



# Ananda Marga

Ātma Mokṣārtham Jagat Hitāya Ca



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*Ananda Nagar Newsletter*

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## *Poila Baisakh, 1431 Bangla New Year Greetings*

*"The people called Bengali existed in the past, are existing today, and I hope will exist even more magnificently in the future. Those people must take a new vow today—how to make themselves more successful, how to make their existence more vibrant, more dynamic. Today is a day of joy and in this joy one must determine his course of action and collect the resources of the future. 'Nányah panthá vidyate yanáya'. Besides, there is no second course before a living people. This is not the time of idleness, but the time of great work. Let every moment of time be utilized."*

- Excerpt from the book *Bangla and Bangali* by Shri Prabhat Ranjan Sarkar

Best wishes to all on the occasion of Bangla Happy New Year, 1431.

Ácáryá Narayanananda Avadhuta,

Rector Master, Ananda Nagar

1<sup>st</sup> Baisakh, 1431

(14<sup>th</sup> April, 2024)

## ❖ *Ácáryá Asiimananda Avadhuta Memorial Day*



Throughout history we have seen that whenever any delightful great person - preacher, social reformer, scientist - tried to enlighten the world in the new light of knowledge, s/he was insulted and persecuted by outdated, superstitious, and reactionary people. Ananda Marga hasn't been an exception to this. So the evildoers, the enemies of humanity do not hesitate to torture, and kill the workers of the Marga. One victim of such cruelties was Ácáryá Asiimananda Avadhuta.

Ácáryá Asiimananda Avadhuta, is an ever-shining star in the history of Ananda Marga. He studied Agriculture from Kanpur University, and was a famous agronomist and later became an outstanding all-time worker dedicated to the ideas and ideals of Shrii Shrii Anandamurtiji. He is the pioneer of the greening project currently going on in Ananda Nagar.

While he was engaged in fulfilling Baba's vision for Ananda Nagar, evil forces were already at work poisoning the minds of ordinary superstitious people with intoxicants and greed for money, to influence them to do their evil bidding. On the fateful day of 2<sup>nd</sup> April, 1990, along with some local margii brothers Ácáryá Asiimananda visited the Dimdiha Jalbandh (Dam) project and Dimdiha Agricultural Farm. On their way back, Asiimananda Avadhuta, along with Arjun Singh and Dara Singh of local Kosangi village, Radhu Garain of Chitmu village and Deenbandhu Singh a margii of Uttar Pradesh, were five were brutally hacked to death by communist goons supported by the then ruling party of West Bengal – Communist Party of India.

But their senseless deaths only worked to spur on Margiis. The plans and progress of his work at Ananda Nagar began to materialize more even more rapidly.

To immortalize his sacrifice and to preserve his pious memory, the Ácáryá Asiimananda Avadhuta Memorial Knockout Football Competition was created and is held every November since 1991.



This year, his sacrifice was commemorated on 2<sup>nd</sup> April at Dimdiha Ananda Marga Jagriti Bhavan by organizing a 6-hour Akhanda "BáBá Nám Kevalam" Nám Samákiirtana. The solemn event also included collective Iishvar Prañidhán, Varñárghyadán, Svádhyáya, and Náráyaða sevá.

## ❖ Radhu Soren Memorial Day

Since 1963, Ananda Marga has been tirelessly and selflessly working for the multifarious welfare of the local people of Ananda Nagar. However, the self-seeking, evil-natured, perverse-minded people did not like the educational, economic, and cultural development of the local people. They have consistently misled the common people by spreading lies. Ananda Marga's welfare work has been obstructed by killings, lootings, and intimidation.



On 5<sup>th</sup> April, 1995, Radhu Soren, a social worker free from superstitions and the credulity of the so-called Santal community of Damrughutu village in Ananda Nagar, was brutally hacked to death by Communist thugs supported by the ruling party in broad daylight in the Chargali forest on the way with his son from Kotshila to his village Damrughutu.

Why was Radhu Soren killed?

- 1) Radhu Soren was a rational and straightforward person.
- 2) He was a free-minded individual for the Santal society. There was no inferiority complex in him.
- 3) He did not accept or condone the irrational ideas, unscientific customs, and rules of the Santal society.
- 4) He opposed the use of intoxicants and explained why their use is harmful to people.
- 5) He encouraged Santal girls to study and be educated.
- 6) Despite facing immense obstacles from the Santal society for educating his daughter, he sent her outside to receive education. She is now a higher secondary school teacher.
- 7) He was an honest, principled, and spiritual practitioner.
- 8) His personality and leadership attracted everyone.
- 9) In 1994, a total of 45 families, including those who supported his activities in Damrughutu village, were ostracized from the Santal society through distribution of dubious leaflets, so that no one could have any relationship with him or his family.
- 10) Yet, he never bowed down to anyone.

Since then, every year on 5<sup>th</sup> April, Dadhichi Radhu Soren Memorial Day is celebrated in Ananda Nagar. On this occasion, this year, floral garlands were offered at the Martyr's Altar built in the Chargali forest where he was killed on 5<sup>th</sup> April, 1995. This was followed by three hours of Akhanda "BáBá Nám Kevalam" Nám Samkiirtana, collective Iishvar Prañidhán, Svádhyáya, and tributes to Radhu Soren at the Radhu Soren Smriti Bhavan in Damrughutu village. The ceremony concluded with Náráyada sevá.





This year, to mark the occasion, his son and daughter (both of whom are teachers in Higher Secondary Schools) also organized distribution of children's educational materials, sarees for distressed old women and Nārāyaṇa sevā at the Radhu Soren Smriti Bhavan.

### ❖ *Philanthropic Work by SENCO Gold & Diamond in Ananda Nagar*

Continuing their philanthropic work in Ananda Nagar, SENCO Gold & Diamond, Kolkata Head Office, recently donated an advanced smokeless oven to Ananda Nagar Boys and Girls Children's Home for convenience and financial savings. Thanks to its ingenious design, fuel consumption will be almost half of the usual, and there will be no smoke, keeping the kitchen clean.



It's worth noting that two representatives from SENCO Gold & Diamond, Kolkata office, visited Ananda Nagar in January 2021. They were pleased to see our service work in Ananda Nagar and extended financial support to the Girls' Home from June 2021 through the company's Corporate Social Responsibility (CSR) Fund. Since then, company representatives visit once a year in March-April. This project was approved by Mr. Shubhamoy Bhattacharya, AGM Training & CSR Coordination, who diligently visits us every year, and brings colleagues or acquaintances with him to further spread the word about the good work Ananda Marga is doing in Ananda Nagar. This year he was accompanied by Mr. Shyamal Prasad Jana, the inventor of the advanced smokeless oven, and Shri Puranjit Sheel, CGM-Finance & Accounts, who also visited us last time. He likes our service work very much, and his mind is eager to come to Ananda Nagar. This time, he came despite his busy schedule, always thinking about how he can help us in education services and public welfare works in Ananda Nagar.



Along with Asiima and Indra, Margiis from Verona, Italy, they also visited Ananda Nagar Agricultural Farm which attracts many visitors who come to see the cultivation of Malta-Mosambi, watermelon, apple, and other fruits, as well as sunflower plantation.

### ❖ *Free Eye Examination Camp*



On 11<sup>th</sup> April, 2024, a free eye examination camp was organized by the Ananda Nagar Abha Seva Sadan Composite Charitable Hospital for the economically backward people in the villages near Ananda Nagar. Forty people got their eyes examined in the camp.

All were examined by eye specialists led by Dr. Selina and her team. Nine people required eye surgery. As our operation theater is out of date, no surgery can be performed currently. Modernization is absolutely necessary. Therefore, with the support of the Purulia Leprosy Mission, arrangements have been made for eye surgery.



### ❖ 3-hour Akhanda "BáBá Nám Kevalam" Nám Sańkiirtana in Shyampur

On 11<sup>th</sup> April, 2024, a 3-hour Akhanda "BáBá Nám Kevalam" Nám Sańkiirtana event was organized from 9 AM to 12 PM at the residence of Avani Mahato, in Shyampur village. The kiirtan was organized with the overall cooperation of the Ananda Marga Women's Department, Matr Sneha Branch. The event also included collective Iishvar Prańidhán, Varńárghyadán, and Náráyaòà sevá.



### ❖ Collective Decision by Tatuara Ananda Marga Branch

Margiis of Ananda Marga branch of Tatuara village of Ananda Nagar have collectively taken the following decision in the month of March, 2024:

- 1) Every fifteen days, i.e. two days in a month, 3-hour Akhanda "BáBá Nám Kevalam" Nám Sańkiirtana will be organized from 5 pm to 8 pm in the house of a Margii from the village turn-by-turn. Accordingly, a schedule has been prepared for when the kiirtan will be held at whose house till December, 2024.
- 2) At the end of the kiirtan there will be a collective meal.
- 3) Páñcájanya and Táńdava - Kaośikii will be practiced collectively at local Jagriti every day.
  - a) Páñcájanya is already being held collectively at Damrughutu jagriti, Chitmu Central Jagriti and Chitmu upper para Jagriti in Ananda Nagar. The rules of Pancjanya are – It will start at 5 am. 5 minutes of Prabháta Sańgiita, 15 minutes of kiirtan and 10 minutes of collective Iishvar Prańidhán and on Sundays instead of 5 minutes there will be 10 minutes of Prabháta Sańgiita and everything else remains the same.
  - b) It may also be mentioned here that on one night in the month of January 1967, in the presence of Gurudev Shrii Shrii Anandamurtiji at the present "Anandarekha" compound, the "Chou" dance artists of this Tatuara village performed "Chou" dance for four hours.



**What is history? How is it created?**

Nothing in this world is meaningless – rather everything is meaningful. Suppose a person stumbles while walking in a field; even this is not meaningless. Another person bursts into laughter; that also is not meaningless. Iti hasati itiyarthe itihása – “That which brings smiles is called history, or itihása.” Thus amidst smiles and tears, human beings move forward. The branch of human knowledge which depicts these joyful or tearful events is called history.

Dharmárthakámamokśartham niitivákyasamánvitam

Purávrttakatháyuktaṁ itihásah pracakśate.

[That which leads to the attainment of the four vargas, the four goals of life (dharma, or psycho-spiritual goal, artha or psychic goal, káma or physical longing, and mokśa, or spiritual salvation), that which imparts the knowledge of the highest morality, and which explains the chronological history of past events, is called itihása.]

We belong to the world – the world is our homeland. To state it more clearly, the entire universe is our homeland. In one corner of this universe there is a small planet called Earth, and in one corner of this earth there is a community called the Bengalees. While advancing from the distant past, this community has reached the end of a dark period; a new year’s dawn is about to break in its history. The Bengalees will have to move forward still further, and in this path of their movement, there is no pause, no rest – no punctuation mark with comma, colon or semi-colon. They must move ever forward. Indeed, they are moving and they will continue to move. For movement is the very spirit of life, the living proof of its vital existence. Those who stop in the middle of their movement have lost the very characteristic or dharma of life.

Ākásh pátháre caleche phuler dal

Niirava caraṇe

varaṇe, varaṇe,

chúte sahasra dháráy

Duranta jiivan nirjharíñi

Maraṇer bájáye kiṁkiñi.

[In the vast void are floating an unending flow of flowers; Moving silently amidst endless welcomes; In countless flows rush the indomitable stream of life; Tolling the knell of death.]

Human beings must move forward, ignoring the jingling and frowns of death. Only those who move ahead in this manner are capable of making history.

### **What is the significance of celebrating New Year?**

The Bengalee community is not a mere handful of persons: they total 160 million people. So they have enough vitality to move forward, ignoring the frowns of death. In this path of historical movement, what is the law of motion? Motion is never linear, rather it is always systaltic, it is always pulsatory. Each New Year's Day is the starting point of a pulsation in history. So during the stage of pause and speed at the New Year, people look back and discover that they have moved forward leaving many things behind; and they also look ahead and see many things in front of them – they realize that they will have to do many things in the future. Accordingly they make many plans and programmes to utilize the coming year in a fruitful way.

This New Year's Day is the day of recollection of our past resolutions, when we remember anew our past vows. By reviewing our past mistakes, we find the rectificatory measures which will help us gain enough strength to move ahead with new zeal.

### **How long is the history of Bengalee and Bengal?**

Many of you perhaps do not know that the modern Bengalee community is over 3000 years old. If we accept that the Rgveda was composed between ten to fifteen thousand years ago, and the Yajurveda from five to ten thousand years ago, then the Atharvaveda is certainly 3000 years old. In the Jain scriptures which Mahavir Jain propounded 2500 years ago, there is a direct reference to the Atharvaveda, which proves that the Atharvaveda is older than the Jain scriptures. That is why I say that the Bengalee community is more than 3000 years old, for there were various references to Bengal in the Atharvaveda . Much later , when the demi -Mágadhii language was being transformed into old Bengali , words like "Vaṅga" and "Bengali" were in vogue. Many people think that the word 'Báṅglá' has come from the Turkish word 'Báinǰál' or the Persian word 'Báṅgál', but they are mistaken. In Chinese the word 'Báinǰál' has been in use for the last 5000 years, for in Chinese the land of Bengal was called 'Báinǰál'. So both the land of Bengal and its community of people are very ancient . When the demi-Mágadhi language was being transformed into old Bengali, in the Buddhist poetry of the period, there are references to the words Bamíla and Báṅgáalii. For instance, "Vaṅge nila jáyá" ("They married in Bengal"),

or

Bhusu-ku áji tu Báṅgáalii bhaeli niya gharańii cańđáalii leili

[“Bhusuku, you became a Bengalee today, and the mistress of your house has become an untouchable.”]

The word Báṅgáalii is mentioned here. Had this word been from Turkish or Persian, then it would not have been more than seven hundred or eight hundred years old. So it is clear that the Bengalee people have been marching towards a glittering future from an ancient past for over 3000 years. This is not a community which has suddenly come into existence nor is it a state which has only recently been demarcated;

### **What are the characteristics of the Bengali people?**

Its political structure has undergone numerous transformations. Since it is so ancient, it has achieved progress in various stages. Just as it has assimilated many things from others, so it has also given many things to others.

Consequently, the Bengalees have their own dress and the women have their own distinctive style of wearing saris. They have their own almanac, literature, script, and style of intonation, and they also have their characteristic social customs. As far as I know, no other community in the world has so many unique specialities. In Europe or elsewhere, a particular community is called a "nation" in modern terminology; however, if we would go deeper into the Latin root meaning of the word "nation", we should be more cautious and controlled in using the term. In fact, the Bengalee community is more than a nation. It also has its own laws of inheritance.

In every phase of its history the Bengalee community has made enormous progress. A community which is constantly progressing should have a special system to record its chronological history, and also a system for reckoning time.

Ancient Bengal comprised Samatat, Rárh and Paondravardhana. It had as its capital Singhapur for 750 years. Singhapur is presently a very small town in the district of Hooghly. Singhavahu was one of the kings of that period. His son Vijay Singha conquered Ceylon and changed its name to Simhala. As Vijay Singha died without children, he brought his nephew Pandu Vasudeva from Singhapur and made him the king of Singhal and Kerala. It is a story of about 2500 years ago. The descendants of Pandu Vasudeva are known as the Nayars of Kerala; they migrated from Bengal 2514 years ago and settled in Kerala. At any social function of Bengal, any auspicious social ceremony, Bengalee women produce a special sound which is called huludhvani. This is also usually called ulu or jokár sound. This system is also found amongst the Nayar community of Kerala even today.

### **Who introduced the Bengali year or counting and when did it start?**

Another prince of Singhapur was Sahasravahu who conquered Thailand and named the country Siam. Another king of Singhapur was Shalibahan, who opposed the then prevalent calendar system of India. In those days the calendar system was based upon the lunar month; that is, twenty-nine days made up a month and 354 days comprised a year. According to this system there was no link between the crops and the seasons, and in some years the Bengalee month of Áśárhá [the month of the monsoon] began before the rainy season, and in other years it began after the rains were over. This system caused much inconvenience to both the farmers and the government during the collection of taxes. Consequently, Shalibahan rejected the lunar calendar system and 1387 years ago introduced a simple new system of calendar which is followed even today in Orissa, Assam, Bangladesh, and by the revenue collectors of North India.

During the reign of King Akbar, the Hijri [Hegira] year was changed from the lunar system to the solar system, and it was renamed the Fasli year. The Fasli year begins from the month of Āshvin [the time of harvesting the autumn rice]. According to the previous calendrical system of Bengal, the year began at the time of harvesting the late autumn rice. So from the reign of King Shalibahan, the Bengalee year started from Agrahāyañ. The astrological name of the month was Mārgashiirśa, but as it was the first month of the year it was called Agrahāyañ. Until the days of Akbar, Agrahāyañ was the first month of the Bengalee year. Later, to maintain adjustment with the calendar of the rest of India, the first month of the year was changed from Agrahāyañ to Vaeshākh. The full moon takes place in the month of Agrahāyan with the appearance of the Mrgashirā star, so the astrological name of that month is Mārgashirśa. In one of the rhymes of old Bengal, for example, it is said:

Agrāñete bachar shuru navānna hay miñhe Paoñete áoli báoli ghare ghare piñhe.

Māgh másete shrii paincamii cheler háte khiiri. Phálguñete rog sáráte pháger chaírañi.

Caeter gájan bájan káñpe bánílá sára.

Vaeshákh másete sabe cáy jaler dhára.

Jaeñthi máse śaśti bátá bāñdhe śaśthiir ðor. Āśáñhete rathayátrá náiko loker or.

Shrávañete jhulan dolan pathya ghrta muñi,

Bhádra máse pántá bhát khán Manasá buñii.

Ashvine má Durgá ásen kolákuli kañe,

Kárttikete ákásh pradiip shasya rakśa kare.

[The Bengalee year begins in Agrahāyañ when the new rice tastes deliciously sweet. In the month of Paoñ there is a famous festival, Every house prepares sweet rice cakes. In Māgh on the fifth lunar day the children first learn to read and write. In Phálguñ red powder is smeared to cure disease. In Caetra on the occasion of the Gájan festival the whole Bengal throbs with the sounds of drums. In Vaeshákh people anxiously await the rains. In Jaiñtha people celebrate the worship of Śaśthi [the deity of children]. In Āśáñh there is an unending stream of people in the Rathayátrá [Chariot Festival]. In Shrávañ during the swinging ceremony of Krśna, people are entertained with puffed rice fried with ghee. In Bhádra the old snake goddess is presented with stale rice. In Āshvin the goddess Dúrgá comes making people embrace one another. And in Kárttik the lamps in the sky protect the cornfields.]

This poem is called “Báramásyá”, the depiction of the twelve months of the Bengalee year. This shows that Agrahāyañ was the first month of the year. In those days married Bengalee girls did not set out for their paternal homes in the month of Kárttik:

Kárttik más vacharer sheś ná jeo pitár desh.

[Kárttik is the last month of the year, not an auspicious time for setting out for one’s father’s house.]

This shows that Kárttik was the last month and Agrapháyañ was the first month of the year. But according to the Indian system of reckoning and the newly introduced system of Samvat, when the full moon takes place with the appearance of the Vishákhá star, the month is called lunar Vaeshákha. In lunar Vaeshákha as long as the sun remains within the scope of Meśa zodiac sign [Aries], the period is known as solar Vaeshákha. The Bengalee month of Vaeshákha is the solar Vaeshákha. Yesterday the sun was in Pisces zodiac sign, but today it is in Aries. That is why today is the first day of the Bengali New Year. This was first introduced by King Shalibahan.

According to some, the Bengali word sál or year is derived from the Persian word sál. That may be true, but in the case of Bengal, the system of the Bengalee year was introduced by King Shalibahan. King Shalibahan was assisted by the famous astrologer Jayanta Panigrahi of the then Dańda Bhukti<sup>(1)</sup>, who introduced the new system of reckoning the Bengalee year. In those days Burdwan Bhukti, Samatat Bhukti, Paundrabardhan Bhukti and Kamtapur Bhukti (which included some districts like the present Jalpaiguri, Goalpara, Cooch Behar and Rangpur) – all bhuktis of the present-day West Bengal – were all under the sovereignty of the king, and so they all accepted the Bengalee system, as did Assam and Odisha.

The Bengalee community is making progress in various spheres of life. And with this progress, the lunar and solar dates and years are inseparably associated. None of these matters can be removed from social life, nothing can be discarded. It is rather like the crown of the bridegroom during a wedding – if the crown is removed, the bridegroom is no longer a groom.

### **Bengalee community to take new oath**

Again the Bengalee New Year has come. So the Bengalee community, which was very vibrant in the past, is still alive today; and I hope they will live dynamically in the future also. The same Bengalee community will have to renew their resolution to make the New Year more successful, to make their existence more vigorous. This is a day of rejoicing, and amidst this rejoicing the Bengalees will have to determine ways of improving their individual and collective life, and developing their resources for their future progress. Nányah panthá vidyate ayanáya. “There is no other way for a living community besides this.” This is not the time for laziness; rather it is the time for intense activity. Let every moment of your valuable time be used properly. With these words I conclude my discourse.

(Marggurudeva gave the discourses on 1<sup>st</sup> Baisakh of Bengal, 1387)

- Excerpt from the book *Bangla and Bangali* by Shri Prabhata Ranjan Sarkar

Footnote:

[1] Now known as Midnapur. In the Pathan and Mughal periods it was called Hizli Parganas. In ancient times, during the Hindu era, it was called Dańda Bhukti.

## ❖ *Finding Bliss in the Spiritual Realm of Ananda Nagar*

For a few days, from 1<sup>st</sup> April to 13<sup>th</sup> April, 2024, Asima and Indra came to Ananda Nagar from Verona, Italy seeking spiritual and natural harmony. They engaged in spiritual practices and immersed themselves in the serene environment. This was their second visit to Ananda Nagar, the first being in March 2019. In Ananda Nagar, they participated in the Akhanda Nám Saṁkiirtana in the villages of Ananda Nagar, practiced sádhaná at Tantra Piithá locations and also visited various service-oriented projects. Indra also treated some nerve problems at our acupuncture clinic.



Since 2014, both of them have been devotedly practicing yama-niyama sádhaná, sentient diet, attending dharmacakra, regularly practicing Ananda Marga spiritual yogsadhna and doing service work.

## ❖ *Bengali New Year Celebrations in Ananda Nagar*

A vibrant celebration of Bengali New Year took place on 14<sup>th</sup> April, 2024 (1<sup>st</sup> Vaeshákh, 1431) at the PROUT Sevadal (PSD) Bhavan in Ananda Nagar.



The auspicious occasion was marked by a 6-hour Akhanda "BáBá Nám Kevalam" Nám Saṁkiirtana, along with Prabháta Saṁgiita, collective Iishvar Prañidhán, Varñárghyadán, Svádhyáya, a discourse on the significance of celebrating the New Year, and a collective meal followed by Náráyaḍa sevá.

## ❖ *Completion of Construction Work at Barudi Ananda Marga School*



On 14<sup>th</sup> April, 2024, amidst the personal efforts of Avadhutika Ananda Vratisha Ácárya, the roofing work of the two-story building of Ananda Marga Primary School in Barudi village of Ananda Nagar diocese has been completed. All the WT dada and didi's in Ananda Nagar are working with specific responsibilities. In addition to their specific responsibilities, some extra responsibilities have also been given for the development of the villages in Ananda Nagar. The responsibility of Barudi village was given to Avadhutika Ananda Vratisha Ácárya. Many thanks to Didi for fulfilling her duty with dedication.

## ❖ *Birthday Celebration in Ananda Marga Children's Home*

On 19<sup>th</sup> April, 2024, the boys at the Ananda Marga Children's Home (Boys) enthusiastically celebrated the birthday of Rishikesh and Shefali Garain's daughter Jharna and the eighth birthday of Ashwini and Sujita Garain's son Jibamitra. Both the families are residents of Guridih village, and organized the birthday celebrations according to Ananda Marga Caryácarya rules.



The event included Prabháta Saṁgiita, "BÁBÁ Nám Kevalam" Nám Saṁkiirtana, collective meditation, Varṇárghyadán, and a discourse on the significance and purpose of celebrating birthdays. After the discourse, Jharna and Jibamitra were blessed by the elders with tilak and flower garlands. Finally, everyone present joined in a meal together to conclude the celebration.

## ❖ Inauguration of New Study Circle

A regular study circle was inaugurated at Ananda Marga High School by Renaissance Universal (R.U.), Ananda Nagar Branch on Saturday, 20<sup>th</sup> April, 2024. The program began with the melodious voice of Ácáryá Shubhprasannananda Avadhuta singing the Prabháta Saṁgiita “Jiirana Bishirana Jiveer Karibo Seva” and the mantra “Saṁ gacchadhvaṁ saṁ vadadhvaṁ saṁ vo manáṁsi jánatám,”. Ácáryá Kishen Singh Sood, Chairman of Study Circle and Renaissance Universal Ananda Nagar branch, Ácáryá Muktananda Avadhuta, Chairman of Ananda Nagar Municipal Corporation, Ácáryá Prajinanananda Avadhuta, Headmaster of Ananda Marga High School, and Rector Master of Ananda Nagar, Ácáryá Narayanananda Avadhuta spoke on the topic "Necessity of Study Circle and Renaissance Universal".



Teachers of Ananda Marga High School and Primary School were present. A Prabháta Saṁgiita after each speaker added to the sweetness of the program. The program ended with the performance of the Prabháta Saṁgiita “Moder Ananda Nagar bhalobasate jhalmal”.

The content of the next study circle will be —

- (1) The cause and solution of the current society's degradation?
- (2) Flaws in the current democratic system and election process. How is a real democratic system possible?

The next “Study Circle” will be held on 8<sup>th</sup> June, 2024 at Ananda Marga High School.

## ❖ Girls' Proutist Meeting

On the 20<sup>th</sup> April, 2024, a discussion session was held at the Ananda Nagar Pogro Girls' Proutist Bhawan, focusing on the women of the village. The session covered topics such as women's physical well-being, mental development, and what needs to be done to achieve them. Additionally, there was a discussion on how women in society are being exploited, oppressed, and subjected to abuse. The discussion also highlighted the significant role women play in shaping society.





## ❖ *Monthly 3-hour Akhanda "BáBá Nám Kevalam" Nám Samíkiirtana*

On 21<sup>st</sup> April, 2024, the monthly three hours Akhanda "BáBá Nám Kevalam" Nám Samíkiirtana was organized at Baba Memorial. As usual, the kiirtan was followed by collective Iishvar Prañidhán, Varnárghyadán, Svádhyáya, collective meal and Náráyada sevá.



## ❖ *Ongoing Roof Casting Work at Ananda Marga High School Hostel*

On 23<sup>rd</sup> April, 2024, new roof casting work at the Ananda Nagar Ananda Marga High School Hostel (Lower) started. Sannayasini didis stay here temporarily during the Dharma Maha Sammelan (DMS). They are bearing the cost of construction of this two-storey building.



## ❖ *Fortnightly Kiirtan in Tatuara Village*



In March, 2024, Margiis of Tatuara village collectively arrived at the decision to organize 3-hour Akhanda "BáBá Nám Kevalam" Nám Samíkiirtana every fortnight. The venue will be rotated between the houses of the Margiis from the village. To that end, on 24<sup>th</sup> April, 2024, Tatuara Ananda Marga Dharmachakra Unit organized fortnightly three hours Akhanda "BáBá Nám Kevalam" Nám Samíkiirtana from 5 pm to 8 pm at the residence of Srikanta Kumar. The akhanda kiirtan was followed by collective Iishvar Prañidhán, Svádhyáya and collective meal.

## ❖ *Construction of Wing Walls for Important Culverts*

Flash floods are often life-threatening and can quickly destroy everything in their path. In a recent incident, the wing wall of a culvert (lower bridge) located on the bustling and vital Madhukarnika Sarani (Avenue) in central Ananda Nagar, between Aryabhata and Lilavati Sayar (lake), collapsed.



This road is the sole link connecting the residents of the three Panchayat areas (Ropo, Sidhi-Jamra, and Ghaghra) under Jaipur Police Station with Kotshila Police Station and Jhalda Sub-division. However, the official road (as per the map) connecting Pundag with the Chitmu Panchayat area of Kotshila Thana (P.S) does not exist. Ananda Marga's private road remains the only reliable route.

Under the leadership of Ácáryá Muktananda Avadhuta, Chairman of Ananda Nagar's private municipality, the reconstruction of the wing wall has commenced.



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