



Ananda Marga

Ātma Mokṣārtham Jagat Hitāya Ca



February, 2024



Ananda Nagar Newsletter

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❖ *Taekwondo Training Begins in Ananda Nagar*

On 3rd February, 2024, Taekwondo training commenced for the students of Ananda Marga High School. The students showed a lot of enthusiasm for this new learning opportunity. The training sessions will take place every Saturday and Sunday from 4:00 PM onwards.



❖ *12-hour Akhanda "BÁBÁ Nám Kevalam" Nám Samákiirtana*



From the midnight of 4th February, 2024, until noon next day, an akhanda 12-hour Akhanda "BÁBÁ Nám Kevalam" Nám Samákiirtana was organised at Shri Durgáprasad Saren's home in Khatanga village. This annual event included collective Iishvar Prañidhán, Varhárghyadán, Svádhyáya, and insightful discussions on the significance and utility of kiirtan.

The kiirtan was an enriching experience, immersing those present in the essence of spirituality, embracing the harmonious convergence of prayer, meditation, and Náráyada sevá.



❖ *Sprint Competition*



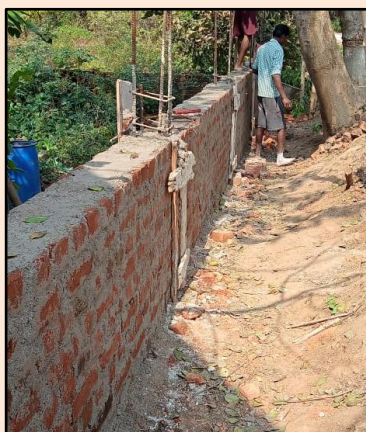
On 4th February, a sprint competition was organized at the Ananda Marga Primary School grounds in Madhya Ananda Nagar for boys aged 14 to 17. The event included 100, 200, and 400-meter sprints. The boys were divided into two groups (class V, VI & class VII, VIII). Those in the first group competed in a 100-metre sprint.

For boys aged 17, there were 100, 200 and 400-metre sprint competitions. Those who finished in the podium positions were awarded jerseys. The event was organized and managed by the Spiritualists Sports and Adventures Club, Ananda Nagar Branch.



❖ *Commencement of Construction Work at Uma Nivas*

Construction work to build the front boundary wall of the Girls Volunteers Bhavan has started in Uma Nivas, Ananda Nagar.



❖ *Uma Brahmacharini Self-Immolation Day Observance*

As part of a nefarious plan to destroy Ananda Marga forever, at the instigation of the then Communist Soviet Union government, the Indian government at that time detained the founder and proponent of Ananda Marga - Shrii Shrii Anandamurtiji in Patna Bankipur Central Jail on a false case. In the jail, he had to withstand and suffer through attempts at his life which included poisoning and constant physical torture in jail. Brahmacáriini Uma Acarya and Ácáryá Lokesh Brahmacárii self-immolated themselves in Berlin, Germany on 8th February, 1978, protesting this heinous crime and demanding His unconditional release. Finally, after a long legal battle, the Patna High Court ruled that the allegations leveled against him and his associates were false. Shrii Shrii Anandamurtiji along with his four disciples were acquitted and released from jail on 2nd August, 1978.



In 1978, Gurudev designated a specific area in Ananda Nagar to be named "Uma Nivas" in memory of Uma Brahmacáriini, to conduct multifaceted public welfare activities through the Women's Department. To mark the occasion, 8th February is observed as Self-Immolation Day every year to remember and commemorate the devotion and self-sacrifice of Uma Brahmacáriini. On this occasion on 8th February, 2024 Uma Nivas Girls Children's Home organized a 6-hour Akhanda "BÁBÁ Nám Kevalam" Nám Sańkiirtana from 6am to 12pm. Along with the akhanda kiirtan, the event also included distribution of clothes and blankets to those in need, a health camp and Náráyaða sevá. Local people and Anandamargiis from different areas participated in the event.



❖ 6-hour Akhanda "BáBá Nám Kevalam" Nám Samákiirtana

On the occasion of the 9th birthday of Gaurnitai, the only son of London-based Arbinda Kalindi and his wife Soma Mondal, a 6-hour long Akhanda "BáBá Nám Kevalam" Nám Samákiirtana was organized at the ancestral residence in Chitmu. The kiirtan was followed by collective Iishvar Prañidhán, Varñárghyadán, Svádhyáya, Náráyaða sevá and distribution of blankets to those in need.



❖ Annual Sports Competition at Ananda Marga High School



Ananda Marga High School's Annual Sports Competition was held on 10th February, 2024. The various competitions included 100, 200, 400, 800, 1500 meters sprints, high jump, long jump, shot put, balloon bursting, clay pot breaking etc.



❖ *Sports Competition at Koushiki Junior High School*

On 11th February, 2024, a sports competition was held among students at Koushiki Ananda Marga Junior High School in South Ananda Nagar. Students from fifth to eighth grade participated in the various events like long jump, sprints, etc. and the winners were awarded various prizes.



❖ *Observation of Nilakañtha Divas at Ananda Nagar*

When the lure of money and power did not work, it was seen that the Ananda Marga could not be stopped despite efforts of slander, intimidation, organized attacks and killings, imprisonment in false cases, etc. then it was decided that elimination of proponent of Ananda Marga from the earth can be the last way of removal of Ananda Marga. Planning this, the sinners poisoned Shrii Shrii Anandamurtiji on 12th February, 1973 under the guise of giving him medicine through Dr. Rahmatullah of Bankipur Central Jail, Patna Shrii Shrii Anandamurtiji's body started to react violently to the poison. But the aim of the delinquents was not fulfilled. In protest of this heinous incident and demanding a judicial inquiry commission, a massive movement took place all over the world.



Shrii Shrii Anandamurtiji himself personally wrote letters to the then Governor and Chief Minister of Bihar, and President of India to appoint a Commission of Inquiry but no one paid any heed. When nothing happened, Shrii Shrii Anandamurtiji himself started a hunger strike in jail from 1st April, 1973 to protest against the poisoning. It was continued for five years, four months and two days until he was released from prison. Finally, the Patna High Court ruled that the case against Shrii Shrii Anandamurtiji was proven false and He and His four disciples were released from jail unconditionally. On 2nd August, 1978, he broke the long hunger strike after coming out of jail. Since then Ananda Margiis have observed 12th February as Niilakañtha Divas. To mark the day, a 6-hour Akhanda "BáBá Nám Kevalam" Nám Samákiirtana was organized at "Madhumurchhana" Margaguru residence in Kaushik, Ananda Nagar. The kiirtan was followed by a discussion on the significance of Niilakañtha Divas, collective Iishvar Prañidhán, Varñárghyadán, Svádhyáya, and Náráyada sevá.

❖ *Akhanda "BáBá Nám Kevalam" Nám Samákiirtana on the Occasion of Birthday Celebration*



On the occasion of the birth anniversary of Nishant, the first son of Amrit and Anju Mahato, son and daughter-in-law of Jamra resident Rameshwar Mahato, a 24-hour Akhanda "BáBá Nám Kevalam" Nám Samákiirtana was organized from 13th to 14th February at their Jamra residence. The kiirtan was followed by collective Iishvar Prañidhán, Varñárghyadán, Svádhyáya, and Náráyada sevá.



❖ *Sarasvatii Devii and Sarasvatii Puja*

Sarasvatii is the goddess of learning. Sarasvatii is not a Vedic goddess. In the Vedas there is mention of Sarasvatii, but that Sarasvatii is not a goddess but a river. Let us analyse the etymological meaning of the word 'sarasvatii. The word 'saras' in Sanskrit means a big lake of water, or white effulgence, and the entity that has this white effulgence is sarasvatii (saras+matup+ii, a feminine suffix). So sarasvatii means one who has this white effulgence or who has a big lake. In the Vedas we come across the mention of Sarasvatii — 'Ambitame, nadiitame, devitame Sarasvatii'. This Sarasvatii is the name of a river, and the river is so useful, so beneficial for the people that it is revered as the greatest goddess. The goddess Sarasvatii has no relation with this river.

Now let us consider the second part of the question. I don't accept the view that Sarasvatii is the daughter of Shiva. Next I shall discuss what the Puranas have to say about Sarasvatii.

The Sarasvatii is not the daughter of Shiva is proven by another piece of evidence, the greatest evidence. You know that all recognised gods goddess have their respective bijja mantras, dhyana mantras, and pranama mantras. So regarding Sarasvatii, it is said:

Kajjalapúritalocanabháre
Stanayugashobhitamuktáháre
Viińápustaraińjitahaste
Bhagavati bháрати devi namaste.

[I salute thee, O goddess of knowledge,
Whose beautiful eyes are adorned with collyrium,
Whose breast is decorated with a pearl necklace,
Whose one hand holds a viińá, and hand holds a book]

Now in the days of Shiva the viińá was in use. The viińá is a very ancient Indian musical instrument. So if Sarasvatii lived in Shiva's time and if she had a viińá in her hand, it would not be surprising at all. The viińá is the simplest form of stringed instrument, and from this, other stringed instruments evolved later, some in India, some in Central Asia, and some in Áryanyavraja, whose present name is Iran (Persia). In the Persian language, si means "three", so the instrument having three strings is called sitar. Thus other instruments evolved.

So there is nothing surprising if Sarasvatii has viińá in her hand, but what is surprising is the book in her hand. She is described as viińápustaraińjitahaste ("with a viińá and a book in her hands"). The fact is, the people in Shiva's time did not know how to read and write. So how could there be a book? So the author of the Puráńa is caught in his own trap.

As people were not acquainted with letters, it was not possible for anyone to write on palm leaves or birch bark, and certainly there could be no question of a book bound with a hard cover. So if Sarasvatii has a book in her hand, she certainly does not belong to Shiva's time, and hence she is not the daughter of Shiva either.

Moreover, there is a difference of opinion among the Puranas themselves. Some say that Sarasvatii is the daughter of Brahmá and wife of Viśnú. Others say that she is the daughter of Shiva and the wife of Brahmá.

The authors of the Puranas are not at all in agreement on this point, and this is also a strong proof that Sarasvatii is not the daughter of Shiva, because Shiva was born seven thousand years ago, while these Puranas were written only 1500 years ago.

There is yet another proof that Sarasvatii was not the daughter of Shiva, nor the daughter of Brahmá, nor the wife of Brahmá. And what is the proof, that trump card? In the dhyána mantra of Sarasvatii, it is said:--

Yá kundendu tuśáraháradháradhavalá, yá Shubhravastrávrta;
Yá viińávaradańdashobhitakará, yá shvetapadmásańá.
Ya Brahmácyutamaheshaprbhrtibhih devaeh sadávanditá;
Sá mám pátu bhagavatii Sarasvatii nihsheśajádyápahá.

[May the goddess Sarasvatii, who is as white as the kunda flower(one of the whitest species of flowers), as white as the moon, as white as the snow,
Who is clad in white clothes, whose hands are adorned with the beautiful viińá, who is seated on a white lotus,
Who is worshipped by Brahmá, Viśnú and Maheshvara, and who removes the staticity of the universe—May she always protect us.]

The third line says that the goddess Sarasvatii is always worshipped by Brahmá, Viśnú and Shiva. Now, had Sarasvatii been Shiva's daughter, how could she be worshipped by Shiva? Similarly, had she been the daughter or wife of Brahma, Brahma certainly would not worship her. Again, had she been the wife of Viśnú, Viśnú would certainly not be expected to worship her. So all the stories of the Puranas are refuted by one shloka, or by one line of the shloka. Thus it is proved conclusively that Sarasvatii is not the daughter or the wife of Brahmá, Viśnú or Shiva.

Now the question arises, how did the worship of Sarasvatii begin? You know that in the days of Vajrayána Buddhist Tantra there was a deity named Tárá. She is the second Mahávidyá of Dashamahávidyá. Regarding Tárá it is said,

Garvitadánavagarvakharvákrti khadgakharpará Niila Sarasvatii;
Sarvasaobhágypadáyinii kartrii namaste Tárárúpá tárińii.

[I Salute Thee, O blue Sarasvatii in the form of Tárá the Liberator, who humbles the pride of the arrogant demons with sword in sheath, who grants all good fortune to her devotees]

During the days of Vajrayána Buddhist Tantra, the one who was worshipped in India was called Ugratárá, the one who was worshipped in China was called Bhrámarii Tárá, and the one who was worshipped in Kimpuruśavarśa, or Tibet, was called Vajratárá.

There is an interesting story behind the names of Kimpuruśavarśa. In Tibet, the dresses of men and women are somewhat similar—loose garments. So it was difficult to distinguish between a man and a woman from distance. Kimpuruśavarśa means, “Are they male?” And varśa in Sanskrit means “land”, so Kimpuruśavarśa means a land where the people find it difficult to distinguish between males and females.

Now, the Vajratárá who was worshipped in Tibet was also known as Niila Sarasvatii. In this mantra also the word “Niila Sarasvatii” has been used. You can see some images of Niila Sarasvatii in a temple in Bodhgaya, she was a blue-coloured goddess.

It is somewhat irrelevant to mention here, but Maharshi Vashistha was a man of the age of Buddhist Tantra. His book, *Yogaváshīśtha*, or *ÁdhyátmaRámáyāna*, has no relation to *Rámáyāna* by Valmiki; it is a book on Buddhist Tantra written in Sanskrit. Maharshi Vashistha went to China to master the Chinese school of Tantra, and from there he brought an image of Tárá and established it at Tárápiítha of Birbhum District in West Bengal. That is, Tárá is also a Buddhist Tantric deity, not a Puranic goddess. However, this Niila Sarasvatii was later changed into All-White Sarasvatii and accepted in the Puranic Shakti Cult. She no longer remained blue, she became white. This all happened 1300 years ago, much later than Shiva. If you ever happen to discover some images of All-White Sarasvatii in the ruins during excavation, whether those images are complete or fragmented, you should know that none of those images is older than 1300 years. This All-White Sarasvatii, the Puranic goddess, was not widely worshipped either, neither during the Mughal period, nor even during the Pathan period.

When worshiping this white Sarasvatii in the Pathan period, the people would use books as symbols of the goddess. Some Europeans in the early days of the British rule jokingly pointed out, “You have so many gods and goddess! So why do you worship the goddess Sarasvatii as a book? Why not as a goddess?” After that time, in the city of Calcutta, there arose a system to worship the image of the goddess Sarasvatii. So the worship of this All-White Sarasvatii is recent, and she has no relation to Shiva.

- Excerpt from *Namah Shiváya Shántáya* by Shrii Shrii Anandamurti

❖ *Celebrating Vidya Divas*

In Bengal, on the fifth tithi of the month of Magh, chalk is given to children. In other words, children are formally taught to read and write. It is also called Sri Panchami. Sarasvatii has been worshipped as the goddess of learning in schools and colleges for a long time. In Ananda Marga school, the day is celebrated as Vidya Divas.



On 14th February, 2024, Ananda Nagar High School, Chitmu (Upper Para) Primary School organized a 3-hour Akhanda "BáBá Nám Kevalam" Nám Samíkiirtana and collective meal to celebrate the day.

❖ *First Diocese Seminar at Ananda Nagar*

A three-day First Diocese Level Seminar was held at Ananda Nagar from 16th to 18th February, 2024. Villagers and Panchayat Pramukhs from various villages of Ananda Nagar Diocese were present.



Ácáryá Mohanananda Avadhuta gave a talk on “How an Ideal Person Should Live” and “Liberation of the intellect”, while Ácáryá Sutirthananda Avadhuta held a discussion on two topics - “Pratyahar Yoga and Paramagati” and “The Three Causes of Sin”. In addition, Dharmacakra, kiirtan, Prabhat Samgita, Prabhatferi, Dhvajabandana and devotional discussions were also held on these three days.



❖ *Completion of Construction Project at Koushiki Junior High School*

The roof laying work on the two-story building of Koushiki Junior High School in Ananda Nagar, South End has been going on for last few weeks. The construction work was finally completed on 20th February, 2024.



❖ *Ananda Nagar: Crosses a Lakh Visitors on Facebook*

Day by day the number of people visiting Ananda Nagar's Facebook page is increasing. People have shown great interest in news and updates regarding Ananda Nagar and the thoughts of Ananda Marga ideals regularly written in "Jiṇāna Cakṣu". So far the number of readers and visitors on Facebook is 1,03,900 (one lakh three thousand nine hundred) people. According to Facebook's calculations, the number of female and male visitors is 16.1 percent and 83.97 percent respectively. The breakup of these visitors according to age is as follows - 21.2% in 18 to 24 age group, 31.8% in 25 to 34 age group, 23.5% in 35 to 44 age group, 12.6% in 45 to 54 age group.

Most of our visitors were from India, followed by Bangladesh, Philippines, Brazil, Nepal, Nigeria, Argentina, Haiti, Indonesia, and Saudi Arabia.

With regards to major cities, the visitors were from Kolkata, Purulia, Agartala (Tripura), Bokaro, Jaipur (Purulia), Dhaka, Jamshedpur (Tata Nagar), Jhalda (Purulia), Patna (Bihar), Madhepura (Bihar) etc.

Our goal is to convey the true and complete ideals of Ananda Marga to every human being. So we request you to like and share more of Ananda Marga and Ananda Nagar news and content.

Check out the following social media and join and encourage the good work and holistic development of the people in the society. The social media links are as follows:

- 1) "Ananda Nagar News" group in Facebook:
<https://m.facebook.com/groups/1426467814844701/?ref=share&mibextid=NSMWBT>
- 2) "Ananda Nagar News" YouTube channel: <https://youtube.com/@anandanagarnews9906?si=g332iaeY86DyAU7G>
- 3) Facebook profile of Ać. Narayanananda Avadhuta:
<https://www.facebook.com/narayanananda.avadhuta?mibextid=ZbWKwL>
- 4) Instagram profile of Ać. Narayanananda Avadhuta:
<https://www.instagram.com/avadhutanarayanananda?igsh=Z3JnbHZwcDlhZmNv>
- 5) Website: www.anandanagar.org
- 6) E-mail address: narayanananda100gmail.com

❖ *Distribution of Plots of Ananda Nagar Housing*

Namaskar,

After overcoming many entanglements, problems, and obstacles and finally after long consultations with architects and engineers the land plan of Ananda Nagar Housing is nearing completion. Those who have paid full amount for the plot (i.e. those who have paid up to ten thousand rupees) and whose land has been purchased (individually purchased) are under the Ananda Nagar plan as directed by Gurudev for the mission's work in Ananda Nagar. Instead, all of them will be given land within the housing society. All must abide by the conditions of the mission and the housing society.

Those who have deposited less than ten thousand rupees, i.e., have partially deposited, are also being specially considered.

It is important to know some facts before conveying the land to the plot holders, their heirs, or those from whom the land has been taken.

For this, all are requested to send the following information in writing to the address of the sender. Once the complete information reaches us, we will call in time and arrange the transfer of the plot.

Namaskar,

Ácáryá Narayananda Avadhuta
Rector Master,
Ananda Nagar, Post: Baglata,
District: Purulia-723 215
Mobile: 7076432596

Please send the following information as soon as possible-

1) Name and current address of the landowner: _____

PIN code: _____

Mobile number: _____

2) Name and current address of the landowner's wife: _____

PIN code: _____

Mobile number: _____

3) Number of sons of the landowner: _____

4) Number of daughters of the landowner: _____

5) Who will be the successor of the land? Name: _____

Address: _____

PIN code: _____

Mobile number: _____

6) What is the plot number in the housing society? (Alloted in booking time): _____

7) How much money has been deposited for the land?: _____

Signature of the signatory:

Address: _____

PIN code: _____

Mobile number: _____

Date: _____

❖ *What does historical record say about Ramchandra performing Durgá Pújá?*

One more question may arise. People say that Ramchandra, the king of Ayodhyá, was the first to worship the goddess Durgá: you may have also heard such a story.

Let us discuss the topic. But obviously, before that, we have to say something about the epic *Rámáyána*. The story of the *Rámáyána* was handed down orally from generation to generation in India, Malayasia and Indonesia, for many thousands of years, not only two thousand or four thousand years. But the story was first written down in the form of a book by Maharshi Valmiki, and the too long after the age of Shiva, even after the age of Buddha.

We have two proofs on hand to substantiate this point: First, that the antiquity of a certain book is proven by its language. If the language is old, the book is also old, if the language is the modern, the book is also modern. The language of the *Rámáyána* by Valmiki is not at all old; rather it is very simple Sanskrit, the type of simple Sanskrit in which the scriptures of Maháyána Buddhism were written down. The second proof is, the *Rámáyána* by Valmiki contains some allegations against Buddha. In the book, Buddha has been castigated for his atheism; he has been branded as an atheist, as a thief and as a hypocrite. This proves conclusively that the *Rámáyána* was composed after Buddha; otherwise how could Buddha be criticized in the book? All these castigations are to be found in the “Ayodhyá Kánda” of the *Rámáyána*.

Let us say a little more about this. So far as the *Mahábhárata* is concerned, it did not come down orally from ancient days. The event of the Mahabharata took place some 3500 years ago, in the days of Lord Krsna, and it was written down at the same time or a little later. In the Mahabharata also, there are some references to the *Rámáyána*. These are not references to the *Rámáyána* of Valmiki, but to the oral story of the *Rámáyána* of prevalent in those days. In any case, in those days when the *Rámáyána* was composed by Valmiki, the *Márkańdeya Purána* was not in existence. The *Márkańdeya Purána* contains references to the goddess Durgá. This *Márkańdeya Purána* was composed in the Puranic Age, when the Shakti Cult was developing. The goddess Durgá of those days is described in one place as eight-hundred, and in another place as ten-hundred; but final recognition was given to the ten-hundred goddess.

These are all imaginary creations of the authors of the Puranas [mythological stories]. At the time when the *Rámáyána* was being composed by Valmiki, the *Márkańdeya Purána* was not in existence, hence the story of the goddess Durgá was not known to the people. So the stories in the *Rámáyána* that Rama was worshipping the goddess Durgá with one hundred and eight blue lotuses, and that the goddess stole one of them, were unknown to the people. Valmiki's *Rámáyána* contains no references to these stories.

Then came the *Márkańdeya Purána*, on the basis of which the *Shrii Shrii Cańdii* was composed. You should know that during the days of Puranic Shakti Cult, the primeval stage of the Operative Principal was known as *Ádyá Shakti*, and this *Ádyá Shakti* at Her fiercest was called *Cańda Shakti* or *Cańdii*. In the *Márkańdeya Purána* also, whose abridged form was the *Shrii Shrii Cańdii*, which contained stories of the goddess Durgá, King Surath etc., there are no references to Rama; there is no story that Ramchandra performed the worshipping of the goddess.

Now, many of you are aware of the fact that Ramchandra was not an historical figure, but a fictional one: he was an imaginary character to represent an ideal king. Maharshi Valmiki was the first person to give proper expression to the character. But the poet Tulsidas tried still harder, in the Mughal period, not very long ago, to accomplish this through the *Rámacaritamánasa*, written in the Avadhii language. The *Rámacaritamánasa* is not the complete *Rámáyána*. Tulsidas described the character of Rama as he thought Rama should be; he delineated the character of Rama as he conceived of Rama in his own mind. Tulsidas was a truthful person. He did not name his book the *Tulasiidásii Rámáyána*, he named it *Rámacaritamánasa* [“The Life of Rama As Conceived by Tulsidas”].

In this book also, there is no mention of the goddess Durgá being worshipped by Rama. Then where does it occur that Rama worshipped the goddess Durgá? In the early part of the Pathan period, there ruled a king at Taherpur in the district of Rajshahii in the Varendrabhúmi (the present north Bengal). His name was Kaṁgsanáráyaṅa Ráy. That King Kaṁgsanáráyaṅa had enormous wealth—a vast zamindary, or estate. He called the Brahman pandits of the zamindary and expressed his desire to perform either Rájasúya or Ashvamedha Yajiṅa. “Let the people know that I possess abundant wealth. I shall donate liberally to charity during the ceremony.”

On hearing this, the pandits observed, “O noble sir, this is *Kali Yuga*, when you cannot perform Ashvamedha Yajiṅa or Rájasúya Yajiṅa. Instead, you can make liberal expenditures on the occasion of the worship of Durgá as depicted in the *Márkaṅḍeya*; you can then organize great pomp and show. So please hold Durgá *Pújá* according to the description given in the *Márkaṅḍeya Purána*.”

Then King Kaṁgsanáráyaṅa first introduced the custom of the worship of Durgá by spending 700,000 gold coins (millions of rupees). So, you understand that the practice of the worship of Durgá is not at all an old practice; it started only in the early part of the Pathan period of history.

Now following King Kaṁgsanáráyaṅa example, Raja Jagadvallabha (some say “Jagatnáráyaṅa”), of Ektákiyá, perhaps in Rangpur District of Bangladesh, performed the worship of Durgá with still greater pomp and show by spending 850,000 gold coins; and following their examples, other landowners also thought, “Are we inferior to them? We can also be big spenders!” So they too started worshipping the goddess Durgá with pomp and grandeur. Thus the worship of Durgá became general practice in every great landowner’s house, and the number of people performing the worship increased. But the worship was always held within a family setting.

At the time some twelve friends in the village called Guptipara or Guptavrndávan at Balágarh Police Station in Hooghly District thought, “Maybe we are not able to perform the worship individually, but we can collectively organize the *pújá* [worship]”. In the Urdu language, a friend is called *iyár*, thus the worship organized by twelve friends [in Bengali, “twelve” is *báro*] is *báro+iyáarii = bároyáarii pújá*. Previously it had been held in a family setting, but now it became collective. Since in *Bároyáarii Pújá* [Collective *Pújá*], low-caste people are denied the privilege of offering *aiṅjalii*, *Bároyáarii Pújá* was transformed, in very recent times, into *Sárvajaniin Pújá* [Everyone’s *Pújá*], so that everyone could take part in it.

In any case, this Durgá Puja was an event of the early period of the Pathan rule. Latter the poet Krttivása Thákur composed the Bengali *Rámáyána*. At that time King Hussain Shah was the Nawab of Bengal. He was a great patron of learning, and he was very keen to have good books written in original Bengali or translated from the Sanskrit language. At his request, the poet Krttivása translated the *Rámáyána* from Sanskrit to Bengali. The worship of Durgá had already become a general practice in the houses of landlords in Bengal; so in order to lend greater credence to the worship of Durgá, he mentioned in his book the Bengali *Rámáyána*, this incident of Rama worshipping the goddess Durgá. It was not an historical fact, nor was it a very old event: it was merely an event of the Pathan period. Thus the Bengali *Rámáyána*, composed by Krttivása, was the source of the information that Rama worshipped the goddess Durgá.

Later on I will say a little more about the periods of Jain Tantra, Buddhist Tantra, Post-Shiva Tantra and the Puranas, which were prevalent about 1300 years ago, and on whose basis evolved the Puranic Shakti Cult, Shiva Cult, Viśnú Cult, Gañapati Cult and Súrya Cult.

18 May 1982, Calcutta

- Excerpt from *Namah Shiváya Shántáya* by Shrii Shrii Anandamurti

❖ *Nabin Baran in Ananda Marga High School*

On 24th February, 2024, the Nabin Baran Ceremony was organized for the new students of Ananda Nagar Ananda Marga High School. The auspicious event was inaugurated by Ácáryá Kishan Singh Sood Dadaji by lighting the ceremonial lamp.



Ácáryá Muktanand Avadhuta, Ácáryá Shivbratananda Avadhuta and Ácáryá Prabha Sood were present as honored guests. After the presentation of Prabhat Samgeet, the new students were welcomed by the Principal of the school, Ácáryá Prajinanananda Avadhua, by giving them sandalwood tilak, sweet and blessings letters.

❖ *Front Page Special Report on Asthi Pahar and Navachakra Caves from the Perspective of Samvad Pratidin*

On 22nd February, 2024, Sumit Biswas, a journalist, and camera man Amit Lal Singh, from the widely circulated "Samvad Pratidin" embarked on a special news coverage journey focusing on the dinosaur fossils and Navachakra caves. This marks the first time such an endeavor has been undertaken by a mainstream newspaper.



It is pertinent to mention that on 27th December, 1980, Gurudev Shrii Shrii Anandamurtiji visited and discovered fossils of dinosaurs, along with other flora and fauna, in Abhedananda Dihi of Ananda Nagar in West Bengal. He named the place where these fossils were located "Asthi Pahar" (Fossil Hill). Currently, Asthi Pahar is a well-known location.

Furthermore, on 28th December, 1980, during a visit to Dimdiha in Ananda Nagar, he discovered the "Dead Volcano Hill." There is a man-made cave on the west-north side of this Dimdiha hill. In 20th May, 1986, while observing the cave painting at Dimdiha Hill, he described the painting as a depiction of nine plexus, and explained that the painting depicts a research on plexus. Since then, the cave has been known as the "Navachakra Cave." These locations are quite popular with Anandamargiis and visitors from India and abroad.



বাংলার বুকে ডাইনোসরের জীবাশ্ম ?



**সুমিত
বিশ্বাস**
কোর্টশিলা
(পুরুলিয়া)

বাংলার মাটিতে প্রাগৈতিহাসিক অধিবাসী ডাইনোসরের জীবাশ্ম ?

একেবারে ঝাড়খণ্ড ছুঁয়ে থাকা ছোটনাগপুর মালভূমির পুরুলিয়ায় অস্থি পাহাড়ে আনন্দমাগীাদের এই দাবিকে ঘিরে হইচই শুরু হয়েছে।

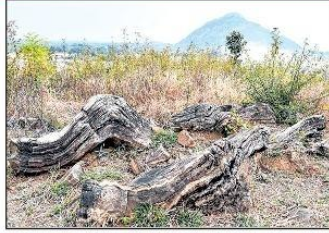
তাহলে কি নতুন ইতিহাসের জন্ম ? এমন প্রশ্নও উঠে গিয়েছে এই বিস্তীর্ণ মালভূমিতে। ঝালদা দুনধর রকের চিত্তমুগ্ধ গ্রাম পঞ্চায়েতের

তাহেরবেড়াগ্রাম সংলগ্ন মাড়ামু মৌজায় প্রায় ২০০ ফুট উঁচুতে আনন্দমাগীাদের অস্থি পাহাড়ে ছড়িয়ে ছিটিয়ে ওই জীবাশ্ম রয়েছে। যা বৃহদাকার সারীসূপ জাতীয় মেরুদণ্ডী অবলগুণ্ড ওই ডাইনোসরের পশ্চাৎ বা লেজের অংশের। আনন্দমাগী প্রচারক সংঘের এমন দাবিকে কোনওভাবেই উড়িয়ে দেয়নি পুরুলিয়া জেলা প্রশাসন।

বরং এগ্ন্যোপেক্ষন বা অদ্বৈতের প্রক্রিয়া শুরু করে দিয়েছে। ওয়েস্ট বেঙ্গল মিনারেল ডেভেলপমেন্ট অ্যান্ড ট্রেডিং কর্পোরেশন লিমিটেড প্রাথমিকভাবে ইন্ডিয়ান স্ট্যাটিস্টিক্যাল ইনস্টিটিউটের পেল্টাইনটোলজি বিশেষজ্ঞদের সঙ্গে কথা বলেছে। পাঠানো হয়েছে ছবি। আর তার

ভিত্তিতেই পুরুলিয়া জেলা প্রশাসনকে এই বিষয়ে রিপোর্ট পাঠাতে বলা হয়েছে। পুরুলিয়ার জেলাশাসক রজত নন্দা বলেন, “এ বিষয়ে আমরা পদক্ষেপ করছি।

অস্থি পাহাড় ঘিরে জমাট কৌতূহল



■ ডাইনোসরের ফসিল ? পুরুলিয়ার অস্থি পাহাড়ে।

যথাস্থানে বিষয়টি জানানো হবে।” সালটা ১৯৮০। ২৭ ডিসেম্বর। আনন্দমাগী প্রচারক সংঘের সদর দপ্তর আনন্দনগর যা ঝালদা দুনধর রকের পাশেই জয়পুর রকে রয়েছে। আনন্দনগরের পশ্চিম অংশে একাধিক বৃহৎ পাহাড়ের পাশে একটা ছোট পাহাড়। যার নাম অস্থি পাহাড়। গুগলে সার্চ করলেই বিশদ বিবরণ মিলবে। সেখানেই ওই সংঘের প্রতিষ্ঠাতা প্রভাতরঞ্জন সরকার ওরফে শ্রীশ্রী আনন্দমূর্তি পাহাড় চূড়ায় গিয়ে

পাথর নিরীক্ষণ করে বলেছিলেন, ডাইনোসরের ফসিল! তারপরেই সেখানে এই জীবাশ্ম বিষয়ে বড় বোর্ড বসান আনন্দমাগীরা। ওই জয়গা চিহ্নিত করে রাখা হয়। তাঁরা কার্বনি ডেটিং-এর কথা বলেন। কিন্তু সেই জয়গা চিহ্নিত করা থাকলেও ওই বোর্ড আজ আর নেই। হয়নি ওই বস্তুর বয়স নির্ধারণ-এ কার্বনি ডেটিংয়ের প্রয়োগ। গত বছর অর্থাৎ ২০২৩-এর

মাঝামাঝিতে রাজস্থানের জয়সলমের-এ থর মরুভূমিতে ডাইনোসরের জীবাশ্ম মেলে। যার অনুসন্ধান কার্যক্রম ২০১৮ সালে শুরু করেছিল জিওলজিক্যাল সার্ভে অফ ইন্ডিয়া। আর এরপরেই আনন্দমাগীরা নতুন করে এই অস্থি পাহাড়ে পরীক্ষা-নিরীক্ষা, অন্বেষণ, গবেষণার জন্য জোরালো দাবি জানাতে থাকেন। ১৯৮০ থেকে ২০২৪— দীর্ঘ চার দশকে ওই ২০০ ফুট উঁচু পাহাড় চূড়া ঘুরে এসেছেন

প্রশাসনের একাধিক আধিকারিক। কিন্তু রাজস্থানের জীবাশ্ম মেলায় পরেই আনন্দমাগীাদের জোরালো দাবির ভিত্তিতে পুরুলিয়া জেলা প্রশাসন পদক্ষেপের পথে হাটল। আসলে সারীসূপ জাতীয় প্রাণীদের এই ফসিল নিয়ে বনমহলের এই জেলায় গবেষণা চলছে দীর্ঘদিন ধরে। দামোদর নদীর চরে সাঁতুড়ির মধুকুণ্ড থেকে পাওয়া ফসিলকে নিয়ে কাজ করছেন ইন্ডিয়ান স্ট্যাটিস্টিক্যাল ইনস্টিটিউট-এর জীবাশ্ম বিষয়ক বিশেষজ্ঞরা। তাই উভচর থেকে সারীসূপে রূপান্তরের

পাঁচের পাতায়

বাংলার বুকে

একের পাড়ার পর যা ডাইনোসরের সমসাময়িক। তা এখানে যে পাওয়া যাবে না এমন নয়। ওয়েস্ট বেঙ্গল মিনারেল ডেভেলপমেন্ট অ্যান্ড ট্রেডিং কর্পোরেশন লিমিটেডের সিনিয়র ম্যানেজার (জিওলজি) সুভেন চট্টোপাধ্যায় বলেন, “এই বিষয়ে উল্লেখ্য কর্তৃপক্ষের মেমন নির্দেশ আসবে সেই মোতাবেক আমরা পদক্ষেপ গ্রহণ করব। এই জেলায় সারীসূপ জাতীয় প্রাণীদের ফসিল নিয়ে বহুদিন ধরেই কাজ চলছে। তবে তা জেলার অন্য অংশে।”

ডাইনোসরের এই জীবাশ্ম নিয়ে আনন্দমাগীরা ২০১৪ থেকে ২০১৬ পর্যন্ত বাংলা, হিদি, ইরাকিতে বই প্রকাশ করে। পাহাড়ের ওই জীবাশ্ম কেন ডাইনোসরের তা ব্যাখ্যা সহকারে তুলে ধরা হয়েছে সেখানে। আনন্দমাগীর সদর দপ্তরের রেজিষ্টার মাস্টার আছা নারায়ণদাস বলেন, “এটি তুষার যুগের পরবর্তীকালের ফসিল। অস্থি পাহাড় থেকে উদ্ধার হওয়া ডাইনোসরের লেজের জীবাশ্মের অংশ কলকাতার সেক গার্ডেন-এ গুরুলেব আনন্দমূর্তির বাসভবন মধুমালগু-র সংগ্রহালয়ে রাখা রয়েছে। এছাড়া আরও কিছু ফসিল আবিষ্কৃত হয়েছে। যেমন আপেকার শাল জাতীয় বৃক্ষ, বড় জঙ্ঘ-জামোয়ারের কোমর, বাঘের মুখ, মিহ জাতীয় জীরের পাঠের নিচের অংশ। এছাড়া অতি প্রাচীন কঠিন শিলা। সেই সঙ্গে রুপো, অন্ন মিশ্রিত শিলাও। তখন থেকেই এই পাহাড়ের নাম দেওয়া হয় অস্থি পাহাড়। তাই এই পাহাড়ে যা জীবাশ্ম এখনও রয়েছে আমরা তাই তার পরীক্ষা-নিরীক্ষা করে কার্বনি রেটিং, অন্বেষণ, গবেষণা। রাজস্থানে যদি এই কাজ হয়ে থাকে তাহলে ছোটনাগপুর মালভূমির এই এলাকায় হবে না কেন?” ওই এলাকা তহনীটও।

ভূতত্ত্ববিদরা বলেন, হাড়গোড় মাটি, পাথরের সঙ্গে মিশে যায়। মিশে যায় সে হাতে থাকা ক্যালসিয়ামও। পড়ে থাকে অস্থি। হাতে দেখা মেলে আন্তরগ। সাধারণভাবে যা পাললিক শিলার মধ্যে পাওয়া যায়।

জঙ্গল ঘেরা দুর্গম অস্থি পাহাড়ে থাকা ওই বস্তুর একাধিক আন্তরগ রয়েছে। ফলে অজ্ঞপ্রদেশ, মহারাষ্ট্র, ছত্রিশগড়, রাজস্থানের পর এই বাংলাতেও এক নতুন সজাবনার দরজা খুলে যেতে চলেছে।

The news of dinosaurs in Anand Nagar Asthi Pahar(Fossil Hill) was taken very seriously by “Sambad Pratidin” newspaper. On Sunday, 25th February, an extensive news story was printed on the front page.

❖ Cashew Nut Cultivation in Ananda Nagar

Ananda Nagar’s climate is ideal for cultivating cashew nut. With that in mind, in Baramalka Mauza, at "Anandapraceta Dih" Ananda Nagar, preparation of the land for cashew nut cultivation is currently in progress under the supervision, management, and financial support of Mr. Nakul Saha, a resident of Bongaigaon, Assam.

It is worth noting that five thousand cashew nut trees have already been planted in the area, and these trees have begun to produce flowers and fruits.



❖ 3-hour Akhanda "BáBá Nám Kevalam" Nám Samkiirtana

On 25th February'24 monthly three hours Akhanda Nam Sankiirtan "Baba Nam Kevalam" collective Ishvar Pranidhan, Guru Puja, Svadhyaya, collective meal and Narayan Seva was organized at Baba Memorial.



❖ Parent-Teacher Meeting in Ananda Marga High School



A parent-teacher meeting was organized on 25th February'24 regarding the overall development of Ananda Marga High School. Ácáryá Muktananda Avadhuta, who presided over this meeting, in his speech emphasized on the good relationship between students, teachers and parents. The parents also provided valuable advice and feedback on behalf of parents. More than hundred parents attended the meeting.



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