt he was very lucky and was glad to have this experience with Baba.

## MY MASTER EATS EGO

When I was posted in Lucknow, Dada Ratnesh Bhatt, an old *grhi acarya*, told me this story. Dada L. and Dada S. were well known as intellectual and spiritual giants of the mission. They came to Dada Ratnesh's house to do *pracar*. They gave an interesting lecture in a university. The audience was pleased and charmed by Dada L's eloquence and erudition. After their lunch on that day, the three Dadas sat chatting. Dada Ratnesh said that the response was very good after the lecture and he extolled Dada L. for delivering it in a most attractive manner.

Dada L. said, "I have read so many books, that's why I was able to do it." Dada S. intervened, in a joking manner,

"It was the power of my *dhyana* that made you speak so well."

On the next day there was a lecture scheduled in a high school. Again Dada L. spoke. After ten minutes he felt his confidence going. He was disturbed and during the question-answer session he was unable to reply satisfactorily to the teachers of the school.

Later at the house, Dada Ratnesh sighed to Dada S. about the unsuccessful lecture. Dada L. said to S., "So your *Yogic* power did not work and I was not scholarly enough to give a good lecture."

Dada Ratnesh who is senior in age scolded them, "It is only due to Baba's Grace that you both are able and efficient." Both Dadas were ashamed.

## MY MASTER KNOWS THE DEVOTEES'S DESIRE

When I was in Lucknow, Shrimati Prabhat Devi, told these stories:

After her marriage, her husband Tyagi, who was already a Margii, pressurized her to take initiation. She refused and applied all kinds of logic to avoid it. Finally, she gave up and learned meditation.

After some time, they went to Jamalpur together to see Baba. On the way, Tyagi told his wife that women could not have P.C. with the *Guru* for certain reasons. Prabhat Devii became annoyed and accused Baba of being biased.

There was a *darshan* in progress when they arrived in the morning. Baba was giving a discourse on language. They stood in the back of the room, but Baba directed one *Avadhuta* to arrange a seat for Tyagi there and to invite Prabhat Devii to sit with the other sisters in the front near Him.

She thought Baba was very different. All the other *Gurus* she had ever heard about only talked about religious books like the Bhagavad Gita and the Ramayana. She holds a Master of Arts degree in languages and became amazed and attracted by the depth of Baba's knowledge.

Suddenly, Baba stopped and said, "I am not supposed to talk about languages, because I am a student of science, so I'll ask someone more qualified to continue for Me." Then He looked at her and said, "Prabhat Devii has got an M.A. in language so I'll ask her to please stand here and continue the lecture."

She was astonished that Baba knew her name and academic qualification. She was very nervous and shy and wanted to sit down. She admitted to Baba that the topic was something new to her and not taught in any university, so she could not talk about it.

But Baba told everybody, "No, she knows very well but doesn't want to admit it. This is Prabhat Devii's policy." Everybody laughed, but she realized that Baba was gracefully protecting her feelings and giving her a chance to sit down. Then Baba continued the discourse.

Afterwards she told her husband, "I've already had my P.C. Now you go and get yours."

**T**here was going to be a DMC in Lucknow, but Prabhat Devii had some injuries and was hospitalized. She thought that she would not be able to see Baba.

Three days later, she miraculously got well. The doctors were very surprised. DMC came and she joined a big party to welcome Baba at the Amosi airport.

She was appointed as the cook for Baba. She tried her best to prepare the most pleasing meals for Him. After DMC, when Baba was departing, He suddenly asked for the cook who prepared all the nice food for Him for the past three days. Prabhat Devii came to the front. Baba asked her, "Do you feel fine?" Then He turned around and left.

Immediately upon hearing those words, Prabhat Devii fainted. Two days later, she regained her consciousness and found herself again in the hospital. She realized that Baba had suspended all the pain from her injuries for four days so that she could be with Him in DMC.

**P**rabhat Devii and Tyagi were childless. Tyagi felt extremely sad. His mental anguish grew for unknown reasons and he finally decided to commit suicide. Before carrying out his plan he went on a fieldwalk with Baba. During the fieldwalk, Baba advised him to get a certain kind of tree bark. He further told him to scrape the bark and mix the substance with water and drink it.

Tyagi did as told and felt like a new person. All his mental agony disappeared. Fifteen days after that, his wife conceived. A son was born. Whenever anyone comes to visit her, she will tell them openheartedly that the child is Baba's son.



## MY MASTER AS A HISTORIAN

In June 1969, DMC was held in Thanedhar, Himachal Pradesh in the Himalayas. Baba spoke about different subjects during field walks.

He told that there are innumerable varieties of herbal plants scattered in the vast mountain areas. The medicine produced out of these plants and its high profitability could solve the economic problems of India.

Also, He said that the district Mahashu of Himachal Pradesh had derived its name from Mahashiva. Baba said that Mahashu was a place of Lord Sadashiva's activities 7000 years ago. He said that Shiva's father was an Indian native and His mother was from Tibet.

It was extremely cold but Baba was using an electric fan in the house.

Another day at 4:00 p.m. Baba sat on a rock at the hilly area, surrounded by all — there was no question of Margiis, non- Margiis or workers. All were simply assembled.

The sunshine was soothing and the environment was exquisite like a paradise on earth. On that occasion Baba recited some *mantras* and asked a *sadhaka* what they were. According to Baba the *sadhaka* was an Arya Samaj member in his previous life. The *sadhaka* said that the *mantras* were *gayatri*. Baba replied, "No, it is a version from the *Savitta* (Sun) *Rg* (of *Rg Veda*), and spoke for 40 minutes about its meaning.

## COME CLOSER MENTALLY

In the early years of the organization, Baba was not so strict with us. All of us felt carefree with Him and He always made us feel like His beloved children.

As the workers were much fewer in number then, we used to sit very close to Him. Then, during one reporting session in

Patna, Baba sternly told us to move back and not sit so close to Him. As it was the first time He had ever asked us to leave a big gap and not to crowd near to Him, we all felt somewhat hurt as we backed away.

Then He suddenly changed his mood and very sweetly told us, "Though physically you must move away, mentally you should all come much closer!"

## FOLLOW POSITIVE ORDER

Once, on the day that DMC was held in Bombay, Ma' (Baba's wife) said that she wanted to visit the city. But Baba told her not to go until the next day.

Later someone prompted Ma' to go with them in their car for sight-seeing. She left, disregarding Baba's instructions.

After some time, a devotee came to Baba with the news that Ma' had met with an accident. Baba curtly replied, "What can I do? Admit her to a hospital. But I won't visit her there!"

Then Baba told the *sadhakas*, "My orders and injunctions consist of two types: affirmative, stated as advice; and negative, a prohibition or forewarning. If I give orders in an affirmative way, then you may or may not choose to follow My advice. I will be responsible for a person who obeys Me, and I may or may not be responsible if one does not. However, if I give an order with a negative assertion (by way of a refusal or prohibition), then I am not responsible for the consequences to the person disobeying Me."

## BABA NAM KEVALAM IS THE MAHAMANTRA

On May 20, 1971, Baba transferred the Central Office of Ananda Marga from Ranchi to Patna. This year was a period when the anti-social and immoral forces tried their utmost best to suppress Ananda Marga.

A devotee from Bihar was called to Baba's and saw that another *Avadhuta* and a *grhi acarya* were there also. Baba was in a cheerful mood, reclining in a rocking chair. He said of the three of them, "Now My *Brahma*, *Vishnu* and *Maheshvara* (The Creator, Preserver and Destroyer) are here." They sat around Baba and started to massage His legs. It was 10:00 p.m. and Baba spoke with such sweetness that everything seemed touched by that sweetness.

He said, "Do you know that *Baba Nam Kevalam* is a *mahamantra* (universal Mantra)? Do you know that the eight limbs of *yoga* are for intellectuals, but the common people can achieve liberation just by doing simple *Baba Nam Kevalam* meditation?"

Baba continued, explaining the natures of Indian and western music. Then he said that *Baba Nam Kevalam* can be chanted to the accompaniment of any tune.

After this, Baba said that when He was four years old, He liked milk sweets so much that He would always have extra sweets in His pockets. One day as He was eating some, a small boy approached Him and asked for one. Baba refused. Then an older youth came to Him and asked for some, but Baba again refused, saying how could he give sweets when even the small boy's request had been rejected. After that an adult came asking the same question and he was rejected similarly. Finally an old man came asking for sweets and Baba still did not give any to him. Then a strange thing happened. The old man merged into Baba's body, followed by each of the others who asked for sweets.

Baba did not explain this mystery. Instead He switched to another of His childhood stories.

His dear father was confused when a man told him one night that Baba was roaming around in the jungle. The father had just seen the son in the bedroom. So the father went searching in the room with a kerosene lamp. Baba was lying in the



bed and His father stumbled over Him. The lamp fell on Baba's foot and burnt it. Baba was kind enough to show the small scar to the three.

## EVERYONE UNDER THE THREE FORCES

One day, I went to a Margii professor's house. He is well versed in economics. He had some dispassion awakened in him and occasionally he used to talk about renouncing his family life and becoming a *sannyasi*. Due to this talk, his wife feared that he would become a monk and had developed a hatred towards Ananda Marga. Whenever *Acaryas* would come to their house she would burst into a rage. When I was there, the lady was cleaning dishes and noticing that an *Acarya* had come, she clanked the plates loudly. After some time her husband asked for some refreshments for both of us. She brought them and glancing angrily, went swiftly away. Worst of all, the drinks were tasteless.

The professor started a conversation by telling about an ex-

perience with Baba, when Baba told him an ambiguous story.

He had a dream that there were three skulls pillowing his head and there was a black-clad woman weeping at his feet. At this point Baba stopped speaking and kept silent. Not getting a clear understanding the professor asked Baba about the meaning of the story. Baba remained silent for a while and then told that it is about a man's life. Baffled by the answer, the professor used to question all *Acaryas* that came to his house. Unfortunately, most of them also kept silent about it. So, on this occasion he asked me also.

I pondered awhile. Then I told him that the three skulls symbolize the three *gunas* (creative or binding forces of God). The woman in black represents the *tamasic* principle. I further told him that Baba might have implied that the professor's wife is pulling the husband towards worldliness. The professor was very happy at my interpretation.

In this story, I have mentioned that the black clad woman is pulling at the leg of the man. This type of woman stands for the static force of *Prakrti* (nature). Women in general do not represent this static force, only those who are openly against spiritual practice.. During the *pracar*, I found out that there were so many good women who became Margiis and regularly practiced meditation, but their husbands were against it. In this case , the men who were against the practice of meditation stand as the static force of nature. Therefore, according to my Master Shrii Shrii Anandamurtiji, the female Margiis should not marry men who are not Margiis.

## MY MASTER LOVES ALL

A Margii told me that during the DMC at Muzaffarpur, Bihar, a wandering *sannyasi* came to the *pandal*. The VSS guard stopped him. The *sannyasi* said that if Baba is an em-

bodiment of *Parama Purusa*, He is for all and demanded that the guard let him in. The guard replied wisely that if the *sannyasi* is a devotee of Baba, then he should have come earlier as per the rules and regulations.

A few Margiis and workers nearby began laughing at him. The *sannyasi* vehemently replied, "If Baba is God then He will come and see me!" Having said this, he left, walking down a path which was not being used.

After the *darshan*, Baba left in His car. Suddenly, Baba told his driver to take a detour to avoid the crowds. His driver drove down the unutilized path.

The *sannyasi* stood there alone waiting. As the car approached, Baba told his driver to slow down. Baba asked the *sannyasi* why he was so angry and touched him sweetly. The *sannyasi*'s face had a blissful expression as he gave *namaskar* while Baba departed.



**CHAPTER SIX**  
**1972-1981**



## STRONG DETERMINATION

When Baba was in jail, all His devotees felt a tremendous desire to somehow get Him out. We heard His message, "Do something, otherwise I will leave this body," and our desire to act increased.

In February, 1973, the jail authorities poisoned Him. Incredibly, Baba survived, although He remained weak for a long time. In protest, Baba began to fast.

Many senior *Acaryas* requested Baba to break His fast, but He refused. At last His elder sister, Hira Devii, went to the jail to request Him. He told her, "I always obey your order, sister, but this is my *dharma* so I cannot break my fast. But I promise that when I do break my fast, I will take My first food from you."

In July 1973, Margiis and workers gathered in Patna from all over India to stage a massive protest. I came with several hundred Margiis from Lucknow where I was posted.

Ten thousand gathered at the Rajendra Community Hall the first night we held an inspiring meeting. None of us knew what the planners had decided to do the next day.

At 6:00 a.m. everyone was told to quietly walk towards the Gaunga River. Then, when we passed Bihar Chief Minister Abdul Gafur's house, the order suddenly came to surround his residence and shout Ananda Marga slogans. Two hundred police arrived, and someone asked five of our leaders to enter and meet the Chief Minister. However, he refused all of our demands, and instead gave the order to the police to charge the crowd with their lathi sticks without warning.

I had been put in charge of several hundred workers and Margiis at the back gate. I saw some of the Margiis who had been at the front gate running away down the side streets. Suddenly the back gate opened and a police officer came out, grabbed my wrist and pulled me inside. I was shocked to see

dozens of workers lying wounded on the ground crying His name. Before I could say or do anything, another policeman swung his lathi stick down on my arm with his full might, breaking my bone. I fell down in terrible pain.

Soon police vans came and arrested 15 Margiis and 57 wholetimers. We were taken to Phulwari Sharif Jail, where six other workers were already being held on false charges after the self-immolation of Ac. Divyananda Avt. on 9 April.

During our three months imprisonment, we organized daily *dharmacakras* and philosophy classes. We initiated many of the prisoners and gave literacy classes, too.

My three months in prison were not wasted at all. I did many hours of *sadhana* each day and read much. The other prisoners and guards were amazed that we maintained our spiritual routine and held daily classes. My arm healed quickly, and when I was weighed at the time of my release, it was found that I had gained 2 kilograms!

## MY MASTER KNOWS FUTURE EVENTS

I went to see Baba when He was in jail of Bankipur, Patna. He was so thin and weak, like a baby, lying in bed. His eyes were watering as a result of His long fast. I wept seeing Him. He asked, "Why are you weeping? I'm the one who should weep as I'm caged in and you are moving freely."

He gave a forewarning to our lawyer Mr. Ram Thanuk Begusa Raya that He sees bad weather coming. He told him to inform all the Margiis throughout India to stock up enough foodstuff for a year's supply.

A year after this, on June 25, 1975, a State of Emergency (martial law) was declared and Margiis plus workers were arrested throughout India and imprisoned, leaving their wives and children unsupported. Luckily, they managed to survive because they followed Baba's advice.

## DREAM BECAME REALITY

Once Baba told me that if I had a dream, I should note down the experiences. Somehow the idea appeared to be quite strange to me, so I never bothered to do it.

One night I had a prophetic dream, though I did not understand it or realize its significance until much later. In the dream I saw a train fully loaded with Margiis led by Baba. They were going very quickly. Suddenly the train slowed down and stopped. The locomotive engineer told Baba that there was only a single track in front of us for some distance. Baba told him to reverse the train seven kilometers and then move forward again at a speed ten times greater than before. The engineer did so, and with a great momentum the train crossed the obstacle.

A few days after the dream, the State of Emergency was declared in India, and thousands of staunch Margiis and workers were put into prison and the organization was banned.

Baba was in prison for a total of seven years (which was symbolized in my dream, I believe, when He directed the engineer to go back seven kilometers).

Our activities were retarded temporarily, but Ananda Marga's name became internationally famous. Our workers, Margiis and sympathizers around the world held demonstrations demanding that the Indian government release Baba and His missionaries.

Outside India, Ananda Marga grew with much greater momentum than before. At the beginning of the State of Emergency, we were active in 16 countries, but by the time the ban in India was lifted two years later, Ananda Marga had spread to 85 countries!

After this experience, I realized that I should follow Baba's advice and immediately note down my experiences if I happened to dream again.

## AN EXTRA-ORDINARY PERSONALITY

During His trial, Baba appeared in the court session. The judge asked Baba, "In which language should I record your statement?" Baba replied, "I know more than 200 languages — which do you prefer?" The judge was stupefied and sat silent. So Baba added, "If you don't reply, then I will speak in English — with Cambridge pronunciation."

Baba spoke and the judge wrote down the statement. The judge carelessly misplaced the commas and periods. Baba told the judge, "If you put the punctuation marks in the wrong places, then my statement will be distorted and give a different meaning." Baba rectified him like a schoolmaster does his pupil. After Baba left, the judge was sweating. He told our lawyer, "I have never come across such an extraordinary person as Mr. Sarkar!"

## DURING THE EMERGENCY

When I was a student, I was inspired by reading stories of the freedom fighters who joined the underground and courageously fought the British regime.

When I tried to decide what I would do after graduation from college, my mind wavered between choosing a spiritual career or a political one.

Though my family was Hindu, the dogmatic injustice of casteism frustrated me, so I thought it would be better to become a Catholic priest. Or if I decided to become a political worker, I felt I would be a Communist revolutionary to fight social exploitation.

But when I joined Ananda Marga, I found that in one role I could merge both personalities — as an *Acarya*, I am both a spiritual leader and a revolutionary.

In 1974 I was again posted to Bhagalpur. I had heard

Baba's comment from jail that our newsletters were His "food" during his five year fast, so I also decided to publish one called "*Sadvipra Samaj*."

When I went to the printing press to pick up my newsletter, there was one veteran newspaper correspondent sitting there. He asked, "How are you walking freely, *Swamiji*? Don't you know that the State of Emergency has been declared today and Ananda Marga has been banned? If the police see you, they will arrest you." I was surprised to hear this news, but I replied, "No one can arrest me, and no one can ban Ananda Marga." The journalist only laughed at my bold words.

Then he called the press owner and asked to see the newsletter. He was shown one copy and saw that it criticized the government's persecution of Baba and His mission. He explained that because the Prime Minister had ended freedom of the press and imposed censorship on all publications, the police would not only arrest me but also all the workers in the press. So he advised the printer to burn all the copies and return the money I had paid.

I was sad and went to the railway station to catch a train for Saibganj. It was only later that I learned that all the teachers in my school had been arrested by the police five minutes after I had left for the printing press.

One elderly stranger touched my beard and sweetly asked me, "Where will you live, *Swamiji*?" But I was upset, so I pushed him away.

I caught the train and then went to the home of Professor Mandal. He asked me, "Do you know that Ananda Marga has been banned? Where will you live?" I then asked him, "Who can ban Ananda Marga?" But he also laughed.

The next morning he turned on the radio. The different political and social parties were praising the government's ban of our mission. I was shocked.

I went to the home of another Margii. One sister arrived

from Calcutta. She advised me to take off my uniform immediately, that all the Dadas who evaded arrest had gone underground. I replied, "I have been a *sannyasi* for more than ten years — how can I wear other clothes?" It took her half an hour before she could convince me to take off my uniform and put on other clothes.

Then I moved into the home of one Margii family. I began to do private tutoring to raise some money. But I asked myself what I should do with the income. Before the Emergency I had been managing children's homes, but now I had arranged for each child to be placed in the home of various Margiis, so that responsibility was taken care of.

I met some underground workers. They told me about the financial needs for Baba's case. I became happy and pledged some amount each month.

Yet I was also sad because I was becoming a part of that good family. To hide my true identity, the family told everyone that I was their relative. Before long, though, both the children and adults began to feel that way and became attached to me. Yet I certainly did not want to become a family man, so mentally I asked Baba to let me go.

I moved to Bichhichachar, Bihar where I lived in the home of another Margii, Maheshananda, and again taught tuition. Then I contacted Dada P. who gave me responsibility for the entire underground network in Bihar. So I quit my tuition and started organizing full time.

I traveled constantly, and all the Margiis learned never to ask where I had come from or where I was going. I was given the duty to recruit boys for the distribution of this underground paper and to manage the food for all of them. In this way we were able to keep in regular contact with every Margii and also to inform the public with our bold resistance to the State of Emergency and its climate of fear. We were even able to smuggle copies into jails for our workers there.

Suddenly, after 22 months, the people voted against the ruling party in snap elections and the Emergency was over as abruptly as it had begun.

During that terrible period, Ananda Marga had grown much stronger. Previously, the organization was dependent on the donations of the Margiis who worked for the government as civil servants. But during the Emergency many of those Margiis quit, fearful of the controversy and bad publicity. Those who remained faithful through that long crisis were true devotees and they took over the leadership of the organization after that.

Our underground workers had become independent of householder support by initiating self-employed people and also by learning how to be financially self-sufficient themselves. Those workers who were imprisoned came in contact with all the opposition political leaders, who were also in jail. Many were initiated and all learned to respect us when they saw firsthand our strict morality and spiritual lifestyle.

So I again put on my saffron uniform and went to the Bareilly Police Station in Bhagalpur. I asked that our school, which had been padlocked all this time, be reopened. The Police Officer-in-Charge politely told me that he had already been instructed to cooperate with us in this way. Then he asked me my name.

When I told him, he leaped to his feet and shouted, "You are Krpananda?!! For almost two years you have been the most wanted man in the state! Each time that our informers learned of your whereabouts, top officers would come from New Delhi to arrest you, but every time you had already left the place. If I had caught you, I would have been promoted and given a bonus of Rs. 20,000!"

"Really? If I had known that, I would certainly have come here and surrendered to you myself!"

Then he laughed and took me to our school to hand over

the building and all the sealed properties.

## MY MASTER IS AN EXAMPLE

Once a devotee asked Baba who His relatives and friends were. Baba replied that His nearest and dearest ones are those who follow the Sixteen Points.

During the imprisonment of Baba at Baxar Central Jail, Bihar, Mr. Hengarani, a CBI officer (the Indian secret police) tried to persuade Him to abandon the idea of implementing PROUT. The officer pointed out that Baba's wife and several workers had left Him, and many more were losing faith. The CBI chief added that the government was willing to provide Baba with a luxurious house and *ashram* in the mountains if He agreed to retire and confine Himself only to spiritual topics.

Baba sharply replied, "If my wife has left me, it is my personal problem. As for the workers who left, I'd simply like to thank them for the work they have done."

Then He said boldly, "Mr. Hengarani, you do your case. I will be acquitted anyway. After my release My organization will grow ten times bigger than at present!"

The imprisonment of the wholetimers and prominent Margiis left Baba with no resources to fight His case. He appealed to the government to release His seized properties, so that He could engage a lawyer. The government rejected the appeal. Despite the tremendous opposition and difficulties that were facing him, He remained unperturbed and stood for His Ideology.

Once, four senior Members of Parliament met Baba during his confinement. They requested him to break his fast. Baba told them,

"Men can die, but *dharma* (righteousness) cannot. I will not break my fast". Then He thanked them for their visit.



The conduct rule which says "Be ready to sacrifice every thing of one's individual life for the Ideology" finds a clear expression in this action of Baba's. He did not break His fast for five-and-a-half years.

Baba said once that we can adopt all His practical examples except the long fast because we need to be strong and healthy to fight the immoral forces. Otherwise they will take advantage of us.

This incredible mental and physical clash would have made any other person lose heart, but Baba's face reflected serenity at all times. When the case was over and settled in His favor, a worker came to inform Him of the good news. Baba merely replied, "The first chapter of *Kuruksetra* is over."

## MY MASTER'S RESPECT FOR THE LADIES

Didi Ananda Karuna was one of the first few *Avadhutikas*. Baba told her that one of His hands was weak. Didi understood from this that Baba implied His sons were performing well in the field work but His daughters were not.

Baba wanted Didi to increase the number of women workers to equal the men's level.

In Ananda Marga there is no sex discrimination. An *Avadhutika* has the same rights as the *Avadhutas* in initiation, conducting social ceremonies, giving discourses, etc. This equality is uncommon in today's patriarchal society. According to Caryacarya I, "Men and women are human beings with equal dignity."

## KINDERGARTEN IS THE FOUNDATION FOR MAN MAKING

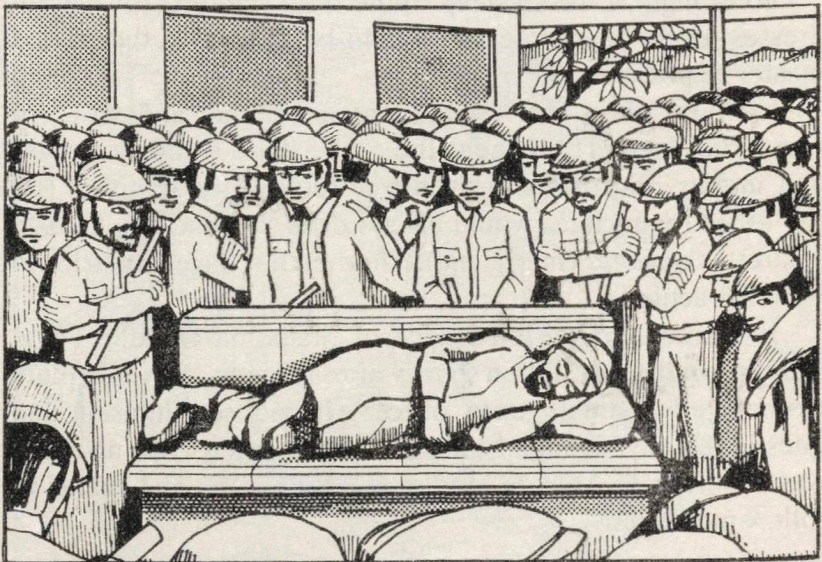
During a gathering, someone asked Baba why he is giving so much emphasis to opening kindergarten schools. The man

suggested that the organization should open colleges and universities in stead to produce good citizens and perhaps workers for Baba in a short time.

Without giving an immediate answer, Baba asked which is the weakest part of our body. People gave different answers but Baba contradicted them all. He said it is the ear. He told that if one twists or pulls another's ear, then the body will be dragged along, also.

Specifically, he told that the kindergarten is the foundation where the first phase of man-making takes place. Children are the easiest part of the society in which to nurture good traits. People are to be molded in the childhood stage. If one receives proper education in the formative period of life, one will keep oneself upright in the midst of the heaviest odds later on. A bamboo when green can be shaped or bent, but once it ripens, a similar attempt will break it. If one is brought up with an undesirable mentality, then even the highest education is of no avail to change the bad traits.

After growing into adulthood, these children will command



the society with their moral power. They will pull society along by the ears.

## PRABHAT SAMGIITA IS FOR ALL

Once during a DMC in the far north of India, Baba was about to enter His car when a lady approached him. She did not like Prabhat Samgiit having been composed in Bengali. She asked if Baba would compose songs in her language.

Baba told her that there are 3,235 languages in the world. He said that He did not want to be partial by composing songs in her particular tongue. So he advised her to try to understand the inner meaning of the songs and so get benefited.

## MY MASTER IS ALWAYS BEHIND ME

In May I was posted to Gujarat. I experienced three very tough years in that field. There were hardly any Margiis and no office or school in my diocese.

So at night, I would sleep in the train stations. All the addresses on my tour programs would be in care of the station master or postmaster!

I would visit the temples at mealtime and ask for vegetarian food. Throughout India, there are so many *swamis* and *sadhus*, and they are given free food in the temples. But the other renunciates would always drink tea and smoke *bedi* cigarettes or *ganja* (marijuana). They did not have our strict 16 Points practices.

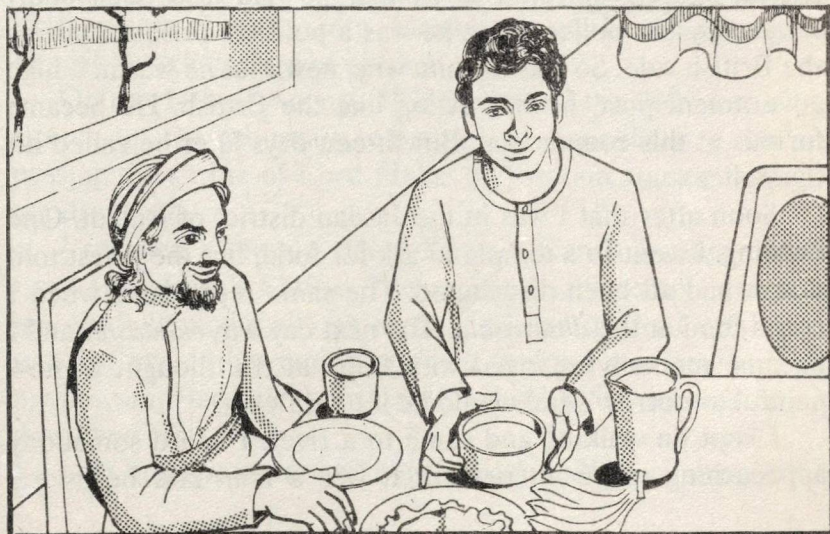
In Porbandar, the birthplace of Mahatma Gandhi, I was standing in the bus station shortly after arriving. An LIG (plain clothes police intelligence officer) introduced himself and questioned me. Though I did not know it, after learning that I was a worker of Ananda Marga, he assigned several agents to follow me secretly.

Two nights later, I arrived in Jamnagar at 11:30 p.m. and started to lay my blanket down on a bench for the night. But three plainclothes officers ordered me to leave the station. They said I had no permission to sleep there, though there were dozens of other people sleeping, too.

So I reluctantly followed them out of the station. I was shocked to see one hundred policemen waiting for me! So I sat on a bench while eight officers questioned me for one hour. Then I insisted that I had to sleep, and I lay down. But the whole night those one hundred policemen stood and watched me! I pretended to sleep, but in fact I could not fall asleep until 4:00 a.m.

For the next six months four to six policemen followed me everywhere—from town to town, from house to house. The reason for this is that Gujarat was the home state of Prime Minister Morarji Desai and he had ordered the police to harass us.

Desai hated Ananda Marga because one senior Margii, Mr. R. Prasad, a Commissioner of Customs, had once arrested Desai's son in a major smuggling and corruption case. Mr.



Prasad refused Desai's bribes and threats and sent the syndicate leader to jail. Though the police released his son after only a few hours due to his political pressure, Desai never forgave Prasad for his moral stand. When he became Prime Minister, he always tried to get revenge by persecuting our organization and its workers.

Because of my constant police escort, everyone became afraid of me. No one was willing to take initiation or even to talk to me. If I slept in a *dharmshala* (inn), one policeman would sleep on either side of me, while two more stood at my head and feet!

After half a year of this wretched treatment, five wholetimers and I arranged a meeting with the State Home Minister, Mr. Vyasa. I asked him why six men were needed to follow us simple monks around the clock—it was such a waste of government funds and manpower. He replied that those six men represented six different intelligence departments that were each required to give reports on Ananda Marga's work to Desai's Central Government Home Minister every two hours!

Then he said that all our problems were the fault of the police, and he narrated to us that he had also been badly treated by the police when he was a political prisoner during the British rule. So I asked him why, now that he was in a high government post, he was acting like the British. He became furious at this comparison. But fifteen days later he called off the police.

Soon after that I was in the Jasdan district of Rajkot. One evening, I went to a temple to ask for food, but the priest told that it had all been distributed. The same reply came when I asked food at the *dharmshala*. The next day was *ekadashii* and I became mentally annoyed with Baba at the thought of how painful tomorrow's fast would be if I didn't eat.

I kept on walking and came to a river. I heard somebody approaching me from behind. It was a man and he asked,

“Swamiji where are you going?”

By that point I was angry as well as hungry, so I said harshly, “Why do you ask?”

He replied politely, “I am just concerned.”

His politeness calmed me down and I replied to him that I was going back to the *dharmasala*. He asked whether I had taken my dinner. Surprised, I told the truth. He then invited me to his house nearby, explaining that he was a *Jain* so his vegetarian diet excluded garlic, onions and mushrooms. I mentally thanked Baba agreed to go with the man. That night I gratefully ate some chapatis, fruit and milk.

## PLACE FOR MEDITATION

*Giri* in *Sanskrita* means “mountain” and *Nar* has three different meanings, i.e. “devotion”, “nature” and “to give”. *Giri Nar* denotes “Mountain of Devotion” and it is located in Junagarh district of Gujarat.

On *Giri Nar* there are two famous *Siddha Tantra Pithas*, holy places where *sadhana* can be done without doing the three stages of preparatory mental withdrawal. These are the spots where *Trithaunkara Mahavira* and *Dattatreya*, great *Tantrik Avadhutas*, spent years in *sadhana*.

On the 14th of August, 1978 I climbed the 9999 steps that stretch up the mountain, carrying my *Kapalika* bag. Before passing the shrine of Lord Mahavira the rain started falling. I got drenched.

I reached a temple called *Kamala Kunda* located nearby Lord *Dattatreya's* Shrine. The monks in the temple received me cordially and gave me a room to stay in. As I was wet, I took off my clothes and hung them to dry. I was wearing only my *lungota*. Because the room was dirty, I did not want to lie down and rest.

I sat in *padmasana* and began doing *sadhana*. Immediately

my mind went into the state of *samadhi*. Later I realized that the mountain is a very important place for spiritual practices.

## WHO IS REALLY MAD?

When I was posted in Rajkot, India, I stayed in a Margii professor's house. One day he returned in a gloomy mood. I asked what was the matter. He said that his friends were calling him mad and he asked me whether it was really true.

I replied, "Yes, certainly it is." His face became more wrinkled with this seemingly offensive reply.

Immediately, I added, "Your friends are engaged in worldly pursuits and mundane thoughts. They are unable to find any validity in the action of a psychically evolved person like you whose thoughts are engaged more in the supramundane level. In this sense you are mad in their view. Similarly, you might have thought that I too was mad to renounce my personal gain and work for society's emancipation. In turn, I used to think that sometimes the great spiritual masters were out of their mind to think about forming world and interplanetary societies. In doing *sadhana*, our minds expand wider and wider, and we also become madder and madder!" This humorous ending made us both laugh to our heart's content.

## CHAPTER SEVEN

### 1982-1989



## HOW TO HAVE CONTROL OVER SEX

One worker asked Baba how to control the sex desire in his mind. Baba explained,

“There are three stages. If a strong sex desire comes in your mind, mentally see the face of a very pious lady and the desire should disappear. In case that does not solve the problem, then see the face of your mother in your mind. If even that does not work, then mentally look (do *dhyana*) at Me. This last technique is guaranteed to make the desire disappear.”

In my opinion, ladies can mentally picture a very pious man or the face of their father. Of course, they can also follow Baba’s advice directly by picturing the face of their *Guru*.

I believe that this technique will benefit everyone who tries it, helping family people and single Margiis as well as *sannyasis* to maintain their mental purity (*shaoca*).

It also helps me to look at all women as my mother. For this reason I follow Baba’s example by addressing all women I meet as “Ma.”

One time, though, when I was asking for bus directions from a stranger, the young lady became annoyed with me and rudely stated that she was not old enough to be my mother!

But I replied, “Excuse me, it is true that you may not have children now. However, though the land may not be growing crops all the time, we still call it our motherland because it has the capacity to bear food. In the same way, you have the capacity to bear and nurture children, and it is out of respect for this quality that I think of you as my mother.”

## MY MASTER CAN WATCH YOU IN ANY FORM

Inside the organization, Baba is always adjusting the em-

phasis of where He wants the work to be done. The change may come in twelve months, six months or less. This constant changing keeps the workers minds active, light and completely free of boredom.

When our headquarters was in Ranchi, Baba started the "Seminar Year" with the slogan, "Seminars, seminars, more and more seminars, village level seminars!"

Due to giving the seminars required by this program, the workers became more intellectual. Seeing this, Baba remarked that intellectuals have two demerits. They develop their egos and they also become lethargic. The solution He said, was to do more and more *kiirtan*. So Baba began the "Utilization Year," which emphasized *kiirtan*.

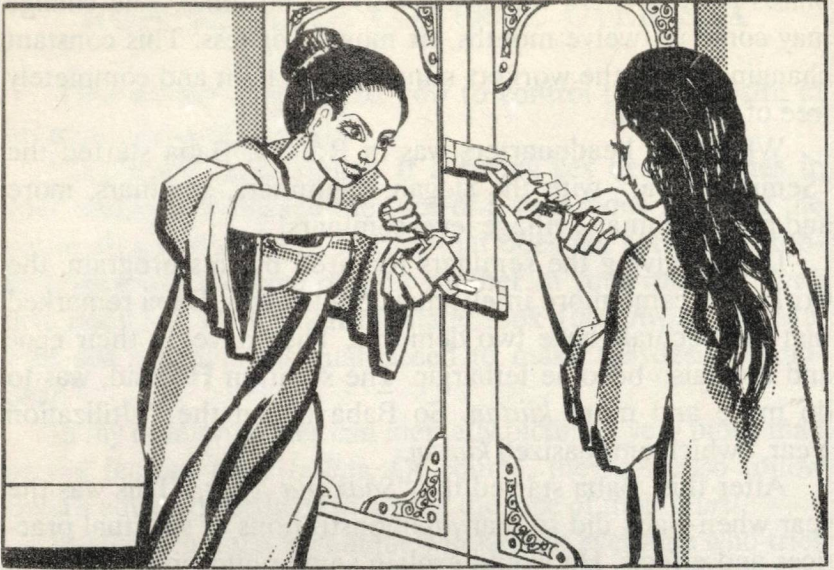
After this, Baba started the "*Sadhana* Year." This was the year when Baba did so many demonstrations of spiritual practices and effects. He would explain some philosophy and then give a practical demonstration of the topic, using a Dada or a Margii as His medium.

One time, He gave the task that we were to establish our schools in every district in Delhi sector. If a school had fifty children or more it was known as healthy. If it had less then it was "sick".

The Kulu school was "sick" as it had only eleven children. I was directed to go there and make the school healthy. (Kulu is a small town in the mountains of Himachal Pradesh. Baba told that Lord Sadashiva had meditated there. Cold and mountainous places like Kulu are always conducive for meditation.)

There were only three days before I was due in Calcutta for reporting. Due to a road block, I was late in reaching the place. I arrived in Kulu with only one day available to do my work.

I went to the school and met the principal. He offered to prepare my lunch. I told him that I would not take any rice, but only a nutritious bean called "*rajma*". I went to meet a Margii



and then came back for lunch.

The next day, I had to return to Delhi and then went on to R.D.S. in Calcutta. Baba started the session by taking a report from each worker. When my turn came, Baba meowed, like a cat.

He said, "One cat came to me from Kulu and he is complaining about you. He is telling Me that Dada went to Kulu, spoke to one Margii, ate *rajma* and then came back. He didn't do anything except spend a lot of money travelling here and here."

Baba smiled and asked me if it was true.

I was ashamed and admitted, "Yes Baba, it is true."

## PERSONAL CONTACT

Once I was told that during Bombay DMC, Baba stayed 20 miles away in a Margii's house. On the occasion, they arranged P.C. in a room. There was a high wooden stool in the room which the devotees had forgotten to remove. When the first

candidate entered the room and did *sastaung pranam*, Baba told him to remove the stool and then sit down. Misunderstanding this, the man moved it aside, climbed up and sat on it. Baba was extremely amused but did not laugh so as not to embarrass him. Then He said, "Oh, you can please come down now." Later, He told this to the workers and everybody laughed.

## INTERLOCK POLICY

Once Baba told Sudhanshu Prasada (a devotee from Ranchi who is very near and dear to Baba) that our organization is based on an interlock policy. To explain this, Baba told a story about His neighbor.

The mother-in-law treated her daughter-in-law disrespectfully. After her daughter would finish cooking and leave for the neighbor's house to chat with her friends, the mother would lock the kitchen. When the daughter would return, hungry for lunch, she would have to wait for the lady to come back and open the door.

The daughter was unhappy about this and expressed her distress to Baba's mother Abha Devi. Abha Devi consoled her by saying, "Don't worry dear, my Bubu (her nickname for Baba) will help you." When Baba returned from His office on that day, Abha Devi told him about it. Baba said that this relationship problem is common and that he had a solution for the mistreated daughter.

He advised her to put another padlock on the already locked door. Now, when the mother came home, she would find herself with the same problem as the daughter. Then, when the mother comes and asks her to open it, she should make her mother-in-law promise not to lock the door anymore.

Thus Baba showed that when the kitchen door was inter-

locked both mother and daughter became inter-dependent. It is the same in our organization for the Margiis and the *sannyasis*. Through coordination, all become mutually dependent for their physical and mental prosperity. This facilitates spiritual progress. It is unlike other groups and communities where the clergy and the householders remain aloof from each other.

## HOW WT WORKERS BEGAN

At first there were no wholetimers in the organization. In 1961, Baba summoned up sixteen Margiis from different provinces and held a meeting. He wanted a state-wide *pracar* program. Baba allotted the job to them and gave them one month to decide whether they could do it or not.

After the month had passed, all of them except one, gave different excuses for their inability to do it. Their reasons included failure to obtain leave from work, weak financial support, family sickness, disheartened children, etc. Obviously, there was a need for fulltime workers who are not bothered with commitments like these.

As an alternative, Baba asked, "Will you give me permission to create monks to take these responsibilities? And will you maintain their existence?" The Margiis nodded together.

**B**aba told a devotee that there was one writer in Bengal named Sarat Chandra. One day his daughter called him "Baba" (father) over and over, but he didn't respond.

His wife was angry when she heard this and started shouting at him. But he replied, "You don't understand how intensely I'm enjoying the sweetness of my daughter addressing me in that way."

Then Baba added, "Similarly I enjoy all of you calling me 'Baba, Baba', all the time."

## SPIRITUAL VIBRATION

About 1960, there was DMC in a Bengali village. It was a glorious occasion with an intense spiritual vibration. *grhi Acarya* Sakhal Deva accompanied Baba with some friends to the village from Jamalpur. Arriving in Bolpur they took a ride on a bullock cart to the village. It was a beautiful sunrise (like the meaning of the words "Prabhat Rainjan"), when they crossed the river. The river bed was sandy and the devotees had to struggle to push the bullock cart through. Upon crossing the river the dawn broke and the morning sun illuminated all.

Entering a jungle they encountered a number of cobras. Strangely, the cobras all appeared before Baba one by one. As he passed, they raised their hoods and hissed as if saluting Him, then slithered away.

Later, at the village, seeing Baba coming, the ladies crooned and conch shells were blown by the men as per the Bengali custom. The people pushed towards Baba. Sakhal Deva carried Baba on his shoulder through the crowd. He felt that Baba was very light. Baba asked him where He would be staying. Sakhal Deva replied that he didn't know. Immediately, he felt a tremendous weight pressing down on him. Unwillingly, he had to drop Baba down. Later a house was given for Baba's accommodation and the people welcomed him with a pompous ceremony.

After lunch, two *grhi Acaryas*, Sakhal Deva and *Acarya* Haladhar went to a nearby shop to get Betel leaves. *Acarya* Haladhar, (a spiritually elevated person) patted the shopkeeper, asking for selected leaves. With the touch of his hand, the shopkeeper plunged into *samadhi*. This happened because of the intense spiritual vibration near the DMC area and due to the special aura of the *Acarya*. The people of the village were indeed blessed with the Lord's Grace that day.

## LOST EYESIGHT CAME BACK

In the 1987 DMC, a half-blind Margii lady came from Maharashtra. She had been unable to perceive objects clearly for many years. The final day of the DMC came, and Baba gave the *Varabhaya Mudra*. There was an intense vibration and the lady was rubbing her eyes. Incredibly, the world appeared in front of her. She was able to see clearly again.

## MY MASTER IS ALWAYS WITH US

I have heard many stories about how Baba has given help in miraculous ways to our workers and Margiis. I will narrate a few of them in the following:

A Dada was posted in Peru, South America. He was arrested on the charge of murder. Since Peru was under military rule, Dada was unable to plead innocent and his arrest was not known to any of his associates. The helpless Dada underwent untold sufferings in the jail. He refused to eat the *tamasic* jail food. Day by day, Dada became thinner and thinner. He could not recognize himself in the mirror. Ultimately, he gave up his hope to live and did *kiirtan* in the last moment in his death cell.

Suddenly, a boy appeared at the door attracted by the *kiirtan*. He asked if the prisoner was an Ananda Margii. He said there are Margiis in his hometown and they sing "*Baba Nam Kevalam*" also. Then he asked Dada if he wanted any message to be delivered to the Margiis. Dada sent messages asking to get him released.

That very night, a group of officers came and tortured him. Dada felt that he would be happy to die soon so that at least his mind would escape from the jail.

Early the next morning the warden received a telephone call giving orders to release Dada. At the same time a Margii received Dada's message from the boy and went to the prison.

Dada met the Margii and both of them went searching for the boy to thank him.

The boy was nowhere to be seen.

After some time, Dada went to India for reporting. Baba asked Dada who was the boy that helped him and from whom was the mysterious telephone call. On hearing this, Dada wept openly.

**T**he first Dada posted to Berlin Sector had no place to live. He had no money and his return ticket to India was to expire within a few days. Mentally he prayed to Baba for help and had planned to return to India if nothing could be done. He sat for meditation in a park. After some time, he did *Guru Puja* and thought that it would be his last day in Europe.

Suddenly, an old man approached him. He asked Dada if he was an Indian monk. Then he handed over an envelope to Dada saying that it is a love letter for him and left. Dada was surprised to find a large sum of money in the envelope—enough to purchase the first Berlin Sector *jagriti*.

**A** very devoted Indian Dada was posted outside of India. He was very disturbed at the thought of leaving Baba. Baba called him to His room and said, “There are so many things around Me—My bed, slippers, books, etc. They are not able to get salvation living near to Me. I love those who are far and those who are near equally.”

**O**n March 28, 1989 I was posted in Manila Sector after 26 years of service in Delhi Sector. I was both happy and sad that I had to leave Calcutta. On April 9th I was going through the Customs Department in Calcutta airport. At that time I had a strong desire to attend the coming DMC in May. I prayed mentally to Baba to make it possible. Through His grace, the Customs officer took hours to inspect my luggage



and by the time he was finished, the plane had already taken off! I was overjoyed.

When I came from India to Singapore it was my first time to leave India. Despite knowing many Indian languages, my English was not very good. My difficulties in Singapore made me frustrated in a week.

As I entered the dining room one morning, I noticed a sticker on the door quoting Baba: "You are never alone or helpless. The force that guides the stars guides you too." I instantly became inspired and determined not to give up.

At a retreat in Ipoh, Malaysia, I was asked to tell some Baba stories. Despite my insecurity with the language, I stood and was able to talk for two hours in English. This gave me great confidence. Since then, my English has always been improving.

After Malaysia, I left for Philippines. The culture of the Philippines somewhat resembles that of India.

I went to Boracay Island. I could not do any *pracar* there, but I managed to initiate three persons before coming back to Kalibo. From there I took a ride on the bus to Iloilo.

After two hours there was an accident. The bus was moving with great speed when a tricycle darted in front of us. The bus took a swift turn to avoid it but the tricycle took the same direction too. So the bus driver made a desperate brake which turned the bus upside down. Fortunately, no one was hurt badly though some had minor injuries. Though it was an alarming situation, I remained calm.

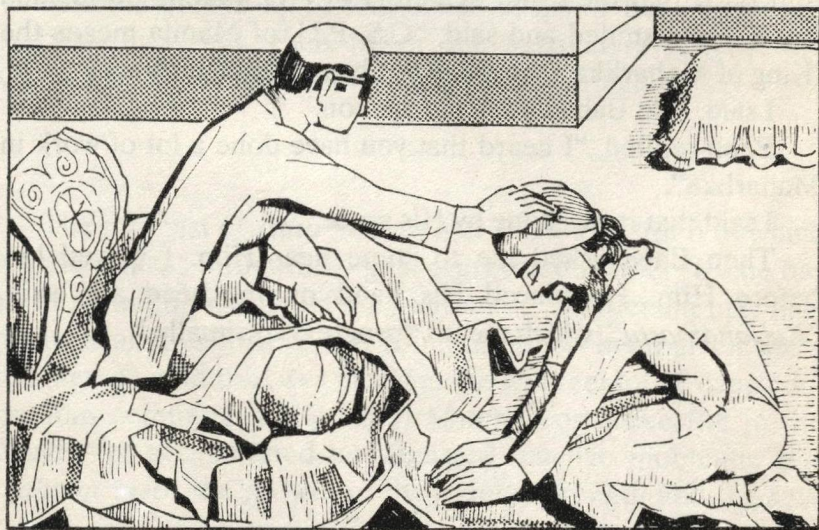
I continued the journey in another bus. Suddenly I realized that I had been on the brink of death during the accident. I thought that life and death come together hand in hand. Death follows life like a shadow. I felt that I should have no more fear of death.

**I** was traveling in a ship from Iloilo, on Panay Island, to

Cotabato, Mindanao, in the Philippines. I was invited by a Pakistani *mullah* for a friendly talk. We discussed many things, especially religion. My companion was against any question on the authority of the holy scriptures. I straightforwardly told him that if the Koran, the Bible and the Vedas are injunctions of God, then why should there be any fear, any avoidance of inquiry about their validity. As this is the age of science, any passage in the scriptures should prove its authority by conforming to scientific knowledge. In the course of our talk, I told him about an experience from my tour of the Philippines.

The older relatives of a Margii sister whom I met did not approve of her being an Ananda Margii. They were staunch Christians, and even told the Margii's child, their granddaughter, that she would go to hell if she neglected to study the Bible. Amusingly enough, seven year-old Miira replied that outside the earth there is only the sun, planets and stars, and no heaven or hell.

According to my Master, the religions have no right to inject fear complexes into the minds of the people which thwart their inquisitiveness and mental progress.



**I**n the Philippines, while travelling on a ship, I observed a man who was about to eat without washing his hands after spending some time in the toilet. I advised him about hygienic conduct. The man said that he had used toilet paper, so that there was no possibility of germs being transmitted to his hands. I corrected him and elaborated on our social norms. After hearing about these rules the man thanked me, for it was the first time he had heard about such sanitary conduct.

Way back in the early days when Baba had told me about the need to wash one's hands with soap and water after defecation, I wondered why He bothered to talk about such an obvious matter. For me it was just common sense, and I thought everybody else in the world also found it so. The incident on the ship made me realize my mistake.

**A**fter a few months, I happened to be in transit in Bangkok. I heard that Baba was admitted to a nursing home. I felt sad and hurried to India.

In Calcutta, G.S. invited me to go see Baba in the nursing home. Baba was laying in bed. As I did *Sastaung Pranama P.A.* told Baba that the Chief Secretary of P.U. Manila Sector had come. Baba smiled and said, "C.S.-P.U. of Manila means the 'King of Maharlika' (the small but beautiful country)."

I said, "No Baba I am just your son."

Baba replied, "I heard that you have done a lot of work in Maharlika".

I said that it was done by His grace.

Then Baba asked me to come near Him. I bowed low before Him. He placed His hand on my head and said, "*Kalyanamastu*", which means "progress spiritually."

## MANTRA MULAM GURUR VAKYAM

Every word of the Guru is energized and has the capacity of a *mantra*. The profundity of His words remain for all ages. Those words should be read, contemplated on and always remembered. They are like drops from His ocean of Grace. A few are given below for the welfare of all.

The proof of the power of *Ista Mantra* is that the condition in which a *sadhaka* takes initiation gets exaggerated further. If one has taken initiation in a painful condition the person will face more calamities in the future, and if initiation has been given when the mental condition was pleasant, he or she will feel plenty of happy occasions coming in life. *Ista Mantra* works like fire in the powder of the person's *samskaras*. But *sadhana* can easily bear the flood of happy or painful experiences. In both these conditions, contact with the *Guru* is most essential and beneficial.

\* \* \* \*

When a person loses confidence in his or her own power and intellect, and when he or she surrenders fully before God — then the responsibility shifts to the Almighty.

\* \* \* \*

The real test of *Istha Mantra* is that the condition in which a *sadhak* takes initiations — gets aggravated further. If one has taken initiation in a painful condition — that person may face many calamities further and if initiation has been given when the mental condition was pleasant, he will feel lot of happy occasions comming in life. *Istha Mantra* works like fire in the powder of accumulated unexhausted reactive momenta. But *sadhana* helps the growth of the mental strength and the *sad-*

*hak* can easily bear the flood of happy or painful experiences. In both these conditions contact with the Guru is most essential and beneficial.

\* \* \* \*

It is your duty to fight your enemy, but to celebrate your enemy's defeat is the sign of a mean mentality. Enmity is not with a person. Enmity is with their conduct. Therefore, to feel happy at the defeat of a person is mean.

\* \* \* \*

Now is the time of the rule of the *adharmikas* (immoralists). But in the future, there will be the kingdom of the *dharmikas* (moralists).

\* \* \* \*

I can scold a million people at a time. That is the reason the immoralists cannot stand before Me.

\* \* \* \*

I support the Bhagavad Gita. I have been supporting the Gita since very ancient times. My sons and daughters should also support the Gita. I want to see that my sons and daughters are like Arjuna.

Those who follow *dharma* (moral force) and *satya* (truth), need not be afraid of anybody. Walk on the path of *dharma* and *satya* and be fearless.

*Tandava* should be performed after *sadhana*. If the body gets exhausted by *tandava*, *sadhana* can't be done properly. *Lalita marmika* and *kaoshikii* dances should be done before *sadhana*.

\* \* \* \*

A man had lost his way in the forest. He met with a *tamogunii* (static nature) thief who tied him to a tree. Then came a *rajogunii* (mutative nature) thief who showed pity on him and untied him. At the last, he came to a *sattvagunii* (sentient nature) thief who guided him back to his town, but the *sattvagunii*, being a thief, was not allowed to enter. In the same way, those who want to meet *Parama Purusa* (Supreme Consciousness) will have to rise above the three *gunas* (bondages), because *Parama Purusa* is *Nirguna* (beyond the *gunas*).

\* \* \* \*

The present day leaders are old, but they fight like children. None of them are ideologically-minded. They are only active because their desire for power leads them to fight each other.

\* \* \* \*

Some people show devotion and they do it well. But when they go after prestige and importance for themselves they become useless. If a drop of urine is added to a pot full of milk, it all becomes wasted.

\* \* \* \*

I have used the word "*Bhukti*" for a district. As *dharma*

comes from the verb 'dhr', likewise *bhukti* comes 'Bhu'. *Bhu* means food or meal. *Bhukti* is an area where there is a full arrangement and supply of food. In the future, the *Bhukti* committee should not forget the matter that they have assembled for. The word "*Bhukti*" will remind them of their main aim. It is the duty of a *bhukti pradhana* to see that nobody in the entire *bhukti* should sleep hungry.

\* \* \* \*

Those who are good and whose heart moves and cares for others' troubles won't have to take rebirth.

\* \* \* \*

If a mistake is committed by somebody, it is your duty to correct him or her. But don't find fault. Vices should not be pointed out all the time; just show others the right thing. If you feel that something is wrong, then it is wrong. But if the person does something that deserves credit, then praise openly. You should express your love and tell that whatever mistake is committed has no importance in reality. By this, people will love you more. This is the way to be successful in society.

\* \* \* \*

In the world today we see two strong fissiparous forces: the varieties of language and the diversity of people. A defect in the former can be removed by the application of intellect.

\* \* \* \*

To establish a sentimental unity among the different communities discarding the defects of the people, i.e. nationalism,

racism, casteism, etc., a common Ideology is required.

\* \* \* \*

Our determination decides our achievements. Thus, to be successful, the determination is to be made strong. Struggle is the essence of life. Through the media of struggle and determination we can achieve good results.

\* \* \* \*

When Baba was in jail, a devotee said:

“Give me strength so that I shall have devotion for you alone.”

Baba replied in a strong voice, “Think about Me lying here, think about My troubles and you will get the strength required. I want to see all your names in history. Be brave like a hero, work like Me.”

\* \* \* \*

In a public meeting, your strength is eloquence; on a battlefield, your flag; and in danger, patience.

\* \* \* \*

Let everybody do *pracar* in the department they have attraction for. Victory will be yours even though we don't want to kill the evil forces. They will be ruined by their own sin.

\* \* \* \*

You do your work. All will be settled well.

There is no reason for one to fear at the sight of a dead



horse. But certainly one would run away seeing a living lion. Similarly immoralists are afraid of us, so roar like a lion!

\* \* \* \*

Immoralists will criticize out of envy. But you will see that they dare not say anything negative about our Ideology.

\* \* \* \*

There should not be any compromise regarding the Sixteen Points. Success doesn't come by its own. Be sincere and the success will come to you.

\* \* \* \*

Don't think about your work at the time of *sadhana* (meditation). Only do *sadhana*. If *sadhana* is done well, the work becomes good.

\* \* \* \*

Make your will strong. This will establish the *Proutist Samaja*.

\* \* \* \*

When *Parama Purusa* binds Himself in a rule, he does not break it. The sun is to rise in the East. Even if *Parama Purusa* says to do so, the sun won't rise in the West. He is bound by His rule. Since *Parama Purusa* is bound in this way, everybody else will have to abide accordingly.

I want to see the world change while present in My physical body.

\* \* \* \*

I am not partial. I am related to all aspects of human life.

\* \* \* \*

You people are spiritualists, but when you fight against the immoralists, you become soldiers.

\* \* \* \*

Human existence is an Ideological flow. It is more psychic than physical.

\* \* \* \*

Don't be worried by someone who does not follow My suggestions. You make your conduct good and people will be changed by that.

\* \* \* \*

A devotee asked, "How should I adjust with the *sannyasis*?"

Baba replied, "There are two families. Your small family and your big human family. You have equal responsibilities for both. Whatever you do for your small family, you should also do for the big."

Q: Baba, I am not strong. I need strength.

A: Your will should be made strong, then your desire can be fulfilled. This requires sincerity, real sincerity. The people in the olden days wanted to fly and they invented the airplane. Now we are flying.

\* \* \* \*

Q: Baba, how are you?

A: I am the same as when you saw Me last time. The universe is changing, everything is changing, but I always remain the same.

\* \* \* \*

We don't want opportunists.

I said in my *Vanii* a year and a half ago, "Be ready for action." Don't sit depending on fate. I have already said that the government will never listen to us.

You should do something, it doesn't matter how small it is. But don't just remain there doing nothing.

\* \* \* \*

A devotee asked, "My memory is too weak. What should I do?"

Baba replied, "Take shelter in those who have stronger memory."

\* \* \* \*

A devotee said, "The allocation of work has been increased too much. Please give me the strength to enable me to cope with it."

Baba answered, "I am giving the strength. Actually I have been channelizing the strength through the distribution of *prasada*."

\* \* \* \*

Increase the love among the people in the society. You are social beings. Human life evolves to perfection through so many lives. So, remember always that you are human and above animality. You are to do that which is not possible for the animals.

\* \* \* \*

Only by observing the forehead, I can see the past, present and future of anybody. But I can't see my own forehead, so I can't tell anything about myself! But one thing I can say, is that I won't die here in jail. I shall remain alive even by drinking two cups of curd water a day.

There is neither an ideology nor any aim in the present government. How can it work and how long will it remain?

\* \* \* \*

We won't be unjust to anybody, but we won't tolerate those who are unjust. Tolerance to injustice is cowardice. You people are human beings. Fight against injustice whenever you find it. Resist with physical force also. Fight with all the strength you possess. No power can defeat you.

\* \* \* \*

What do devotees do? If they have 15 minutes time for *sadhana*, then they will sing *kiirtan* for 10 minutes and do 5

minutes of *sadhana*.

\* \* \* \*

I have come. You don't have to be afraid. We are to face the evil forces. We should not let ourselves get harmed or harm others, but we shouldn't live like we are impotent. Impotence means death. We shall fight the sinners for the purpose of their welfare only. You are like the roots of the waterfruit. The roots with the fruit moves about in the water and stick in the sand but they keep strong and growing. Your existence is like wise moving among the good and bad. You are not tarnished by the bad traits of the society.

\* \* \* \*

The Pandavas tried very hard to compromise with the Kaoravas. The proposal of separate half kingdoms was denied. Lastly, Lord Krsna went to negotiate with them. He asked at least for five villages, one for each of the Pandavas. But the Kaoravas did not even want to give this much. In the end, they paid for it.

\* \* \* \*

I want you to go to such a place where you can serve the suffering humanity at your maximum capacity. Pay attention to their comforts first and think of yours last.

\* \* \* \*

Q: Baba, do you want us ladies to be brave?

A: Yes.

Q: Then why are we not permitted to do the *tandava*

dance?

A: Your physical nature does not permit it.

Q: Then ladies should not do it?

A: Yes, I do want but your biological structure does not permit it

\* \* \* \*

Q: How can my *sadhana* be improved?

A: Sing *kiirtana* loudly before *sadhana*.

\* \* \* \*

It is the nature of the buffaloes to immerse themselves in the mud to keep their bodies cool. If they don't, then they are not buffaloes. Similarly, a human who does not follow fundamental human principles is not human.

\* \* \* \*

Ninety-five percent of the people should be in households (*grhis*) and 5% should be renunciates (*sannyasis*). In the eyes of God, there is no difference between *grhi* and *sannyasi*. A *sannyasi* also has parents. So there can't be a *sannyasi* without a *grhi*. The only difference is that the *sannyasis* leave their personal comforts for the welfare of humanity. This is very difficult for *grhis* because they have their small family to take care of, as well as the big family. Whereas a *sannyasi* has only one family, the big family.

\* \* \* \*

The future is yours. Conquer the hearts of the good people in the society. Victory will be yours. When you speak you are

bound by your words. You must keep them. Think a thousand times before you speak. Be wiser in the use of words. Your words are more important than your existence. They have more weight than your existence. When you speak, you should be ready to die for your words. I am like that.

\* \* \* \*

Don't you know why I propounded PROUT? When such atrocities are being done to the living beings who are verily the divinity in disguise, then do you think I, being *Guru*, can sit still and watch? It is my duty to help them. Have you read my books Human Society, Parts I and II? It is a guide for the society. You will get an answer in it.

\* \* \* \*

Q: Baba, are you for all or only for Ananda Margiis?

A: I am not only the *Guru* of the Ananda Margiis. I cannot be, should not be and will never be. The organization can say who is an Ananda Margii and who is not. But I cannot say who is and who isn't. In my view all are equal. Ananda Marga is a philosophy and PROUT is its complement in the socio-economico-political sphere.

\* \* \* \*

The evil forces are always adverse to the messengers of good things. But even then men's dynamism will not be suppressed or stopped. Remember that light is the truth and not darkness. Do not get bothered by negative criticism. One day the new light will illuminate the houses of men.

If a person does not make a proper use of his or her physical and psychic capabilities, then God will never fulfill his desire for spiritual acquisition. Those who fully utilize their capabilities are eligible to be blessed with spiritual strength by *Parama Purusa*. Without utilization of one's own physical and psychic abilities to the maximum, one cannot ask for help from God.

\* \* \* \*

Oh, *sadhakas!* Be immersed in *sadhana* and remove the dirt of your mind! Do without pilgrimages or religious rituals. Be adept in *sadhana*. When you feel His attraction in every atom and molecule of your body, then only you will understand that His grace is equally showering upon all. One who thinks that he is especially blessed by *Parama Purusa* is wrong.

\* \* \* \*

Soon after the practical application of the social and economic systems, there will be an establishment of a sentient age. I want it to happen on the soil of this earth by the efforts of you all. I have confidence that by proper effort you can do it. Victory will be yours.

\* \* \* \*

March towards *Parama Purusa* with all your trifarious capabilities. The marching of the super-sentiment is called devotion. By it, society is victorious everywhere. There is no other element than this.



Remember, that a healthy, hatred-free, envy-free, exploitation-free society must be properly formed. In this great task, the grace of *Parama Purusa* is always with you.

\* \* \* \*

When humanity cries, when humanity weeps, it becomes necessary for *Parama Purusa* to come to the earth. No human beings are alone and if by chance any mishaps, or calamity, occurs, then *Parama Purusa* will appear in a physical form amongst you. So you are not to be afraid of any condition.

\* \* \* \*

Not only sinners, but the worst sinner, if he worships Me with a pinnaced mind, will be removed from the fetters of his sin.

\* \* \* \*

This Cosmic Ideation will direct you towards Brahma. In this way *preya sadhana* (endeavor towards the crude) is converted into *shreya sadhana* (towards the subtle). *Kama* (attraction and love for the crude) changes into *prema* (love for the Supreme).

\* \* \* \*

From today, I direct that every Ananda Margii should keep strict observation on other Ananda Margiis to see whether or not they are following the Sixteen Points. They themselves should obey others with a calm mind.

When there is any Ideological fight one must be ready, willingly and steadfastly, to sacrifice oneself for the collective welfare.

\* \* \* \*

In the lives of *sadvipras*, there will never be a chance for a rest. There won't be a Sunday in their lives.

\* \* \* \*

Use *Guru Mantra* to become introverted. Impose Godhood on all objects and change will gradually come in your mind. Don't expect the change to occur overnight.

\* \* \* \*

Fight for your Ideology. Unite yourselves with your Ideology. Live for your Ideology. Die for your Ideology.

\* \* \* \*

The struggle against evil forces is the game of life.

\* \* \* \*

Unite the love for the finite with the love for infinity.

\* \* \* \*

He who does not work, has no right to live on this earth.

Those who put obstacles in the path of My sons and daughters will be destroyed completely.

There should be control over our thought and action.

\* \* \* \*

Be in contact with those who are engaged in work for the welfare of others. It will lead you to progress and benefit the society too.

\* \* \*

You might have suffered a lot in jails. But for four years I remained on the bed without stepping on the earth. While just reading newspapers, I attempted to ease out all the troubles of all of you. In this struggle we are not at a loss, we are progressing. I lost some of My children (Baba spoke with great pain). I can't say it was a case of suicide, but I lost them.

\* \* \*

An original thought arises in the mind of those whose thoughts, speeches and deeds are in consonance. They are the first grade people. The second graders are those whose thoughts are different from their speeches and deeds. The last is the one whose thoughts, speeches and deeds are altogether different. Such people in the last grade are found in today's leadership.

## IMPORTANT DATES IN HIS MISSION AND LIFE

- 21 May 1921- at 6:07 in the morning my Master was born.
- 1936 Laximi Rainjan Sarkar, my Master's father died.
- 1939 My Master graduated from Railway High School, Jamalpur.
- 1939 Shravani Purnima-at 8:30 p.m. in Mitra Gat, Calcutta, first Diiks'a to Kalicharan Bandho Padyaha (Kalikananda Avadhuta) when my Master was eighteen years old. 1200 persons were initiated from then up to 1955.
- 1941 Baba joined the Railway Department.
- 1 January 1955 - first festival celebrated at Jamalpur.
- 9 January 1955 - First DMC in Jamalpur, Monghyr; Ananda Marga began.
- 15th to 28th of March 1955 - The first group of Acaryas were created.
- 22 March 1955 - My Master promised Acarya Nagina that he would remain in the world.
- April/May 1955-first group of Tatvikas were created
- 6 May 1955 - the first Vasakhi Purnima was celebrated at Monghyr.
- 1956 - Bandhu Singh sold a piece of land to Ananda Marga in Jamalpur; later he tried to snatch it back. Baba filed a case and won. Later a fierce fight occurec

between both parties in which a Margii was injured.

- 26 January 1958 - the first Renaissance Universal Club was established in Trimohan, Bhagalpur, Bihar.

- 1959 - PROUT was established in Motihari, Bihar.

1959 - my Master married Uma.

- 1961 - the first Wholetimers were created.

- 1962 - Acarya Satyananda became the first Avadhuta.

- 1963 - Ananda Nagar was started. ERAWS was established.

- 3 May 1964 - the first Primary School was opened in Laharia Sarai, Darbangha, Bihar.

1964 - Ananda Marga Board of Education was established.

- 1965 - Women's Welfare Department was established.

- 1966 - the first Ananda Marga College was opened in Ananda Nagar.

1966 - Ananda Bharati Acarya became the first Avadhutika.

1966 - the first Wholetimer left India and went to Kenya to do pracar.

31 December 1966 - my Master came to Ananda Nagar from Jamalpur.

- 5 March 1967 - Acarya Abhedananda, Acarya Satchitananda, Prabhas, Subhas and Avadh Kumar

were killed in Ananda Nagar by Communists.

1967 - The first Wholetimer came to the Philippines.

- 1968 - Ananda Marga was registered in the Philippines.

1968 - The first Engineering college was opened.

1968 - Baba visited the Philippines.

- 1969 - Baba visited the Philippines again.

8 May, 1969 - The Indian Government banned Ananda Margiis from serving in government posts. This was later overruled by the Supreme Court.

29 August, 1969 - Baba was arrested in Coochbihar, Bengal. LFT Shrii Ravi Sarkar was killed in the struggle.

2 September, 1969 - Baba was released.

- 1970 - AMURT was established
- 1970 - During Amavasya Diipava'li the Maha Mantra "Baba Nam Kevalam" was given in Ranchi.
- 20 May, 1971 - Baba came to Patna from Ranchi.

4 June, 1971 - The police raided the Ranchi Jagriti to search for bombs, but found nothing.

21 June, 1971 - Another raid.

26 June, 1971 - Baba was arrested in Patna.

- 27 June, 1971 - Baba was released in Ranchi after a court trial at midnight.
- 29 December, 1971 - Baba was arrested for the third time and imprisoned in Baxar Central Jail, Bihar.
- 12 February, 1973 - Baba was poisoned in Bankipur Central Jail, Patna, Bihar.
- 2 March, 1973 - Baba sent the first of seven letters to the Bihar governor for help. There was no response to any of them.
- 1 April, 1973 - Baba began fasting.
- 5 April, 1973 - Self-Immolation of Divyananda in Patna at the front of the Assembly House at 4:00 AM.
- 24 April, 1973 - Self-Immolation of Diineshvarananda at Purana Qila, Delhi.
- 4 August, 1973 - Four prominent MPs met Baba in prison and requested Him to stop fasting.
- 27 April, 1974 - Non-official Government Commissioner, Mr. Cakravarati gives report in favor of Ananda Marga.
- 11 December, 1974 - Acarya Atulananda self-immolated in Bankipur Central Jail.
- 4 July, 1975 - Ananda Marga was banned in India.
  - February 1976 - Mr. T. Wells of the International Commission of Jurists came to enquire about Baba's case.

February 1976 - Sweden Wholetimer Training Center was started.

- 4 February, 1977 - Didi Uma and Dada Lokesh (in Germany) are the fourth and fifth persons to perform self-immolation.

17 February, 1977 - Self-immolation of Dada Gagan in Dallas, Texas.

22 March, 1977 - The ban was lifted.

- 6 June, 1978 - Didi Asitima performed self immolation

4 July, 1978 - Patna High Court finished all the cases and set the Ananda Margiis free.

July 1978 - In the Philippines, the Davao Wholetimer Training Center was started.

2 August, 1978 - Shrii Shrii Anandamurtiji was released and broke his five year fast.

6 September, 1978 - Kaoshikii was invented.

- 27 April - 13 May, 1979 - Baba visited Switzerland, Germany, Sweden, Holland, France and Spain.

August 1979 - Baba visited Thailand and Taiwan.

September 1979 - Baba visited Greece, Israel, Turkey, Denmark, Iceland, Jamaica and Venezuela.



- 1981 - The construction of the Ananda Marga Central Office in Tiljala, Calcutta was started.

- January 1982 - Communists attacked the Central Office.

21 February, 1982 - Neo-Humanism was propounded.

30 April, 1982 - 15 monks, one nun and one family Margii were massacred by Communists in Calcutta.

14 September, 1982 - First Prabhat Samgiit song was given at Deoghar, Bihar by Baba.

- 1983 - Ananda Marga was registered in Canada.

October 1983 - Tandava case was won; Ananda Marga was recognized as a religious sect by the Indian Supreme Court.

19 June, 1983 - Varna Vijnana was given.

20 November, 1983 - Varna Vicitra was given.

- 8 September, 1985 - Shabda Cayanika was given.

1985 - Baba added 10 alphabet characters to the Sanskrit language.

1985 - The Great Depression of 1990, based on the work of P.R. Sarkar, was published by Dr. Ravi Batra; two years later it became an international bestseller.

- 31 December, 1986 - The theory of Microvita was

propounded.

- 1988 - The Ananda Marga Unit in Leningrad, U.S.S.R., celebrated P.R. Sarkar's birthday.

18 July, 1988 - The University of Beijing Academy of Arts and Sciences in China invited Baba to an International Symposium on the future. Acarya Raghunath represented Baba in China. Many took initiation.

- August 1989 - The President of Burkina Faso visited India to see Baba, but the West Bengal Communist Government refused to give him permission.
- 2 April, 1990 - Acarya Asiimananda Avadhuta and four Margiis were killed by the Communists in Ananda Nagar.

## GLOSSARY

- ACARYA** - Monk or nun who teaches meditation, lit. "One who teaches by example."
- AJINANA CAKRA** - psychic center between the eyebrows, also called the third eye.
- AKHANDA KIIRTAN** - kiirtan for at least three hours, done in a circle.
- AMAVASYA** - New moon.
- ANANDA** - bliss.
- ANANDA MARGA** - the path of bliss.
- ANANDA MARGII** - one who is on the path of bliss.
- ANANDAMURTI** - name of P.R. Sarkar, lit. "embodiment of bliss".
- ANANDA NAGAR** - a city-size area of land in W. Bengal, India, where DMC is held.
- ASANA** - yoga posture lit. "posture comfortably held"
- ASANA SHUDDHI** - part of meditation process, withdrawing the senses from the body.
- AVADHUTA** - an acarya who attained a higher form of meditation instructed by Shrii Shrii Anandamurti.
- AVADHUTIKA** - feminine form of AVADHUTA.
- BABA** - lit. "Most beloved"; Shrii Shrii Anandamurti.
- BABA NAM KEVALAM** - only the name of my most beloved'.
- BHAGAVAD GITA** - holy book of Hindus.
- BHAKTI YOGA** - yoga of devotion.
- BHUKTI PRADHAN** - an elected position held by a Margii who is not an acarya.
- BHUTA SHUDDHI** - part of meditation process. withdrawing the senses from the physical world.

- BIBLE** - holy book of Christians.
- BRAHMA** - Creator.
- CAKRA** - psychic center controlling specific glands
- CARYACARYA** - do's and don'ts for Margii's.
- CITTA SHUDDHI** - fixing the mind on a certain point,  
part of the meditation process.
- DADA** - male acarya.
- DARSHAN** - the time when Shrii Shrii Anandamurti  
gives a formal discourse to a group of devotees.
- DHARMA** - innate characteristic, nature, purpose..
- DHARMA CAKRA** - collective group meditation.
- DHARMA MAHA CAKRA** - big gathering of  
devotees with the Guru  
(Shrii Shrii Anandamurti)  
giving a new topic of discourse.
- DHARANA** - concentration.
- DHARMA SAMIKSA** - a time when Baba gave punishment  
to devotees to atone for their past  
mistakes and to accelerate their  
spiritual progress.
- DHOTI** - a cloth wrapped around the waist and legs.
- DHYANA** - meditation, merging the mind into the  
Cosmic Consciousness (in Japanese "ZEN"),  
sixth lesson.
- DIDI** - female acarya.
- DMC** - dharma maha cakra.
- EKADASHI** - eleventh day after the full moon  
and the new moon most condusive  
for fasting.
- GOPI** - female devotees of Lord Krisna.
- GURU** - lit. "Dispeller of darkness".
- GURUMANTRA** - Second lesson.
- GURU PUJA** - offering to the Guru.
- HATHA YOGA** - system of meditation involving only

yoga exercises.

**IISHVARA PRANIDHANA** - meditation, first lesson.

**ISTA MANTRA** - personalized mantra of first lesson.

**JAGRTI** - meditation house.

**JINANA YOGA** - yoga of intellectual pursuit.

**KAOSHIKII** - dance given by Shrii Shrii Andamurti.

**KARMA** - action.

**KIIRTAN** - spiritual song before meditation.

**KORAN** - holy book of Muslims.

**KURTA** - shirt.

**KURUKSETRA** - battlefield.

**LALITA MARMIKA** - spiritual dance given by Parvati..

**LUNGOTA** - tight fitting underwear for males.

**MANTRA**-lit. "man" means mind "tra" to liberate, "that which liberates the mind from bondage"; samskṛta sound given by the teacher at the time of meditation instruction.

**MARGA** - path.

**MARGII** - one who is on the path, one who practices tantra yoga.

**MICROVITA** - plural of Microvitem.

**MICROVITUM** - the smallest unit of all matter, which is also responsible for health, disease, and the spread of ideas.

**MUDRA** - gesture used in dance or drama.

**NAMASKAR** - spiritual greeting meaning "I salute the divinity within you with all of my mind and all of my heart."

**NIYAMA** - moral principles to control one's own mind..

**PADMASANA** - meditation while sitting with crossed legs.

**PARAMAPURUSA** - Supreme Being.

**PARTHASARATI** - Lord Krishna in the role of general.

**PRABHAT SAMGIIT** - spiritual songs written by Baba.

**PRACAR** - spiritual teaching to non-margiis.

- PRAKRTI** - operative principle of Brahma.
- PROUT** - Progressive Utilization Theory propounded by P.R.Sarkar. It is an alternative to Communism and Capitalism.
- PURNIMA** - full moon.
- RAJASIK** - active, often overactive; partly turned away from God..
- RAMAYAN** - holy story of Hindus.
- RG VEDA** - ancient scripture, philosophy in verse form.
- SADHANA** - lit. effort to reach one's goal, meditation.
- SADHAKA** - practitioner of sadhana.
- SAHASRARA CAKRA** - psychic center on top of the head.
- SAMADHI** - absorption in blissful consciousness.
- SAMSKARA** - reaction to one's past actions in potential form
- SAMSKRTA** - language developed by yogi's.
- SASTAUNG PRANAM** - lying face down on the floor as a sign of surrender to Brahma.
- SATTVIK** - calm, having a divine nature.
- TAMASIK** - of Tamoguna, inactive.
- TAMOGUNA** - static principle of Prakrti.
- TANDAVA** - spiritual dance for men.
- TANTRA** - lit. "That which liberates from dullness", yoga science.
- TAPAH** - sacrifice in order to help the needy.
- TATVIKA** - a teacher of Ananda Marga philosophy who is not an acarya.
- TORAH** - holy book of Jews.
- VEDAS** - earliest Hindu sacred writings.
- UPANISHADAS** - part of the Vedas.
- VRAJA KRISNA** - Lord Krisna in the role of a sweet and kind spiritual teacher.
- YAMA** - moral principles in relation to the world.
- YOGA** - Union with God, practical philosophy of life.

**I**n the great Indian epic, the Mahabharata, the coming into the world of a great personality is foretold. Whenever good is suppressed by evil and whenever righteousness is overshadowed by immorality, the Great Master comes. Drawn by intense love for the suffering humanity, He manifests Himself on Earth to right the wrongs and guide society from darkness to light.

The coming of the Great Master is known only to a few. And to those few, each moment of His life is a precious jewel treasured deep in the heart's chamber of love.

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