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PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



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"Baba In Caracas
Venezuela"



Some Specialities of Economic System

PROUT's economic system guarantees the minimum requirements of life – that is, food, clothing, accommodation, medical treatment and education to each and every person.

Special Issue
on
Anand Purnima



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OF ALL THINGS UPON EARTH THAT
BLEED AND GROW, A HERB MOST
BRUISED IS WOMAN. - EURIPIDES IN
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TO BETTER UNDERSTAND THE
SIGNIFICANCE OF PRABHATA
SAMGIITA, YOU NEED TO AWAKEN
YOUR SPIRITUAL CONSCIOUSNESS

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PROUT

PROGRESSIVE UTILISATION THEORY

Propounded by - Shrii Prabhat Ranjan Sarkar

PROUT - Cry of the Suffering Humanity







What is PROUT :

PROUT is an acronym for the Progressive Utilization Theory. Conceptualized in 1959 by Indian Philosopher Shrii Prabhat Ranjan Sarkar, PROUT is a viable alternative to the outmoded capitalist and communist socio-economic paradigms. Neither of these approaches has adequately met the physical, mental and spiritual needs of humanity. PROUT seeks a harmonious balance between economic growth, social development and cultural expression.

Combining the wisdom of spirituality, the struggle for self-reliance, and the spirit of economic democracy, Proutist intellectuals and activists are attempting to create a new civilizational discourse. PROUT newsmagazine aims at conveying comprehensive and visionary goals of PROUT Philosophy.

PROUT magazine invites scientists, economists, politicians, artists, intellectuals and others to join us in the creation of a new, spiritually bonded society by propagating and popularising unambiguous elevating thoughts. Through Proutistic views and Neo Humanistic analysis, it strives to serve as beacon for the benighted civilization of our times.

Main principles of PROUT and Neo-Humanism

-  **Neo-humanism :** Neo-humanism expands the humanistic love for all human beings to include love and respect for all creation - plants, animals and even inanimate objects. Neo-humanism provides a philosophical basis for creating a new era of ecological balance, planetary citizenship and cosmic kinship.
-  **Basic Necessities Guaranteed To All :** People can not strive toward their highest human aspirations if they are lacking the basic requirements of life. PROUT believes that access to food, shelter, clothing, education and medical care are fundamental human rights which must be guaranteed to all.
-  **Balanced Economy :** Prout advocates regional self-reliance, cooperatively owned and managed businesses, local control of large scale key industries, and limits on the individual accumulation of excessive wealth.
-  **Women's Right:** PROUT encourages the struggle against all forms of violence and exploitation used to suppress women. PROUT's goal is coordinated cooperation, with equal rights between men and women.
-  **Cultural Diversity:** In the spirit of universal fellowship PROUT encourages the protection and cultivation of local culture, language, history and tradition.
-  **World Government:** PROUT supports the creation of world government with a global constitution and a common penal code.

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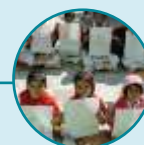
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SUPER CONSCIOUSNESS

Taraka Brahma Samadhi



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Activities

The entire world
wants our service
whether in the
physical, psychic,
spiritual or socio-
economic spheres
of life. In this
process the feeling
of cosmic
brotherhood will
increase.

— SHRII PRABHAT RANJAN SARKAR

Fundamental Principles of PROUT

1

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

2

There should be maximum utilization and rational distribution of all mundane, supra mundane and spiritual potentialities of the universe

3

There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective body of the human society.

4

There should be a proper adjustment amongst these physical, metaphysical, mundane, supra mundane and spiritual utilizations.

5

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

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FULL MOON'S BLISS

This issue – Anandapurnima issue like previous ones at this time of the year commemorates the birthday of the founder of Prout, Shrii Prabhat Ranjan Sarkar who was affectionately called Baba by his followers all over the world.

He was labeled a 'Mystery Man' by the media because he never gave any interviews. When asked why he doesn't come into public contact to clear the confusion about his mysteriousness he replied, "There is no necessity of my coming in public contact because actual social service is rendered by the workers of the organisation. I simply assist the workers." This was in response to a questionnaire submitted by an India Today correspondent who relentlessly pursued Baba for an interview but his incarceration in jail made things difficult and even after his release there seemed little scope. Dada Ramananda then private assistant who was a regular visitor to meet Baba in jail was approached. He agreed to present a set of questions and came back and informed the correspondent, "Baba never agrees for interview but in your case, your questionnaire was unusually welcomed by him." To the first question "How do you feel about the verdict of the High Court? While millions of your followers the world over celebrated the day as 'Victory of Dharma' you did not express any reaction ... you received the news coolly." Baba's reply was, "Victory of Dharma is a natural phenomenon. Everything natural should be accepted with normal coolness. To one of the other questions if he had any political ambitions, his reply was "I have got no political ambition. I have propounded the theory of Prout for the welfare of human society. This theory will be materialized by those who love it." To another one what is your opinion about democracy, his reply which is most relevant in the current scenario of General Elections in India is very important. "Democracy can be successful only where the following essential factors are present at least amongst 51 percent of the voters – morality, literacy and socio-economic political consciousness. Otherwise it is an instrument to befool the public. (Source India Today August 1-15, 1978 – page 15)

That was our Baba who never took any credit for anything; who also said Parampurusa could do anything he wished with His spiritual powers in a twinkle of an eye, but would never do that. That's because anything that comes too easily becomes valueless. For anything precious one has to strive hard and deserve it. Baba wanted to vibrate the moralists of the world, the Sadvipras of the world to stand up and change the society. He wanted each and every single Proutist to do it – with every single action, with every single breath, every single movement and every single word of their lives to be directed towards that one and only goal – that of bringing cosmic brotherhood on this earth, and make every single person to realise God.

Never the one to ignore the exploitation and humiliation faced by humanity; knew all the expressed or unexpressed hopes and pain of the devotees; never passively accepted any wrongdoing but to fight fearlessly and told us to do the same with whatever strength at our command. He was the one who struck fear in the hearts of evil men and bliss in the hearts of the good, His simple thoughts were, one who only punishes is an enemy, one who only loves spoils humans, but the one who guides, controls, punishes and loves with sweetness beyond compare liberates them. He egged us on to overcome the internal struggle within our minds between the opposing forces of spirituality and materialism, the former exalts you and the latter debases. He further explained that this internal revolution gave the courage not just to practice morality in an immoral society, but the courage to fight for a moral society. And out of this fight the PROUT movement was born.

He worked ceaselessly to make others great with a new ideology and spiritual philosophy and by inspiring them with universal love. He gave tremendous knowledge but wanted that others reap the recognition and fame from these ideas. Hence when on the verge of attaining recognition, He publically departed from this planet. Today His words are reaching more and more people. Proutists can never forget what He said even while wrongfully incarcerated in Jail and while fasting to protest administration of poison to Him, "*Why do you think I created Prout? Do you think I can sleep - when there is so much suffering? It is my duty to help these people.*"



Criminals due to Poverty

Shri Prabhat Ranjan Sarkar's discourse on the subject says it all. In the world most crimes no doubt are committed due to poverty, except in countries where the minimum necessities of life have been met. So the answer to cut down crimes lies in ensuring that life's necessities are taken care of. This is especially so in poor and under developed countries, where people due to pressure of poverty and hunger fail to maintain the strength of their moral fibre and succumb to temptation about the sheer desire for staying alive. Another cause for this is exploitation by the capitalists, who to satisfy their greed create artificial scarcity of essential items like food and then earn profit by black marketing. All these and more cause crimes in society, therefore to solve at least this part, PROUT that ensures everyone has a job and earns a decent wage for a decent living must be introduced at the earliest.

**Samyukta Lavasna,
Indore, MP**

General Elections 2019

I liked the editorial very much. It nicely highlights the fact about the lacuna in our election system where the sole purpose is to garner votes by political parties to capture power, and once having achieved their aim, they forget about all the promises made for the next five years. This is certainly not on. In fact a law should be brought into effect that every elected MP or MLA should spend at

least 100 days in their constituencies, interact with the people to know and solve their problems. More number of days the better. If they do not do that, they should be disqualified from continuing with their memberships and new persons should be elected in their place.

PBI is a welcome change, though a fledgling as of now in the political arena, it has a promising future because of the strong foundation of morality it stands upon and also the economics of rational distribution of wealth as propounded by Shrii Prabhat Ranja Sarkar.

Himanshu Singh, Gurgaon

Globalisation a Proutistic Review

The long and informative article by Acaraya Kalyaneshvarananda Avadhuta is a real eye opener. He has in simple language explained about the evils of the capitalistic stranglehold on the economy. I very much liked the quotes by the wise people of the world and also the pictures of the suffering poor people. The sad part is that they being in a minority their voices are not heard and get drowned in the cacophony of materialism that engulfs the world today. But people should not lose hope; ultimately, such sane words of wisdom would prevail.

**Carlos Sanchez,
Guadalajara, Mexico.**

Not Economically Disenfranchised

A very thought provoking poem in free verse about economic disparities of the day and also the cooperative solutions to remedy them.

**Prakash Mohanty,
Bhubaneswar**

Waves of Revolution

An interesting treatise about societal revolutions in the past and the likely ones of the future. Today in political circles social revolution is branded

as the ultimate crime. The authors have made an interesting analogy that revolutions when they start appear to be national in character but are actually strikingly international and make waves all over the world. This is especially so in today's world of super fast communications and the shrinking global village.

Salma Begum, Bhopal

Nationalism Without a Nation in India

It is a very interesting review of a thoroughly researched book. It is very true that to understand India one should not talk to those who speak English but to those who live in the countryside who truly understand India.

Sanjay Rathore, Pilkhait

Saudization of Pakistan

It is sad that Pakistan, an artificially created nation state with thousands of years of South Asian sub continental culture is getting deeper and deeper into the web of Islamic extremism of Saudis because of money power. If only after being created in 1947, Pakistan could have followed the Indian model and managed its finances better, they would not be in the deeply debtful position they are in today. Since the 1970s, Pakistan's dependence on Saudi Arabia increased tremendously with Prime Minister Bhutto initiating a political relationship with the kingdom and followed by corrupt and authoritarian rule by the military things went from bad to worse.

Arun Mehta, Amritsar

E - Waste Planning

It is high time that this important aspect of human life is taken care of in an organised fashion, instead of being left to poor scavenging kabadiwalas. The author has given very good suggestions to improve matters so that there is a clean environment.

TN Rao, Navi Mumbai

TWO YOGIS

Two yogis after completing their training were on their way to meet their guru. After a while they reached a river that had to be crossed. On the bank they saw a young physically challenged girl in tears. One of them asked why she was crying.

She explained that she was paralysed and could not move easily. She was only able to move on land by dragging herself with the aid of her hands and feet but in the water she would be unable to do so. She added that she had waited for so long for someone to help her cross the river. One of the yogis offered to help her across if she would sit on his shoulders to that she promptly agreed.

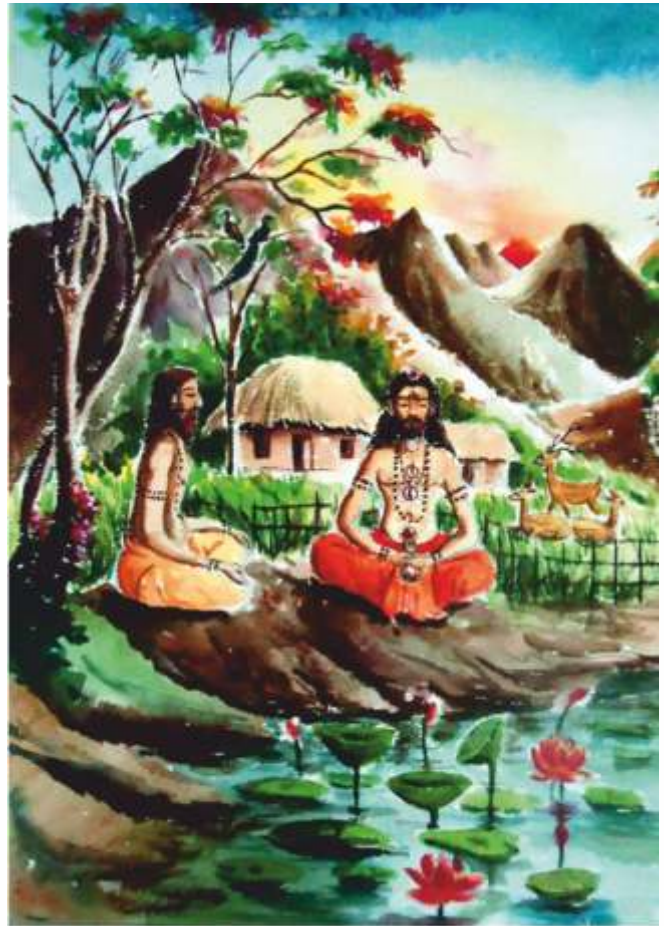
He then gently lifted her up onto his shoulders and carried her across the river to the opposite bank and again gently placed her back down on the ground. The little girl thanked him and went her way, and so did the two yogis towards their guru's abode in the forest.

Meanwhile the other yogi who observed the entire incident and kept thinking to himself, how can a yogi carry a young girl on his shoulders and happily cross the river? This was a great lapse in a yogi's conduct and he thought that by touching a girl a basic principle of yogi's morality had been violated. In sheer disgust he decided not to talk to him and maintained a stony silence for the rest of the journey that took two full days.

Upon reaching their guru's ashram, both greeted him with reverently. Soon afterwards, the first yogi complained about the others immoral action and felt that the guru would suitably chastise and punish him for such a transgression. On hearing this, the guru remained silent for a few moments. And then he took a cane and severely beat the yogi who had complained and said, "He certainly had physical contact with that little girl for just fifteen minutes, and after those fifteen minutes he physically and mentally erased everything from his mind. But you, without even touching the girl, kept her in your mind for more than two days. True, he touched the girl, but he did so with a pure mind without attachment. He helped her thinking he had helped God in the form of the little girl. But even without touching or doing anything external, you polluted your mind and are still unable to wipe the unclean thoughts from your mind".

The guru explained further that in this world of maya nothing is absolute. As everything is only relative truth, he advised the yogi not to get involved with the world and accept it as absolute truth. If one wants to be attached to anything, he should be attached to only Him. Do everything as a duty but always keep the mind pure with the ideation of Brahma. One may bathe fully in the river keeping the hair dry. One can also cook food without touching the pan. This is the way of the Yogi: performing all actions in the world in the spirit of service and sacrifice, yet remaining detached from the world all the time.

As adapted from Dada Tapeshvarananda's, "Living With Baba"





Some Specialities of PROUT'S Economic System

PROUT's economic system guarantees the minimum requirements of life – that is, food, clothing, accommodation, medical treatment and education to each and every person.

Shrii Prabhat Ranjan Sarkar

There are several specialities of PROUT's economic system. These include guaranteed minimum requirements, increasing purchasing capacity, cooperatives, industrial development, decentralization and developmental planning. PROUT also has its specialities in trade and commerce.(1)

Guaranteed Minimum Requirements

PROUT's economic system

guarantees the minimum requirements of life – that is, food, clothing, accommodation, medical treatment and education – to each and every person. Once the minimum requirements have been guaranteed, the surplus wealth is to be distributed among people with special qualities and skills such as physicians, engineers and scientists, because such people play an important role in the collective development of society.

The quantum of the minimum requirements should be progressively increased so that the standard of living of the common people is always increasing.

The concept of equal distribution is a utopian idea. It is merely a clever slogan to deceive simple, unwary people. PROUT rejects this concept and advocates the maximum utilization and rational distribution of resources. This will provide incentives to increase production.

Increasing Purchasing Capacity

To effectively implement this, increasing the purchasing capacity of each individual is the controlling factor in a Proutistic economy. The purchasing capacity of common people in many undeveloped, developing and developed countries has been neglected, hence the economic systems of these countries are breaking down and creating a worldwide crisis.

The first thing that must be done to increase the purchasing capacity of the common people is to maximize the production of essential commodities, not the production of luxury goods. This will restore parity between production and consumption and ensure that the minimum requirements are supplied to all.

The Cooperative System

According to PROUT, the cooperative system is the best system for the production and distribution of commodities. Cooperatives, run by moralists, will safeguard people against different forms of economic exploitation. Agents or intermediaries will have no scope to interfere in the cooperative system.

One of the main reasons for the failure of the cooperative system in different countries of the world is the rampant immorality spread by capitalist exploiters to perpetuate their domination.

Cooperatives develop in a

community which has an integrated economic environment, common economic needs and a ready market for its cooperatively produced goods. All these factors must be present for cooperatives to evolve. Properly managed cooperatives are free from the defects of individual ownership. Production can be increased as required in cooperatives due to their scientific nature.

For their success, cooperative enterprises depend on morality, strong administration and the wholehearted acceptance of the cooperative system by the people. Wherever these three factors are evident in whatever measure, cooperatives will achieve proportionate success. To encourage people to form cooperatives, successful cooperative models should be established and people should be educated about the benefits of the cooperative system.

The latest technology should be used in the cooperative system, both in production and distribution. Appropriate modernization will lead to increased production.

Cooperative managers should be elected from among those who have shares in the cooperative. Members of agricultural cooperatives will get dividends in two ways – according to the amount of land they donated to the cooperative, and according to the amount of their productive manual or intellectual labour. To pay this dividend, initially the total produce should be divided on a fifty-fifty basis – fifty percent should be disbursed as wages and fifty percent should be paid to the shareholders in proportion to the land they donated. Local people should get first preference in participating in cooperative enterprises.

Developmental planning should be adopted to bring about equal development in all regions instead of just some particular regions. Local wealth and other resources and potentialities should be utilized in this developmental plan.

The controversial problem of the ownership of land can be solved by the phase-wise socialization of land through agricultural cooperatives. Cooperative land ownership should be implemented step by step in adjustment with the economic circumstances of the local area. During this process the ownership of land should not be in the hands of any particular individual or group.

Industrial Development

PROUT divides the industrial structure into three parts - key industries managed by the immediate or local government, cooperatives and private enterprises.



This system will eliminate confusion regarding whether or not a particular industry should be managed privately or by the government, and will avoid duplication between the government and private enterprise.

In many undeveloped and developing countries of the world there is excessive population pressure on agriculture. It is improper if more than forty-five percent of the population is employed in agriculture. In villages and small towns a large number of agro-industries and agrico-industries should be developed to create new opportunities for employment. In addition,

agriculture should be given the same status as industry so that agricultural workers will understand the importance and value of their labour.

According to the wages policy of PROUT, wages need not be accepted only in the form of money. They may be accepted in the form of essential goods or even services. It is advisable to gradually increase this component of wages in adjustment with the monetary component of wages.

PROUT supports maximum modernization in industry and agriculture by introducing the most appropriate scientific technology, yet modernization and rationalization



should not lead to increased unemployment. In PROUT's collective economic system, full employment will be maintained by progressively reducing working hours as the introduction of appropriate scientific technology increases production. This is not possible in capitalism.

Decentralization

To materialize the above economic programme, PROUT advocates a new and unique approach to decentralization based on the formation of socio-economic units throughout the world. Socio-economic units should be formed on the basis of factors such as common

economic problems; uniform economic potentialities; ethnic similarities; common geographical features; and people's sentimental legacy, which arises out of common socio-cultural ties like language and cultural expression. Each socio-economic unit will be completely free to chalk out its own economic plan and the methods of its

implementation.

Within each socio-economic unit there will also be decentralized planning, which is called "block-level planning" in PROUT. Block-level planning boards will be the lowest level planning bodies.

One political unit such as a federal or unitary state may contain a number of socio-economic

units. For example, the state of Bihar in India can be divided into five socio-economic units - Angadesh, Magadh, Mithila, Bhojpuri and Nagpuri. Based on the above factors the whole of India may be divided into forty-four socio-economic units. These units must be guaranteed full freedom to achieve economic self-sufficiency through the implementation of their own economic planning and policies.

If the local people in these units organize large-scale programmes for their all-round socio-economic and cultural liberation, there will be a widespread socio-economic awakening in the whole of India. Regardless of whether they are rich or poor, old or young, educated or illiterate, if the local people are inspired by anti-exploitation and universal sentiments, they will be able to start powerful movements for socio-economic liberation. When people merge their individual socio-economic interests with the collective socio-economic interest, the outflow of economic wealth from a region will cease and exploitation will be completely rooted out. The right of full employment for all local people will be guaranteed, and the employment of local people will take precedence over non-local people.

Where there is no proper economic development, surplus labour develops. In fact all undeveloped economic regions suffer from surplus labour, and when the surplus labour migrates to other regions the region remains undeveloped forever. In areas of surplus labour provision should be made to immediately employ the local people.

While providing employment to local people, local sentiments should also be taken into consideration. Maximum agro-industries and agrico-industries should be established on the basis of the socio-economic potential of the region, and various other types of industries should be established according to the collective needs.



This approach will create enormous opportunities for new employment. Through such an employment policy, increasing the standard of living of the local people will be possible.

In a decentralized socio-economic system the modernization of industry and agriculture can be easily introduced, and the goods that are produced will be readily available in the market. As each socio-economic unit develops its economic potential, per capita income disparities among different regions will decline and the economic position of undeveloped regions can be raised to that of developed regions. When every region becomes economically self-reliant, the whole country will rapidly achieve economic self-sufficiency. Economic prosperity will be enjoyed by each and every person.

Developmental Planning

PROUT's decentralized economy follows a specific guiding principle. That is, effective economic planning should be based on four fundamental factors – the cost of production, productivity, purchasing capacity and collective necessity. Other related factors include natural resources, geographical features, climate, river systems, transportation, industrial potentialities, cultural heritage and social conditions.

Due to the lack of a well-defined principle of economic planning and the dominance of various narrow sentiments, India's economy has been paralysed by inertia. Steel plants have been built where there is no supply of cheap power, and huge oil refineries like those in Mathura and Barauni have been constructed where there are no raw materials within 1,000 miles. Such a policy is not only a great waste and misuse of resources, it also illustrates the lack of foresight and ignorance of India's planners.

This situation is reminiscent of the British period when raw jute from Bengal was sent to Dundee in Great Britain to develop the British

jute industry. When the supply of raw jute from Bengal was stopped, all the jute factories in Dundee were closed down. If the finished jute products made in Dundee had not been sold in Bengal, the Dundee jute industry would not have survived.

This economic history is relevant to the dying jute industry in Bengal today. The present political climate is full of slogans like, "Let the closed jute factories be nationalized," and, "Stop the lock-out." Trade union leaders are amassing great wealth by exploiting this depressed industry while thousands of unemployed workers are being subjected to deprivation, starvation and untold suffering. Bengal does not even supply sufficient raw jute to run its own jute mills, so raw jute has to be imported from outside the region to supply the existing mills.

If people want to make the jute industry healthy some clear-cut, bold steps have to be taken. The number of jute mills should be reduced so that they correspond to the dwindling supply of raw jute. The additional mills should be closed down or converted to the production of other essential commodities. The mills engaged in jute production should produce mainly jute thread rather than other jute products, and jute thread should be distributed among farmers and weavers through a system of jute cooperatives. If such a policy is adopted the large demand for thread in Bengal will be met, and the surplus production can be exported. As the industry will be decentralized the wealth generated from thread production will be spread among the local people, ending large-scale exploitation by wealthy jute merchants and raising the standard of living of the local people.

So, on the basis of the above factors, each socio-economic unit should draw up its own developmental plan for socio-economic self-sufficiency and then implement it. Grandiose planning which is irrelevant or inappropriate for the local economic conditions

should not be imposed from the outside. It will not be allowed.

Centralized planning has totally failed in all countries of the world, including India. In PROUT's system of decentralized planning, there should be one coordinated plan for the whole socio-economic unit on the basis of block-level planning. For example, for the entire western Rárh, including Bankura, Purulia, etc., there should be a sub-plan. Similarly, there should be another sub-plan for Jalpaiguri, Coochbehar, Siliguri and Goalpara. In addition, there should be proper block-level planning throughout the socio-economic unit. Thus, the seed of economic centralization will be destroyed.

Trade and Commerce

PROUT also has its own specialities in the fields of trade, commerce, taxation and banking. The distribution of essential commodities will have to be done entirely through consumer cooperatives, not through the government, businessmen or different levels of middlemen. This will not leave any scope for manipulation by profiteers. As far as possible barter should be the basis for trade among self-sufficient socio-economic units.

Essential commodities will have to be entirely tax free. There will be no income tax. Instead taxes should be levied at the starting point of production.

The banking system will have to be managed by cooperatives. The central or federal bank will be controlled by the immediate or local government.

The maxim of PROUT's productive economy is, "Increase the purchasing capacity of the common people above all." If this maxim is followed in practice, it will be easy to control the prices of commodities through the cooperative system and economic decentralization.

June 1979, Calcutta, published in: A Few Problems Solved Part 9; Prout in a Nutshell Part 13 [a compilation]; Proutist Economics [a



Baba's Special Blessings

Acarya Shamitananda Avadhuta

I had been sick for several months; every night I had a fever, and I had become very weak, with a lot of chest and intestinal pain. The doctor had said that all my symptoms were due to intestinal problems.

One day I went to the Jodhpur Park office, Baba was taking the reports of all the workers. Suddenly He called, "Where is S? He was in a very serious mood. I was scared. I said, "Here, Baba."

"Come here at once. Why did

you not tell me about your illness?" Baba closed His eyes for a second. "There are several spots in your chest." He said. "You have tuberculosis. Why did you not tell me before?"

"Baba, I didn't know. The doctor said it was intestinal problems."

"What?" said Baba. "They have misdiagnosed! These doctors don't know anything. This is very serious. If you don't take care, you will die within two months."

Baba turned to Dada V and said, "S has to take complete rest for several months. He needs good medical treatment and proper food.

Can you take care of him?"

"Yes, Baba," Dada replied.

But as soon as Baba said that, I reacted internally. No! I thought, I cannot do that, resting several months is too much for me. Baba looked at me and started scolding me. "This body is very important for your spiritual practice," He said "So you have to take care of it. You should not neglect your health for any reason." He went on. "It is too much for S to take rest for a few months. But I am Baba, so I have to do something." He scolded me a while longer.

Finally He told me to take off my shirt, and to cough. I did so, feeling a lot of chest pain when I coughed. He touched my navel point with the cane. It was vibrating there. Then He touched my heart area and my throat; each time the stick vibrated. He told me to cough again; this time it didn't hurt so much.



Water colour by an unknown artist, Tiljala, Kolkata



Baba smiled at me and said, "Stupid boy - for your negligence I have had to do so much. Now my S will be cured completely." He turned to Dada V and told him to make sure I ate at the proper time and took care of my health.

The next day Baba asked me, "How are you feeling, S." "Okay, Baba." I replied. After that day I began to work with new speed; my sickness was gone completely. Everyone told me that I was very fortunate to get Baba's special blessings.

Arun Prakash

In this world today, which globalization has turned it into a village, there is abundance of exploitation, with women being the greatest of sufferers. American President Jimmy Carter who wrote 'Losing my Religion for Equality' said, "This view that women are somehow inferior to men is not restricted to one religion or belief. Women are prevented from playing a full and equal role in many faiths. Nor, tragically, does its influence stop at the walls of the church, mosque, synagogue or temple. This discrimination, unjustifiably attributed to a Higher Authority, has provided a reason or excuse for the deprivation of women's equal rights across the world for centuries. At its most repugnant, the belief that women must be subjugated to the wishes of men excuses slavery, violence, forced prostitution, genital mutilation and national laws that omit rape as a crime. But it also costs many millions of girls and women

Exploitation of Women

control over their own bodies and lives, and continues to deny them fair access to education, health, employment and influence within their own communities.... The truth is that male religious leaders have had - and still have - an option to interpret holy teachings either to exalt or subjugate women. They have, for their own selfish ends, overwhelmingly chosen the latter". And quite recently President Barack Obama said, "The best judge of whether or not a country is going to develop is how it treats its women. If it's educating its girls, if women have equal rights, that country is going to move forward. But if women are oppressed and

abused and illiterate, then they're going to fall behind". Under Saudi Arabia's conservative Islamic code, women suffer severe restrictions on daily life. They are not allowed to appear before a judge without a male representative, or travel abroad without a male guardian's permission, and they are not allowed to drive. Under Islamic law, rape can only be proven if the rapist confesses or if there are four male witnesses. Women who allege rape, without the benefit of the act having been witnessed by four men who subsequently develop a conscience, are actually confessing to having sex. If they or the accused happens to be married, then it is considered to



be adultery.

All this shows that exploitation of women exists all over the world in both the rich and poor countries and has a long history behind it. Some historians believe that the history of violence against women is tied to the history of women being viewed as property and a gender role assigned to be subservient to men and also other women. In ancient Greece their father controlled them before they were married, their spouse controlled them once they were married. Besides the slaves, women in ancient Rome were citizens, but could not vote or hold political office. Because of their limited public role, women are named less frequently than men by Roman historians. But classical Roman laws did not allow domestic abuse and a man of status during the Roman Republic was expected to behave moderately toward his wife and to define himself as a good husband. In ancient Egypt the subordinate status of women was epitomised on monuments by their statues being placed in a less honorific position when they were shown in the company of their husbands or sons, but black women were exploited. While in ancient Mesopotamia the woman's role was strictly defined just like in Greece. She was the daughter of her father or the wife of her husband. Women rarely acted as individuals outside the context of their families. Those who did so were usually royalty or the wives of men who had power and status. But in one respect they were better off compared to other civilizations. Women could act independently, buying and selling houses, acting as a guarantor for another person. They could also become involved in court cases. From recent history we know that in women bear the most severe brunt of violence and abuse during war and tyrannical regimes. During medieval ages rape was officially allowed as an instrument of conquering armies to coerce the defeated populace into submission. During World War II, in German occupied many women suffered

extra judicial punishment in Nazi labour camps, with Jewish women forced into camp brothels. The Japanese during the occupation of Indonesia had established military brothels forcing thousands of young women to 'comfort' the soldiers. In a world that is now being rocked by war, in some countries women are stoned to death for being raped.

Shri PR Sarkar writing on the subject provides a historical analysis. "In the primitive age, society was matriarchal. Although in that ancient society both men and women were granted equal freedom, in practical life women were given greater importance. As women's dominance increased more and more in the course of time, the whole

Of all things upon
earth that bleed
and grow,
a herb most bruised
is woman.
- Euripides in Medea
431 BCE

social structure came to be matriarchal and founded on a matrilineal order. In that prehistoric age, as I have said on earlier occasions, people would identify themselves with their mothers. While introducing themselves they would mention the names of their mothers, grandmothers and great-grandmothers. These are signs of a matrilineal order. Together with that came the matriarchal system, that is, property was handed down from mother to daughter. Thus the matrilineal order as well as the matriarchal system continued for quite a long time. Traces of the matrilineal order and matriarchal social system can be found even today in south India, especially in

Kerala, Mizoram and some other hilly regions of eastern India. With the establishment of male dominance in the society, all power was concentrated in the hands of men. Women were gradually deprived of all their rights – social, cultural, religious, political and economic”.

However, “In the Ksatriya Age women were the partners of men; that is, they shared both good times and bad times, and shared the same social status. But in the Vipra Age, after the intellectual defeat of women, their social status declined. Men toyed with the prestige of women: sometimes men glorified them and sometimes they neglected them. In the Vipra Age, as the dependence of women on men increased, the vipras turned women with vipra intellects into wageless slaves. Conspiring to cripple women in every sphere of life, they wrote "divine" commandments, many kinds of scriptural injunctions, many kinds of specious logic, and imaginary tales of papa [vice] and punya [virtue]. To hear or read such things one would think that men, especially vipra men, were alone blessed by God and that others were born only to provide them the where withals of enjoyment. The matrimonial system of the Ksatriya Age regarded women as both the assistants and co-workers of men, but in the Vipra Age, though on paper women were considered sahadharminii, in practice they became servants or slaves. A woman's social status lasted only as long as the man maintained her in style. Today in countries where the women work and the men only sit around and eat, the status of women is similar; the women of such countries are restless because they are strictly controlled by the men. In the developed countries, although women are called the "fair sex" and are shown respect through language and people's conduct, men are not prepared to accept that women should have equal rights. The strict control that men exercised over women in the Vipra Age continued

unchanged in the Vaeshya Age”.

In a discourse on social philosophy he continues to describe the plight of women. “As in most other living species, in the human society females are physically weaker than males. Nevertheless, their value in society is not a bit less than that of men. Selfish men, however, have exploited feminine weakness to the limit. Although they publicly declare women to be a community of mothers, they have actually relegated them to the level of domesticated cattle and sheep. In every sphere of life these men have either substantially curtailed women's rights, or have kept them wholly subservient to men's whims and caprices. If half the society is steeped in inertia and prejudice, the other half will undoubtedly find the journey tough going, since it must carry this beast of burden along. In individual life, purity is equally necessary for both men and women, and for that, real spiritual vision is needed. But this is impossible as long as injustice to either of the two sexes exists. The Vipra Age was the age of male opportunists. While men had the opportunity to divorce their wives or to be loose in character, women had to follow a very strict code of conduct. If any such lapse or defect was found in a woman, she would lose all respect not only as a woman, but also as a human being. Yet when men committed the same crimes, they strutted about



arrogantly as leaders of society”.

Further Shrii PR Sarkar questions, “What sort of treatment have women received so far? It is very true that women have gradually lost their rights or freedom in certain cases due to lack of competence. There are those who think that, because of this, special abilities are the only criteria for having rights. Such people, however, actually want women to be wageless slaves under the strict supervision of men. But is it merely due to their lack of competence that women have lost their rights? Have not the overflowing sentiments of their hearts also been partly responsible? Have not women, swayed by their emotions, ignored their own petty interests and gradually given everything – even the high social status that fascinates them – to their husbands, sons and brothers? Is it not reasonable to expect human beings (certainly human beings are not animals) to pay proper respect to such humility and large-heartedness? If a guest arrives unexpectedly, who volunteers to forgo a meal to feed the guest? Who deprives herself first when a delicious dish is prepared? Who leaves home to keep house for others, giving up her paternal property rights (regardless of what the law says)? Are not these observations applicable throughout most of the world? I do not say that men are ordinary human beings and that women are angels; I have only focused on women as human beings and mentioned their special qualities. Does a husband, when his wife is ill, nurse her with as much care as she nurses him when he is ill?

On the subject of widows remarrying he does on to add, “If men wish to prevent helpless widows from remarrying by taking advantage of their sentimental female hearts, they convince those widows that they will be reunited with their late husbands after their deaths – so how can they consider remarrying? Shame on such men! Perhaps such tales may make women, already sentimental, even more so. The prospect of being reunited with the spirit of their deceased husband after their death may induce helpless widows to undertake rigorous lifelong penance, and to fast on every ekadashii [the eleventh day after each new moon and full moon]. Are not those who want to keep women slaves to dogmatic ideas guilty of acting against the dictates of their consciences?”

On the subject of the so called oldest profession in the world, he explains the causes, “In the Vipra Age prostitution became a profession for the first time, because women were faced with loss of respect in society, economic difficulties and other worldly problems. It should be kept in mind that the profession of prostitution was not a phenomenon of the Shúdra or Kśatriya



Age. This sinful occupation is the creation of selfish vipras. Due to economic dependence on men, a section of forsaken women is forced to take to the profession of prostitution. When women will enjoy economic independence and equal status in society this practice will cease to exist. Society will have to offer an honourable position to those women who will give up this nasty business and rectify their character. In the Ksatriya Age, a woman was considered to be the valuable property of a man. Although women did not have the same rights as men, they still commanded considerable respect. But in the Vipra Age the position of women became like that of cows, sheep and goats, no better than the other essential items of a household ... a woman had no existence in society without a husband. In society men are in an advantageous position”.

Finally he concludes by proclaiming, Those who are sympathetic to all humanity will surely admit that all animate and inanimate entities are the creation of the Supreme Father. He gave to everyone intelligence, competence and physical power. Hence, all men and women have the right and opportunity to establish themselves in society, depending on their sincere endeavour. Today that opportunity has come to women. The common masses will awake, their self-confidence and intelligence will increase. The way of writing history will be changed. Already it has started to change”. Finally he cautions “Those who take advantage of people's simplicity or ignorance are veritable demons in human form, and those who deceive people by exploiting their sentiments of sacrifice are even worse than demons. ... Freedom is attained through struggle. No one offers it on a platter, because freedom is not a gift; it is one's birthright. But as far as the rights which women have lost today, at least so it seems in most countries of the world, I should say, that



women have not really lost their freedom; rather, they have trustingly placed their destiny in the hands of men. This is the plain truth. Although it is universally true that no one gives anyone rights – rights have to be established by one's own efforts”.

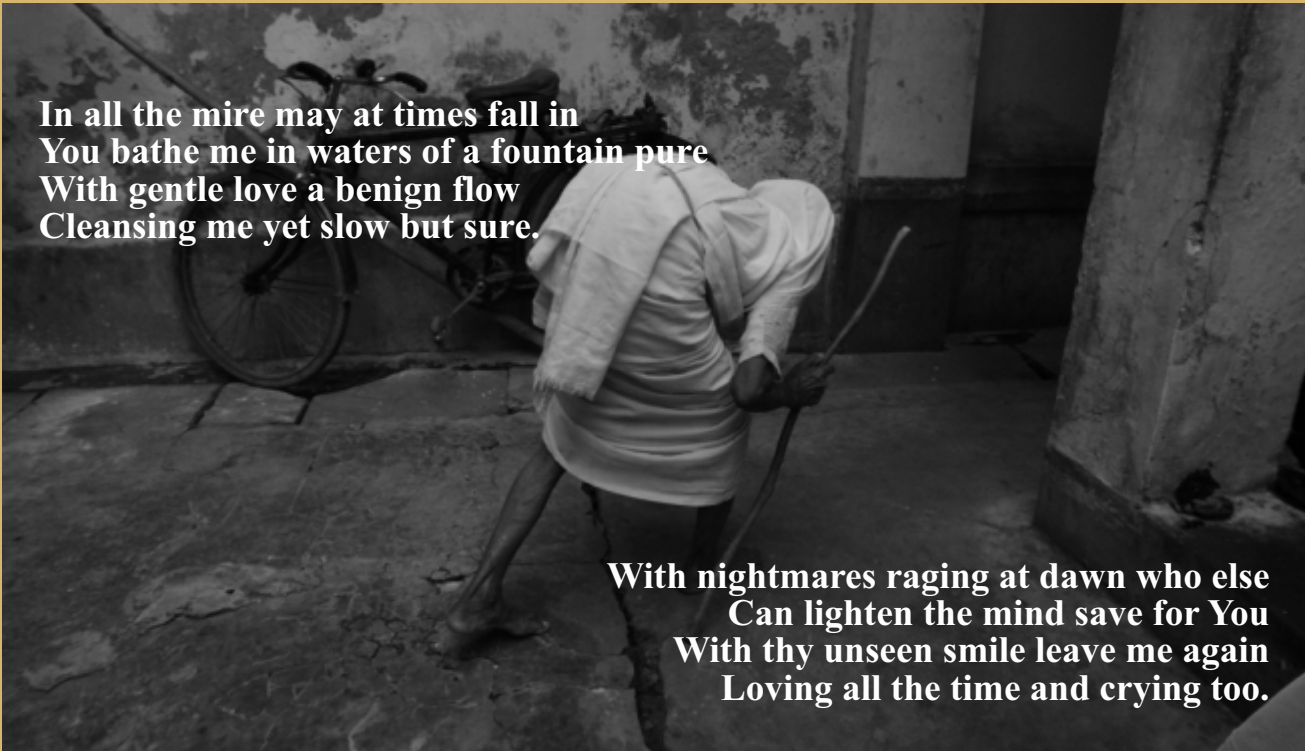
The United Nations Declaration on the Elimination of Violence against Women (1993) states that “*violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women, and that violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men*”. Still, those never ending news articles about sexual abuses, rape, murders and assaults on women and children as well as plight of women and children who become the easy targets of lusty savages, makes us to feel deeply, yet social apathy is disturbing. In India alone millions of women, and children become victims of sexual exploitations, rape and murder and the scenario throughout the world is equally horrifying. The trauma of rape and such heinous experiences lead most of the women and children to mental disorders and they cannot find any solace from the society.

We may end this piece with few lines of a poem another saying of Shrii PR Sarkar that gives hope for the future of mankind:

*Thanks to You benign mother mine
For bearing the burden of my sins a while
Those of the world I carry forever
Yet You did so with a smile.*

“Women are the mothers of society and therefore men have a duty to serve women. Men are greatly indebted to them. This is the age that gives importance to the intellect. In this changed social atmosphere, the future of women is bright”.



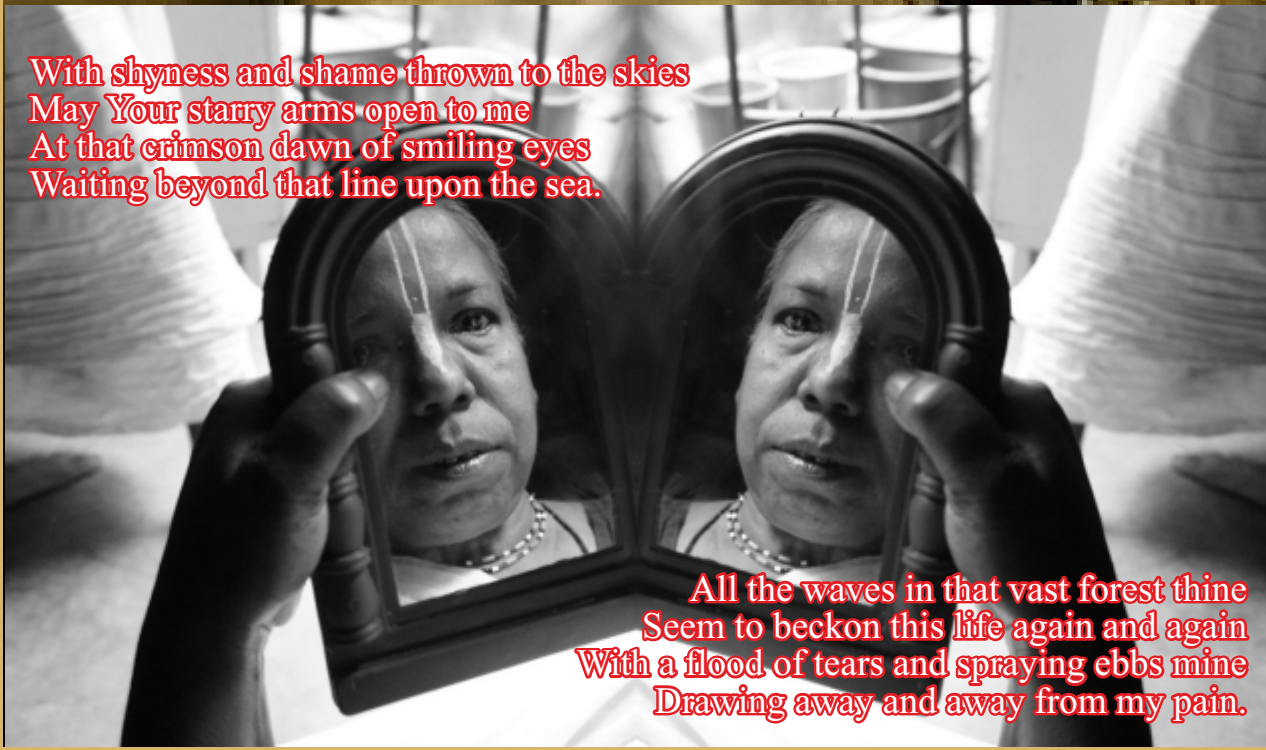


In all the mire may at times fall in
You bathe me in waters of a fountain pure
With gentle love a benign flow
Cleansing me yet slow but sure.

With nightmares raging at dawn who else
Can lighten the mind save for You
With thy unseen smile leave me again
Loving all the time and crying too.

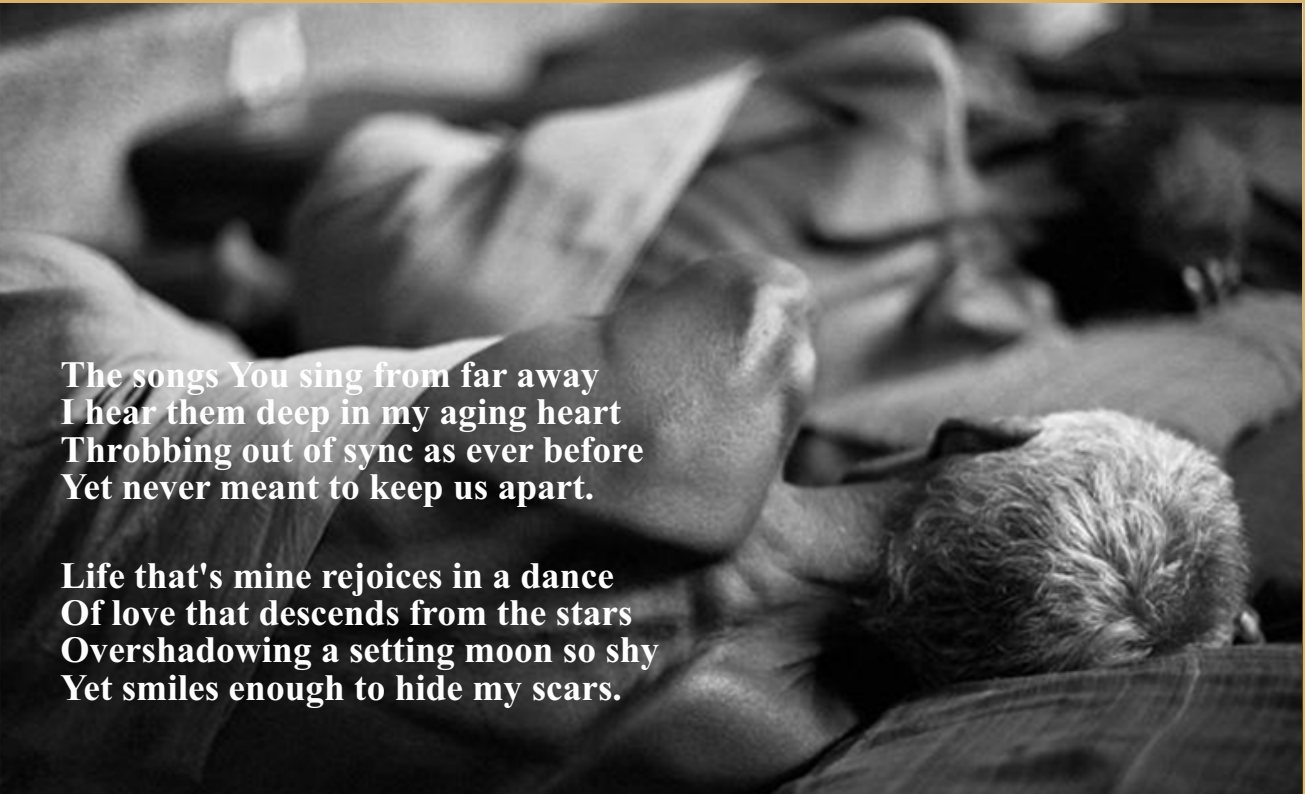
Happy Birthday Baba

Your verses back to You – Arun Prakash



With shyness and shame thrown to the skies
May Your starry arms open to me
At that crimson dawn of smiling eyes
Waiting beyond that line upon the sea.

All the waves in that vast forest thine
Seem to beckon this life again and again
With a flood of tears and spraying ebbs mine
Drawing away and away from my pain.

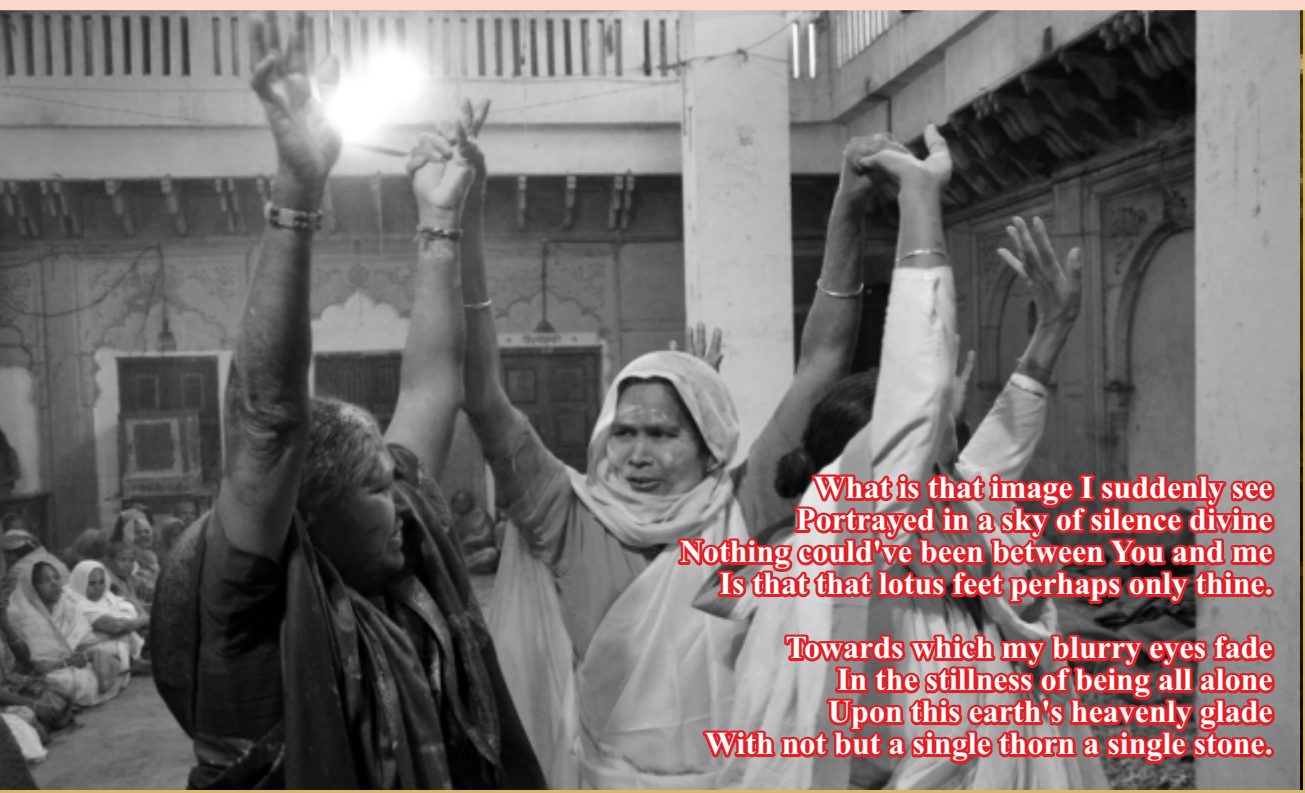


The songs You sing from far away
I hear them deep in my aging heart
Throbbing out of sync as ever before
Yet never meant to keep us apart.

Life that's mine rejoices in a dance
Of love that descends from the stars
Overshadowing a setting moon so shy
Yet smiles enough to hide my scars.


In the social sphere there is no dearth of superstitions. Witchcraft, discrimination against widows etc. are curses to society due to such superstitions.

Shrii Prabhat Ranjan Sarkar



What is that image I suddenly see
Portrayed in a sky of silence divine
Nothing could've been between You and me
Is that that lotus feet perhaps only thine.

Towards which my blurry eyes fade
In the stillness of being all alone
Upon this earth's heavenly glade
With not but a single thorn a single stone.



Anandapurnima is an occasion of great rejoicing, the much awaited birthday of PROUT's founder our beloved Baba. In this special issue of PROUT Journal all, especially the younger generation of his followers need to know about the tortures he faced on earth – tortures that he bore with a smile for the sake of all of mankind including those who tortured him.

While we may remember to rejoice let us not forget what Baba smilingly bore on our behalf.

So reproduced below is a letter written by him in March 1973 while being forced to face the rigours of jail life and more, on trumped up charges meant only to discredit the spiritual philosophy of universalism of Ananda Marga, and the economic philosophy of PROUT.

Eds

To
The Governor of Bihar,
India

Through the District Magistrate, Patna

Sir,

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

That I was arrested by C.B.I. (Central Bureau of Investigation) on 29th December, 1971 at 6 o' clock in the morning on some charges concocted by C.B.I. with certain malafide and political motive. 28th Dec "71 being Ekadasi (Eleventh moon), was my fasting day. On the 29th morning after I was arrested by C.B.I. they did not allow me to do my daily spiritual practice. They did not allow me even to take a single drop of water. They produced me before S.D.O., Patna in the afternoon. My remand order to jail was kept ready in S.D.O.'s office before I was produced in S.D.O.'s chamber (not court). This shows that the S.D.O. decided to send me to jail even before she (the S.D.O. was a lady) saw the arrested person. She did not ask me a single question and so I did not get the scope to narrate the tales of torture. I was brought to Buxar Jail (it is in another district) at about 11 o' clock in night i.e. I had to remain without food and water for about sixty hours at a stretch.

1. Due to unhygienic condition prevailing in jail I became sick and on 25th Feb '72 I was sent to P.M.C.H. (Patna Medical College Hospital) for treatment. There I was kept under inhuman torture by C.B.I., State C.I.D. and State Police for all the 24 hours up to 3rd April 72. There I was kept without food continuously for 3 (three) days from 25th Feb '72. The motive was clear and simple. They wanted to kill me as per secret instruction of C.B.I. In the P.M.C.H. room No. 17 I was forced to remain within four walls of the room for the entire period up to 3rd April. I was not allowed to peep through the window or to raise the curtain of the door to see the sky. They did not allow me to read newspapers coming from my house. They did not allow me to take food coming from my house and forced me to take unhygienic food prepared by the men of their choice. They did not allow any of my friends and relatives to see me even from a long distance. They created disturbance even in my spiritual practice.
2. I was sent to Bankipur Central Jail in the first week of April 72. Just a few days after my coming here the authorities stopped my interview with my relations and friends. Even now nobody can see me without a written order from the Court of law.
3. In the first week of June 72 my mother died. I am her first son. As per usage of India the first son is to do the spiritual observance of the parent. But the cruel and inhuman authorities of Government did neither allow me to see her in her death bed nor did they allow me do her last rites.
4. In Bankipur Central Jail also authorities stopped my food continuously for fifty hours with the intention of killing me as per verbal instruction of C.B.I.
5. I am an aged man of above fifty but because of my regulated and routine like I used to maintain a good health. But due to continuous torture by Government authorities in general and Jail Department in particular my health has been ruined. Four persons who used to look after me became eye-sore of the jail authorities. Two of them have been transferred to Daltonganj Jail and two to Buxar Jail, although none of them has got any court case in Daltonganj and Buxar. The only

intention of transfer is to keep me alone and kill me conveniently.

6. In the first portion of 1973 they have posted several Sipahis just on the gate of my cell just to prevent others to see me. It is clear that they want to kill me secretly and shift the dead body silently with the help of those Sipahis.
7. On 12th Feb '73 I felt very much unwell in the afternoon. The Jail Doctor came and prescribed certain medicines for diarrhea and dysentery. On the same day at 9 o'clock in the night I again felt unwell. The Doctor was informed and he came at about 10.30. He said that he will be informing the Civil Surgeon, Patna. I requested him to please inform my men also and gave him my residential address and phone number. The Doctor came again at about 11 o'clock and told me that he has informed the Jailor to send the news to the address of my men. Afterwards I came to know that the Jailor did not convey the news to my men and suppressed the fact for reason best known to him.
8. At about 11 o'clock in night on 12th Feb '73 the Jail Doctor said the Civil surgeon is not to come to see you but he prescribed a medicine for you. He administered that so called medicine which was actually a poison. Just after taking the medicine I became senseless. I came back to sense at about 7 o'clock in the morning on 13th Feb '73. At that time I was undergoing the five reactions of that poison. They were:
 - (a) Extreme weakness throughout the body.
 - (b) Nervous reaction throughout the body
 - (c) Profuse watering from both the eyes
 - (d) Extreme pain in brain
 - (e) Inertness of brain

On 14th morning I felt the sixth reaction and that is I was unable to see anything clearly even from a short distance. I became almost blind. A few days after that an eye specialist came and said that I was suffering from conjunctivitis. On 15th night two more specialists came. At that time my blood pressure was 180/100. On 16th morning my urine was examined, the sugar was +++, (3 plus). I have got no doubt I was poisoned on 12th night and all these diseases are reactions of that poison. On 19th Feb '73 a first class Magistrate was deputed by District Magistrate to record my statement. In the statement I have stated that in case of medical treatment the faith of a patient plays a very important role and as I have lost faith in these Govt. Doctors and as a strong suspicion has been created in my mind that they have poisoned me as per direction of C.B.I., I don't like to be treated by my private Doctor.

In the night of 21st Feb '73 I requested the jail authority verbally and on 27th Feb '73 writing to request the District Magistrate, Patna to depute a 1st Class Magistrate to record my statement demanding a judicial probe. I further told them that I want in that judicial commission there may be any Judge of Supreme Court or of any other High Court excepting that of Patna High Court (because Patna is the place of occurrence). But as ill luck would have it, I have not yet been favoured with the presence of a 1st Class Magistrate to record my statement.

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

Yours faithfully,
Sd/- Prabhat Ranjan Sarkar
5.3.73
Bankipur Central Jail, Patna

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

Sd/- Prabhat Ranjan Sarkar
5.3.73

Watchtowers
Bankipur Central Jail, Patna



A rare photo of Dada's and margiis in Patna jail in 1977 with overseas visitors – Courtesy Parashakti Dwivedi

Physically Weak Mentally Strong

■ Parashakti Dwivedi

It was my first opportunity to see the Lord. The thoughts in my mind were confused and odd. I had been fasting. I was afraid my mouth would not smell sweet for Baba. I wondered if He would find me bad if I took a mint, it was after all not for my personal satisfaction or to appease my hunger. I wondered if Baba would mind this one sweet. I decided to take one and see. If Baba was angry I thought that would be

alright. I took the mint and went to see His physical form for the first time in this life. It was May 6, 1977.

There was a door to pass through into what appeared to be a barren garden, then another enclosure of concrete walls, but smaller. Three small cells were there, and the right-hand most was the cell containing the Physical Form of Parampurusha. I entered with shoes on, (not knowing any

better, as I had not realized it was His room) and I saw a few people inside. (The peon of Baba, and the Intelligence persons.) There was a lean man on a cot, and I asked, "Are you Baba?" He smiled and affirmed it, then called me to Him. I still hadn't time to take off my shoes. I wasn't thinking straight anyway. I garlanded Baba, and (somewhat sadly) tried to put the garland on the table when He returned it, (as I

wanted deep down to keep it for showing to my husband and others) but He later made me take it back. He reached down and took some sweets from a Horlicks jar, and I took one. I knew then He didn't mind my taking the mint.

"How are you?" He asked "Bahut Achcha" I replied. "How are others"? "Baba" I answer, "Ranjan sends his Pranam". Baba takes a long Namaskar. Then I remember the names of people who had asked me to convey Pranams to Him, who were: Vibhuti, Mary, Anandam, Chandra Shekhara, Shiva Prasad, Ram Kumar, Dada Devadatta and Prof. Gopal Prasad. Baba listened and did pranams for each, and told me, "Tell them I love them".

Baba offered the words, "I AM PHYSICALLY WEAK, BUT MENTALLY STRONG".

Then he inquired as to my husband's health. "How is Ranjan"? "Oh Baba, better than before he was arrested!" (He had put on a little weight in jail). Baba gave a big smile. Baba told, "Tell Ranjan he has

nothing to fear, his future is very bright."

The next day Ranjan was to have his bail hearing in the Sessions Court, so I asked, "Baba, will Ranjan get bail tomorrow? Baba replied "WHEAT TAKES THREE MONTHS. MANGO TAKES TWO YEARS, EVERYTHING IN ITS PROPER TIME. He was writing this on an alphabet chart, and I tried to guess His words. I had said "everything in its own time" but Baba corrected, proper time. (Bail was rejected.)

Then Baba said unexpectedly, (and if my American friends may recall, was something I always wanted, but the second line I feared since I can't cook...) "I am coming to your house to take cooked food from you! At the word you didn't write it, but pointed at me so abruptly that I nearly jumped. He had a big and mischievous smile on His face, laughed and told, "Baba, You've already been poisoned in jail, don't eat my food." Baba laughed.

"Baba, is there any message for

the Americans who have been waiting so long for you or any message from you?" He replied, "I have already given the message." I asked the Vanii? He signaled yes. Time was over, I did sastang pranam and took His garland, feeling very blissful and well understanding why His is called the Embodiment of God. After all, God is Bliss.

I do wish to comment that much of what I have spoken of and heard from the Lord was lost in the hearing, or thereafter. Some incidents are crystal clear, while others are vague, half-remembered statements, so I hope the Lord will understand these limitations of mind for not presenting the flowery garden of speech He delivered, yet trying to convey that which He gave, and what I felt. It was shocking to see the Lord in that state of health, so lean, looking nothing like His pictures, and even after adjusting to His appearance now after four months, still he destroys my ability to think with his loving eyes.



A group photo of overseas margii visitors in Patna jail in 1977 – Courtesy Parashakti Dwivedi

LAKSHMI ALAKSHMI

■ Parashakti Dwivedi

In contemplation on Him, but the part I infer will be small letters, and the part I recall more certainly will be in capitals).

Once there was a king who promised to buy all the items left in the markets after sundown. One man made a statue of a Lakshmi. And of course, nobody wanted to buy the statue since no one wanted but he had to buy it because he promised to buy it. So he brought the statue into his castle. Then, that evening he heard a woman weeping. He looked around and found her and asked, “Mother why are you weeping?” She told that she was Lakshmi and that she could not remain where Alakshi was. Lakshmi and Alakshi can’t stay together in one house, so she was going out. The King could only tell her sadly that, “Well, Ma, I can’t stop you. You may go. I have promised to keep Alakshi here, and so I can’t stop you”. Then he heard some heavy footsteps after she left, and saw one large man coming. The King enquired who he was. He told he



A Buddhist painting of Dharmaraja

was Narayan, the husband of Lakshmi. He told that his wife had left, so he had to follow her and the King could only repeat his words that he had to keep Alakshi since he had given his word and could not stop him from leaving. Then one by one the different Gods came and told that Narayan and Lakshmi were gone, so they were leaving and the King let them all go.

Finally Dharmaraj, the God of Dharma told that the house was empty of Gods, so he was also leaving. But this time the King refused. He said, “Oh no, you can’t go. It was because of you that I kept the statue of Alakshmi, so you can’t go”. So Dharma was forced to stay.

After a while the Gods outside asked, “Where is Dharmaraj?” When they found out he was not coming, they were perplexed. At the King’s door there was a heavy knock, and when the King opened the door, Narayan was there. Narayan told that Dharma was in this house so how could he remain outside of where Dharma was? Next came Lakshmi wearing her anchal (the part of the saree worn on ladies head like a hood almost) Not like you are wearing it, (Baba pointed to my anchal and indicated that it was not just draped over her head but actually worn to cover her face). But over her face like this, in shame. (I found myself laughing out loud in all enjoyment throughout his story). Then one by one the other Gods returned, but not all came by the front door. Some came by the back door, some came through the servant’s quarters and some through the skylight. The king said, “Well uninvited, but welcome anyway”.

Then I recall that I was again leaving as Baba finished the story, I felt so happy I could see Him again. Only He knows how much it hurts to be away physically once tasted. As I was leaving, Baba told me sweetly, “Be with Dharma always”. I looked at Him in all earnest and said “Baba, I missed you very much, I’m so happy to be back with Dharma again”.



THE Coconut TREE

■ Acarya Tapeshvarananda Avadhuta

One day in 1969, Baba gave a demonstration on spirituality. A dada named Parashivananda, who sat close to Him, thought to himself, “I would like to know about my past life.”

Baba looked at Parashivananadji and asked, “Why do you want to know your past life?” Baba then called another dada and told him to sit in the proper posture. With His stick Baba touched dada’s ajina cakra and said, “Now concentrate on him (Dada Parashivananda) and take his mind back five years in time, ten years, and then twenty years and continue until you have gone back sixty years in time.” Then, Baba asked, “What are you seeing?”

Dada replied that he saw a coconut tree. Baba told him to concentrate still more deeply. Then dada said, “I am seeing a coconut, Baba.”

Baba told him, “Now take his mind more than two hundred years back Now what are you seeing?”

Dada replied, “There is a large pond, and on one side of the pond is a tree. Under that tree are some cement steps. A boy is sitting on those steps, and he is crying.” Baba then instructed, “Now return to the normal state and meditate.”

Baba explained the incident. He said that there was a saint who passed through a small village. Some of the villagers approached the saint and told him about a small boy of two years who had recently lost both parents, leaving him without anyone to look after him. They said that as the boy did not have any close relatives, a neighbour gave him shelter. They informed the saint that he could take the boy with him if he wished.

The saint decided to take the boy back with him to his hermitage and looked after him with loving care.

He gave him sufficient education to enable him to read and write. The most important thing he gave him, however, was spiritual guidance. By the

age of ten years, the boy had become very intelligent and was very regular in his spiritual practices. The saint guided the boy in such a way that he gained control of most of his vrittis and organs. The boy had only one problem, however. Sometimes, he could not control his greed for food. Under the guru’s strict vigilance, he slowly learned to control that particular propensity.

The saint was also the guru of the king. The king had no children. The king and the queen were both very devoted to their guru. One day the guru decided to test the boy to see whether he had developed his self-confidence and responsibility. He told the boy, “I am going somewhere for a few days. You are to take care of everything.” At that time, the boy was perhaps thirteen or fourteen years old. The guru told him in particular, “Don’t accept anything from outside and don’t take any food from outside. You must only take the food available to you in the ashram.” With those instructions, the guru left on his journey.

After two or three days, the queen and her retinue went to the ashram to meet the guru. She brought many valuable presents for him. The young boy told her, “Mother, guruji has gone somewhere. After guruji returns, please come again and give him everything directly.”

But the queen was rather superstitious. She did not want to take back her gifts. She told the boy, “I offered all these things in the name of guruji. So I cannot take them back.”

Again, the boy said, “Guruji is not here, so I cannot accept these gifts.”

The queen replied, “Well, in that case, I will wait for him. I will put up my tent and camp. I will wait here with my people.”

The boy thought to himself that this was indeed, a big problem. He wondered how he could avoid this difficult situation. After a while, he

went to the queen and said, “Mother, there is a way to resolve the problem, if acceptance of the gifts is the main issue. I will accept something as a token of your benevolence. Then, you will be able to return home with everything else. When guruji returns, you can return and give him everything yourself.”

The queen thought that this was an excellent solution to the problem. She proceeded to bring everything and laid them before the simple boy. She wanted to give him gold and many costly things. But the boy politely refused them. The queen was, of course a little frustrated, but replied, “Well, please take whatever you like.”

Amongst the variety of costly things spread before him was a coconut. The boy told the queen that he would take the coconut as a gift.

Meanwhile, the queen observed that he was not only calm, quiet and pure, but that he had no desire for any worldly things. Seeing this, she unconsciously developed a motherly instinct for the boy and desired to have him as a son. As she offered the coconut to the sweet, sentient boy, the thought uppermost in her mind was to have the boy as her own son.

The boy accepted the coconut thinking that there would be no problem in taking such an inexpensive item. The queen offered the coconut without brahmabhava. And the boy too accepted the coconut without brahmabhava. Owing to this, their desires and samskaras converged and affected each other. The queen left the ashram and returned to her palace with all her presents. The strong desire to have the boy as her son kept recurring.

Within a few days, however, the queen suddenly became very ill and died. She died thinking of the boy. Meanwhile, the guru returned and found the boy suffering from a stomach ailment. He asked if everything was alright. The boy replied, “Yes guruji, but I have a stomach problem.”

The guru asked him, “Did you

take anything from outside?” The boy replied he had not. The guru repeated this question three times and for three times, the boy answered in the negative.

By his spiritual power the guru discovered that the boy had accepted the coconut as a gift from the queen.

Again, the guru asked him what had happened in his absence. The boy still did not mention anything about the coconut. The guru then became very angry and commanded, “You did not obey my order and consumed a coconut presented by the queen. As you disobeyed my instructions, I want you to leave my ashram immediately!” Thus, the poor boy was compelled to leave the ashram.

For the boy, the ashram and his guruji were everything! Where would he go? By this time the pain in his stomach had become severe. He then left the ashram premises and walked tearfully to a nearby pond. There he sat down and cried incessantly. The next day, the boy died from his stomach ailment.

Baba explained that in his next life he was reborn as a coconut tree. And in the life after that, he became this very dada. And the queen from his previous life became his mother in his present life.

It is not that the guru cursed the boy he loved so much. What happened was the natural and universal law of creation. Baba has stated very clearly in the Supreme Command that “for 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.” This sweet and sentient boy could not understand that only because he disobeyed his guru’s instructions and accepted the coconut, he developed the stomach problem, which ultimately caused his death. His guru had made his mind and body so pure and sensitive that he could not take any food given by a person having a strong mundane desire for rebirth. The guru desired very much for this sweet boy to get liberation in that life itself. However, the queen wanted him as her son. In other words, she wanted his rebirth. This is a very subtle spiritual science and its dynamics was not known to the young boy.

After telling this long story, Baba asked Dada Parashivananda, “Do you remember anything regarding your birth?”

Dada Parashivananda replied, “Yes Baba. At the time of delivery, my mother was almost unconscious. In that state she had a dream. In the dream she saw a coconut coming down from heaven. She embraced that coconut, whereupon I was born.”

Then, Baba said, “You finished your samskara as a coconut tree. Now she took back the coconut and finished her samskara too. Param Purusa will now take care of everything of yours!”

From “Living With Baba” by Acarya Tapeshvarananda Avadhuta.



“Baba In Caracas Venezuela”

 Prout News Report

“Do you love Baba.
Baba loves you very much.”

Today the situation in Venezuela is critical, it is in deep crisis that began during the presidency of Hugo Chavez and continues till today under Nicolas Maduro supported by the Army. There is hyper inflation, extreme hunger, crime, disease and high death rates and massive emigration from the country. The situation is among the worst economic crises in the world. And very recently there has been an almost coup attempt by opposition leader Guaidó who have the people behind him but not the Army fully.

Baba flew in from Jamaica and spent four days in Caracas the capital of Venezuela in September 1979. Things were much better then. Venezuela was a tourist haven. Here are two stories from that memorable visit. As the local language is Spanish, all of Baba's speeches had to be translated from English - this caused somewhat a communication gap with the local Margis. Nevertheless the visit was a great success and everyone present enjoyed Baba's blissful presence.

There was a devoted Margi named Janak from Buenos Aires Argentina. It was far away from Caracas - 6 to 7 hours by plane. Though not very well off he just about managed to scrape enough

money for a ticket, and visited Caracas for the first time only to see Baba. He had a very young son whom he loved a lot, and before leaving his son made him promise to bring back an electronic game. One of the first things he did in Caracas was to buy that game for \$50 and kept it safely to take back home for his son. The next day much to his shock and dismay he found the present missing. He searched everywhere - it had simply vanished. His sadness knew no bounds as he had no money left to buy another one and dreaded the prospect of returning back home empty handed



and face his son. This though pre-occupied his mind and would not go away and everything else around him faded into the background. The next morning Baba went for his customary field walk, Janak and several others accompanied but Janak's mind was elsewhere. Baba turned towards Janak and gave him a sweet smile. Though he was deeply moved by the smile he could understand the reason for it. Soon after for unknown reason Janak's eyes were drawn towards Baba's feet and he continued to stare at it for some time. A little later he saw a \$50 bill under Baba's foot. He picked that up in a flash and pocketed it while continuing to walk alongside Baba all the time wondering how the \$50 bill happened to be under Baba's foot. After the walk was over Baba was heading back to his room, the Margis lined both sides of the passage with folded hands to bid him adieu. As he came near Janak, Baba asked him, “Do you love Baba? Baba loves you very much.” Janak a new Margi as yet was unaware about the concept of love and devotion for the Guru. But when Baba spoke those words his eyes filled with tears. That small incident of the \$50 bill, the few words Baba spoke to him, and the blissful tears of love divine transformed Janak into one of the greatest devotees in Buenos Aires.



The second story is about Dada Haratmananda the Sectorial Secretary (SS) of that sector – the Georgetown sector. When Baba and his party arrived at Caracas the SS was nowhere to be seen. After a while Baba enquired about him but no one seemed sure of his whereabouts. However, he arrived the very next day and soon thereafter happily went to meet Baba. “How did you come, my little boy?” Baba asked but no proper reply seemed forthcoming even though the very act of reaching Caracas was beyond his expectation - he just did not know what to say. He knew about Baba’s programme but being new in that area he faced a lot of financial difficulties and he had no idea about how to manage the air ticket for the six hour flight from Buenos Aires to Caracas. He very much wanted to meet Baba and didn’t know what to do. Suddenly as it seemed out of the blue someone appeared and

introduced himself as a Margi and seeing Dada in a pensive mood asked what the problem was. Dada confided and told him about Baba in Caracas and how he longed to meet him but didn’t have money for the ticket. The Margi asked how much would the ticket cost, and on getting the answer took out his wallet and presented the exact amount to Dada

Haratmananda. So at Caracas when he met Baba, Baba mentioned that it was your grace that someone came and gave the money to you. Dada Haratmananda realised that all that was entirely Baba’s grace that he could meet Baba.

**As extracted from
“Living With Baba”
by Dada Tapeshvarananda**



Prout Archives

When Baba was one and a half years old, His mother gave birth to another boy. It was too much for His mother Abhrani to take care of two small children. A neighbouring family with whom the parents were friends, expressed their desire to help take care of Bubu. So during the day Baba would be with this family and at night He would come home to His parents.

The family were Bhojpuri speaking and came from Arrah District. At their house Baba first learned to speak and it was in the Bhojpuri language. Later Baba would say that He felt more comfortable in Bhojpuri than in Bengali (the language of His family). As per Bhojpuri custom, Baba was called “Babua”. This name would remain with Him throughout childhood. In later years, sometimes when Baba would talk lovingly about a devoted disciple, Baba would call Him “Babua”.

At that time in that house there was a small, three year old girl named Radha. To the surprise of her parents, this small girl took over most of the responsibility of caring for this baby boy. This small girl who used to spend the whole day playing, now spent the day with Babua. She forgot everything and everyone in order to take of Him. Even her closest girl friends whom she used to meet at least twice a day and without seeing whom she would refuse to go to sleep found themselves neglected. However, when they came to see her they understood everything.

They themselves began to neglect their own family and spend the day with Radha and her darling Babua. They taught Him all the dances of Eastern India and to their delight found that He would create newer dances that they never knew. Each and every gesture of this darling boy was just so perfect and so adorable that on seeing Him dance



Radha and Krishna water colour on paper by Paroma Sarkar (age 6)

BABUA'S RADHA

even sometimes adults would start clapping in delight.

Babua was so soft and tender. His body was so tender that it was (as a future devotee would say) like malai or cream. Sometimes Babua would be so very quiet that people would feel worried and try and play with Him. Then seeing that sweet smile of His, their hearts would pour

out upon Him. Other times when Babua would run off somewhere leaving them worried. They would become angry when they found Him, but upon seeing those tender eyes all their anger vanished and they would love Him all the more to make up for their anger.

One of Radha's very favourite places was a small village near the

outskirts of Jamalpur that at that time belonged to Bhagalpur. Radha would take Babua there with her friends or alone to play in the fields. In that village there took place so many of Babua's lilas many dances, so many small, small stories each like a tiny magnolia (champak) flower that pours out so much fragrance. Those days were the sweetest and tenderest days of the Lord of Sweetness and Tenderness, our Babua. Many will say that they are the Vrndavan days of Baba but in actual fact just as when people came to know about the childhood liila of Lord Krishna they largely forgot the childhood liila of Lord Shiva, so also when by Baba's karuna (compassion), His lilas during His time with Radha are revealed then people will no longer be so fond of Vrndavan.

Baba always talked in a detached way about the places He lived, be it Jamalpur, Ranchi or Kolkata. One exception was Ananda Nagar for which He many times expressed His love as the centre of His mission for humanity. The other exception was that Bhagalpur village. As Baba Himself said, "Once, in my childhood, I stayed in a village in Bhagalpur District which I grew to love immensely. Forty years after I returned to the village. I looked for my favourite river and ponds but was unable to trace them. Nor could I find the playground or the houses I remembered. And the house we lived in looked so different I hardly recognized it. The river where we bathed and played was

unseen for it had changed its course and was flowing about two miles from the village. Naturally I did not feel the same for the village as I had before."

Those days with Radha are not just lilas but herald a new era of sublime tenderness in the spirituality of this planet. In His childhood Lord Krsna inaugurated the blissful sadhana of madhura bhava (loving Krsna as one's Beloved or dearest darling).

However in that more primitive age, love was more physical. This is why Krsna's mother, Yashoda, never accepted that the gopis (including Radha) had genuine love for her son. She saw how her son would have to do so much (to sacrifice so much and to charm them so much by singing, dancing and playing the flute) to convince the gopis to dedicate themselves to Him. She saw how their love from the beginning was because they got so much joy and bliss from Krsna. So at the root it was a selfish love based on the desire for selfish, sensual pleasure (atma-sukha tattva) although later on it became more pure, radiant and rapturous. Yashoda herself, did not need Krsna to play the flute or give her any bliss at all, in order for to right away give her heart and soul to her darling son. This is why the madhura bhava of Krsna's time is called Apra (lower) madhura bhava. The essence of this bhava is summarized in a couplet from the Chaitanya Charitamrta that Baba used to quote,

*Ātmendriya Priiti-iccā tāre bali
kāma,
Kṛśnendriya priiti-iccā dhare
prema nāma.*

The wish for joy for one's own sensory and motor organs (10 indriyas) is called kāma or physical desire.

The wish for give joy to Krsna's (infinite) indriyas is named prema (divine love).

With Babua's Radha we see the selfless sacrifice and surrender of Yashoda combined with the intense love of Krsna's Radha. That is why the love and the sadhana of that love, that Babua revealed first on this planet is called Para (higher) Madhura Bhava. This higher bhava can be expressed in a new couplet,

*Ātmā hrdaya Priiti-iccā tāre bali
kāma,
Bābā hrdaya priiti-iccā dhare
prema nāma.*

The wish for joy for one's own heart is called kāma or crude desire,

The wish to give joy to Baba's heart is named prema or divine love.

Thus far most devotees who have been attracted to Madhura Bhava have remained in either Kama or have been graced temporarily by Baba with Apra Madhura Bhava. By the un-bounded grace of our Baba, in future this path of Para Madhura Bhava will find many sadhakas and the lilas of Babua in His days with Radha will be on the lips and in the heart of everyone.

Courtesy Crimson Dawn



School Girls Doing Sadhana

The STORY of Uniform

■ Bhaeravii Devi with Ac Bhaskarananda Avt.

Even though all the talk in virtual forum regarding acarya uniforms and the repercussions of wearing them in public or not has concluded, this has given me rise to gather more information about what is the full uniform and what it represents. They are so commonplace a sight for Margiis, but how often does one stop to pay attention past who is freshly ironed or not, how easy it is to spot the orange dot in a crowd at the airport pickup curb, or perhaps muse upon the subtly different shades of fabric that range from the color of orange juice to one a deeper shade reminiscent of ripe mango.

It is important to remember that the A Marga acarya uniform is not a haphazard piece of loose clothing worn just for comfort. The acarya uniform was not something that was tossed together on whim, but another working of the laboratory of the mind of Baba.

According to Dada Bhaskaranandji as he was told by Dada Satyanandji, Baba had a dream as a child of someone wearing the uniform of an avadhuta coming to earth from a different planet to meet Him. It was out of this vision that He patterned the revered uniform of His sannyasii, the prototype for his social worker and spiritual guide combination. In an organization with no temples or formal structures of worship, but known for personal services in providing schools and disaster relief, the uniform shows itself as the most visible representation of Baba in society at large, and of course, the cognitive human factor inside.

There is something about the invisible energetics of that uniform and the respect it elicits in public. People pay attention. Even in the West where not many understand the spiritual traditions of the East, there is curiosity and enough awe to pay



attention. For persons of Indian heritage, no explanation is needed. My neighbor, from South India working in Silicon Valley and a devout practicing Hindu, spotted a dada on the walkway and immediately went to stand face to face with him, put his hands together, bowed his head, and did a namaste to receive a blessing from dada of a few words.

The whole time workers (WTs) were created out of the family acaryas a few years after the formation of AMPS in 1955 due to the rapidly increasing workload of the expanding Mission. Baba wanted the family acaryas to take longer and longer leaves from their families and jobs for pracar throughout India. The request for more and more pracar created a situation in which the householders came to realize their limitations and understand that full time workers were essential to realize the proper dynamism of the Mission. In a vote, the householders unanimously requested Baba to create sannyasiis (monks), who would fulfill this need for workers 100 percent of their time dedicated. And by this decision, the sannyasii system was created inside the organization and the next step creating Baba's vision for a new





value-oriented complete civilization was put into action.

The first new workers were diiksha bhratas (initiated brothers) of the householder dadas. The first four sannyasii created were 1) Satyanandji (who left shortly after Baba's departure and installation of PP), 2) Shivanandji (later Samanvayananda), 3) Sambuddhanandji (later Dharmadevananda, Dada Dharma, as he was known outside India), and 4) Pranavanandji (the senior most organizationally active acarya still living at this writing). "Initially there were part-time acaryas," says Dada Pranavanandji. "They would go for pracara and would visit their families also. It was in early 1961 that Baba decided to make avadhutas. Those who were married had to first take permission from their wives to become avadhutas. The first were Acarya Nityananda, who was later ordained as sanyasin and christened Satyananda Avadhuta, and Acarya Ram Swartha (who was later ordained as sanyasin and christened Shivananda, and they received permission from their wives to work with Baba."

On the visible social level He introduced "the dedication, service mindedness, and catholicity of Christianity combined with the social equality of the Muslims and the anti-exploitation sentiment of Marxism" into Neohumanism and Prout. They would be

trained sannyasii, in the tradition of thousands of years of the renunciates and teachers of Indian legend. These spiritual aspirants were given intensive, in-depth training to live life according to Baba's freshly available practices combining the metaphysics of the original Tantra of Shiva with the Bhakti and Prapathi philosophy of Krishna. Not stopping there, Baba also incorporated the ethics and morality of the Buddha and the austerity of the Mahaviir Jains into personal transformative precepts of "subjective approach through objective adjustment".

Acaryas would be respected depending on their degree of dedication to Guru coupled with the ability for hard work. This means moving through levels of the demanding practice of the Rajadhira'ja Tantra Yoga, the Ananda Marga system of sadhana directing inner energy, as tutored by Baba, through the stages of Sahaja Yoga (easy yoga/the system of our 7 lessons), Kapalika Sadhana,



Avadhuta Diiksha, and later Vishesa Yoga (special yoga created by Krishna). The Kapalika Sadhana was first introduced by Lord Shiva, with Bhaerava and Bhaeravii his first initiates. A well-practiced acarya is indeed a living tradition and wellspring of knowledge for society and his/her students.

So the new uniform was to be a full the representation of the complex internal components of higher truth incorporated into this new way of life, as well as a simple, culturally sensitive form of dress for social work and public rituals.

Before the ERAWS was formed around 1965 with the first school at Anandapur in Bhagalupur Bank, Bihar, there were no formal brahmacari uniforms or Sanskrit names. Every acarya was posted with their laukika name, like Satyandji was Ac Nityanandaji, Pranavanandji was Ac Rameshji, and Sambuddhanandji was Ac Asimji. They used to wear a simple dhoti and kurta in white. Dhoti means Bihar or Bengal style long cloth, similar to a lungi, but tiered in a very different style. Every so often a photograph of Baba on a field walk is posted on the internet and he is accompanied by dadas in all white, dating these photos as pre-1965.

"I joined Ananda Marga as whole time worker on December 1, 1961. I underwent Prout and Tattvika training during December 1 and 14 and appeared before Baba for examination. He was merciful enough to pass me. Then I worked as Tattvika as assistant to Ac. Asimji.

During the last week of December 1961, there was a terrible accident in which many of us were seriously injured. Myself, Nityanandaji (later Satyananda), Asimji (later Sambuddhananda), and many others. After I recovered from injuries, I was given acarya training and was posted in South India by the end of March, 1962," recalls Dada Pranavanandji. "The first avadhuta was ordained during Ananda Purnima of

1962. Training Centre started sometime in 1964 and thereafter Dadas and Didis started getting their name changed.”

The uniform of the male ERAWS workers was originally white pants, orange gown, orange headgear, and white waist belt copied from Vivekananda. Baba asked a Margii, who was the then Chief Vigilance Officer of the Bihar Electricity Board of 1965-6 named Shayma Narayan Srivastava for input and he suggested it. While Vivekananda did not bother about colors, Baba was specific that the belt should be white. Initially only ERAWS acaryas and SDM acaryas used to wear the uniforms. Acaryas working in PU and VSS were exempt from the uniform for reason of work. But later, in the turmoils of 1971, it became the compulsory uniform for all the non-avadhuta acaryas/brahmachari sadhakas.

Later, after being given the avadhuta diiksha, one gets the dream uniform. The main pieces of the full uniform are the lungi, lungota, gown, sash, shawl, and turban for dasas and veil for didis. Discipline in those early days was very strict as to its proper wearing with all the accessories. The color is orange like a flame, the traditional saffron color of renunciation, a colored cloth easily available and plentiful in India. The uniforms are measured to size and handmade by Margii and non-Margii tailors. The new avadhutas got their first uniform from their department head at their first post. “There was a rule that your boss had to give you the first uniform. Thereafter you are wise enough to make it according to your convenience,” says Bhaskaranandji.

“The turban is a sort of head-dress and keeps you smart and soldier-like,” says Pranavanandji. “Baba wanted us to be soldiers, so our uniform is also like that of soldiers. With long hair, the turban helps us to remain tidy.” It is a matter of simple reflection that the turban originally was used in fights for protection. It saves the head from extreme cool in winter and hot in



summer. Of course, every religion has their identifying headgear covering the crown. In terms of the Tantric practice, it blocks light and keeps the pineal gland dark and cool so it can ideally secrete the coveted divine nectar necessary for spiritual intoxication.

But the official, and most simple, uniform of the Bhaerava (the title of every male Tantric) is his birthday suit. There is a story about a reporting session before Baba where it was required for acaryas to give their reports in the nude and they were in full uniform. It is recalled Baba affectionately saying, “Take off those silly costumes!” in reference to their orange uniform.

The following sloka was given by Baba in the May 1970 DMC at Ranchi, a few days before his arrest. “It is amazing to write these precious things said only once in a general meeting of Avadhutas so long ago,” recalls Bhaskaranandji. “It is a mark of the intensity of my respect to the Master in remembering this material.”

Sambaro va pi ca digambaro va
(With cloth or with the cardinal directions as the cloth {meaning naked})

Tvagambaro va pi ca
cidambarastha,
(Skin as the only dress or transcendental knowledge worn as the cloth)

Unmattavadvapi ca balavad va
(Like an intoxicated ghoul or frolicking child)

Pishaca vadvapi ca
caratavanyam.
(Like a demon at times, while reattributing {giving punishment} the criminals in human form, the avadhutas tread the path.)

One acarya mentioned to me that there is one more piece of clothing that is needed with the uniform outfit in the future - a three-quarter length orange trenchcoat for cold climates and rainy conditions to replace the wide variety of fabrics and mixed styles of dark colored jackets the acaryas wear now (I have even heard of the wearing of bathrobes as coats on occasion over the uniform.).



Accessories include a vertical vermilion line down the forehead (tilaka), the staff (danda), and the dagger (churi). These symbolic accessories go beyond the individual and ego; they express the universal life of the spirit. They communicate a metaphysical reality that is too limited or complex in terms of regular language. The form itself is not enough; the vermilion line, the danda, and the churi can only be understood properly in context of relationship to Baba and His organizational allegories. They are the emblems of the avadhutas/avadhutikas. Slowly the vermilion and danda are becoming forgotten for lack of use.

The vermilion, which according to the old system was imperative, was shaped like a burning flame or a leaf with long and tiny end towards the upper portion of the forehead (a rounded oval shape filling about 60 percent of the space between eyebrows). Why is the vermilion not in use, I asked Dada Bhaskaranandji. "The vermilion as a

24-hour part of the uniform fell from use as its image could create a negative sentiment amongst the public in India and also it looked very flamboyant. You see it on all the pictures of Shiva and photographs of naked lotus-seated sadhus today. Baba never formally advised stopping the practice and kept mum when the wearing of it stopped, gradually, a few days after it began. But it is still compulsory as part of the ritual before the night pooja. No kapalika goes to the burial ground even today without the red. If ever there is an attack psychically, one concentrates on the area between the eyebrows and so is well protected. Any attack is repulsed due to the red. The red causes a boomerang effect of the applied power. It is called tilaka, but this word has now assumed a lot of different meanings, especially for women in regular society who make the red mark on their Ajina chakra with sandal paste."

Baba has prohibited non-Tantrikas from going to the burial

ground. Now many dasas who do not know about this warning of Baba take Margiis along with them to burial grounds and cemetery for sadhana. The fear feeling that is elicited in the dead of night is very important for the tantra sadhana. Also there is the question of safety of the one who is not an initiated tantrika by Baba, as well as distracting the tantrika who is supposed to perform his sadhana alone. Therefore asking a non-tantrika to accompany the tantrika casts a doubt on the purpose and sincerity of the dada who takes a Margii to the burial grounds. So unsuspecting Margiis are advised to discontinue this practice. The profoundly esoteric tantric significance alone can act as a warning to discourage ambitious Margiis who think to sit kapalika alone without proper instruction or in the company of their favorite avadhuta.

"There was a time an avadhuta would not be admitted into meetings or in front of Baba if he did not carry



Master Unit Ananda Priti, San Antonio, Texas, USA

a staff; we call it a danda,” remarked Bhaskaranandji. “The staff is made of strong bamboo and the height is from the ground to the middle of the chest, or until the anahata, so it is quite a personalized accessory. The didis also carried a staff (trishula) of bamboo or strong wood, fitted with a trident on top which reaches just above the shoulder like the one in pictures of Shiva, which looks very beautiful.”

The staff not only embodies authority, but dignity of office. It has the traditional attributes of the control of thought, word, and deed of sages and saints of the past. The danda symbolizes straight forwardness in general and in front of the Master especially, along with unbending strictness in the principles of Yama and Niyama. A few sannyasii in rural MUs in India still carry the danda while walking. I think the Margiis find inspiration in the vision. Some say the habit of using the danda will return in the future for it embodies the spirit of the kapalik, straight as a stick.

“I never used vermillion as a sannyasin,” recalls Pranavanandji. “I never knew it as a part of uniform. Perhaps it remained for a little time in vogue after first sannyasin took oath. We started using dagger less and less after trouble erupted with the administration during Baba's incarceration. Although I have a danda with me even now, I seldom use it. The majority of avadhutas do not even have it.”

Even today in India many carry the churi, although in the present crisis environment it is discouraged, especially at public functions like DMS. If one does not carry the sheathed dagger tucked in the belt, surely they keep it with their possessions. It is not part of the uniform out of India and rarely does one see it in the global sectors. Many modern and Western cultures would find the archaic masculine phallic symbol of the Tantric's blade foreign and strange, much less at odds with the image of being devoted to the service of the divine or set apart for religious purposes.



The churi is at least a 6-inch blade. “They look very fine and give the impression of a knight of honor's side wear,” remarked Bhaskaranandji. Its sharpness symbolizes the cutting through of the illusions of the maya and one's victory over the negative propensities. It is in the shape of a triangle, the same downward triangle in the Pratiika (the Bhaeravii cakra or Star of David). The churi and skull are used, one in each hand, in the tandava dance (or ideated in the fists). Churis are easily purchased in India or made by special order from iron smiths, a trade once prominent but now almost disappeared from the common marketplaces. They are also given as a gift, such as from a senior sannyasii to a new avadhuta.

The dagger has sparked a lot of speculation and controversy all over India. The Hindus took this dagger as an unwanted thing for a sannyasii and they have criticized it severely. Shiva originally created this idea of the avadhuta carrying a weapon. He knew the preservation of hairs give courage to fight injustices. Later the Buddha distorted the original ideas of Ahimsa, or non-violence, by asking his followers to shave their body hair so that the human fighting spirit would vanish. As a result,

when the Moslem invaders arrived in India, the Buddhist sannyasii, known as Painca Bhadras (“who removed the five hairs”), ran away to hide in the high altitudes of the Himalayan range and paved the way to Lamaism.

The Sikhs in India wear the dagger or sword religiously as it was made compulsory by Guru Gobind Singhji, the tenth Guru of the Khalsa Panth. It was Guru Gobind who re-realized Shiva's vision and created the first fighting race in hundreds of generations, restoring India's lost manliness. He asked the Hindus turned Khalsas, or Sikhs (Khalsa is the word for sadvipra in Punjabi), to grow their body hair and start using the Kripan (sword). As the Buddha had destroyed the seeds of survival struggle with his edicts, a few hundred years later Mahatma Gandhi would reinforce this negative idea of Buddha's action of no reaction under any circumstances in the face of adversity, which has spread all over the world as a philosophy of non-violence.

“One day Baba explained to me how to face the public when they asked this question of why the sanyasii should carry a dagger,” retells Bhaskaranandji. “Baba said ask them: “How do you cut the umbilical chord of a child when it is born? They will reply that it is done with a blade, or in another sense, some sort of weapon. Then you ask them how do you cut firewood to cremate a person after death? In India cremation is the generally accepted form of disposal of a dead body. They will reply that it is done with an axe. When you need a blade from birth to death, why should you throw it away in the middle of life? You will see that the public will slowly retreat.” I have found in dozens of occasions while traveling in train or buses in India, the public who ask the question, do indeed retreat after thinking on Baba's words.”

Special Thanks is extended to Dada Pranavanandji for his comments and review for accuracy.

The Story of Kiirtan

“BABA NAM KEVALAM”

Kiirtan



Prout News Report

A sta'kshari siddha maha'mantra kiirtan "BABA NAM KEVALAM" was bestowed by Baba at Amajhariya, Latihar Dist. Jharkhand, India, on October 8th, 1970 as a gift for all. Baba means "Cosmic father" and is widely used as a familiar name for the Guru. Baba also holds connotations of "nearest or dearest". So Baba Nam Kevalam has a deep range of meaning - That nearest or dearest is everywhere is everything, only that divine name.

The Origins of Kiirtan:

On October 5th Baba wanted to go somewhere outside Ranchi. The small group went to the Government Guest House in the forests of Amjaria. He stayed in the VIP room in the main Guest House. On the 5th and 6th, Baba rested and visited and did not hold any functions or see the margiis. Acarya Raj Mohan a family Acarya and few other margiis and their families were present then.

Around 9 pm of the 7th, Baba called Ac Raj Mohan and Ac Bhramadeva into his room and told them all about this new kiirtan in great detail. Raj Mohan said that Baba gestured to show how the hands and arms should be and also showed the dance steps to them. He gave the left-right movement as well. He explained the Baba Nam Kevalam mantra and said that it shouldn't be just Baba Nam, but that it should have Kevalam. He explained that

he had made this a siddha mantra and had given it as a gift to all. This mantra is a universal mantra that can be sung or chanted by anyone. He said that it was very helpful for sadhana and had other health benefits as well. He wanted all margiis to start doing this kiirtan.

According to Baba, "When a Mahakaola chooses a word or words, fills them with cosmic vibration and makes that vibrational flow move in perfect rhythm with the macrocosmic vitality, that mantra is called siddha mantra, a perfected mantra. Only a siddha mantra can show one the path of liberation, because in such a mantra, there lies hidden so much vitality that can draw out the subtler aspects of humanity." Yet today it may sound strange that in the beginning some people seemed uncomfortable dancing kiirtan and raising their arms and that it took some time for them to fully appreciate the subtlety of kiirtan.

On the 8th of October, 1970 a number of margiis had come to Amjaria to see Baba. Baba told them to do kiirtan. Baba gave a demonstration on Ac Brahmadeva, asking him if he heard any sounds. He replied that he heard something like "Baba Baba". Baba asked him to listen more carefully and he said he heard "Baba Nam Kevalam". He said that the sound was coming from the sky and from everything and from everywhere. Ac Raj Mohan said that he also heard this and that others also heard it. During the kiirtan at some point, Baba's car which had been parked by the main guest house suddenly moved slowly toward the garage where the kiirtan was in progress and stopped outside. There was no driver and the car was not turned on. Many of the margiis saw this (this story has been confirmed by several margiis who were present). Later Baba remarked that kiirtan was so powerful that even an object such as the car was drawn to come toward the kiirtan. (This story was heard from these margiis and Dadas.

The local margiis of the area organized akhanda kiirtans every year on October 8th in Amjaria at the guest house for some time, till that area fell into disuse. From Ac Raj Mohan's account, it appears that Baba gave a lot of details about the kiirtan to him and Ac Bhramadeva on the night of the 7th, to prepare them for the next day.

What does Baba Nam Kevalam Mean?

Kiirtan is the chanting of spiritual mantras or songs. This is a universal mantra which has a deep spiritual meaning - "Baba Nam Kevalam." "Baba" in Sanskrit language means "most beloved," "nam" means "name," and "kevalam" means "only" - "Only the name of my most beloved." The ideation of this mantra is "Everywhere I look, in everything I feel, hear, taste, smell, I perceive that One Supreme Consciousness which pervades all things." In general we can say "Baba Nam Kevalam" means "Love is everywhere."

"Kiirtan touches the core of the human heart. Followers of all religious do kiirtan. The only reason for such large-scale popularity of kiirtan is that it arouses the soft spiritual sentiments in a person. Behind kiirtan is the blissful ideation. This ideation blossoms into full flower the soft feelings of the human heart lying so far in bud form. Kiirtan awakens the human feelings and transports a person into



Mandalas from AM school Taiwan

great bliss. Kiirtan fills one's life and satisfies all wants".

Benefits of Kiirtan:

By regular chanting of "BABA NAM KEVALAM" kiirtan, one become free from sin and suffering, get rid of clash and worries. Kiirtan helps to improve Sadhana to get absolute blessedness, salvation or liberation. "By Sadhana, one moves closer to the Supreme, but by Kiirtan the Supreme moves closer to His devotee"

Baba had later said, "Wherever you may be, do your kiirtana, Baba Nama Kevalam. He is with you. You are never alone. You are never weak. You are never helpless."



Baba Does Not Want Any Animal to Suffer



Garda Ghista

A devotee had gone to Jamalpur to ask Baba where he should go to spend his vacation. Baba told him to go to his father's place this time and come back soon. The devotee did Sastang Pranam and prepared to leave His room.

But, Baba told him to come near Him and asked him how many cattle they had in the family. He told Baba that they had two milking cows, two calves, two milking buffaloes, two buffalo calves and one pair of bulls for plowing the land.

Baba said, "Do you know that one of the buffaloes, that gives twenty litres of milk everyday is very sick since the last four days? She has a high fever and is feeling

pain from a kind of boil on her neck, but nobody is taking care of her. You go and take care of her. Go and bring four China rose flowers and four

buds to me."

As there was no China rose in our Ashram's compound, the devotee went to ask a neighbor who had it and he gave it to him happily. He brought the flowers and buds and put them in Baba's hands. He looked at the flowers, turned them up and down in His hands. Then He gave him the flowers and buds and said, "This is the medicine for the suffering buffalo. Grind and put half of the flowers in warm water and give to the buffalo in the morning and do the same for the other half in the evening. Grind one bud in the warm water and give it to her at noon and she will be all right. Give her liquid food. Soak a mustard oil cake in warm water, crush to make it easy for her to swallow. Though she cannot eat anything easily, you will give the medicine and food with a kandi. Wipe away her tears, give a gentle massage to her neck and that will relieve her pain. Now you catch the first available train and go. Come and report to me after four days."



The devotee took the first available train in the evening and arrived the next morning. The devotee upon reaching home immediately proceeded to the cattle shed. When the devotee touched the sick buffalo, tears started pouring from her eyes. He wiped away her tears, took his Guru Mantra and gently touched her whole body thoroughly. He felt that she was waiting for that sympathetic touch. He patted all the other animals and then proceeded to prepare the medicine and feed it to the buffalo by kandi (a bamboo pipe used to feed the animals).

In the evening he again gave her medicine and a soft massage. When he went the following morning to give her medicine, her fever was much reduced. She wanted to stand and he helped her to do so. She stood up and started licking his feet. She ate a little of the soft grass that he fed to her. He took her out into the morning sun and after twenty minutes brought her back to the cattle shed. He again



gave her medicine according to all Baba's instructions. She was much better on the third day. On the fourth day, she was able to come out of the shed by herself and began to eat from the food tanks.

Before leaving for Jamalpur, he went to see her again. She had no fever and the boil had subsided. When he gave her the last touch and started to walk away, she followed him and lowed in a loud voice. It seemed as if she knew that he was departing. The devotee went back and patted her again, telling her mentally, "It is Baba who helps you and He is always there

to help you." Then she became silent and he departed.

He boarded the evening train to Jamalpur and wondered what she could understand and feel. But her expressions showed that animals also feel the touch of love and express their gratitude and feelings in their own way. He reached Jamalpur in the morning and had a chance to meet Baba in the evening. The devotee reported to Him in full detail about the buffalo and that she had now recovered. Baba was very happy.

**As extracted from
"Banquet of Bliss" by Gayatree Devi**



Injured and Starving Polar Bear



AM School in Lugazi, Uganda

AM SCHOOLS AND HOMES

■ Prout News Report

In 1963 on the auspicious occasion of Vaeshakii Purnima, during the Dharma Maha Cakra (DMC) Baba outlined the blueprint of the Education Relief and Welfare Section (ERAWS); the first Ananda Marga School was opened that year. ERAWS has over the years become a household name for education all over India and in many parts of the world. Now lakhs of young boys and girls have access to education in the true sense by a system based on the needs of the human society in general and the poor and the needy in particular. To this are welfare schemes targeted towards much neglected womenfolk as well as the tribal community of the society;

medical care and attention to the poor patients through charitable dispensaries, and relief work for calamity-stricken people. Its battle cry, *Atmamoksartham Jagaddhitaya ca* viz. Attainment of Individual Salvation and Promotion of Collective Welfare guides the activities of selfless workers to serve one and all with the ideation of Narayana.

Educational activities comprise: Primary Schools (with Kindergarten); Post Primary Schools; Higher Secondary Schools; Engineering Teacher's Training and Medical; Research Institute and Mass Literacy. Relief works include: Childrens' Home

(for destitute children; Students' Homes (for poor students); Cheap Hostels; Free Hostels; Sisters' Homes; Retiring Homes; Academy of Light (for deaf dumb and crippled); Painca Seva (Sadharana and Vishesa); Cheap Kitchen; New Life Asylum; Invalid Homes; Refugee Rehabilitation and Combat Natural Calamities. Medical and Welfare schemes are: Nursing Homes; Charitable Dispensaries; Mobile Dispensaries; Medical Camps; Women Welfare Units; Tribal Welfare Units; Master Units and Regional Units. ERAWS Painca Seva provides: General Relief; Medical Relief; Aid to poor students; Narayan Seva (Sadharana)



and Narayan Seva (Vishesa).

Destitute children neglected by society are taken care of in Children's Homes. With proper education and training they all can become good citizens of the country and the world and they must be encouraged and facilitated to develop into their full potential. The philosophy that all are children of the Supreme Father ERAWS started and run hundreds of Children's Home to provide proper education and training for integrated development of their personalities. Some students though brilliant in their academic career, are unable to continue their studies further due to poverty and economic crisis. Students Home have been opened by ERAWS to provide facilities to those students for their higher studies.

To name a few children's homes run by Ananda Marga e.g. the Lotus Children's Centre in Mongolia, the Narayan Seva Children's Home in Bali and Baan Unrak in Thailand: Baan Unrak ("Home of Joy") children's home gives more than 100 children and several abandoned mothers a home and hope for a better future.

The story of dedicated service of Didi Ananda Devamala is fascinating. She came to Thailand in 1986 to work on an agricultural and environmental project. She initially opened a small study center for children in a slum and three years later went to Sangkhlaburi, Kanchanaburi province in western Thailand, to start her agricultural project. Sangkhlaburi (22 kilometers from Three Pagodas Pass, at the border between Thailand and Burma) is in a remote area where tourism is flourishing but also where local people are ravaged by poverty and disease. In 1988, the government built a dam to bring electricity to Bangkok which caused the flooding of much land. The local community faced relocation and mass losses of livelihood.

An influx of refugees and immigrants, fleeing war and slavery in Burma, has added to the region's economic problems, including high unemployment. The border is quite porous and therefore easy for people to cross. After arriving, most of the migrants cannot leave the border area because of their illegal status.



Most of the refugees in the Sangkhlaburi area are from the Mon and Karen states, which are targeted by terror campaigns instigated by the Burmese military. According to the UNHCR, half the displaced people are children, and 15 percent are under five years old.

People are unable to care for their children and abandon them for a variety of reasons. Most of the time, one of the parents is sick or has died early. Because of their illegal status, migrants are more vulnerable to poverty, disease and cultural changes. As a result, families are easily destroyed. Sometimes men decide to seek work in Bangkok and never come back, or come back with a disease such as HIV. This often leaves the women to care for their children alone. Moreover, migrant women are easily recruited for forced-labor or into the sex industry. These women are unable to care for their children. Because of their financial or work circumstances, and/or because of the stigma of single motherhood, they abandon their children at a hospital or at a home like Baan Unrak. The extreme poverty of the area also means the local and hill tribe communities bring their children too. They often bring children to the home not because they don't love them, but because they have completely lost hope.

Soon after Didi arrived in the area, an abandoned wife asked her to help take care of her child. Both mother and baby suffered from severe malnutrition and other illnesses. So she thought she could provide some temporary help. People heard that Didi could look after abandoned children. The villagers saw how she was helping the children and trusted her. A Karen peasant's wife died, leaving six children. Her husband could not look after the children because he had to work. Didi took in the youngest girl, who was six months old, and her four elder sisters.

The number of children staying at the house increased day by day, and Baan Unrak became an orphanage. Today there are over 110 children. The project is managed by Didi Devamala and Didi Anuraga (Baan Unrak school), by local staff and by volunteers from around the world. Baan Unrak also employs





Narayan Seva Children's Home in Bali

housemothers who provide love and care to all the children, especially the infants. Between 2004 and 2006 the number of children increased dramatically. The hoCme became crowded and it was decided to buy some land and build a bigger children's home. In June 2006, the children moved into the new building. Now the project is able to properly take care of all the children.

During the last ten years, Baan Unrak children's home has become a community development project, developing various small-scale projects such as an education center and income-generating activities to make the home more self-sustaining. These benefit both the children and the community, and establish another link between them. The project uses local and available resources and promotes environmental concern among the children and the community. A farm provides organic vegetables and fruits as well as spices and herbal medicines. Children learn yoga and meditation, which teaches them concentration and helps to ensure their psychological and physical well-being. Group meditation sessions are held mornings and evenings in the home. It provides moments of peace. At these times the house is silent.

The education is based on the ideals of Neohumanism. This focus, combined with small class sizes, allows the teachers to provide individual attention to all students, especially those with special needs. Every few months, we provide teacher training in Neohumanist

methods and in understanding the problems of parentless children.

Many volunteers from around the world come to teach English. The children need to be fluent in Thai and English to ensure their future integration into society. We try to give each child an opportunity to continue his/her study at the high-level school, in Bangkok or in Kanchanaburi. Baan Unrak School includes a nursery and kindergarten. This provides care for the youngest children and gives their mothers, who come to us in emotional distress, an opportunity to rest.

Abandoned Mother Support

Baan Unrak school also welcomes children from the surrounding area. Children of migrants or hill tribe people often face difficulties integrating into the government schools, as they are often unregistered. Baan Unrak school provides education to over 180 children, more than 100 coming from the local community.

Poverty and the influx of refugees have caused many problems in the area. As a result, families break apart. Husbands abandon their wives. Women become single mothers. It is very difficult for a woman to survive alone, and almost impossible if she has a small child. In general, nobody gives jobs to mothers with small children or pregnant women. Single mothers are viewed as a social burden.

While taking care of abandoned children is important, we think that it is also necessary to address the mother's needs. Mothers who have to give away their children are usually depressed. They believe that their future and their children's futures are hopeless. We decided to help them cope with their difficulties.

Baan Unrak provides abandoned mothers with rice, milk and temporary shelter. While providing for their basic needs, we encourage them to care for their own children and help them build better relationships with their children. Sometimes we let them stay with us until they are stronger. Mothers who intended to give their children away slowly change their minds while staying at Baan Unrak. The goal is also to help them become self-sufficient, as they will not remain here all their lives. We provide them with opportunities to learn new skills and to become active participants in the project.



Lotus Children's Centre in Mongolia

Divine Music

That Evokes Blissful Experience



Ramaranjan Mukherji

Our thirst for rasa, the aesthetic enjoyment of beauty and bliss, is there because we have always been inextricably engaged with aesthetics and the infinite. With reference to Prabhata Samgiita Sri Anandamurti said, “As the sense of subtle

To better understand the significance of Prabhata Samgiita, you need to awaken your spiritual consciousness

aesthetics was developed in human beings in the course of evolution a desire for the creation of art was also awakened in them.” He has

distinguished between beauty and rasa.

There are two aspects to beauty, the transitory and the eternal. The beauty that we perceive in the azure sky, the blossoming of flowers, the waves of the ocean and the warm rays of the rising sun are all transitory in nature. But beyond all these transient forms, there is a beauty that is complete and eternal. That beauty never takes an external form; it is beautiful in itself, complete in itself, it is the beauty





that is whole and un-fragmented. One may observe this recurring theme throughout Prabhat Samgiita.

The infinite, the eternal, forever resides within man. It is a question of getting connected once again to the source. To better understand the significance of Prabhat Samgiita, you need to awaken your spiritual consciousness.

Art can never attain the peak of its expression unless it can reflect the vast, the infinite, the boundless and Supreme Being, said Sri Anandamurti. In the process of analyzing his own music, he has asserted that if a person with talent, an artist, wants to raise his art to the peak of expression, he might need to infuse it with its spiritual consciousness. In Prabhat Samgiita, the songs

are of the super conscious mind; they are the poetry of the soul because each song is imbued with spiritual consciousness.

Sri Anandamurti composed songs of the super conscious mind. He created art combining metre, diction and meaning. Thus he created an image and reflection of the Supreme within the confines of art.

One might employ reason to appreciate poetry in general. However, music and poetry that emanate from the super conscious mind needs only to be heartfelt, as it is a spiritual experience. Good music heals; and Prabhat Samgiita can help us transcend all worldly afflictions and rise above material preoccupations. The experience of divine music can help revive eternal values that can nurture universal love. Prabhat Samgiita can aid in meditation and lift one's spirits in a way that opens up cosmic possibilities.

Most spiritual traditions talk of the importance of transcending and overcoming the ego that obstructs the progress of spiritual evolution. By meditating upon; understanding and appreciating Sri Anandamurti's Prabhat Samgiita - a precious gift of great potential - we would be well on our way towards achieving the goal of oneness with the Supreme.

That is why Sri Anandamurti has said in his other writings that only neo-humanism - when the underlying spirit of humanism is extended to everything animate and inanimate, in this universe, the composer of Prabhat Samgiita called it as neo-humanism - can effectively proclaim the song of human triumph.

We need to look forward to the auspicious day when neo-humanism will get established, when everyone will be encouraged enough or motivated enough to travel on the path of spirituality, and when the victory song will be sung to celebrate the supremacy of all Creation, including the animate as well as the inanimate.



Water colour by an unknown artist, Tiljala, Kolkata



Valencia, Spain

Taraka Brahma Samadhi

■ Garda Ghista

Just as the flies, though they are attracted by the sweet fragrance of the mango, and though they may taste a little of the delicious juice that seeps out, never get to know the real tender touch of the fruit so is it with lower yogis (who want knowledge, fame, yogic powers, bliss, great work, etc.). They never can drown in His ambrosial rasa (juice, taste/relish, flow), and more importantly they can never know the real rapture of His touch, without which all of one's existence remains meaningless.

They thus may attain savikalpa samadhi (trance of determinate absorption in Supreme Consciousness), though out of compassion the Beloved may grant them nirvikalpa samadhi (trance of indeterminate absorption) occasionally. Thus they can only know a little about Sagun'a Brahma (attributional Consciousness), and not about Ta'raka Brahma (Supreme Liberator, Supreme Beloved) let alone Nirgun'a Brahma (Non-attributional Consciousness). Thus they can talk endlessly about avidya (ignorance), vidya (knowledge) & Brahma and other theoretical ideas of which they have no real, permanent realization. They also can talk a little about kundalini & cakras, yogic powers, astral worlds, and lower bliss & samadhis, etc., but when it comes to saying anything about love and surrender to the Beloved, they are feeble, vague or mute. For that requires practical experience of merger in that Brahma of which they are so fond of only talking.

Flies who have had a little bit of the sweet juice may attract other flies by the faint fragrance of the juice on them but only transmit the foul diseases they have acquired. Similarly these foolish lower yogis may initially attract a few people by their temporary bha'va (psycho-spiritual parallelism with the Beloved) which grants them a few occult powers. But they can only infect them with their own relentless egoistic drive for power, knowledge & pleasure, for they cannot project the Beloved (no matter how much they may talk of Him), they can only project their own personalities. But they can never give people any real bliss and real liberation (mukti) let alone the

supreme bliss of His real presence which alone can grant permanent liberation or salvation (moks'a); nor can they have any lasting meaningful impact on society.

It is only the higher yogis or selfless devotees who can experience His true touch which alone gives them the highest ecstasy of being able to give Him pleasure. They alone can make people around them understand the Beloved and see & feel His presence. Thus they alone can have some lasting, meaningful impact on not just human society but on the animals, plants and the very earth herself. They alone attain real Nirvikalpa samadhi, and they alone by their laya (dissolving in Him by absolute surrender) can attain Taraka Brahma samadhi (supreme devotion). For a true premii (lover of the Beloved) teaches only by her or his laya (not by words, actions, bha'va, etc.), by immersing everyone around them in the rapturous presence of the Beloved.

Only when the scavenging flies find a little mango pulp left on the abandoned skin are they able to enjoy briefly its true taste and touch. So, out of His boundless grace and love, radiating from the hearts, (His flutes), of the true, selfless devotees lost in loving kiirtan, even these lower yogis, are blessed briefly with His contact, (which can grant them nirvikalpa samadhi), and are thus graced with the opportunity to obtain by sincere service and surrender, the full rapture of His Darshan through which one attains not merely salvation but supreme devotion (Ta'raka Brahma Samadhi).



TEN CHARACTERISTICS OF DHARMA

Shrii Shrii Anandamúrti

Those who follow the path of dharma should cultivate ten characteristics of dharma within. The first one is *dharti* or patience. In the spiritual sphere, if someone expects immediate results after starting the practice of Tantra, that would not be realistic. Therefore, be patient. Thus *dharti* is the first characteristic of dharma.

The second characteristic of dharma is *kshama* or forgiveness. Each and every action produces an equal and opposite reaction provided three relative factors remain unchanged. But these factors often change - because of transformation from one state to another. Suppose someone has started doing some mischief by hitting you: this action will certainly have a reaction. When the time comes for you to take revenge, you should not express any reaction yourself. In this way you will break the continuity of the chain. The point at which the cycle of action and reaction stops, due to your initiative, is called forgiveness. This is the second characteristic of dharma.

The third aspect of dharma is *damah* or control. Damana is the state of achieving control over internal enemies – that is debasing propensities. The fourth is *asteya*. Asteya literally means not to steal anything physically or mentally. The fifth characteristic of dharma is *shaucha* and this is of two types: external and internal cleanliness. External cleanliness refers to body, clothes and surroundings. Internal cleanliness is that of the mind.

The sixth feature of dharma is *indriyanigraha*. In Sanskrit Indra means 'controller', 'headman' or 'patriarch'. There are ten *indriyas* or organs: five sensory and five motor. As they exercise control over the physical activities, they are called '*indra*', meaning “dominating entity”. The subtler mind or *atman* is superior to these organs. The *indriyas* are to be kept in check with your mental and spiritual power. This is why in *dharmic* life the control of organs is considered imperative. In the spiritual sphere one will have to exercise control over the sensory and motor organs.

The seventh characteristic of dharma is *dhi* which means 'benevolent intellect'. If human intellect is not channelized well it becomes destructive; it corrupts and exploits society. It may even become a demonic force. Dhi means intellect that helps regenerate society, which can benefit not only human beings but also all beings.

The eighth characteristic of dharma is *vidya* meaning internal assimilation of external objectivities. It is of two types: *vidya* and *avidya*. Avidya is mainly concerned with external life whereas *vidya* is concerned with internal life. According to Ananda Marga philosophy, we cannot afford to ignore the external world, and thus ours is a subjective approach through objective adjustment. Avidya means 'modern science'. You should not ignore modern science because while *avidya* helps us develop in the physical sphere, *vidya* helps one to strive to attain liberation. Vidya and Avidya will help human beings to achieve success in material and spiritual spheres.

The ninth characteristic of dharma is *satyam* or truth and it is to be observed in your individual and collective lives. The tenth and final characteristic is *akrodha* or non-anger, a very subtle propensity. Anger means to remain under the influence of nerve cells and fibres instead of being influenced by subtler layers of the mind. It is therefore very dangerous. You may show anger to stop unholy activities of sinful people in society. This is called “sentient anger”.



General Elections-2019 : Proutist Bloc, India (PBI)

In the parliamentary elections- 2019, held in 7 phases in the months of April and May, Proutist Bloc, India (PBI) fielded 9 candidates with lots of zeal and preparation. The following candidates of PBI from Delhi, Bihar, Maharashtra, Karnataka, Madhya Pradesh and Odisha participated with all the fervour and put in every bit of their energy:

Delhi

West Delhi parliamentary constituency -	Advocate Baidyanath Sah; Election symbols	- Gas Cylinder
Chandni Chowk parliamentary constituency -	Satyadev Jain; Election symbol	- Flute
South Delhi parliamentary constituency -	Ram Khilavan; Election symbol	- Flute

Karnataka

Bangalore Central parliamentary constituency -	Krishna Prasad; Election symbol	- Flute
Dharwad parliamentary constituency -	Vinod Ghodke; Election symbols	- Ships of water

Maharashtra

Chandrapur Lok Sabha constituency -	Madhukar Nistana; Election symbols	- Gas Cylinder
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Madhya Pradesh

Balaghat parliamentary constituency -	Yuvraj Singh Bais; Election symbol	- Flute
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Odisha

Jajpur parliamentary constituency -	Tilottama Seti; Election symbol	- Flute
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Bihar

Sitamarhi parliamentary constituency -	Rajkishore Prasad; Election symbols	- Gas Cylinders
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Braving the scorching heat of summer, the party workers and the candidates reached out to every person in their areas and delivered the message of PBI. Through pamphlets, stickers, public meetings, rallies, door-to-door campaign, loudspeakers, recorded telephone messages, social media posts etc, PBI candidates were able to reach out a large number of people in their respective constituencies. During the campaign, many conscious voters also made queries related to PBI and Prout, which were duly answered.

It was heartening to see that PBI got overwhelming moral support from people, besides considerable contribution from them in terms of money and logistics.

Election results were awaited at the time of filing this report.

DELHI



ODISHA



KARNATAKA



BIHAR



PBI Fields Five Candidates in Odisha Assembly Elections

Along with the general elections in April, Odisha Legislative Assembly elections were also organized, in which PBI (Odisha) fielded the following candidates:

1. Kedarnath Sahu - Baudh legislative assembly constituency
2. Dolaakar Bhoi - Deogarh legislative assembly constituency
3. Sarthak Ranjan Biswal - Bhandari Pokhari legislative assembly constituency
4. Kapila Kumhar - Ballangir legislative assembly constituency
5. Pradeep Singha - Jaleswar legislative assembly constituency

The candidates participated in the election campaign with full preparation and enthusiasm. Over the past several years, PBI has been working to liberate Odisha from the clutches of exploitation and social evils; particularly in Kaushal and Utkal areas of the state, PBI activists are actively working with the local people, who extended their full support to the candidates. Through foot-marches, public meetings, rallies, handbill, social media etc., the party succeeded in delivering its message to every citizen in the villages and cities.

Ananda Marga News In Pictures From Around The World



Nile River School, Egypt



Nile River School, Egypt



Ananda Narayana, Master Unit, Argentina



Valencia, Spain



Shril Prabhāt Ranjan Sarker

IN A NEW FLOW A NEW LIGHT

This birthday may I find
In a new flow a new light
In the universal rhythm thine
May my life fill with ideas anew.

Whatever You wish to give
With both hands outstretched I'll take
Whatever You may say
I'll keep in the heart
Your life I pledge to You alone
May I be intoxicated in thy name.

In crimson engulfed azure skies
Tender shoots have sprouted leaves.
With a new strength
A new vigour
I wish to work for one and all.

I shall not sing songs of despair
Never ever think this life a burden.
In sheer joy of sweet bliss
May I bear the message thine.

NÚTANERA SROTE NÚTONERA
ÁLO

JANMA TITITHE NÚTANERA
SROTE
NÚTONERA ÁLO JENO PÁI
CHANDA MAYER CHÁNDSIKATÁ
NAVA BHÁVE BHARE NITE CÁI

JÁHÁ DIVE TÁ DÚ HÁTH PETE
NOBO
JÁ SHONÁBE TÁHÁ MARME
RÁKHIBO
TOMÁR JIIVAN TOMÁKEI DOBO,
TAVA NÁME JENO METE JÁI
NÚTANER ÁLO JENO PÁI, JANMA
TITHITE.
KACI KISHALAY PATRA HOYECHÉ
RAKTIMÁ SHYÁMALIMÁY
BHARECHE
NAVA SHAKTITE NAVA
SÁMARTHYE,
SÁBAR KÁJE LAGITE CÁI

NUTANER ÁLO JENO PÁI, JANMA
TITHITE.

NIRÁSHAR GÁN GÁIBO NÁ ÁR,
JIIVAN KE KABHU BHÁVIBO NÁ
BHÁR,