

BABA'S LIFE

In the 15th century at the time of Shershah Surii, Jaichand Asthana – a great intellectual of Arabic and Farsi – came from Etawah (Uttar Pradesh) to Dhaka in Bengal (now Bangladesh). At the request of the Nawab of Dhaka, Jaichand Asthana stayed in Dhaka. His son was Harsha Vardhan Asthana. Harsha Vardhan Asthana's son was Krshnanda Djo, and his son was Ramanand Djo. Ramanand's son was Sri Gorhari Sarkar, and Gorhari's son was Kunja Bihari Sarkar. He had two sons; Laksmi Narayan Sarkar and Nirmal Chand Sarkar. Laksmi Narayan Sarkar married Abharani Devi and they moved from their ancestral village of Bamunpara in 1915 and settled in Jamalpur.



Father Laksmi Narayan



Mother Abharanii

Baba was born at 6.07 a.m. (dawn) on the full moon day in the month of Vaeshakha (that year it was 21 May) 1921, at Jamalpur, Bihar, eastern India. This day is known as Ananda Purnima.

Baba's younger brother later recalled that it was actually a year later (1922). He recalled how he had mentioned it to Baba once, and He had replied that there was no harm if people thought He was one year older than He actually was!

Some days after the baby's birth, a ceremony was performed at which many of the family members were present. A cotton wick was dipped into a silver pot of milk. Then the milk in the cotton was to be slowly dripped into the baby's mouth. At that moment, however, the baby grabbed the wick and started to drink from

it directly. His grandmother (Binapari Sarkar) exclaimed, "He is not a baby, rather he is a grown-up boy! He is Burho!" From that moment, Burho, which means "old soul" became His nickname. Later on it was shortened to Bubu. Many years after when Baba was asked about this incident, He said it was at that time that He realized it would be better for Him to act like a normal child.



Grandmother Binapari Sarkar

His father got a horoscope made and was confounded by what it implied: that Baba would bring fame to the family but at the same time would not be associated with it; that He would

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have innumerable sons and daughters but would live the life of a sadhu, surrounded by sannyasis. It was decided that the name of the baby would be Arun ("crimson dawn").

When Baba was one and a half years old, his brother Sudhangshu Rainjan was born. His mother could not cope with both young children at the same time, so He went to stay during the day with a childless couple. They were Bhojpuri-speaking, and so Baba became fluent in Bhojpuri as well as His mother tongue Bengali. He used to say, in later years, that He felt more comfortable speaking Bhojpuri than Bengali.

His mother, Abharani Sarkar, recalled in the '70s to a group of acaryas in Kolkata:

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

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

He also used to narrate how He saw the whole universe (planets, stars, galaxies, etc.) floating before Him.

When He was four or five years old, He accompanied His parents to a Shiva temple. In the presence of the temple priest, He recited the Dhyana Mantra of Shiva with perfect accent and intonation. The priest was amazed to hear such a beautiful and accurate recitation from such a young boy, especially when His parents (who were equally amazed) told him that they had never taught it to Him, nor had they ever heard Him practicing it.



Family portrait (Baba is seated in front of His father on the left)

Apparently Baba attributed it to the teaching of the "big sadhu" with long beard and trishula He had seen in His dreams [night after night He had the same dream: He would be blown by a storm

across the Ganges to a sandy bank on the other side and the "big sadhu" would appear before him and teach him the Shiva Mantra. Then the storm would blow up again and carry him back to the other side. Finally, when He was five years old He killed the annoying sadhu with his own trishula, only to find Sadashiva reveal Himself as the personality behind the form of the sadhu.

This corresponded with the changing of Baba's name at the age of five to Prabhat Rainjan (Prabhat means "new dawn" and Prabhat Rainjan means "that which colours the dawn") because His newly born cousin was named after the Bengali activist Deshabandhu Citta Rainjan Das (who died on the day of his birth) and it was the custom of all males in the family to have the same middle name.

There were seven siblings in the family: four sons and three daughters. Baba's sister Hiira-prabha was the eldest (1917-1990). Another sister (Kanakprabha) died at the age of two and a half. A boy also died at birth. Then Baba. Then His younger brother Sudhangshu Rainjan (Kanai). Then His sister Biijali Prabha, who died at the age of eighteen of Typhoid Fever. Then His brothers Himanshu Rainjan and Manas Rainjan [it is said that Himanshu understood Baba the best]. So Baba ended up the eldest son of the family.

He spent His early childhood in Jamalpur (the family house was in the old Keshabpur area). His family members all remember seeing Him, even from a very young age, frequently sitting on His bed in the middle of the night performing meditation.

Baba attended Keshavpur Primary School in Jamalpur (1927-30) and from His early years demonstrated a keen interest in His studies. His inquisitiveness, intelligence and extraordinary memory caught the attention of all His teachers.

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Baba later dedicated *Varna Vicitra* to some of His most capable teachers:

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

[When He was seven, a hunter saw Him riding a tiger in the jungle, and reported it to His parents.]



Brother Hemanshu Rainjan

During vacation period He went with the family to their peaceful ancestral home at Bamunpara in Burdwan, West Bengal. It was a very congenial environment for Baba. The house of His grandmother (Binapari Sarkar) was cool and shady and He spent long periods of contemplation in that house.



Sister Hiiraprabha (Baba's elder sister)

His elder sister, Hiiraprabha, thought He was always "idling" away His time lying on His bed. Once she scolded Him for it. She accused Him of not having even learnt to write His own name. He then proceeded to write His name in five different scripts to prove her wrong. She could understand the first three scripts (Bengali, Devangari and Roman) and Baba's father later verified from his office colleagues that the other two were Arabic and Tamil.



Sister Bijjaliprabha (died at the age of 18 when Baba was young)

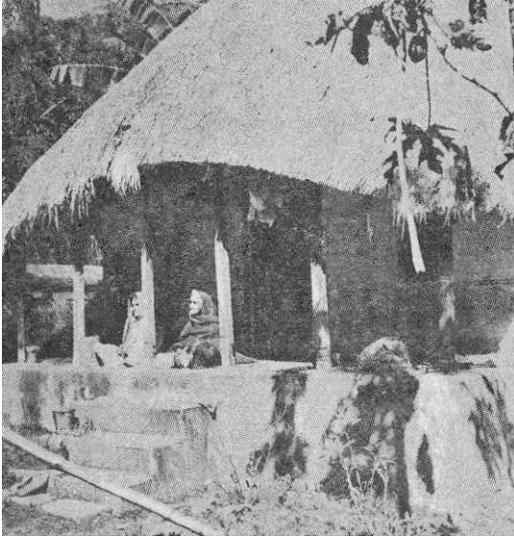
After that incident, Baba's father told his family members that no one was to harass Him anymore.

Many years later, Baba mentioned that during that time, while spending long hours lying on His bed in Bamunpara, He had chalked out a blueprint of the whole organization:

"Whatever you see today is the result of my thought processes at the age of seven years."

In fact, Baba continued to visit Bamunpara during the holidays – where His arrival was awaited with great anticipation and He was always the centre of attention – until 1955. During 1950-51, so many local people wanted to ask Him questions that He had to call a big meeting to answer

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Ancestral house at Bamunpara, Burdwan

their questions all at once. Once a younger relative of Baba from Bamunpara asked Him, "Bubuda, can you do anything and everything you like?" After a short pause, Baba solemnly replied, "Yes, I can."

Some more comments from His relatives in Bamaunpara: "He always looked calm and self-composed... omniscient." "Bubuda always maintained a calm, quiet demeanor, yet at the same time He was extremely active and dynamic."

When He was nine years old a gang of boys cornered Him, wrapped a gasoline-soaked rag around His abdomen, set it alight and ran off, leaving Him for dead. Baba pushed His intestines back in through the wound. It is said that He considered leaving His body at that time, but

reconsidered because it would delay the formation of Sadvipra Raj by nine years (incidentally, *Voice of Baba* was written at "Bhojananda"'s house).

Baba attended the Eastern Indian Railway High School in Jamalpur from 1931 to 1939. He was very disciplined and attentive in class, absorbing every detail. He came to be known as the "living encyclopedia."



Railway High School, Jamalpur

But once out of class he also participated enthusiastically in sports such as gymnastics, swimming, wrestling, football, and track and field. He also enjoyed writing poetry and short stories. He was loved by everyone for His intelligence, diligence and affection.

Baba would never waste His time in superficial talk and would never engage in obscene language or frivolous remarks. If someone crossed the bounds of decency, He would remark to His select group of friends, "They don't know what they are saying; they don't know what they are doing."

From the age of 12 He also enjoyed walking in the evening to the old Kali temple on Kalipahar Hill in Death Valley, a dangerous place to go in those days. When asked why He went there, He

replied, "I go there to think." He had His own tantra piitha on the hill and also spent time at other places in Death Valley, such as the lake, and at the tiger's grave.

His father, Laksmi Narayan Sarkar, was a respected homeopath and community leader. After the Bihar earthquake of 1934 Baba assisted him in arranging a relief effort by activating His friends in the response, funded by His own pocket money.

In February of 1936, while Baba was still at school, His father died at the age of forty-five. At the insistence of His mother – despite the family's financial hardship – He continued His education and graduated from high school in 1939. Later that same year He enrolled at the faculty of science at Vidyasagar College in Kolkata, where He stayed with His maternal uncle Sharat Chandra Bose.



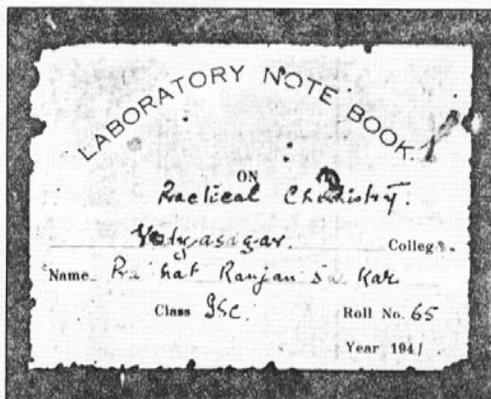
Vidyasagar College, Kolkata

A cousin of Sharat Chandra was the Indian freedom-fighter Subhash Chandra Bose. Over a period of several years, Subhash Chandra and the revolutionary sociologist M.N. Roy (who's social ideas Baba used to praise) frequently visited Baba in Jamalpur to imbibe sociological concepts and solutions from Him. Subhash also benefited from Baba as Tantric guru. Baba later dedicated *Problem of the Day* to him.

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While at Vidyasagar College, Baba used to get some income by contributing articles to dailies, periodicals and magazines. He also used to tutor students in English and other subjects. With this income helped other poor students in need.

[Story of Kiirtyananadaji]



Baba's practical chemistry notebook that he wrote while studying at Vidyasagar College 1939-1941

Chemistry laboratory notebook (1941)

During His time in Kolkata, Baba used to walk in the evenings along the banks of the river at Kashimitra Ghat. There He would also sit for meditation. It was a dangerous area due to thieves and other criminals lurking around. One night when Baba was 18 years old, He was approached from behind by a criminal intending to rob Him. Baba called, without looking back, "Is that you Kalicharan? Come and take a seat." Kalicharan Bandyopadhaya was shocked to hear this young boy – a complete stranger – address him by his name, and without fear at that. He came and sat next to Baba. Baba told him that He would give him all the money He had, but first he must bathe in the river and take initiation. Kalicharan then became a new man – Kalikananda Avadhuta. Afterwards, he insisted on

accompanying Baba home, and Baba insisted on giving him the few coins He had in His pocket, despite Kalikananda's tearful pleas of protest. That was the first initiation: 8:30 p.m., Kashimitra Ghat, Kolkata, 1939. Because it was the full moon in the month of Shravana, the occasion is celebrated every Shravani Purnima.

On Shravani Purnima, 25 August, 1980, Baba recalled the event:

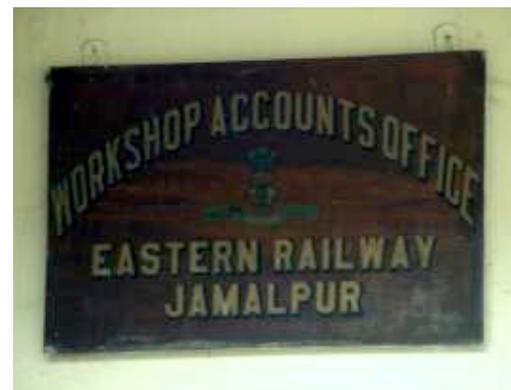
"This is Shravani Purnima. It is an important day. Then I was very young, studying in Vidyasagar College in Calcutta. One evening a very interesting event took place. Suddenly a wicked person came near me... What could he expect from me? But then he came. In accordance with natural human psychology, I asked him, "What do you want? Why do you adopt this evil path?" In the course of our conversation, he realized that he should change the course of his life, and he took initiation. That was the first spiritual initiation I ever imparted to anyone. And that same day, Shravani Purnima, has again returned. A long time has elapsed since then. That was perhaps in 1939. This all took place 41 years ago."

Kamalakantha Mahapatra of Betur was the second initiation (at midnight, after the wedding party at Bankura District) and in the period between 1939 and 1955 Baba initiated around 1200 people. Many of these He instructed to stay and meditate in certain places to build up the spiritual vibration according to His plan.

From 1940-46, Baba wrote many poems, stories, essays and songs, including – at the age of 20-21 – around 150 poems in English. All are now lost, except for *The Golden Lotus of the Blue Sea* and *Under the Fathomless Depths of the Blue Sea*, which He wrote at the age of 23.

In 1941, after passing His intermediate science examinations with honours, Baba – as the eldest son, whose responsibility it was to support the family in His father's absence – was compelled

to leave university and return home, taking up employment as an auditor in the accounts department of the Jamalpur railway workshop at East End Colony. This was at one time the biggest such workshop in all of Asia.



Sign at Baba's former office at East End Colony, Jamalpur

Two years later, in the early Forties during the Second World War, He entered the army for a few months. After completing His military service, Baba returned to the railway workshop and continued working there for more than twenty years.

He was highly respected by His work colleagues and used to give them dharmic talks during the lunch breaks [later to be published as *Ananda Marga: Elementary Philosophy*], as well as advising them on their family affairs.

He also became renowned as a palmist and fortune-teller. Many people came to Him to find out the whereabouts of their lost children and articles, and also to be healed from chronic or incurable ailments. In those days, Baba kept a special mirror in His bedroom. Occasionally when people expressed anxiety to Him about their far-away relatives, He would allow them to look into the mirror and see the relative. From

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In the army (c.1943)

this experience they derived great relief. Each time that He did this, however, He became sick for some time. A woman was once desperately weeping about the fact that she had been unable to meet her mother just before the old lady's death. Baba showed her the mirror, in which she saw her mother calmly sitting in a rowboat on a lake. The woman was very satisfied. Baba then became very sick and remained so for one month, and His mother broke the mirror so that He would not use it again. [Maya Mukhure]

One day while India was still a British colony, Baba was approached by an English gentleman who told Him that his wife was suffering in a London hospital. She had sent a telegram say-

ing that the doctors found it difficult to diagnose the disease, but had decided to remove one of her kidneys. The man was depressed, saying that due to the world war he could not go to England to comfort his wife. Baba closed His eyes, then told him to send a cable requesting the doctors to make another medical check-up. Baba said, "Do not worry. A simple operation will suffice. Your wife will be cured and soon return to you." After a few days, news came that his wife was healed and on her way to India. On her arrival, Baba was invited to their house. When He entered, the wife was astonished to see Him. She took her husband into the side room, asking, "Who is this gentleman?" The husband said, "It is Shrii Prabhat Ranjan Sarkar, my sole friend when I was in distress about your illness." She became panicky and replied, "It is impossible, because he is the same Indian doctor who advised and prevailed on the other doctors not to remove my kidney but to prefer a minor operation! When the operation was performed, he remained all the time next to me, keeping his hand on my head. It made me feel completely calm." The husband was stunned. Baba, however, evaded their questions, and quickly left the house.



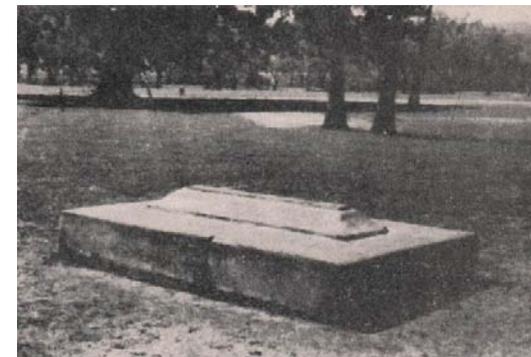
Family portrait (Baba is seated second from right)



श्री प्रभाकरचन्द्रन सरकार का परिवार

Family portrait (Baba is seated on the far right)

In those days, every evening after His spiritual practices, Baba would head to the Railway Institute at about 7:30 p.m. to read the latest news. There He would meet up with His friends and colleagues, some of whom would accompany Him on His evening walks to Death Valley and Kalipahar hill, and sit with Him on the tiger's grave. Baba used to talk about the history of Kalipahar, saying that in that area there were many tantra piithas where many great spiritualists had attained self-realization.



Tiger's grave

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Tiger's grave



Death Valley



Tamarind tree



Tiger's grave

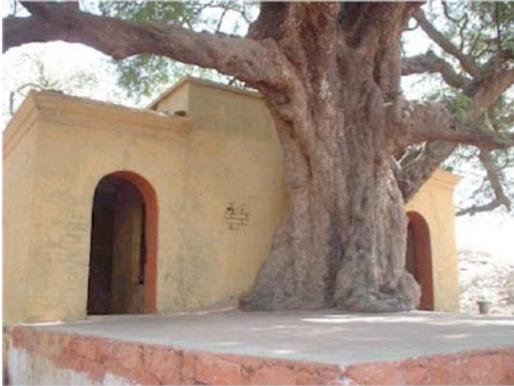


Tantra Piitha where Baba used to sit

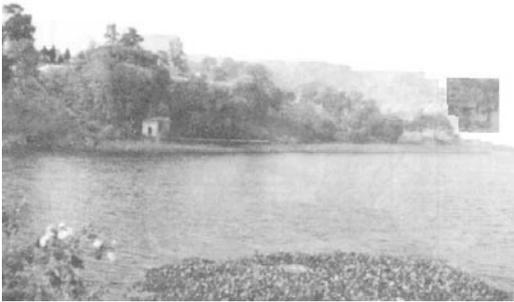


Tamarind tree (more recent photo)

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Kali temple



Reservoir jetty



Jamalpur reservoir hill

Between 1939 and 1954, Baba had initiated and imparted meditation lessons to a large number of people without letting them know that they were the disciples of one and the same guru. He had sworn them all to secrecy. Most of His co-workers and even His family did not know about His spiritual work.

But on 7 Nov 1954, He held the first collective meeting of a few disciples at 339 [338?] Rampur Colony Quarters, Jamalpur. They were surprised to see that some of their friends and colleagues were also fellow disciples.

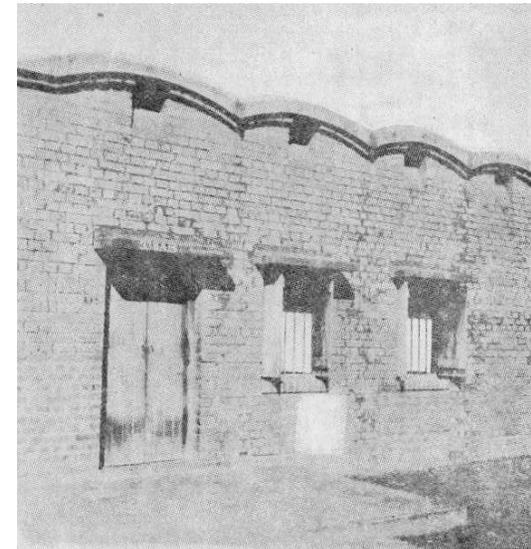
Subsequent meetings were held on 14 and 21 November. During the meeting of the 21st, Baba used the name Anandamurti several times. For example, when performing a demonstration on life, death and prana, Baba ordered a disciple's [Kisto] pranah to leave his body by commanding, "I Anandamurti..." Apparently Baba had also used the name several times before that day, and Kamalakantha (the second initiate) had cried, "You are Anandamurti!" after initiation. So the name *Anandamurti* was formalized, but we can't say for sure its exact origin.

On 25 December of that same year Baba directed them to prepare the by-laws and articles of a draft constitution. He then amended and approved it.

On 1 January 1955, Baba called 17 disciples and asked for proposals of a name for the new organisation. The first one was Pustii Marga (Path of Devotion) and the second was Brahma Ista Marga. Then Baba announced that the organisation would be called Ananda Marga Pracaraka Samgha (AMPS), and He formally inaugurated it.

The first Dharma Maha Cakra (DMC) was held on that day at the Rampur Colony quarters. In the first DMC discourse (*The Gradual Evolution of Society*) Baba explained that the organization aimed at a two-fold ideal: liberation of self and

service to the world. He gave Varabhaya Mudra and declared that there would be a DMC on every succeeding first day of the New Year. All DMC discourses were subsequently compiled into the *Subhasita Samgraha* series – a total of over 350 discourses – which constitutes – together with the *Ananda Vacanamrtam* series (general darshan and DMS discourses), *Namami Krsnasundaram* (given in Kolkata between August 1980 and April 1981) and *Namah Shivaya Shantaya* (given in 1982) – the dharma shastra (spiritual treatise) of Ananda Marga.

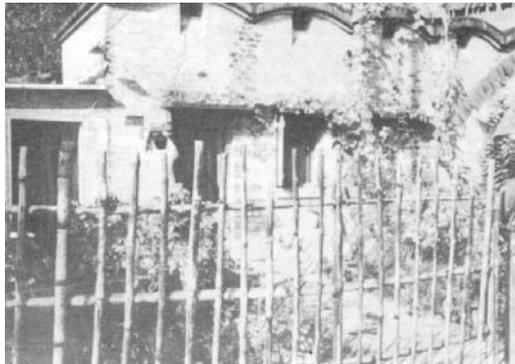


Rampur Railway Colony quarters

Ananda Marga Pracaraka Samgha was officially registered under the Society Act at the Munger Registrar Office on 9 January, 1955, with Baba President and P.K. Chaterjee as the first General Secretary. The second DMC was held also on that day (9 January) at Waliganj, Jamalpur. [or in the courtyard of Baba's quarters at Rampur Colony?] Sixty to seventy sadhakas attended.

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Because Baba was at the time staying at His family home in Jamalpur, He allowed the simple one-room quarters at Rampur Colony (provided to him by the railways) to be used as a jagrti. His disciples used to gather on the verandah, meditating and waiting for Him to arrive each day. Later – in 1956 – when that quarters was too small, a house was rented in Sadar Bazar until the inauguration of the newly constructed present jagrti on 28 December 1958.



Rampur Colony quarters



Rampur Colony quarters (more recent photo)

The third DMC was held at Bhagalpur on 6 February 1955 (Maghi Purnima) at Dada



c. 1961? (same time as the classic mudra photo)

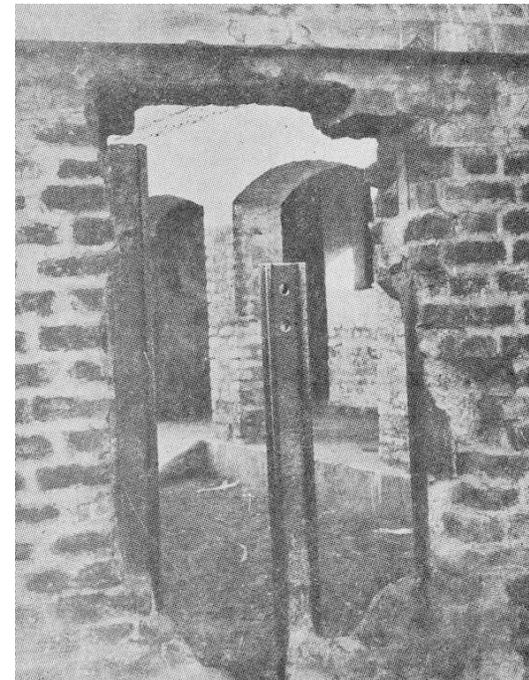
Chandranath's house. During this DMC Baba gave new life to Bindeshvariji, who'd been sick and was about to die according to his samskaras. He started dying in front of Baba and Baba saved Him. He told him, "Go! Have no more fear." Bindeshvariji then told his wife: "I'm saved at least for now. You're fortunate you weren't widowed. Yogeshvar Anandamurti gave me new life." And he was a new man after that – frequently crying and dancing in ecstasy.

On 22 March, 1955, Baba promised Nagina Da and other disciples that He would take samkalpa to remain in His physical body for 50 more years.

The fourth DMC was on the occasion of the inauguration of the Monghyr jagrti.

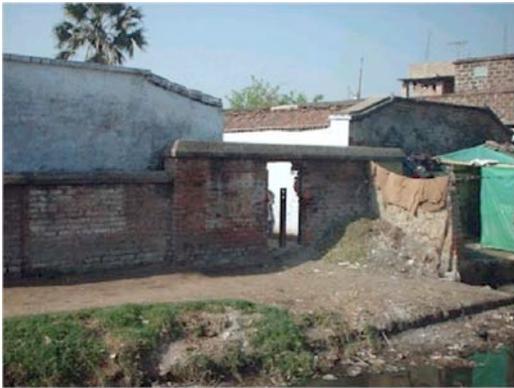
In the beginning, the only rules were Yama-Niyama and sadhana twice a day. Later in 1955, Baba also introduced Dharmacakra every Sunday, first in Jamalpur then Monghyr, Bhagalpur and other units. Presumably this also included the introduction of the the Supreme Command and DC mantras such as Samgaccadvam.

During the first DC at Bhagalpur, a tomcat mewed loudly and everyone's eyes opened. Later Baba said that He had sent a tomcat to inspect the new DC, and it had told Him that they do DC with their eyes wide open."



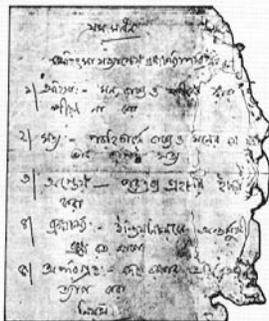
Rampur Colony passage, through which Baba used to walk every day to the jagrti

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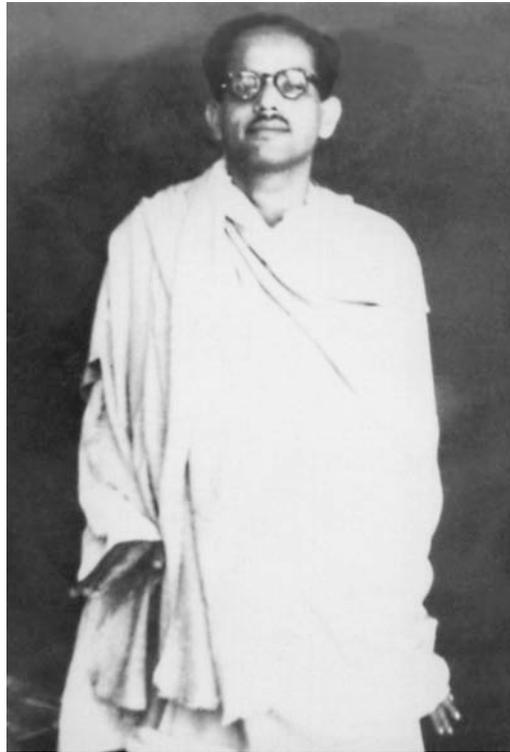
Rampur Colony passage

In April of 1955 the first tattvikas and family acaryas were created. By 1960 they eventually numbered several hundred. In these first years of Ananda Marga, Baba saturated His disciples in blissful experiences, and gave almost no guidance regarding any social work except for dharma pracar. He frequently demonstrated extraordinary psycho-spiritual phenomena. He induced different states of samadhi in disciples, caused individuals to die and then brought them back to life, and created special circumstances in which they would hear the divine sounds.



A paper describing Yama and Niyama written out by Baba in the early 1950s for one of His direct initiates -- deteriorating with time.

Yama Niyama notes (early 1950s)



Early days (pre-1955?)

Baba's birthday (A. Purnima) in 1955 was on 5 May. At that DMC in Jamalpur, over 500 were initiated by the newly-created family acaryas.

[At one of these DMCs, Baba raised a margji's kundalini and asked him mysterious questions, such as about Lord Krsna's form: "No similarity with the popular images." Baba was in samadhi for 30 minutes. He touched His toe to a margji's navel to bring him out.]

In June of that year, DMC was held in Jamalpur at Oliganj, on the premises of Mahadev Mandal, the site of the present jagrti. After that, DMCs

were held on an almost monthly basis in various towns and cities.

Early talks were published as *Ananda Marga*, the first-published of Baba's over 200 books. It appeared in its original Bengali in 1955 (barely months after the formation of the organization) and was translated into English in 1961. When the original Bengali came to be revised in 1963, a subtitle was added; so when the revised Bengali was translated into an English second edition in 1967, that second edition was titled *Ananda Marga: Elementary Philosophy*.

The first Ananda Vanii was given on 1 January 1956. Subsequent Vanis were given on New Year's Day and Ananda Purnima of every year, as well as Shravanii Purnima in some of the early years.

Description	Name and address
১) মার্গজি - হার প্রসঙ্গ	শ্রী ১০০, বিহার
২) মার্গজি - হার প্রসঙ্গ	শ্রী ১০০, বিহার
৩) মার্গজি - হার প্রসঙ্গ	শ্রী ১০০, বিহার
৪) মার্গজি - হার প্রসঙ্গ	শ্রী ১০০, বিহার
৫) মার্গজি - হার প্রসঙ্গ	শ্রী ১০০, বিহার
৬) মার্গজি - হার প্রসঙ্গ	শ্রী ১০০, বিহার
৭) মার্গজি - হার প্রসঙ্গ	শ্রী ১০০, বিহার
৮) মার্গজি - হার প্রসঙ্গ	শ্রী ১০০, বিহার
৯) মার্গজি - হার প্রসঙ্গ	শ্রী ১০০, বিহার
১০) মার্গজি - হার প্রসঙ্গ	শ্রী ১০০, বিহার

Caryacarya dictation with Baba's handwritten corrections Jan. 1955.
Caryacarya dictation (Jan. 1955)

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series of night sessions on the tiger's grave in Jamalpur. It was written by candlelight, the candle flame being sheltered by a glass tumbler as a sort of makeshift lantern. Both *Ananda Sutram* and *Idea and Ideology* constitute the darshan shastra (philosophical treatise) of Ananda Marga.

In the same year, Baba started the sannyasi order, and the first wholetimers (WTs) were created in response to demand for a greater pracar effort – a demand family acaryas were unable to meet due to their family commitments.



Barackpur, 26 December 1960

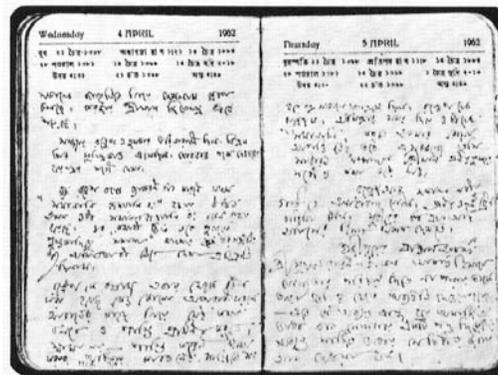
[In 1961, Baba called 16 family acaryas to Jamalpur and assigned each to cover one of the 16 states of India for pracar. When they reported a month later to Baba, it was found that the vast majority had been unable to fulfil their duty due to some problem or another. Only Ac. Ramtanu had been able to complete his tour of duty. Baba was upset and called for the creation of sannyasis to do this work. All agreed. But Baba made the condition that the family people should agree to maintain all monks and nuns and their work. All present agreed.]

[In 1961 a grihi acarya went to Burma?]

This marked the end of the purely spiritual phase of the organization. From then on the speed of Ananda Marga's growth accelerated sharply, and it spread throughout India.

In 1961 first training centre was established.

In February of 1962, Baba stayed in Ranchi for two weeks, researching Buddhist and Jain archeological ruins. In those days (early 60s) He used to go to different areas for archeological and anthropological research.



Pages from Baba's diary of 1962, deteriorating by contact with air and humidity.

Diary (4, 5 April 1962)



14 October, 1966, Mumbai

In May 1962, Satyananda became the first avadhuta. He was followed by Shivananda.

In 1962 when Baba was still in Jamalpur He told a family acarya from Ranchi that He wanted to establish a model farming community on a large piece of land. He told the acarya to search for a place near the border of Bengal and Bihar. That land, He said, is highly spiritually vibrated due to the sadhana of numerous rsis and saints. There we would build our headquarters and one day shift our Central Office. The acarya had studied in Jhalda in his youth, and still had a friend in Purulia who knew a landlord and former raja of the area named Raghunandan Singh Deo. He lived like a sannyasi – he had long hair, and in his whole life he had never worn shoes. When the worker arrived there in August of 1962 the raja said, "I have been dreaming for the last three nights that a sannyasi in orange robes will come and ask for a donation of land." Raghunandan Singh Deo (after who Raghunandan Dihi at Ananda Nagar is named) went on to explain to the dada that recently the zamindari (landlord) system had been abolished and he had either to lose his land to the government or donate it for some charitable purpose. So he was very happy to see that dada! A few days later Rani Prafulla Kumari Devi signed the deed

BABA'S LIFE



Ranchi c.1968

of donation and the original area of Ananda Nagar (133 acres) in the Purulia District of West Bengal – one of the poorest and most backward parts of India – was registered in the name of Ananda Marga. Baba later said, "I am Ananda-murtii of Ananda Nagar."

At that time, the area was so remote that there was only one train serving Pundag station a day, and Pundag village consisted merely of one or two shops. Baba posted a worker to live there. He was a very good homeopathic doctor and soon gained the villagers' confidence and support.



Suvarnarekha River [check], Ananda Nagar

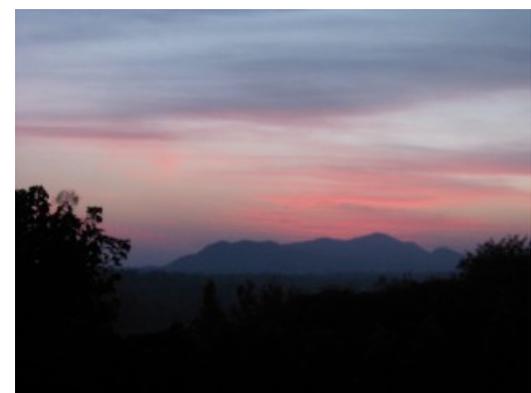
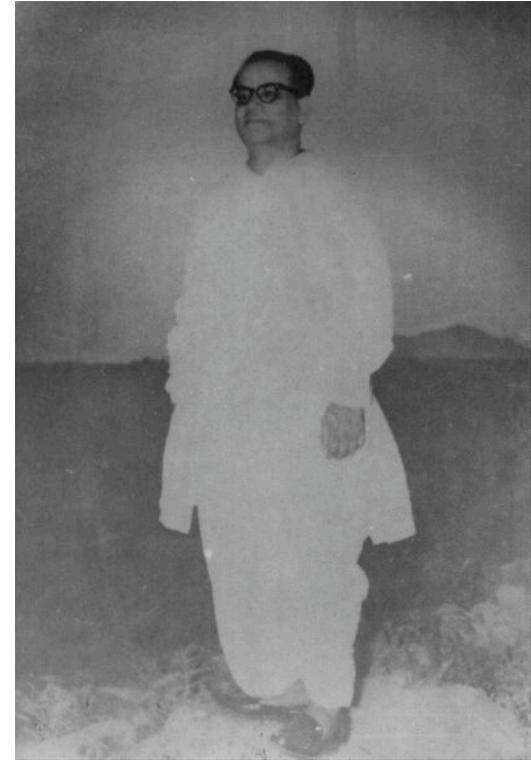
The first building that was built was the current printing press building below the primary school, and Baba soon instructed that more buildings should be built. The first houses were built of stone and mud. At that time Baba said, "Our buildings should be constructed only to last seven to ten years. You should not waste much money in constructing expensive buildings." So a few inexpensive buildings were built: Baba's house, and several hostels. The entire area was later demolished during the emergency.



Original Central Office site



Developed Central Office area



Kaoshikii mountain, Ananda Nagar

BABA'S LIFE

Wednesday 22 AUGUST 1962
 बुध ६ भाद्र १०७२ सप्तमी घ २।०० ७।३ श्रावण १०७४
 २० रवि: आठिन १०७२ १ भाद्र १०७२ १ भाद्रपद वदि २०।२
 उदय ६।१५ ६ भाद्र १०७२ अस्त ७।२

Handwritten text in Hindi, likely a diary entry or notes, starting with "शुक्रवारी २३ भाद्र १०७२" (Friday 23 Bhadra 1072).

Diary page (22 August 1962)

Also in 1962, Ananda Shiila just out of Ranchi was established.

In May of 1963 the Education, Relief and Welfare Section (ERAWS) was founded. Baba announced it by pulling an old crumpled piece of paper out of His pocket and remarking that on this paper He had made the original plan of ERAWS when He was fifteen. Workers and margiis threw themselves into opening schools and welfare homes, and into disaster relief work.

In 1963, Baba told the then-GS, "We may not continue to remain in Jamalpur for long." Also in 1963, Baba increased the DMCs from one a month to 8-10 a month.

[On 1 January 1964, the first two grammar schools opened in Jamalpur (Baba's son was the first student) and Ananda Nagar.]

On 3 May 1964, the first primary school was opened in Laharia Sarai, Darbangha, Bihar.

Also in 1964 the Ananda Marga Board of Education (AMBE) was started, and the first wholotimer training centre (GBTC) was established.

Thursday 23 AUGUST 1962
 बुधपाति ७ भाद्र १०७२ अष्टमी घ १।१ १ भाद्र १०७४
 २१ रवि: आठिन १०७२ १ भाद्र १०७२ १ भाद्रपद वदि २०।२
 उदय ६।१५ ७ भाद्र १०७२ अस्त ७।१
 अमाष्टमी

Handwritten text in Hindi, likely a diary entry or notes, starting with "शुक्रवारी २३ भाद्र १०७२" (Friday 23 Bhadra 1072).

Diary page (23 August 1962)

Between 1964 and 1966 more than 200 primary schools plus a few high schools were established. Also many homes for the blind, deaf,

handicapped and homeless, as well as over 100 jagrtis and widespread relief work.

In Ananda Nagar alone by 1966 there were primary schools, a high school, a degree college, children's homes, a students' home, invalids' home, hospital (Abha Seva Sadan – named after Baba's mother), lepers' asylum (New Life Asylum), and the Academy of Light (for the blind, deaf and physically handicapped) as well as a printing press and the central office

In 1965 the Women's Welfare Department (WWD) was established. At the 1965 Monghyr Education Training Camp (ETC), the "EDUCATION" acronym was introduced.

In 1966 [1968?], the first wholotimer left the Indian subcontinent and went to Kenya for pracar. The Philippines, USA and Australia soon followed. [First Kenya, the Australia, then Philippines] Baba divided the globe into nine sectors.

Also in 1966, the first Ananda Marga College was established in Ananda Nagar, and Didi Ananda Bharati ("Aunty") became the first avadhutika.

It was only at the end of 1966 that Baba finally gave up His job at the railway office. Baba's mother had told Him previously, "Bubu, one day you will leave home for Marga work. But I have two requests: You must not leave until Ruby [the youngest daughter of Hiraprabha – she was widowed in 1950] gets married, and don't resign your job in haste." On 31 December 1966, Baba's niece was married and Baba left Jamalpur that very day (taking a long leave from His job) and moved to Ananda Nagar. By maintaining His employment he had demonstrated that busy family people are capable of both spiritual achievement and service to society. When the workers begged Baba to give His full time to Ananda Marga, He accepted only when they promised to keep up with His speed. He told them their activities would increase ten times.

BABA'S LIFE



MG Quarters, Ananda Nagar



Door to Baba's room, Ananda Nagar



Baba's room, Ananda Nagar



Baba's first room, Ananda Nagar



Baba's room, Ananda Nagar



MG Quarters, Ananda Nagar

BABA'S LIFE

Before leaving Jamalpur, Baba conducted DMC on 29-30 December. The DMC discourse was *Bhagavata Dharma*. The next day, following His niece's wedding, He left the family house, drove to the jagrti, spoke a few words to the margiis there, drove to the outskirts of Jamalpur, stopped the car, got out and did a final namas-kar in the direction of the town, then drove away for good.

Throughout the period since 1959, Prout had gained a lot of public exposure, and because of the intrinsic threat to vested interests, opposition to Ananda Marga developed among corrupt politicians and other shady public figures. That opposition began expressing itself in a sinister way when in 1967 an attack was engineered in Ananda Nagar by members of the Communist Party (Marxist). On 5 March, 1967 – just over two months after Baba's arrival at Ananda Nagar – five acaryas (Abhedananda Avt., Saccidananda Avt., Prabhas Brc., Bharat Brc. and Abodh Brc.) were attacked and killed on what is now known as Dadhici Hill. Several politicians and hoodlums were eventually arrested and convicted for the murders, and that day is commemorated each year as Dadhici Divas. Other serious incidents occurred over the following few years.



Dadhici Hill

Baba then left Ananda Nagar for Ranchi, His headquarters until 20 June 1970.

On the occasion of Ananda Purnima, 1967, He gave the following Ananda Vanii:

“Today all over the world, a grim fight has started between the evil forces and the benevolent forces. Only those who possess the moral courage to fight against the evil forces can give a soothing touch to the struggle-torn earth with the balm of peace. Remember, you are spiritual aspirants. Hence you alone shall have to undertake the mighty task of saving the earth.”



c. 1968

In the Ranchi jagrti, Baba educated the margiis about all the philosophy of Ananda Marga – social as well as spiritual – and gave the now famous demonstrations of Sadhana Year [1969?]. *Discourses on the Mahabharata* was given during August and September, 1967. Some of the discourses, questions and answers, and demonstrations given in the years 1967 to 1970 were compiled into the *Tattva Kaomudii* books.

In 1968, RAWA was formed, and the Ananda Marga Institute of Technology (AMIT) was opened at Ananda Nagar.



Park in Manila, 1968

While based at Ranchi, Baba left India for the first time and visited Maharlika (the Philippines) in June 1968. The first DMC outside India was held in Manila on 23 June, 1968.

Baba's departing message from Maharlika on 27 June was:

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

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

Baba again visited the Philippines in April, 1969.

By that time, Ananda Marga's influence had become formidable. For example, half the police commissioners of Bihar state were margiis. The public were beginning to understand that margiis were honest people. At the same time, an impression was created that those who were

BABA'S LIFE



Baba's rented house, Ranchi



Alley to general darshan room, Ranchi



Baba's room, Ranchi



General darshan room door, Ranchi



Ranchi jagrti



General darshan room, Ranchi

BABA'S LIFE



MG Quarters, Ranchi

dishonest would never join Ananda Marga. Baba always strictly forbade margiis from giving or taking bribes or indulging in other forms of corruption – and often margiis exposed the misdealings of corrupt officials.

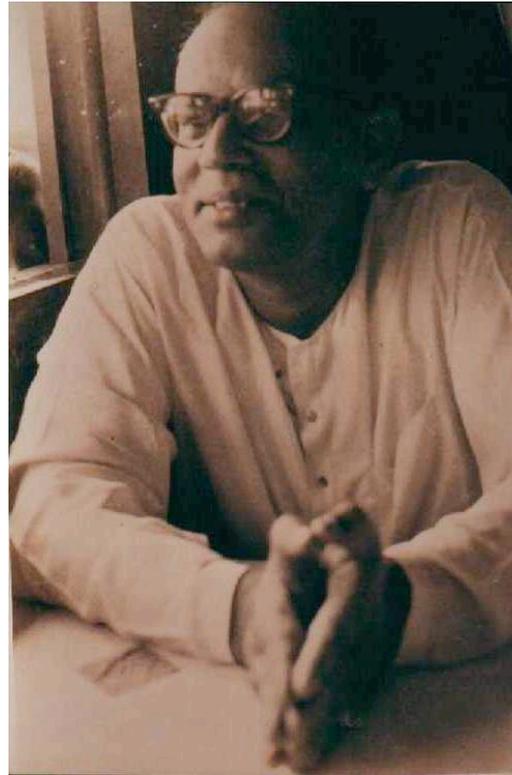
On 8 May, 1969, in light of these developments, the federal government passed a ban order, banning Ananda Margiis from serving in government posts and forbidding non-margii civil servants and other government employees from joining the Marga. The order claimed that AMPS was a political organization. It was later overruled by the Supreme Court [in 1996].

On 29 August, 1969, during DMC at Coochbihar, a worker [LFT Ravi Sarkar?] was killed in a communist raid after Baba told him to fight the attackers. Baba was arrested that day and was later released on 2 September.

In 1970 AMURT was established. Also in 1970, on the occasion of Amavasya Diipavali in Ranchi, *Baba Nam Kevalam* as a siddha mantra was given for the first time.

Baba's mother Abharani Ma visited Him in Ranchi in 1970.

On 20 June, 1970, Baba again moved His headquarters, this time to Pataliputra in Patna, the state capital of Bihar.



Manila airport, 1968 or 1969

Baba's marriage ended in 1971 when His wife left Him with a group of defecting workers. Baba: "If she wants she can stay. If she wants she can go."

On 4 June, 1971, police raided the Ranchi jagrti in search of explosives, but found nothing. Another raid came on 21 June. Baba was again arrested on 26 June, only to be released the following day after a court trial at midnight.



Jaipur, 1971

[27 June, 1971 – Baba was arrested for the third time and imprisoned in Baxar Central Jail, Bihar.]

Becoming desperate to somehow stop Ananda Marga, the government, in complicity with the Central Bureau of Investigation (CBI), resorted to drastic measures. On 29 December, 1971, Baba was arrested in Patna on fabricated charges (including six murder charges) at 6 a.m. He was not permitted to break His fast from the previous day, which happened to have been ekadashi. Everyone was surprised to see that Baba's luggage was already packed. He was subsequently imprisoned in Bankipur Central Jail, Patna. until August 1978.

In 1972, while in prison, Baba gave the 16 Points.

In June of 1972 His mother died. But He was not permitted to perform the last rites, a duty which He would otherwise have carried out as the eldest son.

[A margii asked Baba, "Baba, when are you coming out?" Baba replied, "When Ananda Marga is 16 times stronger."]

BABA'S LIFE

On 12 February, 1973, [after 11p.m.] Baba was poisoned by the government, through "medicine" administered by the jail doctor. His survival is celebrated as Niilakantha Divas. [Niilakantha means "blue throated", a name of Shiva]

Baba sent seven letters to the governor of Bihar calling for a judicial inquiry into the poisoning. There was no response to any of them.

In protest, on 1 April, 1973, Baba began His historic fast of five years, four months and two days, lasting until His release in August of 1978. During that time He only ingested two glasses of liquid (usually curd-water) per day.

On 9 April, 1973, margiis held a protest procession in Patna. At 4 a.m. of the same day [or that day two years later in 1975?], Divyananda Avadhuta had self-immolated in front of the Bihar Legislative Assembly, Patna.

On 23 April, 1973, hundreds were arrested at a protest rally at the Delhi Boat Club.

Dineshvarananda Avadhuta self-immolated on 24 April, 1973, at Purana Qila, Delhi (Old Delhi Fort).

On 25 April, 1973, several prominent MPs came to visit Baba in prison, requesting Him to stop fasting. It was one of the only times when He permitted non-margiis to meet and talk to Him. Otherwise it was always His policy to avoid public contact. They begged Baba to stop fasting since His life was vital for the success of His mission in serving humanity. But Baba replied, "My ideas are more precious than my life." On the other hand, when He was later asked how it was possible that He sustained His body despite prolonged fasting, He said, "There is nothing unnatural about it. The only difference is that while other people take energy assimilated in their edibles, I have to derive energy directly from sunlight."

[They offered His release from prison if He would renounce Prout. Hiding His face under a towel so that they could not see His face, he flatly refused.]

In 1974, Baba gave Utilization and Katha Kiirtan (UKK) programme to increase public support. On 27 April of the same year, non-official government commissioner Cakra Varati gave a report in favour of Ananda Marga.

On 11 December, 1974, Atulananda Avadhuta (Baba's PA at the time – also imprisoned with Him) asked, "Baba, can I do a great work?" Baba consented and Atulanandaji then proceeded to self-immolate in his cell. The kerosene from his gas stove was not enough to do the job quickly, and he died later in hospital, Baba's name on his lips.

In January of 1975, Baba warned the margiis to prepare for an emergency in six months. He advised them to stockpile a supply of grains, oil, salt, etc, sufficient for two years.

On 25 June [July], 1975, the government declared a State of Emergency. Thousands of margiis and workers were arrested and tortured. Others were forced to go underground.

On 4 July, 1975, Ananda Marga was formally banned in India.

In February of 1976 the Sweden wholetimer training centre (GBTC) was established.

On 26 November, 1976, Baba was sentenced to life imprisonment. His lawyer, Nageshvar Prasad, had pleaded for the death sentence in a subtle ploy to change the judge's mind. When Baba heard of the life-sentence verdict against Him, He smiled and remarked, "Now the tables will soon turn."

In March of 1977, Indira Gandhi, misjudging her degree of public support, called for a general

election. Her party got only two percent of the vote, she was overthrown, and the new government ended the State of Emergency. All margiis were released except Baba and the co-accused.

Baba also gave PCAP in 1977.

On 8 February, 1978, Didi Uma and Dada Lokesh became the fourth and fifth workers to self-immolate (in Berlin, W. Germany), followed on 17 February by Dada Gagan in Dallas, Texas, and Didi Asitima on 14 June in Manila, Philippines.

On 4 July, 1978, Baba was declared innocent – acquitted of all charges by the Patna High Court. Also in July, the Davao wholetimer training centre (GBTC) was established in the Philippines.

On 3 August, 1978, at 6 a.m. Baba was released. Thousands of margiis filled the streets of Patna to welcome Him. All the shops and offices were closed and the festive procession stretched from the jail to His quarters in Patna. He broke His fast with food brought by His elder sister, as He had earlier promised her.

Before Baba went into jail, Ananda Marga was operating in only five countries. By the time He came out, it was established in eighty countries [5 x 16 = 80]. As Tantric principles would suggest, the struggles undergone by the workers and margiis had only helped in strengthening them.

On 6 September, 1978, Baba gave Kaoshikii.

Didi Shanti was the last self-immolation (2 October, 1978, Geneva, Switzerland)

Baba shifted His headquarters from Patna to Kolkata (Southend Park) in 1979. MG Quarters at Lake Gardens (Madhu Malainca) was purchased in the same year.

BABA'S LIFE



Fiesch



Fiesch: outside the chalet where Baba stayed for eight days



Fiesch: in the cable car



From 5 May to 5 June, 1979, Baba visited Switzerland, Germany, Sweden, Holland, France and Spain. He spent eight days in Fiesch and gave DMC there on the occasion of Ananda Purnima (12 May, that year).

In August of the same year He visited Thailand and Taiwan. The following month, in September, He visited Greece, Israel, Turkey, Denmark, Iceland, Jamaica and Venezuela.



Taiwan

The Faculty of Knowledge was given in Kolkata between April and June of 1980.

In 1981 the construction of Tiljala started, and the global plant exchange program began. Workers and margiis were expected to bring plants with them whenever they came to see Baba from around the world.

Also in 1981 – from June to 24 August at Jodhpur Park – Baba conducted Dharma Samiksa, a three-month program in which He used His subtle perception to analyze the conduct and health of thousands of margiis, one by one. This was the only time in Baba's life that He clearly exposed His occult power to such a large number of people over many continuous days.

BABA'S LIFE



Baba's room, Southend Park (first rented flat in Kolkata)



Jodhpur Park (site of Dharma Samiksa in 1981)

On 25 July, Baba gave the following address in Kolkata:

“Those who have assembled here are surely good people. Some of you have come all the way from five thousand or [ten thousand] miles away. Some have come from the vicinity. There is certainly some subtle reason behind your assembling here. You are all good people -- certainly better-than-average people. That is

why you have come. Though there are many, many others who live nearby, they do not come. In my opinion, Parama Purus'a should do something for these good people. How long can unit beings bear the heavy load of unburnt sam'ska'ras ? So if Parama Purus'a should take



Boat on the Hooghly River, 1979 or 1980

away some of the sins from the unit beings, they will feel relieved of the heavy load and feel lightened. These people, free from the bondages of pa'pa and sam'ska'ras, can do many big things. By dint of their collective efforts they will bring heaven down onto this terrestrial earth; they will perform many noble and heroic deeds with courage and valour. Hence Dharma Samiiks'a is the most epoch-making event of the last fifteen thousand years.”

In January of 1982, communists attacked the Central Office at Tiljala.

On 21 February, 1982, Neohumanism was propounded in the first discourse of what would become *The Liberation of Intellect: Neohumanism*, delivered as a series of mostly Sunday darshans.

On 30 April [1 May?], 1982, 15 dadas, a didi and a margii (17 in all) were massacred by the communists in broad daylight in Kolkata. Later, Dada Ajjitananda was beaten to death in Siliguri jail because he refused to support a false case filed by the communists.



BABA'S LIFE



MG Quarters, Lake Gardens



Door to Baba's room, His chair, and museum, Lake Gardens



Baba's room, Lake Gardens



MG Quarters, Lake Gardens



Baba's room, Lake Gardens



Museum cabinet, Lake Gardens

BABA'S LIFE



MG Quarters, Tiljala



Ramp, MG Quarters, Tiljala



Dada (as PA) demonstrates how he used to listen to Baba's instructions from outside His door



General Darshan Hall, MG Quarters, Tiljala



Outer room



Baba's room, MG Quarters, Tiljala

BABA'S LIFE



Baba's room



Baba's bathroom door and slippers

On 14 September, 1982, Baba gave the first Prabhat Samgiita (*Bandhu He*) at Deoghar, Bihar.

Microvita sadhana was given in 1983 to a small number of householders and workers. In October 1983, the Tandava case was won and Ananda Marga was recognized as a religious sect by the Indian Supreme Court.

Varna Vijnana (The Science of Letters) was given from June to November of 1983, followed

by the eight-volume series *Varna Vicitra* (Various Uses of Letters) in 1984-1985. An eminent scholar of Bengal expressed his feelings after reading a few chapters of *Varna Vicitra*: "I am wonderstruck. It is not an expression of bookish knowledge. It is revelation."



Garden, MG Quarters, Tiljala

From 1985 a massive development program at Ananda Nagar was undertaken. More than one hundred small and large buildings were constructed, farms were started, various development training programs for the neighboring villagers were begun, ecological energy systems were established, women's welfare activities were undertaken, agricultural research stations were created, and the network of roads and rivers was greatly expanded. A hospital was built, which now serves hundreds of people every week. The kindergarten, primary school, high school and university have a total enrollment of over one thousand students, many of whom live in hostels and children's homes. There is a bakery and several different kinds of small industries.

The communists, intimidated by such progressive activities in the centre of a belt of poor, illiterate tribal people, began striking directly at Ananda Nagar. Almost every day thugs at-

tempted to destroy buildings or crops, or attack workers. These disturbances continued until the day Baba left His physical body.

On 8 September, 1985, Baba began the extraordinary series of Sunday darshans that would span the next five years and would eventually comprise the 26 volumes of *Shabda Canyonika* (A Collection of Words). Also in 1985, Baba added ten letters to the Samskṛta [Bengali] language.

The Tiljala flood hit in September of 1986. Baba was evacuated from His quarters by boat.

On 31 December 1986, Baba gave the landmark RU discourse *Microvitum – The Mysterious Emanation of Cosmic Factor*, thus introducing the theory of Microvita to the world.



Flood, September 1986

In 1987, the Master Unit (MU) program was introduced. In the following seven years 240 MUs were established around the world.

Also in 1987, the first edition of *Sarkar's English Grammar and Composition* was published.

At Kolkata on 16 March, 1988, the last of the *A Few Problems Solved* discourses was given, a

BABA'S LIFE



Ananda Nagar c.1989

series which began in 1959 and included the four *Abhimata (The Opinion)* discourses.

In Kolkata on 3 August, 1988, the 10th anniversary of His release from prison, Baba gave an extraordinary darshan recalling the episode:

"We did not mean to harm anyone. But when *adharmic* (unrighteous) people use force against you, you must act in self-defense. This is not *himsa* (violence) – it is *pratirodha* (self-defense). Those who opposed us met a pathetic end and have now merged with the soil.

"People who follow unrighteousness believe they have the right to do anything they want. One lady thought she could do anything she wanted with her power. When no reaction comes immediately, sinners think they can get away with more. But gaining power, going up, does not mean that they are getting elevated. Like the Indian washerman who raises the clothes high over his head, they go up very high only to come smashing down. [Eventually Indira Gandhi was killed by her own security guards, and her thoroughly corrupt son, Sainjaya Gandhi, died when his private plane crashed. One day before Indira Gandhi's death, Baba asked the meaning of the word *assassination*. He said that it came from one *ass* on top of another *ass*, and on top of that is *I*, and on top of that is the *nation*. Indira's other

son, Rajiv Gandhi, then took her place as Prime Minister, and was later also assassinated – finally terminating that family's influence on India.]

"Some people say that for every action there is an equal and opposite reaction but I do not say that. After time, the reaction is greater because it comes with interest.

"3500 Margiis and workers were arrested by the government. All were innocent, yet the political leaders felt no guilt at all in using their power against these innocent people.

"In jail, the Central Bureau of Investigation authorities harassed me in every way. For example, there was a rule that when I met with visitors the officers could be present, but not within hearing distance. One time, though, a new CBI man stood very close, silently listening. I asked him who he was – he replied that he was newly appointed. So then I asked him his name and address. He became nervous and could not reply. So I shouted and abused him until he ran away. Then the other officers, who clearly were aware of this plot, began to criticize that man in order to appear innocent.

"But I had bit down so hard while scolding him that two of my false teeth broke. The next day, two specialists came from the government hospital to replace the broken teeth. I asked them, "How is it that these teeth broke so easily?" They replied, "Baba, they are only plastic, they are fragile." But according to the prison regulations, the treatment of the eyes and teeth of prisoners is their own responsibility, not the government's. I knew these specialists had been sent because the officers were feeling guilty at what they had done. So I asked them, "How can I chew my food every day with teeth given by the sinful government?" Then my personal assistant, Ramananda suggested that if we pay them for the work it would be alright, so I agreed.

"When I was released, there was such a long procession – do you remember? The jail authorities, seeing the crowds waiting, told me that they would also be willing to undergo imprisonment if such a procession would be awaiting them on their release.

"I faced so much trouble in the jail. When I was released, I could not walk. To go to the toilet I had to hop on my hands like this (He demonstrated). I had to use a wheelchair. I remember that my elder sister brought me two *luchis* (small fried breads) and vegetables, but after my long fast I could only eat half of one of the *luchis* with great difficulty.

"I do not want anyone to undergo the same trouble that I did. But in the struggle for *dharma* (righteousness), if some trouble comes, you should accept it. If you pick a flower, you may be pricked by its thorns. Your consolation is that your struggle will surely end in victory. Our path is *Klista/Aklista* – initially there is trouble, but in the end there is no trouble.

"*Dharma* is the cause of victory. Intelligent people should take the help of *Dharma*. If you want to go to Jammu, you should take a seat on the Jammu express train – automatically you will reach there. Similarly you should follow the path of *Dharma* and surely you will be victorious."

On 18 July, 1988, the University of Beijing Academy of Arts and Sciences in China invited Baba to an international symposium on the future. He was represented by Acarya Raghunath.

In 1989, *Vyakarana Vijinana* (The Science of Grammar) was given. Later, in 1989, material from this book was included in the third edition of *Sarkar's English Grammar and Composition*.

Also in 1989 the president of Burkina Faso tried to enter India to see Baba, but the West Bengal government refused him entry.

BABA'S LIFE

From the end of 1987 up until 1990, Baba had given numerous talks on farming, many of them noted down by Dada Asiimananda, himself an agricultural specialist. On 2 April, 1990, Asiimanandaji was brutally murdered along with four other margiis by communist-inspired villagers at Ananda Nagar. Due to his untimely death, he was unable to personally oversee the publication of *Ideal Farming Part 2*, later compiled and published on the basis of his notes and other discourses given in February and March of 1988, and March of 1989.

Just after his murder, another worker [Acarya Karunaketan] was killed by police gunfire and four margiis were severely injured while protesting police mistreatment of a number of overseas margiis at Ananda Nagar.

In December of 1989, Baba was admitted to a nursing home in Kolkata with heart trouble and diabetes.

[On 7 May, 1990, the Kolkata High Court accepted the Tandava dance as an essential part of Ananda Marga practice?]

On 7 September, 1990, Baba gave the initial directions for the establishment of Ananda Marga Gurukula, based on the ancient ashram-style of education. He directed that it would replace (and expand on) Ananda Marga Board of Education as the platform for Neohumanist education.

On 27 September, 1990, the last of the *Shabda Cayanika* darshans was given.

On 20 October, at Tiljala, Baba composed the last Prabhat Samgiita (Gurukul song) to complete a total of 5018 songs.

After conducting thousands of spiritual meetings, authoring more than 200 books, visiting many countries and working day and night for the suf-

fering humanity, Baba left His physical body at 3.23 p.m on 21 October, 1990, at Tijjala, Kolkata.

Baba: "Die while working and work while dying."



Baba just prior to leaving His physical body [the last known photograph?]



Mahaprayan