

# Ánanda Márga Caryácarya

## Part 1



Shrii Shrii Ánandamúrtti

# Ánanda Márga Caryácarya

## Part 1

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## **SUPREME COMMAND**

“Those who perform sadhana twice a day regularly- the thought of Parama Puruśa will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margi will have to perform sadhana twice a day invariably; verily is this the command of the Lord. Without Yama and Niyama, sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margi to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana, to lead others along the path of righteousness.”

Shrii Shrii Ánandamúrti

## ROMAN SAṂSKRĀTA ALPHABET

Realizing the necessity of writing swiftly and pronouncing the words of different languages correctly , the undernoted Roman Saṁskṛta (Sanskrit ) alphabet has been adopted .

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः  
 अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः  
 a á i ii u ú r rr lr lrr e ae o ao am ah

क ख ग घ ङ च छ ज झ ञ  
 क ख ग घ ङ च छ ज झ ञ  
 ka kha ga gha ṅa ca cha ja jha ṅa

ट ठ ड ढ ण त थ द ध न  
 ट ठ ड ढ ण त थ द ध न  
 tá tha dá dha ṅa ta tha da dha na

प फ व भ म

प फ ब भ म

Pa pha ba bha ma

य र ल व

य र ल व

ya ra la va

श ष स ह ऋ

श ष स ह क्ष

sha śa sa ha kśa

अँ ञ ऋषि छाया ज्ञान संस्कृत ततोऽहं

अँ ञ ऋषि छाया ज्ञान संस्कृत ततोऽहं

aṅ ṅa ṛṣi chāya jñāna saṁskṛta tato'haṁ

a á b c d é e g h i j k l m m' n  
 n' ṅ o p r s ś t t' u ú v y

It is possible to pronounce the Samskrta ,  
 or Sanskrit , language with the help of only

twenty nine letters of Roman script . The letters " f " , " q " , " qh " , " z " , etc. , are required in the Arabic , Persian , and various other languages , but not in Samskrta . " áa " and " áha " , occurring in the middle of a word or at the end of a word , are pronounced " r " and " rha " , respectively . Like " ya " , they are not independent letters . When the need arises in writing non - Saṁskṛta words , " r " and " rha " may be written .

Ten additional letters in Roman Saṁskṛta, for writing non-Sanskrit words.

क	ख	ज	ड़	ढ़	फ	य	ल	त्	अँ
क़	ख़	ज़	ड़	ढ़	फ़	य	ल	९	अँ
qua	qhua	za	rá	rha	fa	ya	lra	t	an

## Preface to the first edition

"For the physical, mental and spiritual progress of humankind, the first requirement is a healthy social order. Thinking of the weal and woe of common people, and considering the wonts of their minds, Ananda Marga has set its hands to the establishment of a new social order. Whatever is true and natural has been accepted; at the same time some means of social rectification have been suggested. No support has been extended to the ulcers that fester in the body of society while social ills and mental diseases lie concealed under the cover of false civility. And it is my firm conviction that all educated and discerning people on earth, especially the young generation, will unhesitatingly support your ideology. Indeed they were anxiously waiting for something like this. May victory be yours."

1956, Jamalpur

Author



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# Chapter 1

## Infant's Játakarma:

(The Naming of and First Feeding of  
Solid  
Food to an Infant)

When an infant is six months old (or any time between six months and one year of age), at least five members of Ananda Marga will gather together on a convenient day, and the infant will be laid before them. The ácárya/á, or the oldest person present if no ácárya/á is available, will recite the following verse first, and all present will follow:

Oṅm madhu vátá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat pāarthivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.(1)

Having done this, they will say in their mother tongue or in a language intelligible to all those present: "O gracious Brahma, may we unitedly be able to arrange for the upkeep, medical care and physical growth of this infant who has entered our society today."

Everyone present will take one container of water (cool or lukewarm, according to the season) and pour it into a big vessel, and then recite:

Oṅm madhu vátá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhih.

Madhu naktamutośaso madhumat párthivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

“O gracious Brahma, may we be able to provide adequate education for the mental

development of this infant who has entered our society today.”

After that all the persons present will pour a container of water each in the same manner and recite:

Oṅm madhu vátá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat párthivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

“O gracious Brahma, may we succeed, through proper education, in effecting the



spiritual elevation of this infant who has entered our society today.”

Then again they will pour one container of water each into the same vessel and recite the verse:

Oṅm madhu vátá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat párthivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

“O gracious Brahma, may we be able to see Your pervasive manifestation in this infant, in

the form of which You have appeared to us today.

“We collectively give this baby the name . . . .  
 . . . .”

Thereafter, the guardian of the infant will bathe the child with that sanctified water. Then the child will be fed solid food for the first time.

For the celebration of this ceremony the arrangement of a social feast depends entirely on the desire and the financial position of the guardians concerned. Taking a loan or incurring a debt for this purpose is forbidden.

Twenty-one days after the birth of a child, the child and its mother, after bathing, will be considered generally free from impurities.

1956, Jamalpur

## Footnotes

(1) For the convenience of persons speaking different languages, this mantra will be recited in Sanskrit only. The meaning of the mantra is: "May the wind bring blessings with it! May the ocean yield felicity! May our herbs be blissful! May the day and night be sweet! May the dust particles be blissful! May the world's spiritual realm of the divinities and the venerable ancestors prove sweet! May our plants be charming! May the sun shower felicity! May our domestic cattle be blessed! Brahma madhu, Brahma madhu, Brahma madhu."

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## Chapter 2

### The Process of Initiation

When children are five years old and attain some awareness, the parents, brothers, sisters or any guardian may initiate them in Náma Mantra [the preliminary process of meditation]. They should be taught to sit in padmāsana [lotus posture], but instead of interlocking the fingers, they may rest one palm upon the other; and keep the spine erect. They will then be instructed to feel or imagine that everything around them, and whatever they visualize, is Brahma.

After this, at the age of twelve, the child should take initiation from an ácárya/á in Sádharmaña Yoga, and at sixteen or afterwards, they should take initiation in Sahaja Yoga from

the *ácárya/á*. If considered essential, *ásanas* may be taught before the age of sixteen.

The *[[purodhás]]* may consider imparting lessons in *Visheśa Yoga*(1) to some of the initiates who are adept in *Sahaja Yoga*, who have an ardent desire to learn this higher yoga, and who can afford to devote sufficient time every day for the same.

The *ácárya/ás* or *purodhás* will not take any remuneration from their initiates for initiation. It is the duty of every *Ananda Margi* to help maintain the financial security of the *ácárya/ás* and *purodhás*.

A person of twelve or above may only be initiated by an *ácárya/á*, a *táttvika*, or a *dharmamitram*. No fee is to be charged for this initiation. The process of *dakśiñá* [offering to the master] is the same in *Náma Mantra* as

it is in Prárambhika,(2) Sádharma and Sahaja Yoga. In Náma Mantra there is no process of shuddhis [withdrawal of the mind] or repetition of mantra by syllables.

Arrangements have to be made so that those who are initiated in Náma Mantra can also learn gradually the lessons of Yama and Niyama. As far as possible it is preferable not to initiate more than one person at a time in Náma Mantra. Náma Mantra should not be taught to more than four persons at a time.

### Naming the Initiated Person

At the time of initiation or shortly afterwards, those who do not have a Sanskrit name should be given one by the ácárya/á. The word deva should be suffixed to the name. Every person is at liberty to use his/her own surname, but the more the usage of deva as a title, the

better it is. The Sanskrit name should be used in all worldly dealings. Even when the naming is done in Sanskrit, you will give equal respect and full scope to all languages.

### Diikśádána [Initiation]

(1) Only a few selected individuals will be initiated into the difficult Visheśa Yoga. Purodhás alone are entitled to give this initiation.

(2) Those who are deserving and have an earnest desire will be initiated in Sahaja Yoga. Ácárya/ás alone are entitled to initiate them.

(3) The ácárya/á will impart training only in Sádharmaña Yoga to those persons for whom the practice of Sahaja Yoga is inconvenient, or who for any other reason are unable to practise it. In Sádharmaña Yoga there is no

restriction of diet, because ásanas are excluded from this course.

(4) The ácárya/á will impart training in Prárambhika Yoga to those for whom Sádharmaña Yoga is inconvenient. In Prárambhika Yoga, too, there are no ásanas, therefore there are no dietary restrictions. Those who have an earnest desire to practise ásanas or who need to practise ásanas for physical or mental reasons, can be imparted training in ásanas by the ácárya/á, even along with Prárambhika Yoga, if the ácárya/á so pleases. If the ácárya/á has little time at his/her disposal, he/she will impart training in Prárambhika Yoga in the beginning even to those with developed saṁskáras [mental reactive momenta]. Later, on getting adequate proof of the initiate's worth, the ácárya/á will train him/her in Sádharmaña Yoga or Sahaja



Yoga.

Even a Prárambhika yogi who is practising ásanas will have to abide by the rules laid down for practising ásanas. (See Caryácarya Part 3.)

(5) Initiation in Prárambhika, Sádharmaña and, in special cases, Sahaja Yoga will be done before the pratiika [emblem].

1956, Jamalpur

Footnotes

(1) Sádharmaña Yoga, Sahaja Yoga and Visheśa Yoga are increasingly advanced processes of yoga. See also the section of this chapter on diikśádána. –Trans.

(2) Prárambhika Yoga is an elementary process, more advanced than Náma Mantra. – Trans.

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## **Chapter 3**

### **Sádhaná**

The goal of sádhaná [spiritual practice] is the all-round elevation of human beings. Spiritual practices do not teach renunciation of the world, they teach only the proper utilization of the subtle and crude potentialities. Just as it is

necessary to follow a suitable system in the social and economic spheres, in exactly the same manner it is necessary to advance scientifically with proper discipline in the physical and mental spheres.

To develop a healthy body and mind, the following items must be strictly followed:

(1) Yama Sádhaná and (2) Niyama Sádhaná. (1) Special instructions regarding the items of Yama and Niyama should be learned from an ácárya/á. In fact, the principles of Yama and Niyama perfectly illustrate how one should deal with the surrounding world.

The potentiality of an ideal humanity is inherent in Yama and Niyama. Those who are established in Yama and Niyama attain emancipation from the aśtápásha and śádaripu(2) arising from Avidyá [the

extroversial force]. In this connection it is important to remember that overcoming the aśtápásha and śádaripu is not the same as eliminating them. In order to survive, one will have to maintain these páshas and ripus, but you should not be subservient to them, rather they should be subservient to you.

(3) Ásana. Ásanas are postures in which one can remain in physical comfort and psychic composure. The practice of ásanas cures the body's glandular system of all its maladies and helps the mind to attain balance for spiritual practices. Ásanas should be practised only after obtaining instructions from an ácárya/á.

(4) Práñáyáma. There is an inseparable relationship between the váyus of the body [ten basic energy flows] and the mind. Unsteadiness of respiration means unsteadiness of mind and vice versa.

Práñáyáma is the scientific process to control respiration and hence the mind, as a result of which sádhaná is especially facilitated.

The practice of dhyána [meditation in which the psyche is directed towards Consciousness] becomes a time-consuming affair if práñáyáma is not adequately practised. Práñáyáma must be learned from an ácárya/á, otherwise it may be harmful.

(5) Pratyáhára. Pratyáhára literally means “withdrawal” - withdrawing the unsteady mind from the allurements of particular objects. Varñárghyadána [Guru Pújá], offering the colours of the mind to Márga Guru, is the simplest means for withdrawal, but this process of pratyáhára can be practised even if Márga Guru is not present in His physical form. Ácárya/ás will give training in pratyáhára.

(6) Dháraṇá. Dháraṇá is concentrating the citta [objective mind, mind-stuff] on prescribed points. Ácárya/ás will teach this process to eligible persons.

(7) Dhyána. Dhyána is the unbroken flow of the mind-stuff, or citta, in one continuous stream, like the flow of oil, where all the propensities of the mind are fixed on the goal.

(8) Samádhi. The state in which the tendencies of the mind are completely suspended following the practice of dhyána is called nirvikalpa samádhi.

Though in the samádhi attained through the practice of Iishvara prañidhána the “I” feeling as well as the mental propensities are not totally suspended, one becomes ensconced in the Cosmic stance. The jiiva [unit] gets

established in Infinity. This state is called savikalpa samádhi.

1956, Jamalpur

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## Footnotes

(1) For a detailed explanation of Yama and Niyama, see Shrii Shrii Ánandamúrti, A Guide to Human Conduct, 1960. –Trans.

(2) The eight fetters and six enemies of the mind. The aśtápásha: ghrńá (hatred, revulsion), shańká (doubt), bhaya (fear), lajjá (shyness, shame), jugupsá (dissemblance), kula (vanity of lineage), shiila (cultural superiority complex), mána (egotism). The sadáripu: káma (physical desire), krodhá

(anger), lobha (avarice), mada (vanity), moha (blind attachment), mátsarya (jealousy). –  
Trans.

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## **Chapter 4**

# **Táttvika, Ácárya/á, and** **Purodhá**

(1) Only those persons who are sincere, spirited and endowed with sharp intellect; and who understand and can make others



understand the philosophy; will be considered eligible to become ácárya/ás.

(2) Ácárya/ás who have a minimum of five hundred initiates and are adept in the difficult Visheśa Yoga will be eligible for purodhá training.

(3) Those who can inspire at least twenty persons (five persons in special cases) onto the path of spirituality may be imparted táttvika training.

(4) As far as possible, only purodhás will be elected or nominated for any responsible post of the Marga.

Keeping in view that the ideals of the Marga are to be propagated universally, these rules may at times be relaxed with the consent of the Central Committee and with the approval of the purodhá pramukha.(1)

1956, Jamalpur

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Footnotes:

(1) See Chs. 39 and 40. –Trans.

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## **Chapter 5**

# **Self-Analysis**

If an Ananda Margi violates the principles of Yama and Niyama, he/she will confess his/her fault to any ácárya/á and ask for punishment, on that day or on the day of the next dharmacakra.

The ácárya/á will prescribe only physical or mental punishment, not financial or any other type of punishment, to those at fault.

The ácárya/ás will prescribe punishment in the form of service to the society, but they will never accept any kind of service for themselves from the persons at fault.

If rectification of one's offence is possible, the ácárya/á will, instead of giving punishment outright, have the fault rectified by the guilty person by other appropriate means and ask him/her to be careful in the future. If the offence is serious, the ácárya/á may punish publicly, but the nature of the fault will not be disclosed.

Whether one's conduct has been defective or not, a statement regarding how far the principles of Yama and Niyama have been

followed has to be submitted to the ácárya/á (here ácárya/á means any ácárya/á). In this connection, the date of the previous report should be kept in mind.

1965, Jamalpur

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## **Chapter 6**

### **Relationship with an Ácárya/á**

In the absence of any previous relationship, and depending upon their respective ages, the relationship between the ácárya/á and the initiate will be that of an elder brother/sister

and a younger brother/sister. In case the initiate is younger in age, he/she may greet the ácárya/á by touching the ácárya/á's feet. Even if the ácárya/á is younger in age, initiates may touch the ácárya/á's feet in greeting if they wish. The initiate must not do sáśtáuṅga prañáma(1) to the ácárya/á. These rules apply among fellow disciples also. The ácárya/á should always be addressed in respectful language.

1956, Jamalpur

## Footnotes

(1) See next chapter, "Methods of Salutation".  
–Trans.

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# Chapter 7

## Methods of Salutation

There are three methods of salutation: (1) sáśtáuṅga prañáma [prostration], (2) caraña sparsha prañáma [bowing and touching the feet] and (3) namaskára [salutation].

**Sáśtáuṅga prañáma:** Sáśtáuṅga prañáma is a symbol of simplicity. It is to be done only to Márga Guru. It signifies surrender to the ideology. Women can do salutation by touching the ground with the forehead instead of full prostration.

**Caraña sparsha prañáma:** Caraña sparsha prañáma means to touch the feet of a revered

person with one's hands and then to touch one's forehead with those same hands. This prañāma should be done only to those who command high regard from the worldly or spiritual viewpoint. As far as possible, do not do caraña sparsha prañāma except to persons such as these. Never do caraña sparsha prañāma to people whom you do not regard, whoever they may be.

**Namaskāra:** Namaskāra is done by bringing the palms together and touching the ájiṇā cakra [the mid-point of the eyebrows] with the thumbs, without bowing. It can be done to all regardless of their age, because this mode of salutation is used with the ideation that everyone is the manifestation of the Supreme Being.

Do not shake hands with anyone, because it is unhygienic, and do not do kurnish [a kind of

court salute signifying submission to one's authority] to anyone, as you are not anyone's slave. Kurnish is a symbol of slavery, so as a form of salutation it is strictly forbidden.

1956, Jamalpur

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## **Chapter 8**

### **Páincajanya**

At five o'clock every morning, sádhakas [spiritual aspirants] will assemble at a jágrti,(1) and where there is no jágrti, at a fixed convenient place, and participate in



singing five minutes of Prabháta Saṁgiita,(2) in performing fifteen minutes of kiirtana, and lastly in performing ten minutes of collective meditation. This should be the practice on all days of the week except Sundays. On Sundays, there should be singing of ten minutes of Prabháta Saṁgiita, performance of fifteen minutes of kiirtana, and performance of at least ten minutes of collective meditation. This programme is known as páñcájanya.

1986, Kolkata

## Footnotes

(1) Literally, “place for awakening”; a spiritual centre. –Trans.

(2) A body of 5018 spiritual and psycho-spiritual songs composed by Prabhat Ranjan Sarkar (Shrii Shrii Ánandamúrti). –Trans.

## **Chapter 9**

# **Dharmacakra**

Dharmacakra is a congregation of spiritual aspirants for collective performance of Iishvara Prañidhāna and spiritual discussions. All will sit in rows adjacent to each other. Women and men will sit in separate rows. Anyone joining dharmacakra (after Iishvara Prañidhāna has started) will silently occupy a suitable seat in proper order.

[[Iishvara Prañidhāna should be performed at the scheduled time. After each person has

completed it, they should silently wait for the collective meeting. After the expiry of the time of Iishvara Prañidhāna fixed by an ácārya/á, as soon as the signal is given, those still engaged in Iishvara Prañidhāna should cease their Iishvara Prañidhāna and join the collective meeting.]]

The following mantra will be recited three times at the beginning of Iishvara Prañidhāna:

Samgacchadhvaṁ samvadadhvaṁ sam vo  
manāmsi jānatām,

Devābhāgaṁ yathāpūrve samjānāná upāsate.

Samānii va akútiḥ samāná hridayānivah,

Samānamastu vo mano yathā vah susahāsati.

[Let us move together, let us radiate the same thought-wave, let us come to know our minds together,

Let us share our wealth without differentiation, like sages of the past, so that all may enjoy the universe.

Let our aspirations be united, let our hearts be inseparable,

Let our minds be as one mind, so that we live in harmony and become one with the Supreme.]

## Directions

(1) Dharmacakra should be organized every Sunday at a time directed by the local *ácarya/á*. On festival days also, dharmacakra may be held.

(2) When in good health, one must participate in the weekly dharmacakra. In case one is unable to attend the dharmacakra at the appointed time due to involvement in governmental duties or service to patients,

one should go to the jágrti any time that day and perform Iishvara Prañidhána. If even that is not possible, one should completely forgo one principal meal at the end of that week.

(3) In dharmacakra everybody will sit on common seats and wear clothes acceptable to the society.

(4) Non-Margis having an ardent spiritual longing may attend dharmacakra as a spectator or audience. In that case they will have to make known their intentions and obtain prior permission of the jágrti manager. Only Ananda Margis are entitled to ask or answer questions at dharmacakra. It is the exclusive prerogative of the jágrti manager to allow or disallow a non-Margi to be present at dharmacakra. Tattvasabhá [spiritual conference] should be arranged for the

convenience of spiritually inquisitive non-Margiis.

1956, Jamalpur

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## **Chapter 10**

### **Svádhyáya**

To read out and explain Ananda Marga [[dharma pustaka [dharma scriptures] ]] before assembled sádhakas is called aopadhyáyik svádhyáya. Ananda Marga [[dharma]] scriptures means Subháśita Saṁgraha (all parts), Ánanda Vacanámrtam

(all parts), and the books Namámi Krśńasundaram and Namah Shiváya Shántáya. The rest of the Ananda Marga literature is considered the associate scriptures. Ánanda Sútram is our philosophical treatise, and Caryácarya (all parts) is our social treatise.

1986, Kolkata

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## **Chapter 11**

# **Dharma Mahácakra**

The dharmacakra which is held on a large scale on special occasions will be called

dharma mahácakra.(1) A dharma mahácakra held on a relatively small scale will be called dharma mahásammelana. In dharma mahácakra / dharma mahásammelana, there must be provision for táńdava and kaośikii dances.(2) On the occasion of dharma mahácakra / dharma mahásammelana, a public procession with táńdava dance is mandatory.

1986, Kolkata

## Footnotes

(1) Dharma mahácakra is a spiritual congregation held only in the physical presence of Reverend Marga Guru. –Trans.

(2) Táńdava is a vigorous dance for males that enhances courage and fearlessness. Kaośikii,



“the dance of mind expansion”, encourages women to overcome complexes and strengthens the nerves; men can also perform it. –Trans. [Contents](#)

## **Chapter 12**

### **Tattvasabhá**

The Central Committee, the Bhúkti Committee, the Village Committee [see “Your Various Organizations”], or the pracáarakas(1) will arrange an open tattvasabhá from time to time through their own efforts, according to their convenience. They can allow non-Margis to attend, but these non-Margis will not be allowed to make any comment on subjects relating to spiritual practices.

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## Footnotes

- (1) Those who do spiritual propagation. –  
Trans.

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# Chapter 13

## Jágrti

You shall construct the jágrti building through your united efforts. The jágrti will be utilized for your assemblies and as a place for collective spiritual functions. The jágrti is the common property of Ananda Margis, hence its sanctity must be meticulously maintained by all.

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Footnotes

(1) Spiritual centre, dharmasthána. –Trans.

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## **Chapter 14**

### **Laying of the Foundation Stone**

After collective Iishvara Prañidhána, the seniormost person will recite the following mantra while laying the stone or brick:

Ayamárambhah shubháya bhavatu.

[May this beginning be auspicious.]

Thereafter all will recite together: “May today’s laying of the foundation stone be auspicious in all respects. May this stone be a source of bliss to the neighbours, may the neighbours be a source of bliss to this stone. May we soon construct the house on this stone. Oṃ shántih, oṃ shántih, oṃ shántih.”

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## **Chapter 15**

### **House-Entry Ceremony**

At dawn after decorating the house with leaves, flowers, decorated pots, etc., the head woman of the family will enter the house followed by the other women of the family (initiated persons will mentally recite their guru mantras while entering). Then, as the women blow conch shells, the males of the family will enter the house, accompanied by invited male and female guests.

Thereafter, everyone will recite the following verse in chorus, following the ácárya/á or the eldest person present:

Oṅm madhu vátá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat párthivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

“May today’s entry into the new house be auspicious in all respects. May the neighbours prove sweet and pleasing to the occupants of this house, and may the occupants of this house prove sweet and pleasing to the neighbours. May every occupant prove beneficial to the house, and may this house prove beneficial to its occupants. May we be able to preserve, renovate and extend this house in the proper way. May this house give us peaceful shelter. Oṅm shántih, oṅm shántih, oṅm shántih.”

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## Footnotes

(1) For translation see “Infant’s Játakarma”. –  
Trans.

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# Chapter 16

## Tree-Planting Ceremony

Plant the tree while mentally reciting guru mantra. Then while pouring some water on the tree, everyone will recite the following with the ácárya/á or a senior person leading:

Oṃ madhu vátá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat pārthivaṁ  
 rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
 súryah;

Mádhviirgávo bhavantu nah.

Oṅ́ madhu oṅ́ madhu oṅ́ madhu.

“May the tree planted today prove felicitous for us with its fruits, flowers, fragrance, floral nectar, leaves and shade. May we ourselves prove helpful to the tree through our regular service in providing manure, water and sunshine to it. Oṅ́ shántih, oṅ́ shantih, oṅ́ shantih.”

You shall lovingly and carefully tend the highly-beneficial trees such as basil, neem [margosa], ashoka [Saraca indica Linn.] and



eucalyptus; and also those yielding fruits and shade.

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Footnotes

(1) For translation see “Infant’s Játakarma”. –  
Trans.

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## **Chapter 17**

### **Commencing a Journey**

You shall not take into account the dates and stars while setting out on a journey. You may, as necessary, set out for your destination after ascribing Brahma-hood to your journey through guru mantra. If you are to consult the dates and stars at every step, you are to carry an almanac with you all the time – something which is truly contrary to nature.

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## **Chapter 18**

### **Marriage Ceremony**

The marriage premises and the marriage hall should be artistically decorated within one's economic means. If possible the courtyard of the house should be kept vibrant with music. The pratiika [emblem of Ananda Marga] should be placed in an elevated place in the marriage hall. Incense may be burnt at the time of the marriage. During the solemnization of the marriage at least ten persons should be present. The bride and the bridegroom, dressed in neat and appropriate clothing, will enter the marriage hall and sit facing each other. The persons present should greet them by blowing the conch or by other auspicious sounds. As directed by the ácárya/á, collective Iishvara Prañidhána will be done.

Two ácárya/ás (one on the groom's side and the other on the bride's side) will officiate. If two ácárya/ás are not available, one can

officiate. In the absence of any ácárya/á, the seniormost Margi present will officiate.

## Marriage Solemnization

First the ácárya/á will recite:

Oṅm madhu vátá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat párthivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

Following the ácárya/á, the bridegroom will repeat, "I say on oath in the name of Parama Brahma and Márga Gurudeva that out of my

own free will I accept Shriimatii/Ms. . . . .  
as my wife. I take upon myself all the  
responsibility for her food, clothes, education,  
medical care, etc., from today.”

Then the ácárya/á will recite:

Oṅm madhu vátá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat párthivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

Then the bride will say, “I say on oath in the  
name of Parama Brahma and Márga Gurudeva

that out of my own free will I accept Shrii/Mr.  
 . . . . . as my husband. I take upon myself  
 all the responsibility to look after his family life  
 from today.”

Thereafter the ácárya/á will again recite:

Oṅm madhu vátá rtáyate madhu kśarantu  
 sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat párthivaṁ  
 rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
 súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

Then the bridegroom will say, “I say on oath  
 in the name of Parama Brahma and Márga

Gurudeva that out of my own free will I accept Shriimatii/Ms. . . . . as my wife. I will be vigilant in every way to safeguard her mental peace and ensure her mental progress from today."

The ácárya/á will then recite:

Oṅm madhu vátá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat párthivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

Then the bride will say, "I say on oath in the name of Parama Brahma and Márga Gurudeva that out of my own free will I accept Shrii/Mr. . . . . as my husband. I will be vigilant in every way to safeguard his mental peace and ensure his mental progress from today."

Then the ácárya/á will recite:

Oṅ́ madhu vátá rtáyate madhu ḱsarantu  
sindhavah;

Oṅ́ madhu vátá rtáyate madhu ḱsarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat pá\_rthivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;



Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

Then, the bridegroom will say, "I say on oath in the name of Parama Brahma and Márga Gurudeva that I accept Shriimati/Ms. . . . . as my wife. I will be vigilant in every way to ensure her spiritual progress from today."

Then the ácárya/á will recite:

Oṅm madhu vátá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat párthivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

Then the bride will say, “I say on oath in the name of Parama Brahma and Márga Gurudeva that I accept Shrii/Mr. . . . . as my husband. I will be vigilant in every way to ensure his spiritual progress from today.”

Those present, [[at least ten persons,]] led by the ácárya/á, will repeat, “We say on oath in the name of Parama Brahma and Márga Gurudeva that we are witnesses to this wedding. By the grace of all-merciful Brahma, may we be helpful to the best of our capacity for the all-round progress of this newly-married couple.”

Thereafter the newly-married couple will garland each other and exchange the garlands three times. In the absence of garlands, they may exchange flowers. [[If he so desires]],

the bridegroom may put a vermilion mark in the parting of the hair of the bride three times, and [[if she so desires]], the bride may put a vermilion mark on the forehead of the bridegroom.(2)

The newly-married couple will hold each other's hands. A conch may be blown and other auspicious sounds may be made. If possible, arrangement may also be made for vocal and instrumental music. The newly-married couple will do prañáma [salutations] to the ácárya/ás and to their parents or guardians.

A marriage feast is completely optional and depends upon the financial capacity of the people concerned. Arranging the feast by taking a loan or incurring a debt is prohibited.

## A Few Instructions

(1) While arranging a marriage [in the case of that kind of marriage], the guardians should not consider the caste or nationality of the bride and bridegroom, but they must consider the family and the merits and demerits of the two. The guardians, before fixing the marriage, will seek the opinions of the bride and the bridegroom and proceed accordingly. The guardians should not allow matrimony between persons connected with each other either on the paternal or the maternal side for three generations, ascending or descending.

(2) In the case of arranged marriages, the guardians should finally meet and ascertain the consent of the bride and bridegroom, and bless them, at least a day before the marriage is solemnized.

(3) If the boy and the girl settle their marriage themselves, it is proper for the guardians to

give their consent. In case the guardians feel that the consequences of such a marriage will be harmful, they may ask the boy and the girl to reconsider their decision. Even then, if they do not change their opinion, the guardians will give their consent, but they will be in no way responsible for such a marriage.

(4) Every person should marry if there is not sufficient reason against marriage. A decision for marriage should be taken with full consideration of one's physical, mental, and financial conditions and environmental circumstances. No one should exert pressure in the matter of marriage. [[According to Ananda Marga,]] marriage is not a hindrance to dharma sádhaná; rather, marriage is a dhármika ceremony.

(5) Male members of the Marga can marry females outside the Marga, but it will be better

to marry a female member of the Marga to a male member of the Marga, as far as possible. If a suitable match is available outside the Marga, the marriage may be solemnized, but efforts should be made to initiate him into the Marga without delay.

(6) For marriage, neither party can demand a dowry.

(7) A widow or a woman forsaken by her husband can remarry. A man marrying such a woman will be given a special status in the society. He will have to shoulder the responsibility of bringing up the children by her previous husband.

(8) If a woman forsaken by the society desires to lead an honourable life, proper opportunities should be afforded to her. If anyone marries such a woman in the manner

prescribed by the Marga, the marriage should be properly respected.

(9) Men can prove their manliness by marrying shelterless women. Do not at all allow a woman to live [[in neglect]].

(10) It is proper not to marry again when one's wife is alive. But sometimes, due to social or family necessity,(3) more than one marriage can be accepted. If there is a need of more than one marriage, the clear permission of the wife has to be obtained in the presence of five responsible persons (one of whom will preferably be an ácárya/á). The second marriage will not be permissible without the permission of the wife. These five persons will specifically ascertain the veracity of the statement of the petitioner.

(11) In Ananda Marga no one will be looked down upon as an illegitimate child. In such circumstances, the parents of the child will be compelled to marry in the prescribed manner, and if need be, the man will have to agree to more than one marriage.

In order that the dignity of a child born out of wedlock may be saved, it will not be necessary to take the permission of the earlier wife for the marriage.

(12) The mantras in the Ananda Marga marriage system are such that the question of divorce does not arise; but in very extraordinary circumstances, on charges of characterlessness, irresponsibility, or cruelty, divorce may be accepted. The complainant (man or woman) will appeal to five important responsible persons of the Marga (an ácárya/á preferably being one of them). On being



satisfied regarding the validity of the complaint, they will allow the complainant six months' time for reconsideration. If the petition is still not withdrawn and the reasons for the complaint remain unaltered, divorce will be accepted. In this connection, the procedure for the division of the properties will be formulated according to the demands of the time.

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## Footnotes

(1) For translation see "Infant's Játakarma". – Trans.

(2) Where there is no custom [[of putting the vermilion in the parting of the hairs, its use depends on the desire of the bride and the

bridegroom]]. Before or after marriage the observances related to marriage solemnization according to local customs may be followed, but definitely they must not be ultra vires to Marga ideology.

(3) Social necessity: If at any time the women far outnumber the men, more than one marriage for men will have to be accepted to safeguard social purity.

Family necessity: If the wife is a chronic patient and therefore unable to work, or sterile, and there is no hope of her becoming healthy and conceiving a child, the man may marry a second time to maintain the lineage and/or to maintain the household.

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# **Chapter 19**

## **The Ideal Householder**

An ideal householder should try to provide food for the maximum number of human beings and animals.

Disadvantaged persons and guests: Do not remain indifferent to the service of disadvantaged persons and guests. Do not consider their lineage, culture, or religious beliefs while serving them.

Service to animals: Milk-giving animals should be properly respected and looked after like human mothers. Even after an animal loses her ability to give milk, do not harm or kill her.

**Beggars:** The best way to serve beggars is to feed them. If cooked food is not ready in the house, give food items (cereals, pulses, or any vegetables). If necessary, also arrange for their medical treatment, clothing, or accommodation, because as long as the beggar problem persists and the state does not shoulder the responsibility of solving it, the householders will have to bear this responsibility. Begging should not be encouraged, but arrangements will have to be made so that those who are genuinely distressed do not die of starvation. Do not give cash to a beggar, for this will encourage others to adopt the practice of begging.

**Sadávratā:** The type of public charity that every sádharma should undertake as an individual or that sádharma undertake as a

family or as a community will be known as sadávrata.

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## **Chapter 20**

### **Birthday Ceremony**

A birthday celebration should begin with collective Iishvara Prañidhána. Then the birthday person should receive blessings and the auspicious tilaka mark [sandal paste,

kumkum, etc.] from the elders; accept salutations, garlands and sandal paste from the juniors; and then accept presents and food. Incense, candles, blowing of conch shells, etc., are not essential for all auspicious occasions, but they may be used if people so desire.

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## **Chapter 21**

# **Social Functions and Festivals**

You should make arrangements for different types of festivity on the occasions of the ceremonial functions of the Marga. Ensure that those who enjoy the celebrations also get thereby healthy opportunities for their physical growth, mental development and spiritual progress.

Among the social functions are:

**Ánanda Púrñimá /  
Vaeshákhii Púrñimá.** [The full-  
moon day of the month of Vaeshákha. It  
celebrates the day of Shrii Shrii  
Ánandamúrtijii's birth.]

**Shrávañii Púrñimá.** [The full-  
moon day of Shrávána. It celebrates the day

of the first initiation given by Shrii Shrii Ánandamúrtijii.]

**Sháradotsava:** from the sixth day to the tenth day of the bright fortnight of Áshvina. [Autumn Festival].

Diipávalii / Kárttikii Amávasyá. [The new moon of Kárttika. As that night is the darkest night of the year, the celebration with fireworks and illumination symbolizes the forces of light or vidyá (knowledge) overcoming the forces of darkness or avidyá (ignorance).]

**Bhrátrdvitiya:** the second day of the bright fortnight of Kárttika. [Brothers' Day.]

**Navánna:** any full-moon day of the season when the major crop of the area is harvested.



New Year's Day: the first day of the international-calendar year (i.e., 1st January), and also the first day of the local-calendar year.

**Vasantotsava / Phálgunii Púrñimá.** [The full-moon day of Phálguna. Spring Festival.]

Details of Functions

**Ánanda Púrñimá:** Collective bath with snána mantra,(1) twice collective Iishvara Prañidhána and Varñárghyadána, collective noon and night meals, merry celebrations, spiritual conferences, annual meetings of workers, children's sports, and procession with táñdava dance.

**Shrávaṅīi Púrṅimá:** Twice collective Iishvara Prañidhána and Varṅárgghyadána, collective noon and night meals, merry celebrations, spiritual conferences, literary meetings, procession with táṅdava dance in the afternoon.

## **Sháradotsava:**

a. **Śaśthii** (Children's Day): Once collective Iishvara Prañidhána and Varṅárgghyadána, merry celebrations, children's exhibitions and children's sport-exhibitions, and collective feasts for children.

b. **Saptamii** (Public Day – for all those who are not children): Once collective Iishvara Prañidhána and Varṅárgghyadána, merry

celebrations, youth health exhibitions, and adult sport- and strength-exhibitions.

c. **Aśtamii** (Fine Arts Day): Once collective Iishvara Prañidhāna and Varñárghyadána, merry celebrations, literary meetings, and various types of fine-arts exhibitions.

d. **Navamii** (Music Day): Once collective Iishvara Prañidhāna and Varñárghyadána, merry celebrations, music, instrumental music, and dance competition.

e. **Dashamii** (Vijayotsava): Procession with music and táńdava dance, wearing colourful dress; then collective Iishvara Prañidhāna and Varñárghyadána, salutations and affectionate embraces, etc., and entertaining guests and visitors at one's residence.

**Diipávalii:** Once collective Iishvara Prañidhána and Varńárghyadána, illumination, collective merry celebrations, entertaining visitors at one's residence, and procession with táńdava dance.

**Bhrátrdvitiyá:** The brother will receive the blessings and auspicious tilakas of his elder sisters, and salutations, garlands and sandal-paste tilakas from the younger sisters, then accept food.

Mantra: Bhrátá me ciráyurbhavatu [May my brother have a long life]. (Three times.)

**Navánna:** Performance of Iishvara Prañidhána with and feeding of one invited guest. Collective merry celebration is the chief feature of this function.

New Year's Day: Collective Iishvara Prañidhāna and Varñárghyadána both morning and evening, collective merry celebrations, sports and games for all, collective noon and night meals, and procession with táńdava dance in the afternoon.

**Vasantotsava / Dol:** Those of the same age will play with colours and flowers among themselves in the morning of the full-moon day. The youngsters will offer the same at the feet of the elders, and the initiate at the feet of his/her ácárya/á. (But the elders will not offer colours and flowers to the youngsters.)

Then, in the afternoon, all will perform collective Iishvara Prañidhāna and Varñárghyadána (using áviir [coloured powder] or flowers of colours of their own

choice). At the end, all will play among themselves with this áviir or these flowers without distinction between young and old, initiate and ácárya. Do not offer these colours or flowers at anybody's feet. But if, while people are playing, they do touch anybody's feet, that should not be considered wrong, in Ánandamúrtijii's opinion. (Men and women should not exchange colours and flowers with each other.) Finally, there will be a collective meal.

The following day, continue merry celebrations at your residence and have a procession with táńdava dance in the afternoon. Continue collective merry celebrations in the evening.

Our social-cum-spiritual functions will be considered part of spiritual life.

N.B.:

Programmes should be conveniently arranged and adjusted if necessary.

In relation to Guru Pújá, one should remember that both crude and subtle offerings have equal value. Therefore one should not do anything merely for show.

In all family celebrations, perform collective Iishvara Prañidhána. Dharmacakra should be arranged in all social functions, and spiritual discourses may also be arranged, according to convenience.

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## Footnotes

(1) Bath mantra. See Caryácarya Part 3, "Bathing Procedure". –Trans.

## **Chapter 22**

# **The System of Invitation**

The head of a family, or the spouse, or their brothers/sisters, or in their absence the sons and daughters, are the proper representatives of a family to invite their guests. As far as possible, the invitation should be extended at a person's residence. If the inviter happens to meet the person to be invited outside the latter's residence, the invitation can be delivered then and there.



If someone desires to offer gifts in response to an invitation, the best gifts are flowers, but even flowers are not essential. If someone has an intense desire to offer a special present, it should be done either in the absence of the other invited guests or on some other day, otherwise it will be considered an antisocial act.

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## **Chapter 23**

### **Dress**

You should wear dress according to your own preference and convenience. It is proper to always wear clean clothes so that others do not unnecessarily form a poor impression about you.

While going out of their house, women should wear simple and decent clothes and cover their bodies properly. Dress norms for women may be slightly relaxed during festivals, or when they are accompanied by male guardians, or when good security arrangements have been made. The same norms apply to the wearing of ornaments also.

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# **Chapter 24**

## **Social Relationship between Men and Women**

Men and women are human beings having equal dignity. As the physical strength of women is less than that of men, the latter should always endeavour to save the prestige of women. As the mothers of men, women can claim this much as a right. Special

attention should be paid to the comforts of women during festivals, at spiritual conferences, and on other occasions.

When necessary, men and women can mix together, sit next to one another and participate in meetings and conferences, but they should not engage in gossip as its results are not beneficial. It should be remembered that a woman's friend is a woman and a man's friend is a man. The more distant the relationship between men and women, the greater should be the courtesy maintained in mutual conversation and behaviour between them.

It is proper to address a woman not related to one's family as "Mother". But where such an address sounds unpleasant to the ears, one should use respectful words such as "Sister", "Daughter" and the like. Unrelated men and

women should not touch one another as far as possible, except during illness or in special circumstances (during salutation, administering medical care, etc.).

Except for professional actors and actresses, men and women should not jointly participate in theatrical performances. Under special circumstances this rule may be relaxed for faultless characters, with the permission of a purodhá.

An ácárya/á or a purodhá cannot actively participate in any acting, but individually they can cultivate the fine arts. An ácárya/á can even act in special cases or in special dramas with the permission of a purodhá.

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## **Chapter 25**

### **Livelihood**

You can adopt any honest livelihood to maintain yourself and your family. To live on food given by others is a great humiliation. You must endeavour to spend a minimum of one-fiftieth of your income on public service. Spending one's entire earnings on oneself and one's direct family will gradually lead to crudeness. No one should utilize fine arts for material benefits; but in case of extreme financial hardship of a family, the rigidity of this rule may be temporarily relaxed after consulting the concerned *ácárya/á*.

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## **Chapter 26**

# **The Livelihood of Women**

Where appropriate, women should take on the responsibility of weaving, sewing, cattle-rearing and light agricultural work. Generally it is desirable for women to earn an honest livelihood remaining at home. If it is not possible to maintain the family in this way, women may find employment in more physically strenuous work such as government service, business, etc., outside the home. No

one should be conservative or superstitious in this regard.

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## **Chapter 27**

# **Economic Policy**

You should always remember that you are members of a joint family, so you should unitedly utilize all the property of the universe. Remember, you have direct or indirect responsibility for every child and every human being in the society, so do not try to keep



yourself aloof from others. Those who do not utilize, or misuse, the wealth of the universe deliberately ignore the Cosmic Father, because they want to deprive His other children, that is, their own brothers and sisters, of their legitimate share. In fact, these people are all victims of psychic ailments. You should try to bring all such social exploiters to the path of honesty by means of mental and spiritual education. In case you fail in this attempt, force them to follow a virtuous path by creating circumstantial pressure, and give them spiritual guidance to permanently eradicate their psychic diseases. You should always remember that this sort of rectification is impossible unless you have genuine love for humanity.

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## **Chapter 28**

# **Ideal System of Inheritance**

The system of inheritance should ordinarily be as follows:

(1) Sons and daughters will inherit in equal shares the movable and/or immovable property of their parents. The daughter will enjoy the immovable property during her lifetime, but will not have the right to transfer it to others. The property will revert to her father's family after her death.

(2) The widow will inherit the entire property of her husband, and the property of her father-in-law and mother-in-law, in equal share with her brothers-in-law and sisters-in-law. She will not have the right to transfer the immovable properties inherited from her husband or parents-in-law. In case she remarries or dies, that immovable property will devolve to her sons and daughters, and in their absence, to her husband's brothers and sisters, and in their absence, to the descendants of her husband's brothers. In the absence of her husband's brothers or their descendants, the widow will have every right to utilize that property – including the right of transfer – in any way she likes. In case she remarries, she will forfeit the right to that property. In this case, the property will revert to the nearest relation of her father-in-law.

(3) In case a widow remarries and keeps the minor children by her previous husband with her, she can look after the paternal properties of those children as their de facto guardian, but in no case will her new husband (or the children by her new husband) have any claim to that property. If the children by her previous husband desire to remain in their father's family, in that case the nearest relation of their father will be entrusted with the charge of looking after the property.

(4) The movable and/or immovable property acquired by a woman herself will be shared equally by all her sons and daughters (regardless of who their father is). Presents, ornaments, or other materials received during her marriage, or anything movable or immovable offered to her as gifts, will be considered as her self-acquired property.

(5) A woman who has divorced her husband will have no right to his property. The financial burden for the bringing up of the children of that woman rests with their father (and those children are also the inheritors of their paternal property). However, she can keep the children by her former husband with her as long as she pleases. At that time also, her divorced husband will have the financial responsibility to maintain those children.

In case a woman remarries and wants to keep the children by her previous husband with her, whether she can do so depends on whether or not the previous husband gives permission. In the event that the previous husband agrees to her being the custodian of his children after her remarriage, he will not be financially liable for the maintenance of the children.

(6) The property of one family usually will not pass on to the family of the married daughter except by will or by gift. But if the daughter has no brother or his descendants, she will have the absolute right to that property, including the right of transfer. After her demise, her sons and daughters will inherit the self-acquired property of their mother.

(7) The property of an unmarried person or childless couple will pass on to their nearest relation(s).

(8) If necessary, you shall amend the system of inheritance according to the demands of the age.

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# **Chapter 29**

## **Science and Society**

Always utilize science for the welfare of humanity. Those who misuse science for destructive purposes are enemies of humanity. Science should always be cultivated with a sentient motive. The collective welfare of living beings will remain a distant dream unless science and worldly power are fully controlled by sentient people.

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## **Chapter 30**

# **Social Punishment**

Anybody having committed an antisocial act will have to undergo a severe fast or punishment of any other type prescribed by an *ácárya/á* for the atonement of the sin. Only the person at fault – not any other member of his/her family – will be penalized. As soon as one's defect is rectified, the punishment should be withdrawn. If the person undergoing atonement inspires ten people



onto the path of spirituality, the defect will be considered expiated.

If there is any allegation against the conduct of any Ananda Margi, it must be brought to the notice of the ácárya/á; and in the ácárya/á's absence, to the notice of the other ácárya/á who has taken the responsibility of further guiding the accused Margi regarding spiritual practices. If the second ácárya/á is not easily available, the matter should be brought to the notice of the upabhukti pramukha or the general bhukti pradhána(1) concerned. Then, within a week, these persons will form a tribunal consisting only of ácárya/ás to investigate the matter. If the allegation is proved true, the tribunal will decide the proper punishment for the accused. If the accused so desires, he/she can, with the permission of the members of the tribunal,

appeal against the judgement of the tribunal to the general bhukti pradhána. The bhukti pradhána will then form another tribunal consisting of ácárya/ás. If even then the accused is not satisfied with the judgement of the tribunal constituted by the bhukti pradhána, he/she may, with the permission of the members of the second tribunal, appeal to the general secretary of the Sańgha. In that case, the decision taken by the general secretary or by the tribunal appointed by the general secretary will be taken to be final.

In case the accused is a family ácárya/á, the allegations must be brought to the notice of the secretary, Central Ácárya Board. The secretary will then constitute a tribunal, and, if the allegations are proved true, the tribunal will decide the punishment.

In case the accused is a non-ácárya/á wholetimer of any wing of Ananda Marga, the allegations will have to be brought to the notice of the concerned head of that wing of Ananda Marga. The latter will then appoint a tribunal, and, if the allegation is proved true, the tribunal will decide the punishment.

In case the accused wholetimer is an ácárya/á, the allegations will have to be directly brought to the notice of the secretary of the Central Ácárya Board, or to the head of that wing of Ananda Marga. Then the secretary of the Board or the wing-head concerned will form a tribunal for investigation, and, if the allegation is proved true, the tribunal will decide the punishment.

In case the allegation is against any wing-head, it will have to be brought to the notice of the general secretary of the Saṁgha. [[The

general secretary will take a decision in this matter by himself or through his appointed tribunal, as he wishes.]]

N.B.:

It is not desirable that the tribunal should consist of more than three persons.

Allegations will always have to be submitted in writing.

In case the allegations are proved false, the complainant will have to accept the same punishment which the accused would have received had the allegations brought against him/her proved true.

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Footnotes

(1) See chapters concerning these officeholders. –Trans.

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## **Chapter 31**

### **Disposal of the Dead Body**

According to the wish of the individual, the dead body may be either cremated or buried. If a person did not express his/her desire during life regarding this, it is proper to cremate his/her dead body.

#### **Instructions**

(1) The dead body should be carried silently.

(2) Before cremation or burial of the dead body, collective Iishvara Prañidhāna should be performed.

(3) The funeral pyre should be lit by the laokika [worldly] son or the nearest relation of the dead person. Likewise, while burying, the son or the nearest relation will first dig the ground and also be the first one to put earth on the corpse.

(4) During cremation, it should be remembered that the corpse should be thoroughly burnt, maintaining the full dignity of the dead body. In case of a half-burnt corpse, it is better to bury it than to throw it into water.

(5) The disposal of the dead body and its financial responsibility belong to the society. It

is not proper to give any burden to the bereaved family.

N.B.:

It is better to cremate the dead body in a scientific way. Where this is not possible, do not cremate the dead body naked or in an offensive manner, for that will undermine the dignity and sanctity of the funeral ceremony and produce feelings of repugnance in the onlookers. As the practice of putting fire into the mouth of the dead body is repulsive, it should not be encouraged.

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# Chapter 32

## Shráddha Ceremony

N.B.: The departed soul does not get any advantage from the shráddha ceremony [memorial ceremony]. It is only meant for the psychic satisfaction of the person performing it.

An ácárya/á, a minimum of five healthy persons, and the performer of the shráddha will be present on the occasion. The nearest relation of the dead person will be considered the main performer of the shráddha ceremony. Of course, it is the right of all Margis to perform shráddha.



(1) Everyone in the ceremony will follow the ácárya/á in reciting the following mantra:(1)

Oṅm madhu vátá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat párthivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

(One time.)

(2) "O Supreme Father, the incorporeal soul of our dearest Shrii/Shriimatii (Mr./Ms.) . . . . . is far, far beyond this mortal world today. O Supreme Being, may his/her immortal soul

attain higher and higher manifestation.”  
(Three times.)

(3) “O Supreme Father, our dearest Shrii/Shriimatii (Mr./Ms.) . . . . . attains liberation today from the bondages of all worldly duties. May his/her immortal soul attain eternal peace this day under the sole control of Your sweet will.” (Three times.)

(4) “O Supreme Father, You have freed us today from all the social responsibility we bore towards our dearest Shrii/Shriimatii (Mr./Ms.) . . . . . We return Your son/daughter to Your gracious lap with all the purity of our hearts. Oblige us by accepting him/her who is Yours.” (Three times.)

(5) “O Supreme Father, may those of Your children who are separated from Your loving lap and subjected to the triple afflictions of

mundane life,(3) be not deprived of Your loving shelter at the end of their earthly sojourn." (Three times.)

(6)

Oṅm madhu vātá rtáyate madhu kśarantu  
sindhavah;

Mádhviirnah santvośadhiih.

Madhu naktamutośaso madhumat pārhivaṁ  
rajah;

Madhu dyaorastu nah pitá.

Madhumán no vanaspatirmadhumán astu  
súryah;

Mádhviirgávo bhavantu nah.

Oṅm madhu oṅm madhu oṅm madhu.

(One time.)

Thereafter the ácárya/ás, and following them each person present, will sip a few drops of

water from their palms taken from the same pot brought by the performer of the shráddha ceremony. The performer of the shráddha will be the last to take a sip.

(7) Then the ácárya/á will recite the following mantra:

Sarve'tra sukhinah bhavantu sarve santu  
nirámayáh;

Sarve bhadráñi pashyantu na kashcid  
duhkhamápnuyát.

Oṃ shántih oṃ shántih oṃ shantih.

(One time.)

[Let everybody be happy; let everybody be free from all physical or psychic ailments; let everybody see the bright side of everything; let nobody be forced to undergo any trouble under pressure of circumstances... Oṃ shántih, oṃ shántih, oṃ shantih.]

## A Few Directives

(1) The period of mourning should not extend beyond twelve days. If you wish, you can perform the shráddha ceremony any day within this period according to convenience. During the period of mourning you should not subject yourself to unnecessary mortification or ostentatious penance.

(2) At the end of the shráddha ceremony, a gift may be made of a bull, buffalo, ram, billy-goat, or any other male domestic animal of good breed for public welfare. The animal must be male and of a developed breed. The charitable giving of animals in the shráddha ceremony is not obligatory. It is not proper that the animal should be branded elaborately. If it is considered necessary for the safety of the animal to brand it, it may be marked either on its forehead or on any hairless part

of its body. The person making the charity will be responsible for its maintenance until the animal attains maturity. Thereafter, the villagers collectively will be responsible for its care. The butchering of an animal offered in charity will be considered a serious crime against the society.

1956, Jamalpur

-Footnotes

(1) Before beginning the recitation of the mantras, a pot of water, provided by the main performer of the ceremony, should be kept for use. –Trans.

(2) For translation see “Infant’s Játakarma”. –Trans.

(3) Ádhibhaotika (physical), ádhidaevika (mental) and ádhyátmika (spiritual). –Trans.

## **Chapter 33**

### **Widows**

There are no restrictions for widows regarding food, ornaments, clothes, or attending auspicious ceremonies. No rigorous rules or regulations concerning fasting should be imposed on them because of their widowhood. However, if a widow voluntarily follows dietary restrictions to enhance her spiritual practices, that is a different matter.

## **Chapter 34**

### **Bhukti Pradhána**

Bhukti means a particular administrative area akin to a district in India or a county in Britain. The Ánanda Márga Pracáraka Saṁgha (AMPS) secretary of such a bhukti will be known as a bhukti pradhána. [Pradhána means “head” or “principal person”.]

#### **Election of Bhukti Pradhána**

The sadvipras (those who are well-established in Sixteen Points(1)) of a bhukti must elect one bhukti pradhána from among themselves. The bhukti pradhána may or may not be an



ácárya/á or a táttvika, but must be an educated family person. They will hold this post for three years, after which a fresh election will be held.

### The Bhukti Committee

The Bhukti General Committee will be constituted of representatives elected by the sadvipras from among themselves. It will consist of a maximum of twenty-five and a minimum of fifteen members. With the consent of 80 per cent of the members, the number of members may be raised above twenty-five.

The bhukti pradhána will be the chairperson of the Bhukti General Committee. He/she will also form a Bhukti Executive Committee consisting of his/her chosen members. The number of members of the Bhukti Executive

Committee will be determined at the discretion of the bhukti pradhána. A maximum of three members of the Bhukti Executive Committee may be sadvipras who are not members of the Bhukti General Committee; the rest must be members of the Bhukti General Committee.

### Duties and Responsibilities of Bhukti Pradhána

In general, the bhukti pradhána is responsible for all items of the ISMUB Department - inspection, seminars, movements, utilization and boards - at the district level. They must also maintain all records of birth, játakarma, marriage, social functions, náráyaña sevá, divorce, death, shráddha and diikśádána.

In addition, the bhukti pradhána should settle petty civil and criminal disputes, authorizing both the prosecution and defence to engage

their pleaders. (Any sadvipra well versed in Caryácarya may be a pleader for the purpose.)

They are to maintain the sanctity of all jágrtis, dhvajjas [flags], pratiikas and pratikrtis [photos of Márga Guru] with the help of the jágrti secretary and others.

They must maintain the social solidarity of the bhukti by never allowing the individual interest of any person to go against the collective interest, and they may take disciplinary steps against a person (in consultation with their Bhukti Executive Committee) for deviating from the path of Sixteen Points.

They must help with cash, kind, labour and other physical and intellectual power in materializing the different public welfare plans and programmes of Ananda Marga. The bhukti

pradhána will maintain proper accounts of all income and expenditure of his/her bhukti.

The purodhá pramukha may increase or decrease the duties or responsibilities of the bhukti pradhána whenever so required with or without consultation of the Central Purodhá Board.

1980, Kolkata

### Footnotes

(1) See Caryácarya Part 2. –Trans.

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## Chapter 35

### Samájamitram, Smártta,

### Jiivamitram and Dharmamitram

The bhukti pradhána of any particular sector within whose jurisdiction there is the largest number of A-class Ánanda Márga Pracáraka Sańgha (AMPS) committees (see “Formation of Boards”), will be known as the samájamitram [friend of society] of that sector for that particular half-year (1st January to Vaeshákhii Púrńimá / Vaeshákhii Púrńimá to 1st January). They (samájamitrams) will be allowed to use the word samájamitram as a prefix to their names until another person of the same sector acquires this respectable

rank. A bhukti pradhána retaining the status of samájamitram continuously for two years (four half-years) can permanently prefix the title to his/her name (but this will not be hereditary). A permanent samájamitram can no longer hold the post of bhukti pradhána.

If a bhukti pradhána is an ácárya/á, he/she will use the word smárta [“one who has proved one’s social worthiness”] and not samájamitram.

Of the nine samájamitrams, the one having the largest number of A-class committees in the world will be known as jivamitram [friend of living beings]. A bhukti pradhána retaining the status of jivamitram continuously for two years (four half-years) will permanently prefix the title to his/her name (but this will not be hereditary). A permanent jivamitram can no longer hold the post of bhukti pradhána.

If a bhukti pradhána is a grhii [householder] ácárya/á, he or she will use the word dharmamitram and not jiiivamitram.

If the samájamitram, smártta, jiiivamitram and dharmamitram are males, it is advisable that they do not shave, although this is not compulsory.

The samájamitram and jiiivamitram will deserve the same respect in the society as an ácárya/á. For this reason, even if it may seem necessary, no one will be entitled to take any social disciplinary action against them except a purodhá.

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## **Chapter 36**

### **Formation of Boards**

All the departments and sections of Ánanda Márga Pracáraka Saṁgha (AMPS) have boards from central level to village level to materialize their respective programmes. The total number of boards at the village level is the same as at central level.

The minimum number of members on a board will be three, and the maximum, seven. The members may or may not be highly educated, but must have a developed sense of responsibility. A person cannot be a member of more than one board.

A-Class and B-Class Committees



Committees at the various levels which have formed boards corresponding to all the departments and sections of AMPS will be declared A-class committees. Committees which have formed less than the total number of boards will be declared B-class committees.

It will be the duty of the structural workers concerned, and the ISMUB Secretary, to elevate the status of B-class committees to that of A-class committees with the help of all sadvipras.

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# Chapter 37

## Upabhukti Pramukha

Where there is a block system both in urban and rural areas, upabhukti means block.

Where there is a block system in rural areas but not in urban areas, upabhukti means (1) block in rural areas; (2) municipal jurisdiction in urban areas. Where a municipal jurisdiction is very big and includes more than one police station, upabhukti means the jurisdiction of one police station.

Where there is no block system either in urban or rural areas, upabhukti means an area having a population of one hundred thousand.

Election of Upabhukti Pramukha

The sadvipras of an upabhukti will elect one upabhukti pramukha from among themselves. The upabhukti pramukha may or may not be an ácárya/á or a táttvika, but must be an educated family person. They will hold this post for a period of three years, after which a fresh election will be held.

### Upabhukti Committee

The elected upabhukti pramukha will form an Upabhukti Committee with members chosen from among the sadvipras of different parts of the upabhukti. The upabhukti pramukha will decide how many members will constitute the Upabhukti Committee.

### Duties and Responsibilities of Upabhukti Pramukha

The role played by the ISMUB Department in the case of bhukti pradhánas will be played by

the Social Security Department in the case of upabhukti pramukhas.

The upabhukti pramukha will open as many schools as possible to increase the degree of literacy in the concerned upabhukti, and will develop and maintain a high standard of morality in the upabhukti.

They will endeavour to increase the purchasing power of the local population with the help of Proutists and other sadvipras, and will open as many universal stores as possible to meet the requirements of the local population.

They will endeavour to increase the farm production and industrial production of the upabhukti, and will start the requisite number of medical units and charity homes in the

upabhukti in cooperation with the concerned AMPS sections.

The upabhukti pramukha may be included in the Bhukti Executive Committee of their bhukti, but must not hold any portfolio on the Committee.

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## **Chapter 38**

# **Sándhivigráhika, Janamitram and Lokamitram**

The upabhukti pramukha of any particular region within whose jurisdiction there is the

maximum number of functioning producers' and consumers' cooperatives in any half-year - provided that the percentage of literacy in the upabhukti is more than 25 per cent (although the purodhá pramukha may change this whenever necessary) and nobody in that upabhukti has died of starvation or malnutrition during the concerned half-year - will be known as sándhivigráhika [organizer of service centres]. They will be allowed to use the word sándhivigráhika as a prefix to their names until another person of the same region acquires this respectable rank. An upabhukti pramukha retaining the status of sándhivigráhika continuously for two years (four half-years) will be eligible to prefix the word permanently to his/her name (but this is not hereditary). A permanent sándhivigráhika

can no longer hold the post of upabhukti pramukha.

The sándhivigráhika having the largest number of functioning cooperatives in a half-year in his/her jurisdiction within an entire sector is to be known as janamitram [friend of the people]. The rules for the permanent janamitram are the same as those for sándhivigráhika.

Of the janamitrams in the world, the one who has the largest number of functioning cooperatives in a half-year within his/her jurisdiction will be known as lokamitram [friend of the world]. The rules for a permanent lokamitram are the same as those for sándhivigráhika and janamitram.

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## **Chapter 39**

# **Your Various Organizations**

### ***(1) The Central Committee***

The purodhás of Ananda Marga will elect the members of the Central Committee from among themselves. The purodhá pramukha will be the ex-officio president of the Central Committee, and he will constitute the Central Executive Committee according to his choice. If he wishes, he can include in the Central Executive Committee a maximum of three members from outside the Central Committee. The highest number of members of the Central Committee will be sixty and the lowest



number will be fifteen. The number of the Central Executive Committee members will be decided by the president.

In case 80 per cent of the members of the Central Committee so desire, the number of the Central Committee members may exceed sixty.

## ***(2) The Bhukti Committee***

[See Ch. 34, "Bhukti Pradhána".]

## ***(3) The Village Committee***

The chairperson of the Bhukti General Committee, or in his/her absence the chairperson of its higher body, or in his/her absence, the president of the Central Committee, will nominate the village organizer. The village organizer will form the village committee according to his/her choice.

If the villagers become dissatisfied with the village organizer's function, or in the event of his/her demise, the nominating chairperson or president will nominate another organizer who enjoys the confidence of the villagers. A village will have only an Executive Committee. The organizer will decide the number of members of the Village Executive Committee at his/her discretion. Either *ácárya/ás* or *táttvikas* or, in their absence, other persons of the Marga, may be nominated as members of the Village Executive Committee.

***(4) The Provincial or State Committee*** (Committee for State or Country, etc.)

If it be deemed expedient to form a committee higher than the Bhukti Committee and below the Central Committee - for the

province, or state, or country - the president of the Central Committee will nominate the chairperson of such a committee. The chairperson will select the members of the concerned Executive Committee. The chairperson will also decide the number of its members and as far as possible will select members from among those who are both *ácárya/ás* and *táttvikas*. If such qualified persons are not available in adequate numbers, the chairperson can even select members from among the general Margis. Such a committee will generally be considered as the Executive Committee. But if necessary, a General Committee may be formed with the approval of the president of the Central Committee, after ascertaining from the president the number of General Committee members. This Committee will extend all

possible help to the Executive Committee. Ácárya/ás and táttvikas within the Committee's territorial jurisdiction will elect the Committee members from among themselves. The number of members of this General Committee will be determined [amended] by 80 per cent of the aforesaid members. Where there is an elected General Committee, even when the chairperson of the aforesaid Committee has been nominated by the president, the chairperson will constitute the Executive Committee only from among the members of the General Committee. If, however, qualified persons are not available in sufficient numbers, even persons outside the General Committee can be included in the Executive Committee with the approval of the president of the Central Committee. In case the number of members appointed from

outside the General Committee exceeds three, the chairperson will have to obtain the special permission of the president of the Central Committee.

**(5) *The lifespan of the committees*** subordinate to the Central Committee will be decided by the Central Committee. And the lifespan of the Central Committee will be decided by the Central General Body [of all purodhás].

**(6) *Income:*** The Village, Upabhukti, Bhukti, and the Provincial or State or National, Committees will each contribute  $1/8$  of its income to the committee immediately higher than it, and the remaining  $7/8$  will be spent in its own territory on public welfare and the propagation of dharma. For example, the committee immediately subordinate to the

Central Committee will contribute 1/8 of its income to the latter. The Central Committee will utilize this money for the entire universe.

**(7) *The Central Committee functions will be in English.*** In the absence of persons knowing English, the work of the District or Village Committee will be carried on in the local language.

**(8) *The offices of the committees*** will be utilized as meeting places of the Margis. The duties of the Central, Bhukti, Upabhukti, and Village Committees will be public service and the propagation of dharma.

**(9) *Usually the purodhá pramukha*** and the president of the Central Committee will be the same person.

But if the purodhá pramukha so desires, he may not function as the president of the Central Committee. In that case, the purodhá pramukha will appoint the president of the Central Committee and will fix the tenure of the new president.

***(10) For the facility of work,*** the Central Committee can make necessary alterations, additions, and amendments to the rules drawn up above.

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## Chapter 40

# Táttvika, Ácárya/á, Purodhá and Their Concerned Boards

Táttvika, ácárya/á and purodhá trainees will first take lessons from capable persons and then appear at an examination conducted by five other persons (táttvikas, ácárya/ás, or purodhás, as the case may be). Depending on the results of the examination, the Central Táttvika Board, Central Ácárya Board, or Central Purodhá Board will issue certificates to the persons concerned. Each certificate will bear the registration number, and also the signatures of the examiners.



Táttvika, ácárya/á and purodhá - these terms indicate ability and dynamicity. Therefore, if for any reason except old age or deformity any táttvika, ácárya/á, or purodhá is unable to discharge his/her respective duties, the power to cancel the certificate will be with the Central Táttvika Board, Central Ácárya Board, or Central Purodhá Board, respectively. An appeal for reconsideration against the decision of the Central Táttvika Board can be made to the Central Ácárya Board, and in that case the verdict of the latter will be final. Accordingly, an appeal for reconsideration against the decision of the Central Ácárya Board can be made to the Central Purodhá Board, and in that case the verdict of the latter will be final and binding. Táttvika, ácárya, purodhá and such terms represent one's individual ability and are not hereditary.

## Central Purodhá Board

In the event of any complicated problem or serious controversy in Ananda Marga, the decision of the Central Purodhá Board will be considered supreme. The decision which the members of the Central Purodhá Board arrive at unanimously will be binding on the society. If there is no unanimity among the members of the Board, the decision of the majority will be the Board's decision. If two groups are equal in votes, the single vote of the chairperson will be considered as the vote of the Board. Each and every Ananda Margi must obey the decision of the Purodhá Board without any argument. The chairperson of the Purodhá Board will be designated as the purodhá pramukha. The decision of the purodhá pramukha will be considered correct and final. No one can alter the decision of the

purodhá pramukha. But if he considers it necessary, the purodhá pramukha can change his previous decision. The purodhá pramukha will hold his post for life, but he can resign from the post for reasons of ill-health.

The purodhá pramukha will be elected by the votes of the purodhás. The purodhás will also elect the other three members of the Purodhá Board, and their tenure will be five years. If, before the completion of five years, anyone dies or is compelled to resign due to illness, the post will be filled by re-election. If the majority of the purodhás in a vote express dissatisfaction with the work of any member of the Purodhá Board, a re-election can be held for this post, depending on the consent of the purodhá pramukha.

Central Ácárya Board

Subject to the approval of the purodhá pramukha, eight persons elected by the ácárya/ás will constitute the Central Ácárya Board. One of the elected members will be the secretary of this Board. All rules and regulations, punishment, discipline, and everything else regarding ácárya/ás will be decided by the Ácárya Board. The decisions of the Central Ácárya Board will be submitted to the purodhá pramukha for final approval.

### Central Táttvika Board

Subject to the approval of the purodhá pramukha, twelve persons elected by the táttvikas will constitute the Central Táttvika Board. One of the elected members will be the secretary of this Board. All rules and regulations, punishment, discipline and everything else regarding táttvikas will be decided by this Central Táttvika Board. The

decisions of the Central Táttvika Board will be submitted with the recommendation of the Ácárya Board to the purodhá pramukha for final approval.

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## **Chapter 41**

# **Avadhúta/iká and Avadhúta Board**

If it is not possible for anyone to discharge his/her family responsibilities because he/she is completely preoccupied with the propagation of dharma and social service, and if such a person takes formal initiation in sannyása, he/she will be called an avadhúta/iká. The Avadhúta Board will be constituted of four persons elected by the avadhúta/ikás with the approval of the purodhá pramukha. One of the elected members will act as the secretary of this Board. All rules and regulations, punishment, discipline and everything else regarding avadhúta/ikás, will be determined by this Avadhúta Board. The decisions of the Avadhúta Board will be submitted to the purodhá pramukha for final approval. The avadhúta/ikás will obey the purodhá

pramukha, and without his approval, the Avadhúta Board will not enforce any decision.

1965, Jamalpur

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## **Chapter 42**

# **Treasures of Ananda Marga**

### ***Your Treasures:***

Sublime ideology, universal love, and unshakeable unity among yourselves.

### ***Your Flag:***

A triangular saffron flag with a white swastika inside.

### ***Your Pratiika [Emblem]:***

A triangle with one vertex up superimposed on another triangle with one vertex down, with the rising sun having a swastika inside. These are symbols of energy, knowledge, advancement and permanent victory, respectively.

You shall protect, in all respects and at all costs, the dignity of your treasures and the sanctity of your flag, of your emblem, and of the pratikrti [photo] of Márga Guru.

1956, Jamalpur

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# Chapter 43

## Guru Vandaná

Akhañdamañdalákáram vyáptam yena  
carácaram;

Tatpadañ darshitam yena tasmae Shrii Gurave  
namah.

Ajiñána timiráñdhasya jiñánañjana shalákayá;  
Cakśurunmiilitam yena tasmae Shrii Gurave  
namah.

Gurur Brahmá Gurur Viśnú Gurur Devo  
Maheshvarah;

Gurureva Paramah Brahma tasmae Shrii  
Gurave namah.(1)

1965, Jamalpur

### Footnotes

(1) Salutations to that respected Guru having the form of an unbroken, undivided circle, by whom the movable and immovable worlds are pervaded, by whom the supreme stance of salvation is shown.

Salutations to that respected Guru by whom the eyes of one blinded by the darkness of ignorance are opened with a stick that applies the ointment of spiritual knowledge.

The Guru as Supreme Progenitor, the Guru as Guardian, the Guru as the one who has the withdrawing power, the Guru who alone is the

Supreme Subject – salutations to that  
respected Guru.

–Trans.

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# Concluding Words

Utilizing the vibrations created for  
eternal time by

Shrii Shrii Ánandamúrtijii

through

Jánusparsha and

Varábhaya mudrás,

take

yourself and the entire universe

ahead along the path of

all-round welfare.

Oṅm shánti!

1956, Jamalpur

## **Appendix:**

# **Maháprayáña Divasa**

The Reverend Marga Gurudeva, in the holy name and form of Shrii Shrii Ánandamúrtijii, has been a beacon light to Ananda Margis and spiritual seekers. Through His lofty ideology and spiritual cult, He paved the way for the all-round emancipation of humanity. Obviously the Maháprayáña Divasa, that is, 21st October, should be observed with utmost reverence and dignity by all AMPS units and Ananda Margis.

Programmes on this day shall include nagar kiirtana, devotional songs of Prabhát Saṁgiita (without dance) appropriate to the solemnity of the occasion, akhańda kiirtana,

shraddháinjali, váni exhibition, bookstall, tree-planting, sadávrata, other welfare activities, prasáda distribution, Bábá stories (satsauᅇga), tattvasabhá, conferences and symposia.(1)

A programme of akhańda kiirtana may be arranged from October 21st till 3:30 p.m. on October 26th (the date of the cremation).

1991, Kolkata

## Footnotes

(1) The above appendix on Maháprayána Divasa - 21st October 1990 - the Day Shrii Shrii Ánandamúrta Left His Mortal Frame - was discussed and passed as a resolution on 25th August 1991 unanimously by all members of the Central Committee of Ánanda Márga Pracárika Sańgha, and it was decided that this (resolution) should be added as an

appendix to Caryácarya Part 1. (CC Resolution, 25/8/1991, Calcutta.) –Trans.

(2) Nagar kiirtana is kiirtana through the streets of the town. Akhańda kiirtana is continuous kiirtana. Shraddháinjali means “respectful offering”. Vániis were inspirational “messages” given twice yearly by Shrii Shrii Ánandamúrti. Prasáda is food that has been vibrated either by Márga Gurudeva or by kiirtana. –Trans.

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## **Glossary**

ÁCÁRYA or ÁCÁRYÁ. Spiritual teacher qualified to give initiation and teach all lessons of meditation.

AKHAÑDÁ KIIRTANA. Continuous KIIRTANA.

AMÁVASYÁ. New moon.

ÁNANDA. Divine bliss.

ANANDA MARGA. Path of divine bliss; Ánanda Márga Pracáraka Saṁgha (Ananda Marga organization).

ÁSANA. The third limb of aśtámga (eight-limbed) yoga. Ásanas: postures for curing physical problems, especially those that interfere with SÁDHANÁ.

AŚTAPÁSHA. Eight fetters of the mind.

AVADHÚTA or AVADHÚTIKÁ. Literally, "one who is thoroughly cleansed mentally and spiritually"; a monk or nun of an order close to the tradition of Shaeva Tantra.

AVIDYÁ. Ignorance; centrifugal, or extroversial, force; aspect of the Cosmic



Operative Principle which guides movements from the subtle to the crude.

BÁBÁ. Affectionate name for Shrii Shrii Ánandamúrti.

BRAHMA. Supreme Entity.

BRAHMA MADHU. BRAHMA is sweet.

CITTA. Done "I", objective "I", objective mind, mind-stuff.

DEVA. Mythologically, a god, a deity. Philosophically, any vibration, or expression, emanating from the Cosmic Nucleus.

DHÁRAÑÁ. Restriction of the flow of mind, conception; e.g., Tattva Dháraña means restricting the flow of mind to, or conception of, the fundamental factors.

DHARMA. Spirituality; the path of righteousness in social affairs.

DHARMAKAKRA. Collective meditation.

DHÁRMIKA. Adjective of DHARMA.

DHYÁNA. Meditation in which the psyche is directed towards Consciousness.

GRHII. Householder.

GURU MANTRA. "Important" mantra, learned as a lesson of Ananda Marga SÁDHANÁ.

GURU PÚJÁ. See VARŃÁRGHYADÁNA.

GURU VANDANÁ. Shlokas, couplets, expressing homage to the Guru, used in VARŃÁRGHYADÁNA.

IISHVARA PRAŃIDHÁNA. Surrender to the Cosmic Controller through meditation; a lesson of Ananda Marga SÁDHANÁ.

JÁGRTI. Literally, "place for awakening"; Ananda Marga spiritual centre.

**JÁNUSPARSHA MUDRÁ.** Gesture given by a spiritual master. Both hands rest, palm up, on the thighs.

**KIIRTANA.** Collective singing of the name of the Lord, sometimes combined with a dance that expresses the spirit of surrender.

**MAHATTATTVA.** "I" ("I am," "I exist") feeling, existential "I".

**MANTRA.** A sound or collection of sounds which, when meditated upon, will lead to spiritual liberation.

**MÁRGA GURU.** Preceptor of Ananda Marga, Shrii Shrii Ánandamúrtijii.

**NAGAR KIIRTANA.** A KIIRTANA procession through the streets of the town.

**NÁMA MANTRA.** "Name" mantra; preliminary lesson of Ananda Marga

SÁDHANÁ.

NÁRÁYAÑA SEVÁ. Service, particularly food distribution, to the poor.

OM̐ SHÁNTI. BRAHMA is peace.

PARAMA BRAHMA. BRAHMA, "Supreme" Brahma.

PRABHÁTA SAM̐GIITA. A body of 5018 spiritual and psycho-spiritual songs composed by Prabhat Ranjan Sarkar (Shrii Shrii Ánandamúrti).

PRÁÑÁYÁMA. The fourth limb of aśtámga (eight-limbed) yoga: process of controlling vital energy by controlling the breath. A lesson of Ananda Marga SÁDHANÁ.

PRÁRAMBHIKA YOGA. Elementary yoga.

PRATIKA. Emblem of Ananda Marga.

PRATIKRTI. Photo of Marga Guru.

PRATYÁHÁRA. The [[fifth]] limb of aśtā́nga (eight-limbed) yoga: withdrawing the mind from absorption in the physical senses.

PROUTIST. An adherent of Prout (Progressive Utilization Theory, the social philosophy of Ananda Marga).

PÚRÑIMÁ. Full moon.

PURODHÁ. A senior spiritual teacher.

SÁDHAKA. Spiritual practitioner.

SÁDHANÁ. Literally, “sustained effort”; spiritual practice; meditation.

SÁDHÁRAÑA YOGA. Intermediate yoga.

SADVIPRA. Spiritual revolutionary.

SAHAJA YOGA. Advanced yoga.

SAMÁDHI. The eighth limb of aśtā́nga (eight-limbed) yoga; “absorption” of the unit mind

into the Cosmic Mind (savikalpa samádhi) or into the Átman (nirvikalpa samádhi).

SAMÍGHA. Organization; Ánanda Márga Pracáraka Saámgha.

SAMÍSKÁRA. Mental reactive momentum, potential mental reaction.

SANNYÁSA. Renunciation.

SATSAUNGA. Good company.

SHRÁDDHA. Memorial ceremony.

SHUDDHI. Mental purification; a process of meditation.

SNÁNA MANTRA. Bath mantra.

SVÁDHYÁYA. One of the points of YAMA AND NIYAMA: reading and understanding spiritual topics.

SVASTIKA. Literally, “good existence”; a symbol of victory. (Explained by Shrii Shrii

Ánandamúrti on field walk in West Berlin, 17 May 1979.)

**TÁÑDÁVA.** A vigorous dance for male spiritual aspirants, originally formulated by Shiva. It develops the glands in a way that enhances courage and fearlessness. When Shiva Himself does this dance (Shiva Naátarája), the dance becomes a metaphor in which Supreme Consciousness sends vibrations throughout the universe and causes all objects of the universe in turn to radiate vibrations.

**TÁTTVIKA.** A teacher of Ananda Marga elementary philosophy; literally, “one who knows the essence of philosophy”.

**TILAKA.** A mark made between the eyebrows with sandal paste, vermilion, etc.

**VARÁBHAYA MUDRÁ.** Gesture given by a spiritual master. Both palms are open. The left

hand rests on the left thigh (vara mudrá), the right hand is raised (abhaya mudrá).

VARÑÁRGHYADÁNA or GURU PÚJÁ. Offering of mental colours.

VIDYÁ. Knowledge; centripetal, or introversial, force; aspect of the Cosmic Operative Principle which guides movements from the crude to the subtle.

VISHEŚA YOGA. Special yoga.

YAMA AND NIYAMA. Moral code.

date N/A

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**The End**



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## **Declaration**

All human beings, irrespective of gender, caste, creed, religion, rich or poor have equal right to learn and practice spiritual Meditation and get guidance to move along path of spirituality. The science of spirituality is also termed as 'Yoga'. Knowledge of Yoga should never be used for commercial purpose. It should be distributed free of cost. Anybody can learn Yoga meditation, free of cost, at any time from Monks and nuns of "Ánanda Márga Pracaraka Samgha".

The ultimate goal of human life is to experience absolute peace the bliss. Only through God realization one can achieve bliss.

God realization is possible only through Yoga meditation; there is no other way.