

Shaktibad Manifesto

Propounder of Shaktibad

Swami Satyananda Saraswati

Publisher and Distributer:
<http://www.shaktibad.net>

Internet Edition:
January 14, 2007 A.D.

First Edition:
Around 1974 A.D.

This book is open to the entire humanity. Its publication and distribution is always praiseworthy as long as it is not distorted in any manner.

What is Shaktibad

“YACHCHA KINCHID KWACHIDVASTU SADSADVAKHILATMIKE, TASYA
SARBASYA YA SHAKTIH” (Chandi :1/78)

(যচ্চ কিঞ্চিদ্ ক্বচিদ্ভবস্ত সদসদ্বাখিলাত্মিকে, তস্য সৰ্বস্য যা শক্তিঃ । শ্ৰীশ্ৰীচণ্ডী ১।৭৮)

“Every thing whether it is in form of matter or self is full of Shakti (forces); and combination of both is called Maha Skakti” and this is the fundamental truth of Shaktibad.

Forces of Matters should be acquired for and the forces of the Soul also be developed simultaneously. Both the forces should be applied for the good of humanity and for the suppression of Asurik or anti-humanity elements.

IN THE PROCESS OF CREATION THE DHARMA IS ESTABLISHED,
IN THE PROCESS OF CREATION THE RASHTRA (STATE) IS REGULATED,
IN THE PROCESS OF CREATION THE SOCIETY IS STABLED.

Without knowing the process of creation you cannot unveil anything to control the world. If you try to establish a Rashtra (state), Samaj (social order and Dharma) without knowing the process of creation, you can do nothing. It is why the Indian leaders are at this time harmful in their administration.

Durbalbad and Asurbad cannot be a solution or principle of the administration, WE
ARE TO FOLLOW SHAKTIBAD.

OM SAPTAME NISHKALAMNAYE SUDDHA SHREE ANANDAMATHA *
(ওঁ সপ্তমে নিষ্কলাম্নায়ে শুদ্ধঃ শ্ৰী আনন্দমঠঃ ।)

SAMPRA DAYO BRAHMANANDAH SHREE GURUPADUKE TATHA
(সম্প্রদায়ো ব্রহ্মানন্দঃ শ্ৰীগুরুপাদুকে তথা ॥)

TATRANUBHUTIH KSHETRAM SYADBISHWARUPOSYA DEVATA
(তত্রানুভূতিঃ ক্ষেত্রং স্যাৎশিবরূপোস্য দেবতা ।)
DEVI CHAITNYASHAKTIH SYADACHARYA SADGURUSTATAH
(দেবী চৈতন্যশক্তিঃ স্যাৎদাচার্য্য সদগুরুস্ততঃ ॥)

NADASYA SHRAVANAM TIRTHAM JANMA MRITYU VINASHANAM
(নাদস্য শ্রবণং তীর্থং জন্ম মৃত্যু বিনাশনম্ ।)

* Publisher's Note: This is from a pamphlet published on the occasion of Swamiji's 66th birthday in 1966.

PURNANANDA KRAMENAIBA SAMNYASA STATRA CHASHRAYET
(পূর্ণানন্দ ক্রমেনৈব সংন্যাস স্তত্র চাশ্রয়েৎ ॥)

English Translation

“ANANDA MATH is in the Seventh stair or stage of Jnana Vikasha, or Manifestation of knowledge, this is known as Brahmananda Sampradaya. This stage lies in Brain Centre, which is named as Guru Paduka. Sat-Guru is their Acharya, Anahata Nada is their Tirtha (Holy place) by which they overcome birth and death cycles. Through the perception of eternal bliss, they gain Sanyasa Stage.

Shaktibad Mahamandal is a registered organisation, with its Head-Office at Calcutta, Royal Exchange Place; and its religious center at Garia, Dt. 24 Paraganas (Near Calcutta). 14th January 1900 is the birthday of Swamiji, 1901 is his one one year of age. In this way, 1964, 65, 66 are the 64, 65 and 66th year of his age. It is the auspicious day manywise, mainly because of Makar Sankranti – the day of Khichri, the day of the Uttarayana (the of the northwise movement of the Sun), the day of Magh Mela, and the day of Sagar-Sangam of the holy Ganges.

Short Life-History – Swamiji’s birth place is at Dacca. From his boyhood he is religious minded and pious. On his 13th year he came in contact with a great yogi Mahapurusha with his holy Ashram at Chunar (Baharamganj), in dream. On the fourteenth year he left his birth place in search of his great guru. On the sixteenth year he met his Guru at Chunar Ashram, on the bank of the holy Ganges. His Holiness Swami Satchidananda Saraswati was his Guru, the exact Mahapurusha of his dream. The Guru Maharaj afterwards began to stay on Chunar hills with his disciple, Satyanandaji. The place is known as Ananda-Ashram. Swami Satyanandaji stayed many years along with his Guru on the hills, in study, in yoga, in Sadhana, and in social services and Guru seva. Satyananda Swamiji spent all his time upto fifty four years of his age, in solitary places of Chunar and many places of India and outside India. On the fifty fourth year, he established Shaktibad-Math near Calcutta as a center to preach Shaktibad Dharma and Sadhana. Chandi-patha, Shaktipuja and Yajna, are main performances of his birthday, which is celebrated in many places of India, Pakistan and Burmah. At three thirty p.m. a meeting to discuss Shaktibad, Durbalbad and Asurbad is held everywhere. We request the sisters and brothers of India and abroad to discuss, to understand and to follow the doctrine of Shaktibad Dharma, founded by Swami Satyanandaji. Students may stay at his Vidyarthi Bhavan within the Ashram at Garia, to have better chance to know Shaktibad in practical form. We request the newspapers to publish this pamphlet in its original (real) form.

It has been the tradition of Indian Dharma that the powerful Mahapurushas of Ananda Math order come forward to revive the Sanatan Dharma, time to time. In Satya Yuga there were three Great Acharyas. First Lord Shiva, Second Lord Vishnu and third Lord Brahma. In Treta, there were three great Acharyas. First Vashistha, second Shakti and

third Parashara. In Dwapara, there were two great Acharyas. First Vyasa, Second Shukhdeva. In KaliYuga Swami Gaurpada was the first great Acharya, he was known as Brahmananda Swami. The Second was Govindapada and the third Acharya Shankar. From Gourpada (Brahmanda Swami) counted downwards, Swami Sachchidananda Saraswati was one hundred and forty one (141) steps. His disciple Satyananda Swami who is 142nd steps and, Last Guru in Ananda Math Order come forward to revive the Sanatan Dharma from Durbalbad to Shaktibad.

Swami Satyanandaji has written many books on Shaktibad and manifestation of mental developments. They are Krama-Vikasher Pathey; Shaktibad; Dharma Shiksha; Shakti Shali Samaj; Shaktibad Bhashya Gita etc.

THREE CLASSES OF SOCIOLOGY

According to the Science of Shaktibad, human societies are of three classes. 1st Shaktibad, 2nd Asurbad, and 3rd Durbalbad – each having distinct nature or characteristics. The States also similarly are of three classes; one who does not believe in the unity of Shaktibad and others, who follow either of Asurbad and Durbalbad. Asurbad and Durbalbad natures of Dharma, Society or States can never come to oneness. Only the Durbalbadis (weeks) can indulge in this wrong thinking of unity or oneness with Asurbadis which is absurd. In practical field the Durbalbadies are nothing but the Slaves of Asuriks. Shaktibadi Upasana, Durbalbadi Upasana and Asurbadi Upasana can never be same, nor can produce same result. Shaktibadi Upasana stands firmly on sound philosophy, Durbalbadi Upasana is nothing but some ideas without strong philosophy, Asurbadi Upasana can never be based on any philosophy.

STAGES OF MENTAL DEVELOPMENT

According to Shaktibad mental developments start from $4\frac{1}{4}$ kalas or stage and develop to 16 kalas or stage. Swamiji named them as follows:

(1) Shivas of Lower stage (i.e. $4\frac{1}{4}$ kalas)

Men of this stage are satisfied with plain living and do not think any high; they are worshippers of lower spirits. In society their population is the highest. In 1000 people they number more than 999. Their votes mean nothing, for; they understand nothing of the administration. They must have family life and plenty of food and bother for nothing else. Therefore democracy cannot do good to the Society. They are not at all intelligent. Coolies, Labourers, Peons, Poojaris, Cooks, Compositors, Coachmen, Jamadars, Sweepers are of this stage.

(2) Ganesh (i.e. 5 Kalas)

Opposers of oppression and injustice. They are sacrificing, fighting, broad minded and of obstinate character. They are rather atheist than believers, rough in speaking, In Judges, Overseers, Engineers, Scientists and in Leaders of youths, this development is prominent. They are of stiff nature and against softness of heart.

(3) Surya (i.e. 6 Kalas)

They are of loving nature, soft hearted, economical, misers, fame lovers, believers and sentimental. Teachers, professors, pleaders, doctors, ambassadors, religious preachers, editors, priests, musicians, poets, ahimsabadis, clerks, astrologers etc. are of this stage.

(4) Vishnu (i.e. 7 Kalas)

Vishnus are of three natures: (a) higher, (b) Asurik and (c) undeveloped.

(a) Higher Vishnu: They are of ruling or dominating nature, sharp in intellect, grave, shrewd, suspicious, organizers, never idealists, not uniform in speech, action and thought. They are soft-hearted, philanthropic, well-wishers of society, donors.

(b) Asurik Vishnu: They are of ruling or dominating nature, sharp in intellect, grave, suspicious, organizers, plotters, cunning, shrewd, never idealists. They are cruel, brutish, *ahankari* (egoist), selfish, promise-breakers, unreliable, opportunists and oppressors.

Both (a) and (b) are found in lords, kings, rulers, representatives, higher officers, police officers, merchants and big cultivators. .

(c) Undeveloped Vishnu is not a stage of development. Lower Shivas and some men of. Surya stage under the influence of greed, or of bad association, or by indulgence and support of the ruling party, become men of mean character. They are generally shameless, flatterers and liars and too much selfish. Thieves, goondas, bribe takers; begging businessmen are all of this character.

(5) Shivas (i.e., 8 Kalas)

They are men of Rishi stage. Plain living and high thinking, Tyagis, Yogis, Rishis and Tapashvis are all of this stage. They like forest and solitary life.

(6) Shakti (i.e. 16 Kalas)

Men of this stage are endowed with all the dignified qualities of all the stages from Ganesh to higher Shivas but no weakness of these stages can be found in their character. They are all good administrators, Yogis, Rishis, Scientists; Admirals and Commanders. In society the military department is the department of Shakti. Their main object of life is to make the society happy and root out the Asuriks.

(7) Avatars (i.e. Incarnate with Divine qualities)

After attainment of the qualities of higher Shiva Stage, some Mahapurushas come down in Karma Kshetra, when they are called Avatars. Avatars are of three natures: (a) Ganesh, (b) Vishnu, (c) Shiva. Ganesh avatars are of nine and ten Kalas having qualities of Ganesh Character but of more vigorous Karma Shakti than ordinary Ganesh. Avatars of Vishnu are of eleven, twelve, thirteen and fourteen Kalas and have the qualities of

vigorous Vishnu character. Their action is to root out the Asuras. Shiva Avatars are of 15 Kalas having qualities of Shiva character with action to establish knowledge and religion.

Sociologies of different types and their result in society: None can hope good result from any sociology except Shaktibad, which is the outcome of highest development of true humanity. Socialism and Communism are the sociologies of five Kalas and most unworthy nature of sociology for the good of the mankind. Sociology of Surya stage is of weak category. Its administration is good only for thieves, goondas, black marketers, bribe takers, Asuriks, idle workers and strikers. Maharaj Yudhisthir applied it in his administration, causing serious loss, insult and sorrows to the Pandavas, and great devastation of India, through the great war of Kurukshetra. Maharaj Prithviraj also applied this system. The system was to make way for the Muslim barbarism, to settle in India, causing serious insult, brutality for himself and for the culture of Indian society, Indian temples and Indian women. From the last fifty years Indian leaders are speaking, administering and controlling foreign policy on this line, causing India's partition, one way refugee and making India a ground of Third World War. Democracy, Imperialism, Islam and Ram-Rajya Theory, are all sociologies of Vishnu stage. This may be of Daibic or of Asurik nature. Daibic nature of administration is good for development of all stages toward perfection. The Asurik nature of administration is good only for Asuras and the goondas. They apply full power only to demolish the higher thinkers and higher morals of the society. The sociology of Shiva stage is the Dharma Tantra. The Tantra is possible only for the society where only the Shivas of higher and lower stages can be found and no other development of any other stages exists.

SHAKTIBADIYA PANCHAYET

Shaktibad prefers Shaktibadiya system of Panchayet administration, with a hereditary and highly cultured crown with full thinking power in his head. He must be kept in Ashram, with the Yogi and Rishi Teachers for a long time of early life, Ganesh, Surya, Vishnu, Shiva and Shakti Categories of people are the Panchayets. Members and Ministers should be selected from the different Categories of the Panchayets to give advice to the crown. They, with their departmental members, should have full power to give advice to the crown without causing any harm to the other branches. The administration should be of all stages of men, to create a field for all stages of men to develop masses towards perfection. The development of Asurik and of Apushta or undeveloped nature should be rooted out from the Society, Food, Clothing, Education, Working and worshipping should be cheap and available for all.

In Indian Sociology, division of labour has been regulated by customs and hereditary system. No doubt the system is the best of social order, to get food and work for all. By nature, labours are of four Divisions: (a) Brahmonical works are education, Dharma Instruction etc, (b) Kshatriya works are war and administration, (c) Vaishya works are animal husbandry, birds rearing, cultivation and commerce, (d) Shudra works are the works of the working classes. Thousands of divisions of work have been introduced in the Society by birth right and family culture and family tradition and education. Some of

our leaders of Western culture have engaged themselves to root out the family wealth and family education and hereditary division of work. We can say that abundance of wealth and food and multivarious of ways of work, upliftment of Dharmas, should be the aim of the Government. Hereditary wealth and Division of labour must not be touched or intercepted by Government if they wish a happy, prosperous and Dharmic Society. If the Government itself is going to introduce looting process for his Party by law and administration, the whole Society will adopt Adharma in every motion of their lives to make the Society a hell.

BETTER SYSTEM OF BIRTH CONTROL

Brahmacharya, Kaumarya, Sanyasa, Widowhood are better birth control system than Hijra and Khoja system which our leaders are going to introduce in the society. Deva property must be kept aloof and untouched for the use of Development of Dharma and to maintain the religious and pious men and women of higher rank, inside the country, outside the country and throughout the World.

ASURBAD FROM WORKING CLASSES

From the four kinds of working classes, four kinds of Asurbads may come. Government should control them. Every one should have equal right to worship and to Bhahmajnana. The work in this way is real Brahmanism. The theory that only the Brahmins and their children have the right to worship and the children of Non-Brahmins are born slaves to them is named as Pujaribad or Asurikism. Kshatriya should protect whole Society and uproot.the Asuras. They are called real Kshatriya; but when the forces are used for their own happiness and own enjoyment and suppression of the public are called the Asurbadiya Kshatriyas. Vaishya should make the Society prosperous and wealthy by commerce, cultivation and animal husbandry etc. They must be donors for Dharma and for the poor and they are real Vaishyas. But the adulterers, black marketers, much benefiteers, are of Shoshan badiya Asurik Character. The Shoodras should be active and of more active nature and must be of religious minded. The strikers and idle workers are of Asurik characters.

FUTURE OF THE MUSLIMS

The tradition of Islamic history is of Asurik nature, according to Shaktibad. A day may come when they may think better to adopt Vedic Culture and Vedic Social Order or to go to Pakistan, which they got through so much intolerance and brutality. Seven hundred years were sufficient for them to adopt Indian Nationality. They know very well, that from the Vedic age, Indian Nationality was of Anti Asurik nature, and Islamic culture and Indian culture can never be one. This is why the Hindus of Pakistan were in insulting position and ousted from their homelands by brutal actions. Indian administrators should have a thorough study of Shaktibad literatures to solve all of their problems and they can introduce Shaktibad Upasana and Shaktibad Sociology in the study of Civics in Schools and Colleges as first step toward a good social order.

DAIVI SAMPADAS

According to Geeta, *Daivi Sampadas* (divine endowments) are of 29 kinds, of which 5 are prominently taken in Shaktibad. They are *Satya* (truth), *Prem* (love), *Shanti* (peace), *Abhaya* (fearlessness), and Teja. Teja is the best of all Daivi Sampadas, which means to apply full forces to uproot Asurbad.

ASURBAD

In Geeta, Vedas, Chandi, Ramayana and Mahabharata, Asurbad have been explained in many places. They are *Dambha*, *Darpa*, *Ahankar*, *Krodha*, and *Parushya* or brutality. Asuras never follow Truth, Brahmacharya and Sadachara. Some of them follow Nastikata and other Pishach Upasana in the name of Ishwara.

SHEELAS

Durbalbadis follow Sheelas. Sheelas, to some extent resemble Daivi Sampadas; but in Sheelas Abhaya, Yajna and Teja have been given up. Ahimsa, Maitri, Mriduta, Karuna, Upeksha are their main Sheelas. They apply these Sheelas in vain, with full abilities with the Asuras to change their heart. When Asuras apply full Asurik activities with extreme brutality, the Sheelabadis will advice the society to apply Upeksha (avoiding tendency). In this way Durbalbad kills the resisting force of the Society and make the Asuras master of the mass. From last two thousand years Sheelas are the main Dharma in Indian Society. Therefore, Tejashvi Sadhus like Viswamitra, Ashtabakra, Durbasa and Yajnobalkya, and Patriots like Shivajee, Ranapratap and Govind Singh were not regularly honoured and followed by the mass.

DIFFERENT TYPES OF SOCIOLOGIES AND THEIR RESULTS IN SOCIETY

None can expect good result from any sociology except Shaktibad, which is the outcome of highest development of humanity. Socialism and Communism are the sociology of five kalas and most unworthy sociology for the good of the mankind. Sociology of Surya stage is of weak category. Its administration is worthy only for thieves, goondas, black marketers, bribe takers, miscreants, idle workers and strikers. Maharaj Yudhistir applied it in his administration causing serious loss, insult and sorrow to the Pandavas, and great devastation to India through the Great War of Kurukhestra. Maharaj Prithvirai also applied this system. This system paved way for the Muslim barbarians to settle in India; causing serious insult, brutality for himself and for the Indian culture and society, Indian temples and Indian Women. For the last 100 years, the Indian leaders have been thinking this system to be the best. Their fashion of speaking, their administration, their home and foreign policy based on this line, have caused serious loss to India, including partition of India and creation of one way refugee problem, causing famine and scarcity of food all

over India. By this time India is friendless all over the world and has become a ground for Third World War. Democracy, imperialism, Islam and Ram Rajya theory are all sociologies of Vishnu stage. This may be of Daivi or of Asurik nature. Daivi Order of administration is good for development of all stages towards perfection. The Asurik nature of administration is good only for Asuras and the goondas. They apply full power only to demolish the higher thinkers and higher morals of the society.

SHAKTIBAD ALL OVER THE WORLD

At this time all over the world there is a current of thought to lead men to the unity of Mankind or oneness. It will be helpful if there is a common prayer, based on scientific Yoga, in all schools, colleges, mandirs, mosques, churches, monasteries and every educational and religious centres of the world. Shaktibad Doctrine says Brahmanari Dhyanam (meditation on man's spinal nerve) with recitation of Gayatri Brahma Stotram will be helpful in the purpose. None can hope for good results without the mind constructed for the purpose. Those who are administrators or hold power in a society must make a comprehensive study of the Shaktibad Doctrine which gives a solid idea of the Science of mental development, with various stages towards perfection. Swamiji requests that political leaders and educationists include the Shaktibad Manifesto Book in studies of politics and sociology. In the process there is also a higher Sadhana with the help of forceful Mantra Yoga. In Shaktibad Doctrine, man's mind has been divided into twelve categories of which two are of Asurik (evil, selfish or brutal) nature. All kinds of sorrows and disorders come from these two characters of men. These two must be checked and the other ten be given preference. We advise all to go through "Shaktibad Manifesto" which will be very helpful for every thinker. We do not hold any disfavour for any kind of religious prayers of any religious Institution.

Those who are in controlling positions in the society are in the category of (1) Ganesha, (2) Surya, (3) Vishu, (4) Higher Shiva, (5) Shakti.

(1) Ganesha means engineering, science, law and the department of judiciary. (2) Surya means education, physicians, the arts, astrology etc. (3) Vishnu means political leaders, administrators, business-men, farmers, world-controllers, industrialists, etc. (4) Shakti means military department and the controllers of these departments. All of them were in previous births people of Yoga. They should be made to know the real science of all their mental categories so that they can follow the correct and true policy in their work. (5) The Yogis, Rishis and so on of higher Siva stage are rare. Holy men of Surya stage are not rare, but they and their followers must not follow the path of Durlbalbad (weak mind policy), i.e. submission to Asurbad (brutal minded men or leaders), which is very dangerous for the society. Therefore, "Shaktibad Manifesto" should be kept in education. We shall request that the Sanskrit should be taught in schools and colleges, because the Sanskrit language has a philosophical and strict scientific grammar behind it and this will help man to be strict in his thinking.

BANGLADESH AND SHAKTIVAD

On the eve of his departure for Canada, Swami Satyananda Saraswati halted at Delhi for a few weeks. During his sojourn at Delhi, he heard about the movement launched by Awami League in East Bengal under the leadership of Mujibar Rahaman. Swamiji issued a statement in Bengali giving his reactions to the freedom movement in Bangla Desh. The contents of the statement are given below.

KALI MA AND KALMA

“Om Kalika Bangadeshe cha” i.e. the Devi is worshipped in Bengal as Maha Shakti Kali. The great force which sustains the movement that takes place through Time or Kala is styled as Kalika. Try to understand the inner significance of Kali Puja and Kali Murti by reading books on “Shaktivad”. Kalighat, Calcutta, Kalikata etc. point to the same word although they differ in pronunciation. The whole of Bharat Varsha was consecrated or purified by the body of Maha Shakti Sati Mother. Some time back Calcutta was the capital of India. The capital was later on transferred to Delhi. Another name of Delhi is Kalka or Kalika. Like Calcutta, Delhi is also a holy place or Tirtha dedicated to Kalika. In the scripture “Chandi”, the Earth has been described as a manifestation of Maha Shakti. "Mahi Swarupena Yatah Sthitasi". Bharat Varsha is the holiest country on the face of the Earth. This country has been rendered holy through the Vedas, Yajna or sacrifice, Sadhana or Spiritual practice, Tapasya or austerities for the welfare of others and “Asurvad Nidhan” i.e. destruction of Asuric forces or Asuric way of life. Asuric forces represent those dark forces which stand in the way of evolution or Vikash of mankind. The language of Bharat is Sanskrit which was introduced by Mahadev Shankar. The limbs of the holy body of Sati Mother have sown seeds of Shaktivad in all corners of Bharat.

The first Surah of Koran is styled as "Fateha" (Al Fateha). This prayer is in Arabic language. Namaz is done with this prayer. In Bangla Desh this prayer is named Kalma. In Kuran, there is a Surah named ‘Kalam’ which means a pen. I do not know why Fateha is called Kalma in Bengal. I have a hunch that Kalma is a corrupted form of the word Kalima. Anyway, I do not want to enter into any controversy on this subject.

For some time past a move has been afoot for uniting the two Bengals viz., West Bengal and East Bengal. If the Kalma Vadis are prepared to perform Kali Puja, only then this attempt at unification will be conducive to good results, otherwise not. There is an intimate connection between Kali Puja and Kali Murti on the one hand and Vedanta and, Brahma Sutra on the other. Kali Puja is nothing but the worship of the Philosophy of Brahma. A perusal of the books on Shaktivad will throw light on this point.

Bengal was once partitioned by the English probably with a view to curb the power of Bengal. We shed blood to annul the partition. Later on, when Bharat tried to become independent violent clashes took place between the followers of “Kalma” and “Kalima” resulting in terrible carnage. Shaktivad emerged in one camp whereas Asurvad or

Daityavad reared its head in the other. Today again people have started talking about united Bengal. The name of Mujibar Rahaman has cropped up in this connection. But we submit that followers of Kalma should try to understand the philosophy underlying Kali Puja and start performing Kali Puja as their predecessors used to do a few generations ago. Let the followers of Kalma adopt Shaktivad. If this is not done, unification of Bengal will lead to terrible carnage.

We used to perform Durga Puja at No. 117 Dharmatalla Street, Calcutta, in accordance with the doctrines of Shaktivad. Many Muslims used to participate in that Puja. Many Hindus approached me and protested against this. I replied, "I have not invited anybody but I recognize the right of everybody to participate in the worship of the Mother". Devata, Daitya, Danav and Manav-all are worshippers of Mother. I do not have any occasion for differing with any body if he follows Shaktivad. If Bharat does not follow Shaktivad and holds on to Gandhivad or Gandhian way of life, peace and prosperity will ever elude her grasp. If East Bengal refuses to worship "Kali Ma" let it join India, but there is no necessity for its merger with West Bengal. If Tripura, West Bengal and East Bengal stay in India as separate Bengali speaking provinces the results will be good in the long run.

I have read Quran (in English translation) with great care. I know that the Shiva temple at Mecca which is known as Kibla or Kebaleshwar was a centre of Murti Puja. Shiva Linga at Kibla is made of black stone and is worshipped there in an alien fashion (Mlechhachar) through kissing. Those who have seen the film documentary 'Khana-e-Khuda' know this. Well, if there is no embargo on worshipping 'Makkeswar' i.e. Kibla Shiva Linga at Mecca, why should there be any objection to paying respect to Vishweshwar at Kashi or Benaras? By adopting Gandhivad in the past, Bengal has brought upon herself and upon the rest of Bharat untold misery and humiliation. If Mujibar Rahaman wants to understand the significance of the Vedic way of life or Dharma based on Pancha Devata or Panchayat system, I will help him in the matter. If he studies the books on Shaktivad, it will become clear to him that the Vedic Panchayat way of life holds the key to all types of sociology that have swayed the human society from time to time the world over. It is like a golden temple with its gates flung open for the humanity at large. By entering this temple one will understand the science underlying the rise, duration, existence and fall of any sociology or way of life, be it Durvalvad, Asurvad, Meccan-ism, Communism or for the matter of that any "ism" or sociology whatsoever. After studying the books on Shaktivad, Mujibar Rahaman will realize that the demolition of the images of Pancha Devata or Panchayat at the temples in Mecca has not been an act of foresight. Rather their preservation would have been more beneficial. By the same token, it would have been better if the Vedic way of worship at the Mecca temple had not been forcible discontinued.

There is no competent leader in West Bengal. Gandhians (who belong to Surya Stara or sixth kala) are totally unfit for administering a country or providing effective leadership. Ganeshvadis (viz. Communists, Mao-ists, Moscow-ists belonging to fifth kala) are also not capable of providing good leadership or a good administration. Stalin and Mao-Tse-Tung are however, not to be categorized as "Ganesh"; both of them belong to the level of "Asurik Vishnu"-a much higher category. Mecca-ism is also a variant of

Asurik-Vishnu vad. If West Bengal and the rest of Bharat take to Shaktivad, peace and prosperity will smile on this country. If we choose to follow any other way, terrible calamity will overtake this country, especially West Bengal, in the wake of the proposed merger of two Bengals.

Fazlul Huq wanted to merge East Bengal with India but he could not persuade Jawaharlal and Dr. B. C. Roy - to lend him a helping hand. Ultimately he had to go back to East Bengal and was arrested. We call upon Mujibar Rahaman, the people of West Bengal and the rest of Bharat to understand Shaktivad. In Shaktivad lies the bond of unity and Shaktivad alone holds the key to peace and civilization.

JAI BANGLA MOVEMENT

On his return to Calcutta, Swamiji was asked by his disciples to throw light on the potentialities of the “Jai Bangla Movement” and its implications for the Indians and he spoke for an hour or so in a reminiscent vein and on a personal note. His dictation was taken down by a disciple. While speaking on the “Jai Bangla Movement” Swamiji with his characteristic insight laid bare the fundamentals of Indian civilization, its genesis and potentialities and the pit-falls against which we should be on our guard. A gist of Swamiji’s observations is given below:

“Twenty-one years ago, we the followers of Shaktivad announced the formation of an independent East Bengal named Bir Bango State. Pandit Jawharlal Nehru promptly arrested Shri Arun Ghosh - the Secretary of ‘Shaktivad’ Organization and adopted a hostile attitude to this movement. Under the circumstances, we dropped our programme of carrying on an open agitation and concentrated on performing Puja, Yajna etc. Ancient Rishis used to do this. Once I tried to reform a Sanskrit at Chunar Educational Institution and had to face very stiff opposition. On that occasion also, I stopped the overt agitation. After the lapse of twelve years, the Collector of Mirzapur, one Mr. Gundevia, filed a suit against the Main Trustee of the Sanskrit Institution in the Allahabad High Court on the basis of an Inspection Report. Three years later a warrant was issued against the Main Trustee for failure to render proper accounts of the funds of the Institution. Ultimately the management of the Institution was taken over by the Education Dept. of the Govt. and the Institution has since flourished into a big college. Similarly twenty one years after our declaration of independence of East Bengal State, Mujibar Rahanlan declared the independence of Bangladesh. For centuries the Muslims have committed inhuman and bestial atrocities on the Hindu Society but strangely enough the moment Bangla Desh declared independence on the basis of nationalism (Jatityata), the Hindus of West Bengal and the rest of India have become its ardent supporters. It is also worth mentioning here that the Muslims of West Bengal and of the rest of India and of Pakistan have voiced opposition to Mujibar Rahanlan. The reason is that Muslim society is Asurik. Quran, the fount of the Islamic way of life, contains the seeds of an Asurik way of life. Surah 66/ Ayat 9 instigates Muslims to quarrel with non-Muslims. Massacre of non-Muslims, is enjoined in Surah Anfal Ayat 65, Surah Barayat Ayat 73 and Surah Mohammad Ayat 44. Looting of the property of non-Muslims and giving a share of the loot to Mohammed is enjoined in Surah 8/Ayat 1, 39 and Surah 66/Ayat 9. Surah Barayatl Ayat 3 calls upon the

Muslims to violate peace treaties concluded with non-Muslims. Quran is replete with such un-savoury instructions and an objective appraisal of what the Muslims have done the world over during the last thirteen hundred years will convince any honest student of the Asurik nature of the Muslim society. Nationalism or Jatiyatavad draws its sustenance from Shaktivad. We come across the following in the fifth chapter of the scripture Chandī: “Ya devi sarva bhutshu jati rupena sangsthita”. No ideology other than Jatiyatavad or nationalism can do any good to India. All Ideologies banning Jatiyatavad (which is synonymous with Shaktivad), will make for dissensions within India. Communism, Secularism or Gandhism can not provide the foundation for Indian unity. Unity can be brought about only through nationalism or Jatiyatavad. India today is afflicted by famine and stands humiliated before the world, but hardly any political party has got any sensible programme for remedying this state of affairs. There is hardly any leader who feels sincerely and deeply for the country.”

With the espousing of nationalism by Mujibar Rahaman, a new wave of thought has started sweeping through the Indian sub-continent including Pakistan. If the Hindus fail to grab this opportunity and do not mould their policies in the light of nationalism and, Shaktivad, a hundred-fold increase in her miseries will be in store for India, compared to which the troubles that India had to face at the time of partition will pale into insignificance. When Hitlerite Germany invaded Russia, the latter eschewed Communism and embraced nationalism to protect herself. Likewise India should also adopt nationalism and give up all other ideologies. It is our desire that sovereign East Bengal State be established, the inhuman atrocities perpetrated by the Muslims on the Hindus both before and after the partition notwithstanding. We support the action of Hindus who are rendering help to the cause of 'Bangla Desh'. It is, however, our definite and unequivocal view that after the installation of the East Bengal State, the Indian Muslims should migrate to Pakistan and East Bengal and the Hindus in Pakistan and East Bengal should come over to India. The reason is that there is much room for doubt as to how long the East Bengal Muslims will be able to sustain themselves on the basis of nationalism. If East Bengal wants to merge with India, we have no objection. If it wants to stay as a separate independent state, we will support that too.

INDIAN NATIONALISM (JATIYATAVAD OF BHARAT)

A great civilization has been built up in this land of Sapta Sindhu (Seven Rivers) through the austerities (tapasya) of Tapaswis and Rishis. This Sapta Sindhu Civilization constitutes the Hindu Civilization and the Indian Civilization. The presence of this civilization is very marked in the region extending from the Himalayas to the Cape Comorin and Ceylon. With India as the focal centre, this civilization spread in all directions and many countries lying to the east, west, north and south of India came under its sway. The fundamentals of this civilization are sedulous cultivation of the knowledge of the self (Atmajnana) through ceaseless practice of Brahmacharya (activities directed towards attaining cosmic consciousness) and Tapasya (austerities for the welfare of others) and annihilation of Asurvad by pooling all the resources. This civilization aims at building up a social order in consonance with the twin principles of Atma-jnana (Self

knowledge) and uncompromising hostility to Asurvad. The basic linguistic vehicle of this civilization is Sanskrit which was introduced by Sada Shiv Shankar.

BUDDHAVAD

Like Sapta Sindhu civilization, another civilization viz. Buddhavad was started from Nalanda (Bihar). But the roots of this civilization were totally destroyed by Vedantavad or Shankar. The Asurvad of Mecca established by Mohammad cannot stand in front of Shaktibad, the real Sapta Sindhuvad. No doubt, the Kaba Mandir is a branch of Sapta Sindhu Civilization but the Asurvad started by Mohammad is not the same.

BENGALI NATIONALISM

The word 'Vanga' is composed of two parts 'Vang' and 'Ga'. The root letter 'Vang' (বং) means water and 'Ga' (গ) means 'going'. The country to which water goes is called 'Vanga Desh'. Out of seven rivers constituting Sapta Sindhu, two great rivers viz. Ganga and Brahmaputra flow through Bengal before discharging their waters in the Bay of Bengal and this fact accounts for the name 'Vanga'. Most of the Indian languages are based on Sanskrit. Out of them Bengali is the most Sanskrit-oriented language. Bengali civilization is not composed of Bengali language only. There are many other components of this civilization besides its linguistic vehicle. Worship of Shakti and Shaktivad are the basic features of this civilization. This civilization constitutes but one facet of what is known as the Sapta Sindhu civilization. Muslims all over India use Arabic script in their educational activities but in Bengali language there is no Arabic script. The Bengali script has been kept intact in East Bengal even after the partition of India. Let us see what the scripture Tantra says about the formation of Bengali letters (Aksharas). About the letter Ka (ক) we come across the following shloka in Tantra, like all other Aksharas have respective slokas :

OM BAMA REKHA BHABET BRAHMA VINSHUH DAKSHIN REKHIKA
ওঁ বাম রেখা ভবেৎ ব্রহ্মা বিষ্ণুঃ দক্ষিণ রেখিকা ।

ADHO REKHA BAHBET RUDRAH MATRA SAKSHAT SARASWATI
অধোরেখা ভবেৎ রুদ্রঃ মাত্রা সাক্ষাৎ সরস্বতী ॥

KUNDALI CHANKUSHAKARA MAHA SURYA SADA SHIVA
কুণ্ডলী চাক্ষুশাকারা মহাসূর্য্য সদা শিবঃ ।

KADAMBA GOLAKARAM KAKAROM BHARAT SUCHIH
কদম্ব গোলাকারম্ ককারম্ ভারত সূচীঃ ॥

Tantra contains similar observations about each letters of the Bengali alphabet. Bengali letters, script and Vanga Desh – they are all based on Shaktibad. It will now become clear that it is not at all strange that Venga Desh gave rise to Indian nationalism.

How long nationalism will last among the Muslims of East Bengal is, however, a point of doubt worth considering. We will discuss about it later.

We have already mentioned that the civilization which had its birth in the land of Sapta Sindhu spread to several countries in all directions. Siam (Thailand), Burma, Ceylon, Tibet, Arabia, East Indies, Japan, China and several other countries including regions in Africa and America came under influence of this civilization. Hindu scriptures contain a reference to the Shiva temple at Mecca. Mohammad, Adam and Eve have been referred to in the Hindu scriptures as Mahamada, Kardama putra of Vishnu and Habyavati respectively. Mohanmlad retained the image of Kaivalya Shiva (Kibla) but destroyed all other images of Pancha Devata or Panchayat. He replaced the Shaiva Dharma which was prevalent at Mecca by Asurvadiya Dharma. Ravana, who was a worshiper of Shiva and Shakti, also took to Asurvad, but, did not cease to be a Sapta Sindhu Vadi. He was not a Yavanvadi. Mohammad brought about many changes but Kibla (Kaivalya Shiva) has remained intact. Kibla contains the skeleton of Sapta Sindhuvad. If Shakti Dharma is resurrected in India and its State policies are formulated and executed in the light of Shaktivad, repercussions will be felt even in the temple at Mecca. It is said that Shiva himself made the prediction that the moment He is worshipped at Kibla according to Vedic rites with 'Gangajal' and 'Vilwapatra', Kibla or Kaibaleshwar will wake up again and Yavanavad will be destroyed in the process. Muslims of East Bengal could not tolerate the Asurvad of Muslim League. That is why the Muslim children of 'Bangla Ma' have now come forward to shed their blood for worshipping the Mother. To worship the Motherland (Mahirupa Mata) by shedding blood is nothing but Shaktivad. মহী স্বরূপেণ যতঃ স্থিতাসি "Mahi SwarupenaYatah Sthitasi" (Eleventh canto of Chandi).

The five rivers of the Punjab, the Ganges and the Brahmaputra taken together constitute Sapta Sindhu. All these seven rivers have their source in Manas Sarovar, A great civilization sprang up in this land of seven rivers or Sindhus. And the civilization is known as Sapta Sindhu Civilization. Many Rishis, Yogis and Munis consecrated themselves by performing 'tapasya' or austerities in holy land of Saptasindhu. Ravana of Lanka and his father Vishrava performed austerities here. The great Kapil Muni the foremost among the learned had his place of austerities (Tapobhumi) located in Vanga Desh at the estuary of the Ganges, where it falls into the Bay of Bengal. This holy place is known as 'Sagar Sangam'. To this holy place flocked many Munis, Rishis and Tapaswis who came from all corners of India and even from countries outside India. And all these saintly personages made arrangements for disseminating, "Sapta Sindhu" civilization in their respective countries" and for carrying its message to the distant parts of the world. Maharaj Manu (Nuh or Noah) who founded the Shiva Linga in Mecca had performed austerities in the land of Sapta Sindhu. There is a striking resemblance between the story of Noah and the deluge and the history of Manu as given in the Matsya Puran. Thus there is no scope whatsoever for entertaining any doubt about the fact that Kibla or Shiva Linga at Mecca is the skeleton of the civilization that flourished in the land of Sapta Sindhu. Hindu scriptures mention about Adam and Eve having been made out of the clay (Kardam) of Vishnu. Similarly the first canto of the Chandi refers to Madhu and Kaitabh as having been born out of the KarnaMol or ear wake of Vishnu. (বিষ্ণু কর্ণ মলোত্তবো হস্তং ব্রহ্মানম্ উদ্যতম্॥) Vishnu symbolizes the human society

and as such if anybody is described as having been borne out of 'Mal' or 'Kardam' of Vishnu it is implied that he is a person who is devoted to an ideology or way of life based on Asurvad, emanating from the human society of Samaj.

Muhammad (Mahamada) converted the Shaiva-vad of Mecca into Asurvad and he rooted out the Vedic rites of Veda-vad from the religious practices of Mecca. He founded Mecca-ism or Makka-vad on the model of Asurvad.

If Mujibar Rahaman and his followers want to adopt Meccaism as their guide line, it will be tantamount to Asurvad. If, however, they think that it is their duty to espouse the original Sapta Sindhu-vad, then they should adopt the Vedic Samaskars or sacraments in all matters. Meccaism as introduced by Mohammad by changing Shaiva Dharma, or Moscow-centred Communism will not be beneficial either to India or to the adherents of these two ideologies. Shaktivadis are firmly of the view that neither Meccaists nor Communists are capable of doing any good to the world. It is an interesting phenomenon that those Indians who are the adherents of Gandhi, Mecca or Moscow are ashamed of their Hindu identity and fumble and falter and at times display anger if they are asked to call themselves Hindus or Sapta Sindhubadis. India will not stand to gain by following these exotic ideologies, nor will these ideologies do any good to the rest of the world.

It is high time that every Indian try to understand the distinction between Shaktivad and Asurvad, nationalism and the de-nationalizing ideologies and made an all out effort to regulate his individual and collective life and to conduct the affairs of the State in consonance with nationalism and Shaktivad. We want to spell out very clearly that there cannot be any co-existence between Sapta Sindhuvadis on the one hand and KardamVadis, Vishnu-KarnamalVadis or the adherents of denationalizing ideologies. We want to make it very clear that whatever be the trend of the armed conflict that is in progress in Bangla Desh, the Hindus should come away from Pakistan and the Muslims should leave India for Pakistan. If the Bengali Muslims do not take to Vedic sacraments, there is no reason for us to get elated over the turmoil in "Bangala Desh".

SIM.LA PACT AND SHAKTIBAD

After the liberation of East Bengal (Bangla Desh), West Pakistan which attacked India should have been broken up. In place of West Pakistan, two or three friendly States should have been set up in accordance with the needs and wishes of the people there. The action of Indiraji in receiving the defeated Bhutto and garlanding him, as if he were the victor, cannot be justified on any ground. By ordering the unilateral cease-fire, Indiraji has committed an unpardonable act in the eyes of Akhand Bharat (United Indian Sub-continent). There was no need whatsoever for calling the Simla conference. There was no need either for concluding the Simla Pact. Let those who think that Simla Pact is a symbol of peace, shout at the top of their voice along with their foolish leaders and their colleagues that Simla Pact stands for peace of their conception and let them propagate this view through the Press, Radio and with the help of their money power. We are, however, of the opinion that there are only three preconditions for establishing peace in Bharat. They are (i) self-sufficiency in food, (ii) Integral Veda ideology (অথগু বেদ বাদ)

(iii) United India (i.e. Undivided Indian Sub-continent). Simla Pact is silent on these essential pre-requisites. Jana Sangh has not supported Simla Agreement. Bangla Desh is silent on the Simla Pact. We request Mujib and his party to understand the real significance of the religion based on Mecca-vad as contemplated by Mohammad. We say that Mohammad founded a religion based on Asurvad to satisfy his own needs and in his self-interest, by using the temple and image of Kaivalya Shiva (কৈবল্য শিব) as the centre (vide Shaktivad Literature). There were images of other divinities of Panchayat (পঞ্চায়ত) along with the image of Shiva at Mecca but Mohammad destroyed them. The image of Kaivalya Shiva still exists in the temple at Mecca. Mujib's party may like to investigate the matter, if considered necessary, and follow the Shaivavad (শৈববাদ) religion. To worship Shiva without the accompanying Panchayat is unscientific and runs counter to the Shastric injunctions (অশাস্ত্রীয়). As a result of such worship, Asurvad and Apushtavad (অপুষ্ট বাদ) get strengthened in a man's character. The science of religion lays down that a man will progress towards fulfillment (পূর্ণতা) through the gradual unfolding (বিকাশ) of his consciousness. It is not at all any sign of religion to adopt Asuric (আসুরিক) and mean techniques for the purpose of opposing one's own evolution (বিকাশ) and the evolution of others. I have had long discussions with many educated young men of Muslim faith and each one of them has turned out to be vainglorious, conceited and foolish. If Mujib and his party accept my statements as correct, then it will be their duty to arrange for reforming the large Muslim society. We would exhort them to give up Mecca-vad and adopt in its place Kaivalya Shaiva-vad as prescribed by Manu (মনু). And let them also think of arranging for installation of Shiva image (শিব মূর্তি) along with Panchayat at every religious place and for conducting worship (পূজা) and prayer (উপাসনা) according to Vedic and Shastric (শাস্ত্রীয়) injunctions (বিধি). A man should go ahead towards fulfillment along the path of evolution and help others also in that direction. Educational system of the society and the State policy should be based on the above principle. This is known as religion (ধর্ম) and anything which runs counter to this is negation of religion (অধর্ম). The Quran exhorts the Muslims to quarrel with and to bear hatred towards those who do not follow Quran-vad (Surah 66, Ayat 9), instigates the Muslims to massacre the non-Muslims (Surah Anfal. Ayat 65; Surah Barayat, Ayat 73). Looting of non Muslims' property and giving of one-fifth share thereof to Mohammad are enjoined in Surah Mohammad, Ayat 88. Surah 8 Ayat 39 and Surah 66 Ayat 9 May also be seen in this connection. Quran also asks Muslims not to honour any peace treaty concluded with non-Muslims (vide Surah Barayat Ayat3). In fact the depredations and vandalism that were practised over the past thirteen hundred years by the Muslims against non-Muslims may be ascribed to the instructions regarding goondaism enshrined in the Quran. The crimes that were committed against the Bengalee Hindus and Muslims in East Bengal by the Pakistani Army and its generals are in no way more heinous than the crimes for which instigation has been given in the Quran. It follows that a Muslim society cannot co-exist with a non-Muslim society at the same place. The atrocities that were perpetrated by the Pakistan Govt. on the Bengalee Hindus and Muslims during 1971 and the way in which the Muslim society oppressed the Indian Hindu Society over the past seven to eight centuries lead us to proclaim emphatically that Mecca-vad is not worth being called a religion. It is not possible for any human society to co-exist with Mecca-vad. If East Bengal gives up Mecca-vad and adopts Shaiva-vad as founded by Manu and re-establishes the sociology (সমাজবাদ) as propounded by Manu, it will be only human on its

part to do so. The Bengalee Muslims will have to introduce the caste-system (বর্গধর্ম) on the basis of vocational aptitudes (কর্মালুযায়ী). A new Manu society (মনু সমাজ) will be organized amongst them. If they think that there should be no restrictions on marriage and community-feast, on the basis of caste distinctions (বর্গভেদ), they may very well remove those restrictions. Many will ask whether there should be inter-marriage and inter dining between the Hindu society and the Muslims of East Bengal if the latter adopt Shaiva-vad instead of Mecca-vad. The answer to this question is clear viz. that the Hindu society will continue to observe the existing customs regarding marriage and dining. If the Muslims do not install the image of Shiva (শিবমূর্ত্তি) along with those of other divinities (দেবতা) of Panchayat at their places of worship, they will not be regarded as a community which can be trusted. We will explain the scientific reason behind this in the chapter entitled "Shivaratri Pujanam" (শিবরাত্রি পূজনম) of this book. Mujib and his party should follow Shaiva-vad religion and help in spreading Shaiva-vad religion among the Muslims of the whole of India. And Shaiva-vad will spread upto the temple at Mecca.

If it is presumed that Mujib and his party and East Bengal do not like to follow Shaiva-vad religion and choose to retain as Mecca-vadis, then it should be the duty of Mujib to cede some territory of East Bengal for the purpose of re-settling the refugees from East Bengal (about a crore of Hindus who were expelled from East Bengal after the partition of India). Some will argue that in view of the East Bengal State having been declared a secular State, there is no necessity for giving up a portion of the territory of that State for the previously expelled Hindus. We say that if Mujib and his party and the East Bengal Society stick to Meccavad, then the non-Muslim society cannot live there in peace inspite of that State having been declared as secular. The reason is that Mecca-vad is unmistakably based on Asurvad. Meccavadis irrespective of whether they are in Pakistan, East Bengal or the Indian Union, do not have the capacity for living in peace with those who profess other faiths or follow religions based on the principle of helping evolution (সংধর্ম বাদী).

We are in favour of undivided India (অখণ্ড ভারত), integral Vedavad (অখণ্ড বেদবাদ) and self-sufficiency in food. If there had been an exchange of population between the Indian Union and Pakistan immediately after India was partitioned, then Pakistan would have broken up. During the 1971 war between India and Pakistan, the eastern wing of the Pakistani Army was routed. When the western wing also was on the point of being destroyed, Indira Gandhi became restive in order to protect the skeleton of Pakistan which was fostered by her father. She declared a unilateral cease-fire although Pakistan was decisively defeated. Soon after the cease-fire she started the game of placating Bhutto In order to have a peace-treaty with him. And Simla Pact followed.

It has not been an act of prudence to announce a unilateral cease-fire with an aggressor, to cajole the enemy for entering into a peace-treaty and finally to conclude a Pact with him. The western wing of Pakistan should have been destroyed after the eastern wing has capitulated. After defeating the eastern wing of the Pakistani army, the western wing should have been vanquished and the administration of both the wings of Pakistan should have been handed over to Mujib for the simple reason that his party constituted the majority party in United Pakistan. To protect and to spare the aggressor Bhutto, have

been acts of utter folly which cannot be justified on any ground. There is hardly any justification for handing over to Bhutto after the unilateral cease-fire, the territory occupied by the Indian Army. Indira Gandhi should hand over the administration of the occupied territories to the local parties to usher in popular Government. Indira is referring to Pakistan frequently as a separate and independent State. There cannot be any justification for harbouring the Muslims in the Indian Union after having divided India on the basis of religion. To allow Muslim males to have four wives each and to arrange for large-scale abortion for Hindus cannot be called secularism. So long as Muslims are allowed to stay in the Indian Union, the Pakistani portion of undivided India cannot be recognized as a separate State. Till the Muslims living in the Indian Union are expelled to Pakistan, Pakistan must be treated as a part and parcel of the Indian State. The activities and policies of Prithviraj, Gandhi, Jawaharlal, Shastri and Indira have been consistently harmful to India. Unless Shaktivad is preached vigorously throughout the length and breadth of the country, this suicidal trend of India will not be arrested.

Many are of the view that East Bengal and West Bengal will be united. We say that unless East Bengal gives up Meccavad as founded by Mohammad and adopts Shaivavad as founded by Manu (i.e. Nuh or Noah) and installs Shiva along with Panchayat at the places of worship, union of East Bengal with India or West Bengal will not produce any good results. If the Muslims of the Indian Union do not follow Shaivavad of Nuh after understanding the significance of Meccavad and Nuhvad, there is no prospect of their being treated with respect. India is still fond of appeasing Durbalvad (দুর্বলবাদ) and the Muslims also prefer aggressive Asurvad or Meccavad founded by Mohammad to Shaivavad as founded by Nuh with the result that India does not have any prospect of achieving peace and prosperity so long as such Muslims continue to live in India. We call upon the Muslims to adopt the modes of worship and funeral rites (পূজাপার্বণ, শ্রাদ্ধ) that are prevalent in the Hindu society and to install Shiva with Panchayat at their places of worship (ধর্মমন্দির).

East Bengal is silent on Simla Pact and Jana Sangh has opposed it. We ask both to adopt Shaktivad. Durbalvad of India and Meccavad of East Bengal are harmful both to India and East Bengal. If Jana Sangh and East Bengal jointly oppose the Simla Pact and preach Shaktivad, it will be beneficial to both East Bengal and India.

RASTRA BHASHA FOR INDIA

From the time of immense past, Sanskrit is the national language of India. By the present time English is the common language of India. India is a vast country of fourteen main languages. If Hindi is given the honour of National language other thirteen must be given the same status. It is a matter of great regret that the Indian Leaders are all of Regional mind and not at all of National mind. Same case is with RASHTABHASHA adopted by them also.

In all cases they have lost rationality in their thinking and action. How can they load the burden of six crores of Muslims upon the shoulders of the partitioned India, which is

to make the country over loaded with famine and political disaster? Can they explain what is the meaning of Jahar Jyoti and Jahar Ashes ?

Why four BIBIS (wives) for all Muslims, and family Plan for all Hindus? What they think of one way refugees from Pakistan, Burma, Ceylone, Tibet and from all over the world including Muslims from Pakistan? China is their friend of Pancha Shilas and China's friend Pakistan are attacking India by their arms. Can Indian leaders explain any reason?

During the British Rule, Sanskrit was a compulsory subject upto Class X of Secondary Schools. This system must be followed by this time also. We must adopt an easy Sanskrit to speak in the common people without making harm to the original and grammatical Sanskrit.

Original Sanskrit possesses the system of three persons: 1st, 2nd and 3rd. The easy vocal Sanskrit must maintain the same. There are different methods of Shabdarupa in the old system. We must follow the system of 'DEBA' Shabda in any gender and in any word. Original system of Shabdrupa will be honoured in the process of easy Sanskrit also. To know the method at 'BHU' Dhatu and 'KRI' Dhatu and 'DEBA' Shabdarupa will be sufficient for any man to know the key of simple method of Sanskrit. If any one feels inconvenience to make a "SANDHI" and "SAMASA" he can speak easily without Sandhi and without Samasa. None can follow the strict grammatical law in speaking in any language namely; English, Bengali, Tamil etc. If we adopt the simple method or Sanskrit for our common people and our common household matters, it will by no means hamper the grammatical Sanskrit. We are to take synonyms from English and provincial languages.

Now we are going on some illustrations of simple Sanskrit.

Eng : I am going to my father's house.

Sans: Ahang Pitri Grihe (or Pitrisya Grihe or Bapasya Grihe or Pitashya Orihee or Fatherasya Grihe Gachhami.

Eng : Dig the earth by a spade. .

Sans: Kodalena Bhumin (or Mitting or Mating) Khanaya.

In this way we can set a simple method of Sanskrit in our practical life.

CONCLUSIONS

For 45 years we are talking about and preaching Shaktibad. We distributed Lakhs of pamphlets free. The object was that the leaders may be influenced to act preserving the natural course of the evolution of the human society that they may give up the base desire of destroying any strata of society. It was not a good deed to appropriate the properties of Temples and Mathas. Partitioning the country, appeasing Meccabad also are not good deeds. At the time of destroying the Zamindars, we said that it would be better to utilize them for promoting large scale agricultural production and cattle farming. Encouragement of the Asurik principles of strike, Gherao and the like for ruining the industrialists or big producers has resulted in the ruin of both industry (production) and

the labour. Attempts are now made to destroy the police and the princes. As a result of destruction of the Vishnu Stage of the social division of work, the order in society and governance has been destroyed. Now breaking up of the Education Department of the society has begun. By murder, plunder, theft and loot, the people in all the various strata of society have become oppressed. Ganesh stage (Moscowbad or Maobad) or Surya Stage (Gandhism) has not the capacity to govern society. Yet for 22 years the centre of the government is in the hands of these very people. At present one group of Ganesh is shedding the blood of another group of Ganesh.

Some are saying that they will bring about a change in the society. We say what do you understand of society? You may destroy a part of it by your Asurik acts, temporarily only. In course of time the society, by its own inherent force, will take its natural shape. But in history you will be recorded as Asuras. Hundreds of foreigners entered India and merged in the Indian social order. The entire world including America, Canada etc. are leaning towards Hindu Dharma and sociology. Communism is sociology of (5) five Kalas and it cannot satisfy the man of other higher Kalas. Hindus should adopt Shaktibad to fight out Durbalbad and Asurbad. The design of arrangement of work which has evolved in the society will certainly stay on. If you break it today, tomorrow the said arrangement will develop. So long as that will not reappear, the society will pass through grave distress. For 18 years Dr. Shyama Prasad was connected with us. No sooner he was marching forward towards Shaktibad, he was murdered. The idea that "demolition of Varna Dharma is socialism" is similarly ignorance. Pandit Jawaharlal practised Yoga. Indiraji is also in touch with a Yogi and Yoga increases and sharpens the intellectual powers.

But their intelligence strengthens the enemies of India and renders India feeble in all respects. What is the cause of this? What is the need for a Yogi and Yoga practice, if that makes men Buddha. This is certainly not the sign or symptoms of the higher process of Yoga (Consult Rajayog Chapter of the Gita). Did Shaktibad Yoga for 18 years rendered Dr. Shyamaprosad a Buddha?

DURGA PUJA AND THE SHAKTIVAD SOCIOLOGY

For a detailed discussion about the image of Durga (दुर्गामूर्ति), please consult the second chapter of the scripture Shri Shri Chandi. The "Devata"s (দেবতা) who were oppressed by the "Asura"(অসুর) who drove the Devatas away from their country and looted their property, got united to destroy "Asurvad" (অসুরবাদ). The Devatas contributed their weapons to the organization which they set up for the purpose of destruction of Asuras. The war between the united strength (সংঘশক্তি) of the Devatas on the one hand and Asuras on the other, is the real meaning or the image of Durga. The Asura, the lion and Maha Shakti engaged in warfare are the main parts' of the image of Durga. The images of other "Devas" & "Devis" (Gods and Goddesses) are also there along with the image of Goddess Durga. They are Lakshmi, Saraswati, Kartick, Ganesh, Nilkantha Shiva and Nava Patrika.

Lakshmi (লক্ষ্মী) represents power of wealth, adequacy of food crops, beauty of villages, cities, nation and the country. She also represents the power of well-planned economy.

Saraswati (সরস্বতী) means learning, intellect, knowledge, yoga, tapasya, literature, language, Mathematics, Philosophy, Vedas, Vedanta, Economics, Jurisprudence, Ethics, technology of Divya Astra (i.e. radiant or nuclear weapons) and knowledge of the scriptures for understanding Asurvad.

Kartick (কার্তিক) represents the power of well-trained youths which have united for the purpose of uprooting Asurvad.

Ganesh (গণেশ) means power of the masses (গণশক্তি). Nilkantha Shiva (নীলকণ্ঠ শিব) is the earliest preceptor (আদিগুরু) of the society based on Shaktivad (শক্তিবাদ). His life is marked by great renunciation (মহাত্যাগী) and great austerities (মহাতপস্বী). He is the great Yogi (মহাযোগী). He is the great Father (মহান পিতা) and Maha Deva. He is Shaktiman (শক্তিমান) and Purushottam (পুরুষোত্তম). The poison that came out of the churning of the oceans (সাগর মন্থন) was going to destroy the society and Shiva saved the society by swallowing that poison (হলাহল). The blue poison got stuck in His throat and that is why Shiva is called Nilkantha Mahadeva.

Nava Patrika (নব পত্রিকা) indicates that the country is to be made prosperous and wealthy through extensive cultivation of food crops like paddy (ধান), fruit-trees and medicinal trees.

COMMUNISM, SOCIALISM AND SUCH OTHER SOCIOLOGIES PREACHED BY FOOLS

This type of sociologies leads Kartick (i.e. power of youth যুবক শক্তি) to adopt the policy of destroying Saraswati (i.e. schools, colleges, Education Dept., Litterateurs, preachers of religion and religious institutions). Under the influence of this foolish Socialism, Ganesh (i.e. those who always talk of the people জনগণ) is trying to destroy Lakshmi. Those who swear by the people (গণবাদী) have indiscriminately attacked the big land-holders, owners of fisheries, industrialists and the wealthy people. They have destroyed the Rajas, the Zamindars and the rich people but it is to be noticed that they have carefully avoided doing any harm to the destructive Meccavadi Muslims. It appears that the Central Government, the State Government, the Police Department and the Judicial Department - they all have supported the violent misdeeds of Ganavadis (গণবাদী) and the law of the jungle brought about by them. All these things happened under the administration of Indiraji. When people revolted against this anarchy, Indiraji's Party - New Congress took the oath of Socialism. It is well-known that Pakistani President Bhutto presided over the widespread tyranny, bloodbath, genocide, loot, burning of houses, driving away of people from their homestead, throughout East Bengal and yet with this very Bhutto, Indiraji fraternized at the Simla hill-station. This is the real meaning of the Simla Pact. Indiraji is the leader of New Communism and that is why almost all the patties and groups in India have supported the Simla Agreement. President

Girl has also supported Simla Agreement. In the image of Durga (दुर्गा मूर्ति) the fighting Goddess Durga is engaged in warfare with Asura, but reversely the love for Asura that is being shown by Irtdiraji is dangerous for India. The policy of Indiraji has coincided with those of Prithviraj, Gandhi, Jawaharlal and Shastri. Let Indiraji, her preceptors and her followers try to contemplate even for a moment what calamity would befall India, if Delhi were ever captured by Bhutto.

One chapter of Communism has ended after 25 years, with the division of the Congress by Indiraji. This stage of Communism was marked by bluff and bluster. With the beginning of the second stage of Communism, Ganavadis (Ganesh) cut off the head of Saraswati. And Durga Murti (Indiraji) fraternized with the notorious Asura Bhutto and concluded Simla Pact with him. Thus we have, understood the meaning of Kartick, Ganesh, Lakshmi, Saraswati and Durga as they have appeared during the second stage of Communism. Where has Nilkantha Shiva gone? The answer is that Nilkantha Shiva is also present during this phase of Communism. We are told that Indiraji has got a number of preceptors (গুরুদেব) & preceptresses (গুরুদেবী) and we have also heard that on the eve of the Simla Pact, Indiraji and her close associates held consultations with these preceptors behind closed doors, before proceeding to Simla to meet Bhutto. It is worth investigating whether the preceptors of Indiraji are the followers of Jinnah or Bhutto or they were the disciples of Ramdas Swami and Vashistha Deva.

We have witnessed all the Gods and Goddesses but where has Navapatrika Devi (নবপত্রিকা দেবী) fled? We beg to state that Navapatrika Devi is also very much there in the Kingdom of Indiraji. Government of India is holding every year one-day Vana Mahotsav (বন মহোৎসব) farce. When Zamindari system was being abolished, we suggested to the followers of the Congress that instead of uprooting the Zamindars, attention should be given to utilizing the services of the zamindars for organizing large-scale agriculture and dairy farming. The zamindars constitute a powerful section of the society and they have the capacity for exercising authority, organizing financial resources and providing leadership to the society. We never supported the abolition of the Princely Order and we are also against the abolition of the Privy Purse. We have always said that the Government should induce the Princes and Rulers of the States to take to dairy farming, cultivation of food crops, raising of fruit trees, etc. on a massive scale. If this had been done, lakhs of unemployed people would have been gainfully employed and for doing this service to the society the Rulers and Princes also would have enjoyed a high status in the society and would have been respected by the people. This would have increased the food-supply in the country. And the fools who are now ruling the country would have been spared the botheration of introducing Socialism through heavy taxation of the people and could have avoided the evil practice of printing currency notes to usher in Socialism. On the one hand Indiraji has raised the slogan of "Garibi Hatao" and on the other hand she is printing currency notes to increase the salary of the "progressives" (প্রগতিবাদী) and making India barren by eliminating capable people. Nava Patrika in Durga Puja means making arrangement for large-scale cultivation and raising of food crops, fruits and medicinal plants. Indiraji has started fraternizing with Bhutto, and the neo-Socialist parties of India are heartily approving this development with loud hand-claps in a festive

mood. East Bengal (Bangla Desh) is silent over the Indira Bhutto entente and Jana Sangh has opposed this.

We invite Mujib, East Bengal and Jana Sangh to accept Shaktivad and preach the same. Durbalvad or Asurvad will benefit neither India nor Bangladesh.

SOCIALISM

Indiraji says that she will not rest till socialism is established. When she and President Giri talk of socialism, what do they really mean by it? Do they really understand the real implication of socialism or is it just a stunt? Indiraji promised to banish poverty and unemployment and to check price-rise. What has happened to those promises? Zamindari has been abolished, the Princes have gone and temple property has been taken over by the State. Industrialists are on the way out, thanks to strikes, gheraos and organized stoppage of work. Post & Telegraphs, Railways, Transport, Banks, Educational Institutions, Food Supply etc. have all been nationalized. The food that is supplied from the ration shops is enriched with stone-chips and rotten cereals. What else remains to be done to bring about socialism in full?

SAPTA-SINDHU-VAD

The Ganges, the Brahmaputra and the five rivers of the Punjab constitute the famous Sapta-Sindhu. The territory watered by these seven rivers has been rendered holy through the performance of austerities (পবিত্র তপোভূমি) by many a Rishi (Seer), Yogi, Muni (hermit) and Tapaswi (তপস্বী) in this area of Sapta Sindhu. A great civilization was founded by these holy people. The fundamentals of that civilization are destruction of Asurvad (অসুরবাদ নাশ) and attainment of Self-knowledge (আত্মজ্ঞান). Those who get agitated at the very mention of Sapta Sindhu civilization are, fond of placating Asuras. Sapta Sidhu Civilization is Hindu civilization. Two mighty currents of Sapta-Sindhu have flown through Banga Desh. Bang (বং) means water and Ga (গ) means "going". The territory to which the water goes is known as Banga Desh (বংগদেশ). Noble souls came to the holy land of Sapta Sindhu from all corners of India and the World, and after having performed austerities (তপস্যা) they went to many countries of the world to spread the Sapta-Sindhu civilization by founding temples and monasteries. In this way the Shiva temple at Mecca was founded along with the Panchayet on the model of the Vishwanath temple at Kashi (Benaras). During the Buddhist period, Buddhist civilization spread from the Nalanda (নালন্দা) centre in Bihar. Bauddhavad (বৌদ্ধবাদ) was based on Durbalvad (দুর্বলবাদ). Buddhist civilization broke up under the impact of Acharya Shankar. With the preaching and dissemination of Shaktivad, Meccavad will be obliterated. We request the reader to go through World conqueror Shaktivad and Shaktivad Manifesto and connected literature and discuss their contents.

The day we heard about the nationalism of Mujib, we started trying to contact Mujib and the leaders of his party. After the formation of Bangla Desh Government we sent a copy of "Shaktivad Manifesto" to each Minister of the Bangla Desh Govt. by registered post. The then Dy. High Commissioner for Bangla Desh in Calcutta (Sri R. I. Chowdhury) told us emphatically that he had read "Shaktivad Manifesto" and forwarded a copy to

Mujib with a special note. Meccaism (মক্কা বাদ) is the problem of India and Bangla Desh. And the vital problem which confronts India is her morbid weakness which induces her to placate the Asuras (অসুর). Please see the chapter on Shiva Puja in this book. Bluff and bluster will not do any longer. The people are ill-fed and hungry. They are jobless and unemployed. There is a scarcity of essential goods throughout the country. The economic policy of printing currency notes indiscriminately is causing a dangerous rise in prices. The life of the poorer sections of the people and the middle-class has become unbearable. It is all very well if you participate with gay abundant in the Durga Puja festivities, accompanied with the roll of drums and funfare, but you should also try to understand the real Durga puja and appreciate the reality of Durgavad (দুর্গাবাদ) and Shaktivad. The various rituals and sacraments of Hindu religion like Sandhya (সন্ধ্যা), Puja, Vivaha (বিবাহ), Shradha (শ্রাদ্ধ) etc. are not at all meaningless. The Hindu society and its leaders have already started suffering from the evil effects of foolish hostility to Hindu religion and way of life. Shaktivad is in favour of rejuvenating the religious practices along with the revival of the society. A society cannot be peaceful and prosperous if it is divorced from religion. If Mujib and his party, think that Meccavad as founded by Mohammad is their religion, let them stick to that. But if they think that Mohammad changed Manuvadiya (i.e. Shaktibadiya) Shaivavad (শৈববাদ) to suit his own interest and that the ancient pre-Islamic religion of Mecca as introduced by Manu (মনু) and the Shaivavad of India based on Shaktivad are manifestations of the same religion then they will have to understand Shaktivad. Durbalvad (দুর্বলবাদ) is on the way out in India. Meccavad will also wane among the Muslims. Please see the chapter on Shiva Puja.

The destruction of Panchayat at the temple at Mecca has not been auspicious for Mohammad. In spite of being the husband of as many as fourteen wives, Mohammad could not leave behind any descendants (নির্বংশ). His two grandsons - his daughter's children died of thirst for water. During the Muharram festival Meccavadis take out processions and do a lot of chest-beating in commemoration of that tragedy. Has Mohammad gone to heaven after his death? Or is he still lying in his grave waiting for the last judgment of Allah which is to take place fifty thousand years hence?

What did those people gain for whom Meccavad was founded? Man lives upto a hundred years at the most. But a Meccavadi will have to stay in his grave for fifty thousand years. Would you call it a happy existence - this fifty thousand-year long stay in the grave? Keep a Meccavadi confined for five days in a room and then ask him how much happiness he has derived out of this confinement. The soul (আত্মা) is immortal but if you make a person recite Namaz throughout his life and inculcate in his mind the belief regarding the fifty-thousand-year sojourn in the grave and bury his body under the grave on the death of that person, the soul of that person will become distracted and be compelled to go to the grave and stay therein. I shudder to think about this calamity of him having to remain under the grave.

While I lived in Bhairav cave (ভৈরব গুহা) at Chunar, I witnessed during meditation the sad plight of the Meccavadis who were buried after their death. The neighbourhood of Bhairav cave is full of grave-yards. I saw thousands of souls - lean, sad looking and distressed – come out of the graves through connecting holes with a gliding movement

and re-enter the graves in the same manner through the same holes. These souls laboured under the delusion that all men of the world would embrace Meccavad like them and stay in the graves with them for fifty thousand years. Thus the Meccavadis will recite Namaz throughout their life, mete out ill treatment to the Kafirs (non-Muslims) and after their death stay under the grave for fifty thousand years. This is the graphic picture of Meccavad religion.

On the 16th September 1972, Pakistani President Bhutto tendered a public apology to Germany for the unseemly and indisciplined behaviour of the Pakistani hockey team at the Munich Olympic. He said, "We are ill-tempered, extremely sentimental and utterly lacking in restraint". We say it is high time that Bhutto devoted himself to reforming Meccavad, or else tendering apology would lead him nowhere. None except fools will trust a Meccavadi. The time has come for applying our mind to Undivided India (অখণ্ড ভারত), integral Vedic ideology (অখণ্ড বেদবাদ) and self-sufficiency in food.

DIVINITY AND VIRTUES OF PRAYER

1. Soul exists in the Brahma Nari (the originator of all spinal nerves). Soul is the eternal Brahma, Ishwar or eternal Shakti or Force. When we come in contact with this FORCE (Self), our life becomes dynamic. Meditate with this dynamic nerve thrice daily: Morning, noon and evening, and recite Gayatree BrahmaStotram.

2. Life is short. Our physical existence does not last even for hundred years, whereas our social life exists for all times and spiritual life is eternal. The social life of the Hindus is in existence since Satya, Treta and Dwapar Yugas. In the middle ages we become more egoistic, ignoring laws of the Social life and the consequence is that our social life becomes weak. Thus our individual life as well as also spiritual life is crippled. Be active and make your social life strong and dynamic again.

3. We Hindus (Hindus, Buddhists, Sikhs, Jains, national Muslims etc.) must re-establish common prayer. We request everyone to introduce this prayer in every School, College, Institution, Factory, Office, Club and in every family. In order to make our society dynamic we should also preach SHAKTIBAD. Shaktibad has an all world approach. Therefore the prayer and Shaktibad should be established all over the world.

I. GAAYATRI MANTRAM

O'm Bhuh Bhubah Swah Tatsabitur Barenyam Bhargo Debasya Dheemahi Dhiyo Yo Nah Prachodayaat O'm.

II. BRAHMA STOTRAM

(1) O'm Namastey Satey Sarba-Lokaashrayaaya Namastey Chitey Bishwa-Roopaatmakaaya Namu-Adwaita Tatwaaya Mukti Pradaaya Namu Brahmaney Byaapiney Nirgunaaya.

- (2) Twamakam Sharanyam Twamekam Barenyam Twamekam Jagat-Kaaranam Biswaroopam Twamekam Jagat Kartree Paatree Prahatree Twamekam Param Nishakalam Nirbikalpam.
- (3) Bhayaanaam Bhayam Bheeshanam Bheeshanaanaam Gateeh Praaninaam Paabanam Pabanaanaam Mahocchaih Padanaam Niyantri Twamekam Pareshaam Param Rakshakam Rakshakaanam.
- (4) Paresha Prabho Sarbaroopo-Abinaashi Anirdeshya Sarbey-Indriya-Agamyasatya Achintya-Akshar Byaapaka Abyakta Tatwa Bhaasakadheesha Paayaada-Paayaat.
- (5) Tadekam Smaraamah Tadekam Bhajaamah Tadekam Jagat Saakshi-Roopam Namaamah Sadekam Nidhaanam Niraalambameesham Bhabambhodhipotam Sharanyam Brajaamah.
Pancha Ratnam Idam Stotram Brahmanah Paramaatmaanah Yah Pathet Prayato Bhootwa Brahma Saayujyam Aapnuyaat.

III. MAHAAMANTRAM

O'm Tat Sat O'm. O'm Shantih Shantih Shantih Harih O'm.

O'm Sarbam Khalwidam Brahma.

O'm Satyam Gnaanam Aanandam Brahma.

O'm Satyam Gnaanam Aanandam Brahma.

O'm Satyam Gnaanam Amritam Brahma.

O'm Stityanl Gnaanam Abhayam Brahma.

O'm Ayamaatmaa Brahma.

O'm Pragnaanam Aanandam Brahma.

O'M TAT SAT O'M.

I. MEANING OF THE GAAYATRI

The eternal Self is in O'm. He is in Bhuh (creative force or creative impulse. It may be in every creature). He is in Bhubah (active force to protect the creation and to destroy the reversing devilish force). He is in Swah (the aspiring energy to know the truth of matter and Soul). He is the Light of creating force which is always worshipped by Devas. O Eternal Soul! We contemplate Thee; impour those Divine Forces in our intellect.

II. MEANING OF THE BRAHMA STOTRAM

1. We bow to you O Eternal Soul; you are the shelter of all universes. We bow to you. O Eternal wisdom, you are in the shape of all universes. We bow to you. O Eternal Non-Dualist Self, you are the master of Emancipation. We bow to you. Eternal Soul You are all pervading and above all Qualities (Gunas).

2. You are the only Shelter. You are the only Worshippable, You are the only Cause of the Universe and in shape of everything in the creation; you are the Creator, Protector and Destroyer and you are the Supreme, the Indivisible and the Formless.

3. You are the Dread of the dreadful; you are the Fright of the Frightful, You are the goal of the creatures and you are the purifier of the Purifiers. You are in the State of the most Supreme Strata, You are the only Controller of all; You are the Greatest of the Great, You are the Protector of those who protect.

4. O Supreme Soul, O Lord, O Essence of the combined visible Universe. O Imperishable, O Invisible, O Great Soul beyond all senses, O Truth, O Unimaginable, O Great Soul of Sounds, O Indestructible, O All pervading, O Un-manifested great Soul, O Lord of Great Light, O Great Soul of eternal Existence.

5. We meditate on You, we worship only you, you are the Seer of the Universe. We bow to you, You are the only Truth, You are the Supreme Ruler, you are the only Lord beyond any shelter. You are the only Truth, You are the Great Ship in the ocean of worldly sorrows and we pray for your protection.

These five stanzas of Brahma Stotram are the songs of Eternal Self. He who sings with concentration will attain Perfection.

III. MEANING OF THE MAHA MANTRAS

The eternal Soul is in the form of "O'm". He is in the sound of "Tat" (which is the symbolic word of eternal Prayer) and He is in the sound of "Sat" (the symbolic word of eternal Karma or action).

Peace for the material world. Peace for the mental world. Peace for the cosmic world. And may Eternal Soul be with us.

All Universes and Creations are certainly Brahma (Great Soul).
Brahma is Truth; Brahma is Knowledge and Brahma is Joy.
Brahma is Truth; Brahma is Knowledge and Brahma is Eternal.
Brahma is Truth; Brahma is Knowledge and Brahma is Immortal.
Brahma is Truth; Brahma is Knowledge and Brahma is Fearless.
The Self within us is Brahma.
Manifestation of Knowledge and joy is Brahma.
O'M TAT SAT O'M.

SADHANA DIRECTIVES

From the center of brain there is a vital line down to the Base of the spinal column (Muladhara chakra). Our life force is contained in this line. There is a Yogic practice in India dating from ancient times called Shakti Yoga, or Kundalini yoga. The Kundalini Force (Shakti) is always in the center of the Base of the spine. Top-most portion of this vital line is in the Brain called the Shahashrar Chakra.

Kundalini Yoga is well known in our country. From my boyhood I practiced this type of Yoga. There are three divisions of Kundalini Yoga namely:

1. Pashwachara Sadhana
2. Birachara Sadhana
3. Dibyachara Sadhana

These three divisions have evolved from a mainstream of eight kinds of Yogic practice. At this time the eight lines of practice (Sadhana) form eight sectors of the Hindu Sadhaka Community. Sadhaka means one who practices Yoga. The community, I have always followed, is the Dibyachara line.

I will now explain the three above mentioned divisions. Those who practice Pashwachara are householders. They perform religious ceremonies without knowing the meaning of them. Husband, wife, children and wealth are the main concerns of their life.

Birachara practitioners are always trying to make their life's Yogic practice high. They perform ceremonies with the ingredients of fish, meat, wine, fried food and conjugal life.

I have practiced Satvic Rituous, Dibyachara line of thinking from my boyhood. I am a Sadhaka of the Tantric order, the center of the Dibyachara block. I am aware that Tantric Sadhana is in reality Vedic Sadhna. Although I practice Dibyachara, I have regard for Pashwachara and Birachara. All three Sadhanas are needed to crush the Asuric or evil element in our society. In order to rid society of these evil elements, there must be strong and friendly ties between three Sadhanas.

Thirty-eight years ago India was liberated, but this liberation made us slaves of the Asuras or evil-doers. The administrators of India enjoy the closest of friendships with the Asuras and are actively engaged in making the Indian people servants of the evil element, the Muslims.

COSMIC MOTHER'S PANCHAYET FOR MANKIND

The Mother Kali (Adya Shakti) is standing upon Nirgun Brahma (parashiva), the motionless stage of Cosmic Nature. The Mother is in mood of true creation; therefore, she is uncovered, exposed to creation. She is Eternal Time and therefore invisible darkness. Her hands are in the two poses, blessing for the devotional man and beheading for the destruction of Asuras (Evil Force). Her face is illuminating the creation. After Creation, everything is evolving toward illumination. This is the law of nature (time).

Panchayets are the 5 stages of Eternal Brahma and Shakti. They are Genesh, Surya, Vishnu, Shiva and Shakti. Eternal Force controls our society by the power of these Panchyets. Panchayets are the different forres in our brain from which our society is guided, i.e. Lower Shiva, Ganesh, Surya, Vishnu, Higher Shiva and Shakti. Lower Shiva represents working Class. Ganesh represents science, Judgment and engineering, Surya

represents education, art, medical practice. Vishnu represents administration, good, bad and undeveloped control of society. Higher Shiva represents Dharma based on wisdom.

Shaktibad has given a new light to the society. The day will come when man will be bound to follow it. Panchayet has been set in the culture of Indian Society. At this time, Indian leaders are trying to replace the Panchayet system with democracy, an impossibility. But Panchayet is the outcome of Shaktibad Sociology and cannot be successful in democracy, socialism or, communism.

This system of sociology was introduced in Vedic culture and religion. If you enter the Bishwanath Temple of Banares, you can see the Bishwanath Deity In the shape of our Brain and nervous system, surrounded by Panchayet Deities. In real Puja all the Panchayets are worshipped. Shaktibad literatures, Mantras and Yoga will help Readers, Scholars and you to know more.

SCIENCE OF SARASWATI

Saraswati is a girl of the Vedic age. In the Vedas, there is much mention of this daughter. She is a girl who has perfect knowledge of Brahma Jnanam (knowledge of Eternal Brahma). In India, she is our Divine Mother of Knowledge and Learning. She is the Divine Mother of all art, science, learning, our knowledge. Her character is very attractive, mild and pure. She is regarded as a Mother Guru of learning and wisdom in our Country. She is eternal virgin. In our worship process, Saraswati Mantra and Guru Mantra are the same, and this Mantra is OM AING. There is no trace of her origin, her father or mother. In our Durga Puja (worship), Mother Saraswati has been given a place as a daughter of Cosmic Mother Durga. The Wealth Goddess Lakshmi, is also given a place of daughter of Cosmic Mother Durga; but we know that Lakshmi was found in the ocean during the time the ocean was searched for wealth. We do not have any trace of the mother and father of Lakshmi either. If we search all the Vedic literature, we can get the Mother Saraswati as the full deity of knowledge of Vedas, Brahma Vidya and Vedanga Shastras. The Learning Goddess, Mother Saraswati, is the combination of all types of worldly learning and mental knowledge, upto Perfection.

Here are some hints from our religions Books on Saraswati
Worship: called SARASWATI DHYANAM:

OM PANCHASHA LIPIBHIH BIBHAKATA MUKHODHOH
PAN MADYASTHALAM
BHASWANMOULI NIBADHA CHANDRASHA
KALAMAPIN TUNGASTHANIM
MUDRAMAKSHA GUNAM
SHUDAHYA KALASA
BIDYANCHA HASTHABHYAM BIVRANAAM
BISHADAPRABHAM TRINAYANAAM

BAGDEVATAMAASHRAYEA

MEANING OF THE DHAYANAM

"The Mother Saraswati's body from feet to head and the middle part of the body, that is, the breast is made of 50 letters (in Sanskrit, there are total 50 letters). Her head is crowned with 16 vowels which are the 16 parts of moon light and her breasts are full of affectionate milk for her children. She has her hands in the pose of blessings, holding japamala, and a pot of Amrit (nectar), and a book signifying knowledge of Vedas. Her complexion is light, bluish-white. She has three eyes and she is the combination of Vocal Sounds."

STUTI MANTRA

"Om Saraswatyai Namō Nityam Bhadrā Kaalyai Namō Namah Veda Vedanta Vedanga Bidyasthaanebhya Ebaḥa"

I bow to the Mother, O Saraswati, You are the Mother Kali. You are in the shape of Vedas. You are in the shape of Vedanta Philosophy, and you are in the shape of Vedanga (many different branches of Vedic teachings).

Jaa Kundendu Tushara Haara Dhobolaa
Jaa Shubhra Bastraabritaa
Jaa Bina Baradanda Manditaa Karaa
Jaa Sweta Padmaashanaa
Jaa Brahmaa Atchutha Shankara
Prahbitibhih Debatha Sadaabanditaa
Saamepa Tu Bhagavati Saraswati
Nishwasha Jaadhyaapahaa

"The Mother who is white like a Kundo Hower, Who is as white as mountains covered with snow, who is covered with white saris, The Mother who has taken the musical instrument called Veena in her hand, who is in the mode of giving blessings with one hand, Who has a staff in another hand to control the inquisitive mind, Who is seated on a white lotus, Who is always worshippable by Brahma Vishnu and Shankar, Who is the destroyer of any kind of evil thinking, May that Mother be always affectionate to me to make me pure."

The wisdom and learning of Goddess Mother Saraswati was never in the line of love, sexual creation and conjugal tendency. Her creation is of Arts, Science, Engineering, Music, Dance, Attractive speaking, etc. by which Deities of the whole universe are decorated.

Om Tang Tang Saraswati Neermala Baraney
Ratney Bidhushitaa Kundal Karaney
Sheeyey Jataa Gazamati Haar
Laag Laag Nidya Mur Gaucher Lag
Jaabat Jiban Tabatthaak
Joyajoya Devi charaachara shaaryey
Binaa Ranjita Pushtaka Hasteey

Devi Bhagabati Bharati Namasthey
Om Saraswati Mahabhagey Vidhey Kamala Lochoney
Visha Rupey Bishalakshi Vidyam Dehi Namastutey
Ashya Sachandana Pushpanjalee
Om Aing Saraswati Namah.

SHIVA RATRI PUJANAM

Shiva-Ratri Puja is observed in Shaktivad Math. The four faces of Shiva are worshipped in the Four Prahars (প্রহর three-hour units) of the night of the occasion of Shiva-Ratri. In course of daily worship (নিত্যপূজা), however, five-faced (পঞ্চমুখ) Shiva is worshipped. Five-faced Shiva is known as "Tat-Purusha Shiva" (তৎপুরুষ শিব). Tat-Purusha Shiva is the same as purushottama Shiva (পুরুষোত্তম শিব). In Vedic language, he is referred to as "Rudra shiva" (রুদ্র শিব). He is Mahadeva (মহাদেব) and is also known as Adi-Deva (আদিদেব) Mahadeva. We will disclose in this chapter some hidden truths about Shiva. This revelation has become necessary in view of the fact that peace has been seriously disturbed in the Indian sub-continent over the past seven to eight hundred years due to the presence of the Meccavadi community. Meccavad is nothing but an aberration(বিকৃত অংশ) of Shaivavad.

In the Geeta there is a reference to Purushottama Krishna. There is a mode of calculating the stage at which a spiritual aspirant (সাধক) becomes Purushottama. This calculation is as accurate and infallible as mathematical calculation. When the evolution of knowledge (জ্ঞান) reaches the sixteenth stage or phase we call it sixteenth Kala (কলা). This represents the complete phase (পূর্ণকলা). The ultimate aim of human life is to attain that complete phase or Purna Kala. Plant life represents the first phase, the worms & insects represent the second phase, the oviparous animals represent the third phase and the mammals are included within the fourth phase. The fifth, sixth, seventh, and eighth phases are known as Ganesha, Surya, Vishnu, and Shiva respectively. When we say that a particular form of life belongs to the first phase of evolution or knowledge, it means that it contains fifteen phases of ignorance (অজ্ঞান) and one phase of knowledge. No animal or form is absolutely devoid of knowledge. An animal which possesses four phases of knowledge burdened with twelve phases of ignorance. A wise man belonging to the fifteenth phase, also carries one phase of ignorance. Shiva belonging to the eighth phase of knowledge will reach the sixteenth stage after becoming Purushottama. Plant life belonging to the first phase means Shiva of the first phase. The real manifestation of Shiva starts from the eighth phase. Through the spiritual Practice conducted over four Praharas (প্রহর) i.e. three-hour units, Shiva gets fully manifested upto the the sixteenth phase. It is not possible to explain these things in detail within the compass of a short article.

In our Math (monastery), Shiva is worshipped once in the evening. He is known as tatpurusha Shiva (তৎপুরুষ শিব). The Mantra that is laid down in the Vedas for the purpose of invoking Tatpurusha Shiva is as follows:

"OM TATPURUSHAYA VIJNADE MAHADEVAYA DHIMOHEE
TATRORUDRA PRACHODAYAT"

(ওম্ তৎপুরুষ বিজ্ঞদে মহাদেবায় ধীমহি তত্রোরুদ্র প্রচোদয়াৎ)

The corresponding Beeja Mantra (i.e. mantra in the concise or seed form) is "Om Haum Om" (ওম্ হৌম্ ওম্). After the completion of the Puja (ritual worship) the Upasana (উপাসনা) or prayer starts. Thereafter "Shiva Tandava Stotram" (শিব তাণ্ডব স্তোত্রম্) composed by Ravana is recited. Along with the worship that is conducted in the evening, the worship that is to be conducted during the four Praharas of the night is also carried out. All types of Shiva-Puja are to be done by contemplating the five-faced (পঞ্চমুখ) Shiva. The subtle or un-manifested world i.e. the world in "seed" form (বীজ জগৎ) and the manifested world throbbing with life (জীব জগৎ) are all parts of Shiva. All forms of life ranging from the first phase to the sixteenth phase are manifestations of Shiva. This physical world composed of five states of matter (পঞ্চতত্ত্ব) viz. solid (ক্ষিতি), liquid (অপ), heat or luminosity (তেজ), gas (মরুৎ) and space (বেয়াম্) is also Shiva. Whatever be the form of Shiva viz. Ashta-Murti Shiva, Nava-graha Shiva or Dasha-dik-Pal Shiva, all are to be worshipped by meditating on Pancha-Mukha or five-faced Shiva. Shiva-pinda located in the centre of the human brain is to be meditated upon during Shiva-worship. The Brahma-Nari (the cerebra-spinal nerve) is stretched all the way from the Shiva-pinda (the middle brain) to the Moola-dhara (the plexus at the end of the spine) along the spinal column. The snake that forms a part of the emblem of Shiva (শিব মূর্তি) represents this Brahma-Nari (ব্রহ্মনাড়ী).

Four Vedas have emanated from the four Shivas who are to be worshipped during the four Praharas. Spiritual aspirants (সাধক), practitioners of Yoga (যোগী) and seers (ঋষি) visualized the Vedic Mantras and compiled them. But all the Rishis (or seers) do not belong to the same stage or phase of knowledge. Depending upon the phase or level of knowledge he has attained, a Rishi gets his knowledge or enlightenment from the face (মুখ) concerned of Shiva. In this way the four Vedas have sprung out of the four faces of Shiva. Tantra Shashtra has come out of the fifth face (পঞ্চম মুখ) of Shiva. There is a Rishi behind each and every Tantric Mantra. Apart from the five faces of Shiva, the sixth face of Shiva is also very famous. This face is known as "nether face" (অধোমুখ) or "downward-looking" face. Millions upon millions of men are following, consciously or unconsciously, the sixth face of Shiva. From this nether face (অধোমুখ) of Shiva have emanated the Asurik (আসুরিক) i.e. diabolical and Apushta (অপুষ্ট) i.e. undeveloped or aberrated intellects who are hostile to the evolutionary process and the corresponding Shastras (শাস্ত্র). The sixth face of Shiva brings about the downward movement of Jeeva (form of life). The nether face of Shiva is known as Tamasa Mukha (তামস মুখ). The Geeta (14th canto/18th shloka) mentions about the degeneration of Tamashic people. Insolence, vanity, anger, cruelty, falsehood, deceit, theft, robbery, murder, incendiarism, licentiousness, etc.- all these dark propensities emanate from the nether face of Shiva.

The five-faced Shiva represents the pure or unalloyed perceptions of the Pancha Tanmatra (i.e. five states of matter in their subtle form) as experienced through the Vijnanamaya Kosha (বিজ্ঞানময় কোষ) i.e. the "sheath of knowledge" of the human brain. The sixth face or the nether face represents "Ahamker" enveloped in Tamas (তামসাস্থিত)

অহংকার) or the morbid preoccupation with self. This Ahankar is the source of all vices, Asurik trends and aberrated sentiments and ideas. The five Tanmatras of Vijnanamaya Kosha are revealed in the region between Manomaya Kosha (মনোময় কোষ) and Vijnanamaya Kosha as the five Saguna Brahmas viz. Ganesha, Surya, Vishnu, Shiva and Shakti. Shiva symbolizes Kshiti Tattwa (solid state), Ganesha represents Ap Tattwa (liquid state), Surya represents Marut Tattwa (gaseous state), Vishnu represents Akash or Vyoma Tattwa (space) and Shakti represents Tejas Tattwa (heat energy or luminosity). Pancha Tanmatra tattwas represent very subtle elements. Pancha Tattwas i.e. the various states of matter are rather crude manifestations of Tanmatra Tattwas. In the human society Ganesha corresponds to the Judiciary and the Scientists, Surya corresponds to the Education Department and softer emotions like love and affection, Vishnu represents the social structure and the world of pleasures, Shiva symbolizes peace, contentment and the spiritual practitioners and Shakti corresponds to the Armed Forces and energy. How Ganesha, Surya, Vishnu, Shiva and Shakti are related to the evolution of human consciousness has been explained at length in the book "Krama Vikasher Pathe" (Evolution of Consciousness).

The Geeta referred to twenty-nine divine traits. For a detailed discussion regarding the divine traits pertaining to the levels of Ganesha, Surya, Vishnu, Shiva and Shakti, please consult the book "Geeta: Shaktivad Bhashya", i.e. the Geeta in the light of Shaktivad. None of these twenty-nine divine traits have flowed from the 'Aham' centre. Only Asurik and Apushta traits nourish round the centre of 'Aham'. If the five pronged set-up known as 'Panchayat' (পঞ্চায়েৎ) consisting of Ganesh, Surya, Vishnu, Shiva and Shakti is broken up, the five luminous (knowledge-Oriented) portions of Shiva inherent in living being get disrupted. Muhammad, the founder of Meccavad, discarded or destroyed the luminous (জ্যোতির্ময় জ্ঞানময়) side of human life; I am of the view that Muhammad, must have heard something from somebody about the divine centre full of the influence of Pancha Tattwa. He realized that this divine centre (দৈবী পীঠস্থান) would stand in the way of the fulfillment of his self-interest. If the divine centre established by a Shaktishali Mahapurusha (শক্তিশালী মহাপুরুষ) i.e. a powerful and great man full of divine qualities, is desecrated and distorted, the divine traits remain dormant for sometime. The divine centre will become re-activated and get surcharged with divine energy when Panchayat emblems are installed and worshipped anew. It is said that if a good brahmin worships the Shiva at Mecca with the waters of the Ganges and leaves of 'Bel' tree (বিষপত্র) Shiva will wake up and Meccavad will be annihilated. While I was in Delhi I happened to enter, during a stroll, a place where devotional songs (কীর্তন) were being sung. A large number of people participated in the devotional music in a mosque-shaped house. They had a number of musical instruments with them and they made room for me to sit, treating me with great affection and respect. I sat for a long time, listening to the Kirtan (devotional music). I did not like the Kirtan at all. I felt as if I were sitting at a place haunted by earth-bound spirits (ghosts) and enveloped in darkness, and listening to an insipid "Kirtan". For several days in succession, I kept on visiting the place. My reactions remained the same. There was a Shiva temple in the vicinity. I visited that temple also on several occasions. I realized that the temple was a holy place. I tried to find out the history of the house where kirtan was being performed and ascertained that the house was located in the grave-yard of a celebrated Muslim. In the Shastra (scriptures), there are many rules and instructions

regulating the mode of selection of a place for erecting a temple or setting up a centre of worship (পূজাকেন্দ্র) or installing a sacrificial centre (যজ্ঞস্থান). The place for a religious or spiritual centre (পীঠস্থান) is chosen in accordance with those instructions. Ishwara (god) is omnipresent no doubt, but his presence is not felt with the same intensity everywhere. On many an occasion I toyed with the idea that it would be possible to install Panchayat Shiva Emblems in mosques. But after a long and varied experience, I have clearly understood that installation of Shiva emblems in places of worship which have been constructed according to perverted rules, will not make for good results. I do not see any necessity for discussing in detail the deviations from shastriya (Scriptural) directions regarding construction and architecture that are met with in the style of construction of mosques. I have come across powerless religious centres (i.e. centres devoid of spiritual energy) in many a church. Many a holy man (সাদু) belonging to the feeble category (দুর্বল স্তর) tried to establish a new religious order or way of life and in the process both the Hindu Society and Hindu Religion were weakened. I have seen many temples and images erected and installed by such Sadhus. Fortunately the influence of Yogis and Rishis of a very high order on the Hindu Society has not yet waned and that is why the weak and undeveloped (অপুষ্ট) religions have failed to poison the whole of the Hindu society. In the Hindu society, there is in vogue the system of the ten-fold sacrament or Sanskaras (দশবিধ সংস্কার). These sacraments are performed right from the time of the conception of a child. Due to this reason, the divine influence (দৈবী প্রভাব) is still vigorous in Hindu society but nonetheless the impact of the sixth face (ষষ্ঠ মুখ) of Shiva on the Hindus is not negligible. I have read the biographies of many modern Sadhus which contain many accounts of fantastic miracles by narrating which it is very easy to befool the people and make money. We are not concerned with who is trading in religion in what way but we should follow only that religion which is based on the rational philosophy of the Upanishads. Those who are enamoured of the religion (?) emanating from the non-luminous (জ্যোতিহীন) sixth face of Shiva are free to follow that way of life. We, however, assert that it will be highly beneficial to the society even if a few Hindus follow the Shaktivad Dharma or way of life. This is due to the fact that Hinduism is based on Shaktivad. Hindu society has been enfeebled in many respects by the Sadhus having a poorly developed consciousness.

While the Hindus have been influenced to a great extent by the imaginary stories of non-luminous (জ্যোতিহীন) monks indulging in miracle-mongering, the religious men wedded to Mecca-vad do not have any necessity for displaying miracles. They can build up empires and acquire wealth and women by resorting to loot, plunder and abduction. Among the Hindus, there is no such tough personality having an Asurik (আসুরিক) intellect. The Hindus-both modern and medieval-have looked upon Durbalvad (দুর্বলবাদ) or the feeble way of life as the best way. If Shaktivad Dharma or way of life had been followed vigorously, the Apushta (অপুষ্ট) and Asurik (আসুরিক) policies would not have got such an encouragement and indulgence. When Indira Gandhi concluded a pact (which is positively harmful to India) with the unusually mischievous Bhutto, almost all the parties were found to have supported the anti-Indian policies of Indira. Only the Jana Sangh and Mujib's Party (in Bangladesh) were exceptions as they did not support this folly of Indira. This action (of not supporting the Simla Pact) on the part of Mujib's Party is commendable and in consonance with Shaktivad. But it is difficult to say how long

Mujib's party will stick to this tough policy, if Maccavad is not reformed. In any case it is doubtful whether this policy of Mujib will last long enough.

The religious beliefs or ways of life that have emanated from the luminous portion দাঁ Shiva are those pertaining to the levels (স্তর) of Ganesha (গণেশ), Surya (সূর্য), Vishnu (বিষ্ণু), Luminous Shiva (জ্যোতির্ময় শিব) and Shakti (শক্তি). The religion coming out of the sixth face of Shiva is based on ignorance and obscurantism. This religion is nothing but Tamas Dharma (তামস ধর্ম). The followers of this religion, worship evil spirits (উপদেবতা) in the name of Shiva or, rather they are not worshippers at all. The Hindu Sadhus of the feeble category belong to this class of worshippers and they have a penchant for spreading their fame and trade by displaying miracles and carrying on propaganda about the same. They carry on a flourishing trade behind the facade of sooth-saying, invocation of spirits, magical cures etc. A group of miracle-mongers have grown up among the Mecca-vadis also and they ply their trade well. They of course, carry on simultaneously their Asuravadi (অসুরবাদী) politics.

The Upanishads (Veda) have dubbed the self-centred (অহংকেন্দ্রিক) religion as Avidya Upasana (অবিদ্যা উপাসনা) and have called the religions flowing from the higher (five) faces of Shiva as Vidya Dharma (বিদ্যা ধর্ম). It has been enjoined in the Upanishads that we should know both the religions of Vidya and Avidya. If you fail to understand the religion based on Avidya, then the followers of Avidya Dharma will easily bring about your ruin. If you practise Vidya Dharma without mastering the techniques of Avidya Dharma and employing the same where necessary, you will have to grovel at the feet of the Avidya-vadis. Mecca-vadis succeeded in subjugating India by adopting the Policies and Dharma based on Avidya. The Indian Hindus could not protect themselves from the deceit and machinations of the Mecca-vadis. If you fail to grasp the inwardness of the Asurik and Apushta policies based on Avidya, your Vidya Dharma will not be able to save you. The ignorance of Hindu Kings about the policies of the sixth face of Shiva brought about the down-fall of the Hindus. Please read the Shaktivad Commentary on the Upanishads, to learn about what the Mantras (No.9, 10 and 11) of Ishopanishad have to say on this subject. Shivaji, the great warrior, was a follower of Vidya Dharma and he kept the Meccavadi Mughal emperors at bay by employing the Avidya techniques when necessary. Once Shivaji trusted Aurangzeb and came to Delhi. Aurangzeb betrayed Shivaji and imprisoned him by adopting the Avidya policy. Shivaji also employed the Avidya technique and made good his escape from the prison by hiding himself in a fruit basket. Alauddin Khilji, Emperor of Delhi, captured Bhim Singha of Chitore through an act of deceit. Padmini, the queen of Bhim Singha, paid Alauddin back in his own coin and rescued her husband from captivity by adopting a trick. Worship of Jyotirlinga Panchamukh Shiva is indeed the highest form of spiritual practice in human life but it will not do to disregard the policy emanating from the sixth face of Shiva, The spiritual aspirant should be aware of what Mahadeva has stated on the subject in Guru Paduka Stotra:

PADUKA PANCHAK STOTRAM PANCH MUKHABINIRGATAM
(পাদুকা পঞ্চক স্তোত্রম্ পঞ্চমুখবিনির্গতম্।)

SARAMNAYA FALOPETAM PRAPAMCHE CHATIDURLABHAM

(ষড়ান্নায় ফলোপেতং প্রপঞ্চং চাতিদূর্লভম্)

Which means that the Stotra called Paduka Panchaka has sprung out of the five faces of Shiva and the spiritual aspirant (সাধক) by meditating on the centre of the highest form of spiritual contemplation (ধ্যান) and practice (সাধনা) which is located in the middle of the brain, acquires so much power (শক্তি) that he can employ the tactics and policy of the sixth face (ষড়ান্নায়) successfully and very effectively, This is indeed, a very difficult (অতিদূর্লভ) form of worship (উপাসনা). Maharaja Yudisthira also applied this policy of deceit and stratagem, while he stayed incognito in the palace of Birat Raja and was successful in doing so. There is no hard and fast rule that we should always stick to the policy of the liminous soul (জ্যোতির্ময় আত্মা). The followers of the religion of the sixth face and the Asuras i.e. those who oppose the welfare of others are always to be regarded with suspicion, and danger will inevitably befall us if we ever repose trust in such people.

There is a discussion about Mlechchha (ম্লেচ্ছ) and Yavanvad (যবন বাদ) in Yogini Tantra (যোগিনী তন্ত্র). In this Tantra, Shiva tells Parvati (পার্বতী): “TAMOSHASTE MAHADEVI, TAMOSHAM BHABUMASHRITA.” “তামসাস্তে মহাদেবী, তামসং ভাবমাস্রিতাঃ” which means that these people have become devoid of knowledge (অজ্ঞানী) due to their resorting to darkness or ignorance (তামস). The sixth face of Shiva is the centre of Tamasikata (তামসিকতা) i.e. dark forces flown from this main-spring. It, therefore, follows that unless temples are erected with Panchayat images installed therein and Shiva-Puja is introduced along with the worship of Pancha Devata, it will not be possible to carry out reform of this terribly ignorant community of people.

We have already mentioned that we invited one MD. Chowdhury, a leader of the Mujib party, who was officiating as the Dy. High Commissioner of Bangladesh in Calcutta, to discuss about Shaktivad. He did not turn up although he had promised to come. We do not know why he did not come. We wonder whether the influence of the sixth face of Shiva had anything to do with it or not. The stigma of Meccavad can not be effaced by building a few Kali temples or Shiva temples. We were thinking of reforming Meccavad from within and wanted to find out the reaction of MD. Chowdhury to the proposal of initiating the process of reform by installing Shiva along with the Panchayat. I had an impression that the consciousness that has been roused in Mujib and his Awami League as a result of the reign of terror and repression let loose by Bhutto & Co. in East Bengal (now Bangladesh) will make for further enlightenment and will lead to the eradication of the root cause of this trouble. It has been clearly stated in Yogini Tantra on the subject of Mlechchha-vad that “India will be attacked by Mlechchhas in the seventh century of Samvat in Kali Yuga (কলি যুগ). India will be under the influence of Mlechchha-vad for seven hundred years thereafter. Mlechchhas will wither away after that”. There is a saying ascribed to Mahapurushas and widely current in India which runs as follows: "Aye Samvat Visha, na rahe Isha na rahe Musa" which means that with the advent of the twentieth century of Samvat, both Christianity and Islam will be on the way out. The followers of Isha i.e. Christians have already left. Musavadis are on the point of leaving. Unfortunately, the conscious ness of Hindus has not been roused even after the terrible

persecution spread over seven centuries .This is due to the fondness of the Hindus for Durbal-vad. Within a few years of the exploitation and oppression of East Bengal by Bhutto & Co., national consciousness was awakened in the Mecca-vadi character of East Bengal Muslims. This is accounted for by the fact that Meccavadis are wedded to Asurvad. The vigour and force (তেজঃ) that are inherent in Asurvad and Shaktivad could not be acquired by the Hindus wedded to Durbalvad. Although East Bengal Hindus were terribly persecuted by the Muslims in the recent past and were compelled to flee their homes in East Bengal, to take shelter in West Bengal, they have managed to promptly forget about their oppression at the hands of Muslims and have become hostile to the Hindu way of life. They have turned Muslim appeasing Communists and have adopted the religion of massaging the feet of Meccavadis with oil (তৈলমর্দন) along with the disciples of Gandhi. It is no wonder that communists of all brands have cordially supported the fraternization of Indira with Mecca-vadi Bhutto. And these communists include the much persecuted Hindus of East Bengal.

Shiva was aware that the Hindus would be terribly engulfed by weakness (নিস্তেজ ভাব) and ignorance (তামস ভাব). He prescribed two ways of protecting Hindu civilization during the period of persecution by the Mlechchhas. He enjoined that (1) Kumari-Puja i.e. Virgin-worship should be conducted and (2) places of pilgrimage dedicated to twelve Jyotirlingas should be visited to have a glimpse of Shiva. Kumari-Puja is nothing but direct 'Shakti-puja'. Shakti means the symbol of Tejas Tattwa (luminosity of Energy). As a result of visiting the twelve Jyotirlingas (জ্যোতির্লিঙ্গ), the national character of the debilitated Hindus will be cleansed through devotion and Tamasa influence will wane giving rise to Tejas i.e. energy or force. The Tejas (energy) of Pancha-Mukha Shiva will unite with the Tejas of Kumari-Shakti (কুমারী শক্তি) to lift the Hindu Race out of the slough of weakness. Till the emergence of Mujib, India was being dominated by a downward (নিম্নমুখী) current of thought. With the rise of Mujib and his party, thought-current in India was about to take a turn towards Shaktivad when Indiraji fell head over heels in love with Bhutto. Let the Jana Sangh and the nationalist party of Mujib unite in the cause of Shaktivad and devote attention to the reform of Meccavad. Do think about united India, integral Vedavad and self-sufficiency in food. This will make for the welfare of all. The disciples of Gandhi and Karl Marx and the followers of Mecca-vad have banded themselves together. They are not in a position to deliver the goods. If you have any such hopes, please give them up.

About fifty years ago in 1922 my Gurudeva (preceptor) who was the 141st. preceptor in the line of Heads of Ananda Math (আনন্দমঠাধীশ), told me (vide "Powerful Society") : "I have just now seen in meditation that Muslims have become Hindus after a terrible bloodshed between Hindus and Muslims and peace has descended on India". Shiva has said that in Kali Yuga the Muslims will spread their kingdom in India from 981 Shaka Era (1059 A.D.) onwards and they will rule over India for 981 years. We can derive the Shaka Era by subtracting 78 years to the Christian Era. We are now in Samvat 1895 (1973 A. D.). According to the prediction "Awe San1VatVisha, Na Rahe Isha Na Rahe Moosa". Christianity was to have started waning thirty years back.

Since the partition of India, we have started Shaktivadiya Durga Puja and introduced the worship of Makkeshwar Bhuta (মক্কেশ্বর ভূত) in the "Bhuta Puja" (ভূত পূজা) portion of Durga Puja. We have referred to the worship of Makkeshwar as the worship of the sixth face of Shiva. Mohammad abolished the Panchayat, that is to say he did away with the worship of the luminous portion (জ্যোতির্লিঙ্গ) of Shiva. The Hindus have preferred the worship of the luminous portion of Shiva (five-faced Shiva), and made the same very attractive but behind the facade of the luminous portion the Hindus have gradually adopted Durbalvad (দুর্বলবাদ). It has been, enjoined in the Vedas that we should worship both Vidya and Avidya. The Vidya portion represents the knowledge and power of Pancha Devata while the Avidya portion symbolizes Asurikata (আসুরিকতা i.e. hostility to the evolution of others), Apushtavadita (অপুষ্ট বাদিতা) i.e. aberrations tending towards Asurikata and Ajnanata (অজ্ঞানতা) i.e. ignorance or lack of knowledge. If you have to tackle Asurvad it will not do to always stick to the policy of Jyoti (জ্যোতি i.e. luminosity) or Jnana i.e. knowledge or enlightenment or Neeti (নীতি) i.e. ethical norms. You will have to adopt where necessary, the policy of the lower category (হীন স্তর) and apply the force derived there from.

Many have asked me why the Hindus have become so weak and lethargic (তমসাস্থন্ন), and inferior to Meccavadis in matters of political diplomacy. Shiva has said "Whatever is treated as Neeti (i.e. honesty or ethical norm) in the land of the Mlechchas is regarded as Durneeti (দুর্নীতি i.e. dishonour) in the holy land (পুণ্য দেশ i.e. Bharatvarsha)." "MLECHHADHEEN GUNAH SARBE AGUNAM ARYADESHAKE" (ম্লেচ্ছাধীনগুণাঃ সর্বে অগুণং আর্যদেশক). The Mlechchas worship the sixth face of Shiva whereas emphasis has been laid in Arya Desh (land of the Aryans i.e. India) on the worship of Pancha Mukha Shiva or Panchayat Shiva. Shiva has also said."EBAMEBA MAHADEVI KAMORUPADHIPO SHABE" (এবমেব মহাদেবী কামরূপাধিপো শবে). The rulers of Kamarup (i.e. India having a triangular shape) will resemble corpses. The rulers, the kings, the leaders and the heads of society have become lethargic and weak (নিস্তেজ) and this debility has been reflected in the common people leading to the enervation and decline of the Hindu Nation as a whole.

Shiva is a waking Deity (জাগ্রত দেবতা). We wanted to consult persons close to Mujib and discuss whether it would be feasible with the help of Mujib's party to cure India of her deep-seated Durbalvad and reform the Asurvad or Meccavad of the Muslim society in East Bengal so as to usher in Shaktivad for the welfare, of East Bengal and India. We found none for this purpose although keeping in view Shiva's command, preceptor's words (গুরুবাক্য), the proof of the Shastra (শাস্ত্র প্রমাণ), and the needs of India. We invited many persons belonging to Mujib's party for purposes of consultation. Anyway, we do not want to dilate upon those hopes and disappointments, nor do we carry on any agitation or demonstration on any issue. We only know this much that the highest and the best amongst persons will traverse the best of paths and the common people will follow them. Although the Hindus worship Jyotirlinga, they have forgotten about Purushottama Shiva and Shiva of Shaktistara (শক্তিস্তর) i.e. the highest level of consciousness. Muslims worship Shiva all right but they look upon the policy of the sixth face of Shiva as the best. We need not worry on that account. A Shiva-linga made of stone was found in a State-owned forest in Hyderabad. An image of the Mother Deity was also carved on the same

block of stone along with, that of Shivalinga. The top official of the Forest Department was a Muslim and his name was Shd Mumtaz Ali. The image which was discovered after the excavation of a mound of earth in the forest was near the Forest Office. Shiva carrying the trident (ত্রিশূলধারী) appeared before Mumtaz Ali in a vision and ordered him to construct a temple. The temple was erected accordingly. A portion of the cost (Rs. 5,000) of construction was met out of the collections made on the principle of setting up a Mangal Ghat (মঙ্গল ঘাট) that is to say a branch each of the trees fell in the forest used to be set apart for the purpose of Mangal Ghat. Those who collected leaves in the forest also laid by a portion of their pickings towards the cost of erection of the temple.

Mumtaz Ali who had the vision of Shiva contributed Rs. 5000/- while another Muslim gentleman donated Rs. 10,000/-. In this way the temple was erected in the forest. Mumtaz Ali had a number of visions of Shiva. Soon after the construction of the temple both Mumtaz Ali and his wife had a simultaneous vision of Shiva in their dreams. At the behest of Shiva, Mumtaz Ali and his wife jointly carried the stone image of Shiva linga and Mother Deity from the precincts of the Forest Office to the temple and installed it there. No body else was present for the installation of Shiva, nor was there any priest. Shiva thus spoke against installation (স্থাপনা) by a priest. This Shiva temple is reputed to be very active spiritually (জগত্ত) and its annual income is about Rupees one lakh. After the construction of this temple Mumtaz Ali has set up four more Shiva temples. Under Shiva's instructions, Mumtaz Ali and his wife set up the Shiva temple in the same manner as we had thought of erecting Shiva temples. We submit that a Shiva temple be erected in each village and let every member of the Meccavadi community enter that temple with a pure mind and body. Let him meditate on the Shiva-pinda (শিব পিণ্ড) located in the middle of the brain and offer water and flowers to the image of the living Deity (জগত্ত দেবতা). It is our conviction that Shiva installed by Mumtaz Ali represents Jyotirlinga and the adjoining image of the Mother Deity constitutes the living image of Kumari Shakti which is the ideal and perfect manifestation of Maha Shakti, i.e. the primal Cosmic Energy. Oh Guru Shankar Bhagavan! Oh my dearest and affectionate Mother Parvati (মা পার্বতী)! Oh Mother Sati (সতী)! Arise and awake on a colossal scale! Wake up in every city, village, forest and jungle and all over the world! Drive away the Tamasa influence (তামস ভাব) from the Meccavadis and liberate the Hindu society from the clutches of Durbalvad. Let Mother India (ভারত মাতা) be the glorious Goddess, after becoming free from the injunction and curse (শাপ) of Shiva, step on to the pedestal of the Cosmic Mother (জগন্মাতা) again to rejuvenate the world with knowledge, wisdom and power! Oh Vishwa Pita (Cosmic Father) Mahadeva Shiva, Oh my Jaganmata (Cosmic Mother) Mahadevi, keep ever awake in the core of my heart and bless me! Appear as the light of peace in India which has been persecuted for over seven centuries! Let your blessings make Asurvad wane over the world and bring about the welfare of mankind! A thousand salutations (প্রণাম) at your lotus feet!

Ganesha, Surya, Vishnu, Shiva and Shakti constitute the Panchayat. In the gradual evolution of consciousness (মনোবিকাশ) Ganesha represents the fifth phase, Surya the sixth, Vishnu the seventh, Shiva the eighth and Shakti stara (শক্তি স্তর) represents the sixteenth phase (কলা). These five levels (স্তর) are but five steps on the path of mental evolution leading towards Atma-Jnana (আত্ম জ্ঞান), i.e. Self-knowledge or Cosmic Consciousness. There is another way of gaining Atma-Jnana viz. by rousing the Kundalini (কুণ্ডলিনী) Shakti

or Serpentine Power which lies dormant in the plexus at the base of the spinal column. Once it is roused, it travels along the spinal cavity and pierces the Ego-centre or Aham Kendra (অহং কেন্দ্র) to reach the level of Jyotirlinga Shiva so as to establish itself in Atma-Jnana. Aham Kendra means the sixth face of Shiva. Worship of Upadevata (উপদেবতা) like Bhut (ভূত), Preta (প্রেত), Pishacha (পিশাচ) etc. (which represent a lower order of Beings like evil spirits) draws sustenance from the Aham Kendra. Avidya World (অবিদ্যা জগৎ) centres round the Aham Kendra. The Panchayat composed of Ganesha, etc. constitutes Jyotirmoy Shiva. Shiva has enjoined that the places of pilgrimage wherein the twelve Jyotirlingas are located should be visited to overcome the impact of the evil practices of the Mlechchhas (ম্লেচ্ছবাদীয় দুর্নীতি). He has also enjoined that Mahashakti in the shape of a Kumari (a virgin) should be worshipped to shake off the weakness resulting from the persecution by the Mlechchhas and to get established in Shaktivad. To-day on the occasion of Shiva Ratri festival, do remember these highlights of the Age of Decline of the Hindus and devote yourself to the worship of Shiva. As a result of the efforts of Sardar Patel, one of the twelve Jyotirlingas viz. Shiva image at Somnath has been re-installed after reconstructing the temple there. Even now the Viswanath Temple of Kashi is in a dilapidated condition and has become the centre of "stand up and sit down" style of prayer of the Meccavadis. Panchayat Shiva will be installed there also. The influence of the Tamasa (তামস) sixth face of Shiva has waned with the result that all such temples will be reconstructed and reformed.

Worship during the first Prahara of Shiva Ratri: (1st. Prahara upto 9 P.M., 2nd Prahara upto 12 midnight, 3rd. Prahara upto 3 AM, and 4th Prahara upto the sunrise).

The Sadhak (spiritual aspirant) should be seated in his place of worship, meditate on. Sahasrar, (i.e., the cerebrum of the brain), Shiva Pinda (the middle brain) and Brahma Nari (i.e. the nervous energy which flows along the spinal cavity), and salute (প্রণাম) the preceptor (গুরু) in the shape of Mahashakti at Muladhar (the plexus at the base of the spinal column) and of Shiva in the Sahasrar.

If a permanently installed (প্রতিষ্ঠিত) Shiva or a Shiva image made of clay is worshipped, pour water on Shiva for bathing purpose, chanting OM HAUM NAMA SHIVAYA (ওম্ হৌম্ নমঃ শিবায়)

Sprinkle water on hands and feet. Quieten your mind. Remember the witness (সাক্ষী) of the auspicious act (শুভকর্ম). Do the meditation of Kamini Devi (কামিনী দেবী). Sip water. Place the samanya Arghya (সামান্যার্ঘ্য). Purify by water. Worship the Dwar Devata (Deity of the Doors). Remove the obstacles. Worship Bhuta. Worship Makkeshwar Bhuta. Self protection (আত্মরক্ষা). Purification of earth. Salutation of Guru etc. Utterance of Swasti (স্বস্তি বাচন). Contemplation (সংকল্প). Tying of knot. Purification of flower. Purification of the materials for worship. Placing of mental pitcher (মানস ঘট). Placing of the pitcher. Worship of the Devatas by offering water and flowers to Shiva Linga or Ghat (ঘট). Worship of Pancha Devata after meditation. (see book 'Goya Tirtha'). Pranayam, Bhutaa-Shuddhi. Nyas (ন্যাস), etc. Those who want to do Chandra Mauli (চন্দ্রমৌলী) Nyas should consult the Panjika (religious almanac). Meditate on Shiva in the Shiva Pinda located in the brain.

Shiva Pinda is at no. 38 of the brain-diagram. This Shiva Pinda is Yajnaman Murti Shiva as specified in Ashta Murti Shiva. Soma Murti Shiva is at no 4 of the brain diagram. The Brahma Nari (vide no. 10 of the diagram) is Ishan (ঈশান) Shiva, Purushottama Shiva and. Shakti Nari.

MEDITATION OF SHIVA

Mental worship. Placing of special Arghya. Worship of Pitha (পীঠ). Meditation for the second time, Worship with 5, 10 or 16 upacharas (উপচার i.e. ingredients).

FIRST PRAHARA

Bathe Shiva with milk, OM HAUM ISHANAYA NAMAH (chanting ওম্ হৌম্ ঈশানায় নমঃ). Bathe Shiva with water chanting OM HAUM PASHUPATAYE NAMAH (ওম্ হৌম্ পশুপতয়ে নমঃ). Offering of Arghya (অর্ঘ্য) in the first Prahara, chanting.

OM SHIVARATRI BRATAM DEVAPUJA JAPAPARAYANAH KAROMI
BIDHIBA DHATARTAM GRIHANADHYA MAHESWAR EDAM ARGHAM AUM
ISHANAYANAMAH

ওম্ শিবরাত্রি ব্রতং দেবপূজাপরায়ণঃ। করোমি বিধিবদ্ধন্তং গৃহাণাধ্যাং মহেশ্বর॥ ইদং অর্ঘ্যং ওঁ ঈশানায়
নমঃ॥

Mantra for Ishan Shiva as laid down in the Vedas:

OM ISHANAH SARBABIDHANA ISWARAH SARBABHUTANUM
BRAHMADHIPATI BRAAM NO ADHI PATIRBRAHMA SHIVAMETSTHU
SADASHIVA OUM (ওঁ ঈশানঃ সর্ববিধানাং ঈশ্বরঃ সর্বভূতানাং ব্রহ্মাধিপতি ব্রহ্ম নো অধিপতিব্রহ্মা শিব মেস্তু
সদাশিব ওঁ ॥) Upasana.

SECOND PRAHARA

Bathe Shiva with Dadhi, chanting EDAM STHANIYA DADHI OUM AGHORAYO
NAMAH (ইদং স্থানীয়ং দধি ওঁ হৌং অধোরায় নমঃ) Bathe Shiva with water chanting (ওম্ হৌম্
পশুপতয়ে নমঃ) The Vedic Mantra for Aghora Shiva:

AUM AGHOREBHYA AGRAGHOREBHYO GHOR GHOREBHAS SRA
SARSARBOTAREBHY NAMASTESTU RUDRARUPEBHYO

Arghya Manta:

OM NAMAH SHIVAYO SANTAYO SARBANTAYO SARPAPOHARAYO CHA.
SHIVARATRAU DADAMBMIDHA PRASHIDA UMAYA SAHA EDAMADHYA
OUM NAMAN SHIVAYO NAMAM.

THIRD PRAHARA

Bathe Shiva with Ghee, chanting EDA STHANIYAM GHRITAM OM HAUM
PASHUPATAYE NAMAH. Bathe Shiva with water, chanting OM
BAMDEVAYONAMAH OM HAUM PASHUPATAYE NAHAM

Vedic Mantra for VamaDeva Shiva : OM BAMDEVAYO NAMAH JESTHHAYO NAMAH, KALAYO NAMAH, KALADIIKARANAYO NAMAH BALABIKARNAO NANAH, BALA PRAMATHHAYO NAMAA, SARBOBHOTADAMANAYO NAMAH,MANONMMANAO NAMAH.

Arghya Mantra: OM MAYA KRITYANI ANEKANI PAPANI HARA SHANKARA SHIVA RATRI DADAMYADHYO UMAKANTA PRASEEDA MAY
Upasana

FOURTH PRAHARA

Bathe Shiva with honey, chanting EDAM STHANIYA MADHUOM HAUM SADHOJATAYA NAMAH. Bathe Shiva with water chanting: OM HAUM PASHUPATAYE NAMAH. The Vedic Mantra for Sadyojata Shiva : OM SADHOJATOM PROPODHAMI SANGHOJATAO BOI NAMOH BHABEY BHABOI ANADIBHABE BHAJASYA MANG BHABO DABHABAO BOI NAMAH. After the worship, Ashtarmurti Shiva should be worshiped at Muladhara by chanting OM HOUM SARBAO KSHITIMURTAYE NAMAH at Swadhisthan by chanting BHABAYE JALAMURTAYE, at Manipur by chanting RUDRAYE AGNI MURTAYE., at Anahata by chanting UGRAYO VAYUMURTAYE, at soma chakra by chanting MAHADEVAYO SOUMA MURUAYE and at Brahma Randhra by chanting ESHANAYE SURYA MURTAYE NAMAH. After this, do Upasana. In each Prahara, you should do Upasana after Puja. There after, you should listen to Brata Katha. After this, chant Paran Mantra (পারগ মন্ত্র): OM SANSAR KLESHADAGHKAKNYA PRETANANENASHANKAR. PASEEDA SUMUKH NATH JNANAHASTI PRADAJAB. After this, Pranarn Mantra: OM NAMAH SHIVAYA SHANTAYA KARANATRYOHETABE, NIRBEDAYANMI CHAT MANAN TWA GATIH PARAMESWARA.

SALUTING OATH OF SHAKTIBAD

O'm Sakthibadam Saranam gachhami. Saktih Sristi moolam. Saktih Sthiti moolam. Saktih Sarba moolam. Saktih Dharma moolam. Saktih Rashtra moolam. Saktih Jeebana moolam. Saktih Asura nashanam. Saktih Nirguna Brahma Sharupa.

There has been an appalling decline in our national character and the country has been afflicted with wide-spread misery. The Durbalvadi and Asur-vadi leaders of the country are fully and squarely responsible for this sad state of affairs. They are of course trying to hide their incompetence under the facade of so-called 'progressivism'. But how long will they persist in befooling the people with their hypocrisy? In this sacred country of ours, Rishis and Yogis, through their austerities (Tapasya) awakened Mahashakti among the people having divine qualities (Daivi Sampad) many a time in the past. This re-awakening of Mahashakti will take place again and therein will lie the salvation of India. We would get hold of a copy of Saktibad Manifesto and go through it at this dark hour of our society for getting the necessary guidance and inspiration. OM TAT SAT OM.

Shaktibad and Consequences of Karma (Action)

"Yatcha Kinchid Kwachit Bastu Sadasat Bakhilatmike Tasya Sarbasya Ya Shaktih,"
Chandi, 1st. Chapter.

"Oh all pervading! All existing things whether in the form of Matter or life force are pervaded with Shakti. The combination of these two forces is Shakti," This is Shaktibad

1. Those who think that mere materialism is the foundation of Shaktibad are on the wrong track. Again those, who think that mere spiritualism (Adhyatmabad) is the foundation of Shakti, do not also know Shaktibad. The combined force of both materialism and spiritualism is Shaktibad. Those who want to understand 'Shaktibad' thoroughly will please read our 'Shaktibad' literature.

Ancient India was very powerful by utilizing scientific discoveries; copious proof of it may be shown from Vedic 'Mantras'. Everybody knows about the divine weapons like Pashupat of Arjuna, weapons like Jrimbhan given by Maharshi Biswamitra to Ram and Meghnad's fight in the air. And thousands of Mantras of the Vedas speak of Indra's Bazraban.

A little indication of the spiritual force (Adhyatma Shakti) will help the understanding of Shaktibad. Yogadarsana has described the Yogi's control on Pranashakti, Manashakti, Vignanshakti and the Shakti of Anandmoy kosh; All these forms of Adhyatma Shakti are of higher order. Mental power is a part of Adhyatma Shakti. We have named and classified the mental forces as Durbalbad, Asurbad and Shaktibad and have sought to apply the said forces in the making of State and the Samaj or Community. The state which is guided on the principles of Durbalbad will run to ruin. Yudhisthir ruled his state with Durbalbad with the result that Duryodhan got long opportunities to make deadly preparations for the war of Kurukshetra causing terrible devastations. and misery throughout the country. The Mahabharata is full of proof that Duryodhan was advised and encouraged by his associates who were Asurbadis. If Shaktibadi Sri Krisna had not assumed the leadership of Kurukshetra then the standard of the Vedic Civilisation would have sunk to the lowest level. Pritviraj made seventeenth treaties with the vanquished Mahmud of Gazni with a view to change his heart. India had no leader like Srikrishna. As a result India was grinded under the heels of a barbaric community for one thousand years. Here we want to state it clearly that Asurbad is more powerful than Durbalbad, and Shaktibad is far more powerful than Ahsurbad. If India is still not in its way to follow Shaktibad, it will be impossible to stop its ruination. People should remember that due to Baptism of our leaders to Durbalbad for the last thirty years, goondaism, loot, arson, abduction, rape and the horrid crimes of holocaust like those of Calcutta and Nbakhali were freely cornmitted by theYabanbadis throughout the length and breadth of the country. It is due to Durbalbad that India has been partitioned and the Hindus have been crushed and uprooted from Sindh, West Punjab and East Bengal. The ruin, devastation and misery which the country has suffered for years under the rule of the Durbalbadis have no parallel in human history. Even today these shameless wretcheds talk tall from

their cosy guddis. We urge upon these wretched leaders to realize the effect of their weak policy which has driven the country towards permanent famine. For two hundred years we were a subject nation but now we have been turned to be a beggar nation by the Congress Government, begging food throughout the world. We are now in a way of losing our culture. Our leaders can beg food but they have not driven out the Pakistanis from India to make us self-sufficient.

We ought to understand that under weak ideology, a country descends fast in the path of ruin. In ideological conflict between the weak and the strong it has been found to be a historical fact that the Durbalbadis take the path of defeat without any apparent cause. We appeal to the mass, the leaders, the newspapers and the rulers of the provinces and the centre to understand Shaktibad.

It has been said, in The GEETA: "Karmanaschapi Bodhyabyam Bodhyabam Bikarmanah Akarmanascha Bodhyabya Gahana Karmno Gatih. 4/17

That is, Karma is a moving force and it has its deep-rooted Consequence. So it is necessary to understand what is to be done; what is to be propagated (Bikarma) and what is not to be done. The weak and the vocal leaders and the newspapers may propagate the truth to be untruth and untruth to be truth, thus misleading the public and the electorate but they cannot stop the consequences of Akarma (Durbal Karma). "Durbal Karma" not only ruins the state and the society but it has far reaching effect on the cosmic and the supermental world resulting excessive rain, draught, earthquake and like, bringing trains of miseries for the people. It is not a hypothetical conception but it is a historical fact that when a state is badly managed by weak-hearted leaders, all these natural calamities come. The public should be educated in such a way that they may always be alert to kick out these weaker elements out of power and replace them by Shaktibadis.

Struggle for independence of the persecuted Hindus in East Bengal A REPLY TO NEHRU

The other day (May 1951) Jawaharlal Nehru replying to a questionnaire said that his government has arrested the leaders and disbanded the party which was formed to establish "Free East Bengal Government" in India and his government will crush any movement which may be directed to dislodge the foundation of Pakistan. We may remind Sri Nehru that the throne from which he is boasting has been created by the sacrifice and bloodshed of the Shaktibadis in East Bengal. We should remember that Muslim Paktunists are allowed to agitate but Hindu East Bengalees were crushed

The anniversary of the free East Bengal Day will be religiously observed on the Basanta Sashthi, 12th April 1951 at 9 in the morning. Yajna and Upasana will be performed for its success. Hindus are requested to observe the congregation prayers to crush the Asuras and their shameless supporters. We should have firm determination and unity. The Vedas say – OM PRAJYNHITHI DHRISNA HOI NA BRAJANISANJATE

INDRA NRISNAM HI TE SABOHANO BRITOM JAYOM APASCHANNTTO
SWARAJYAM

“Oh! Leader, come forward and take action to get Swaraj. Don’t fall back. Crush Britrasura. Don’t hesitate to use Bazrabana against the Asuras which never yields. By your own strength overcome Britrasura and be successful. You must have your Swaraj.”

KUMARI PUJA AND PANCHAYET ADMINISTRATION

Administrative set-up under Shaktibadiya Panchayet

If we count the heads, we will notice that out of every thousand people, nine hundred and ninety-nine persons belong to Lower or Nimna Shiva Category corresponding to the mental development of 4 ¼ Kala. Kala means a phase of the moon and just as moon goes on increasing in phases till it becomes full moon or *Purnima*, similarly human consciousness keeps on evolving from a lower Kala till it reaches the highest or the 16th Kala. People belonging to Lower or Nimna Shiva or 4¼ th Kala are interested only in filling their stomachs and producing children. They do not know what is meant by administration. If they work in a garden, they will draw their monthly salary from the owner of the garden and will also cut off a bamboo everyday from the garden for selling in the market. They will buy eatables like rice, dal, chicken etc. with the sale proceeds and return home to have a good feast and then to lie down with their wives. The owner of the garden cannot stop paying their salary for if he does so, he will lose the ownership of the garden. This is the picture of modern democracy.

Democracy under Shaktibadiya Panchayet is not like this. Shiva observed: “Perform Kumari Puja and visit the Twelve Jyotirlingas. If you do so, the ideology of Mlechcha Yavanas will be completely destroyed.” Disregarding this directive of Shiva, the Congress, the Communists and those Hindus who have greed for money, have combined to pamper and appease those looters to stay in India in a royal style, in order to spell ruin for India.

India was divided and in order to drive a wedge between Hindus and Sikha, the Hindu Code Bill was enacted to ruin the families of Hindus and Sikhs. This Hindu Code Bill has destroyed the unity among Hindus and shattered the Joint Family system of the Hindus.

Acharya Shankar observed:

“OM STHITWA STHANEY SAROJAY PRANABO MAYA MARUT KUNDALEY
SUKSMAMARGAY SHANTAY SHANTI PROLINEY PRAKATITA BIBHABY
JYOTI RUPEY PARASKSEY LINGAM TAD BRAHMA BACHAM SAKALA
TANUGATAM SHANKARAM NA SWARAMI”

The meaning of the above is given below:

“What is full of the sound of Pranava and is residing as vital force in the Sushumna Path along with the spinal column in the shape of Kundalini Shakti and can dissolve the

ego by stilling the mind, what is the repository of endless power and known as Parama Brahma and exists in every living being as Brahma-Nadi and is beneficial to all and is located in the brain as Linga, is indeed Shankara or Shiva. It is a sin not to remember Him.” This is the real meaning of Jyotirlinga Darshan.

Now the question arises as to who is a Kumari. Whom to worship? According to the Shastras, girls whose age ranges from one year to sixteen years are to be treated as Kumaris. But in India today, as a result of the evil propaganda launched by the votaries of “progressivism” and “democracy” lustful thoughts and desire for marriage arise in the minds of virgin girls at a very tender age. For this reason girls are to be worshipped as Kumaris before they reach the fifth year. In Kumari Puja caste distinction has no place.

If we categorise human beings according to the level of evolution of their consciousness or Kala Vikash, Shiva Tattwa will appear as follows.

Shiva of 4 ¹/₄ Kala (Labourers etc.)

Shiva of 4 ¹/₂ Kala (Vaishyas, those doing business and animal husbandry etc.)

Shiva of 4 ³/₄ Kala (Kshatriyas, warriors, defenders of Shaktibad Dharma)

Shiva of 5th Kala – Also known as Shiva of Ganesh Stage (Rationalists, Conscientious scientists, architects, engineers, overseers, Brahmins having a thirst for cosmic consciousness, youth leaders etc. belong to this stage)

Shiva of 6th Kala or Shiva of Surya stage (Students, teachers, professors, astrologers, physicians, musicians, artists, white collar workers etc. belong to this stage).

Shiva of 7th Kala or Shiva of Vishnu stage (Rulers, governors, Presidents, Prime Ministers, Public Leaders, police officers etc. belong to this stage. They represent Shiva the Ruler or Shasak Shiva)

Shiva of 8th Kala or Shiva of the Shiva stage (Spiritual guides, yogis, realised souls, philosophers, thought leaders, world-teachers etc. belong to this stage)

Shiva of 9th to 15th Kala or Shiva of Avatar Kala.

Shiva of the 16th Kala or Shiva of the Purna Kala.

Those who defend the country, destroy the Asurik elements, and are expert in handling sophisticated weapons as also generals who conduct military campaigns should also be deemed to belong to the high level of Shakti Sadhak Shiva.

We should delete the provisions regarding the current system of democracy from the Indian Constitution and introduce in its place the Panchayet System of Administration based on the ideology of 16 Kalas. This change will be beneficial for India. We should

try to understand properly the Panchayet System of Administration by reading books on “Shaktibad” ideology. Till the Panchayet System of Administration is established in India, the Shaktibadis should continue to propagate the mysterious significance of Kumari Puja and Jyotirlinga Shiva.

The Administrative System under Shaktibadiya Panchayet and conduct of Elections under Panchayet Administration

We have already noticed that the human society is made up of men belonging to various stages of mental development ranging from 4¹/₄ th Kala to the 16th Kala. The constitution framed under Shaktibad will take into cognisance the existence of these stages as Kalas.

The Kala based structure of society is again indicated below for classification of ideas.

- 1) Lower or Nimna Shiva – 4 ¹/₄ th Kala consists of those who do physical labour.
- 2) Ganesh – 5th Kala consisting of judges, engineers, overseers, scientists etc.
- 3) Surya – 6th Kala consisting of teachers, students, professors, artists, physicians, lawyers, religious preachers etc.
- 4) Vishnu – 7th Kala consisting of administrative personnel like police officials, magistrates, ministers, governors etc.
- 5) Higher or Uchcha Shiva - 8th Kala consisting of yogis, rishis, Tapswis, world-teachers etc.
- 6) Shakti – 16th Kala represented by the military department.

Apart from the above we have the customary segments in the society known as Brahmins, Kshatriyas, Vaishyas, Shudras, Vanavasis (forest dwellers) and Parvatvasis (hill dwellers) etc.

Taking the above classification into consideration, the human society broadly falls into several functional groups. Each such group will elect 5 representatives. Anti national Muslims will have no right to stay in this country as they openly follow the Asurik ideology i.e. Asurvad. The supreme Administrative body will consist of the elected representatives of the various functional groups. Each department will be administered by

the elected representative of the corresponding functional group. The top post of the Head of the State or Rashtrapati will be filled up by a person who will be elected by the kings of Native states and this elected Head of State should be well versed in all arts of warfare. The elected representatives of functional groups will choose a Prime Minister from among themselves.

If there is a complaint from the people against any department on grounds of corruption etc., the Prime Minister will refer the complaint to the Judicial Department for investigation. The verdict of the Judicial Dept. will be binding on all. If the Prime Minister fails to refer to the Judicial Dept. a complaint which has been repeatedly made, the Head of the State will intervene in this matter. If deemed necessary, the Head of the State can dismiss any minister or even the entire cabinet and hand over the administration to the Military Department. This right can be exercised by the Head of the State only with the prior approval of the Spiritual Guide of the State or Rashtra Guru. Under this system, Rashtra Guru will be elected from the men categorised as Uchha Shiva (8th Kala). Rashtra Guru should be well versed with the science of warfare, ancient and modern. Thus under this set-up, power will be exercised mainly by three distinct heads viz. 1) Rashtrapati, 2) Prime Minister, & 3) Rashtra Guru.

The main object of the state would be to provide sufficient milk and rice to the people in general, at a cheap rate.

There are many countries in the world which are being ruled under the name of 'Functional Representation' which is based on Kalavad or ideology of Kala differentiation of human beings, but the administrators of those countries do not know the science of Kalavad properly with the result that Asurik influence has erupted into their administration. Unless the rulers of the society are guided by the advice of a spiritual guide or Guru who is a Tyagi (A person who has renounced material wealth) and a Tapaswi (a person who has practised penance and austerities), Asurik influence is bound to pervade the society. When administration is taken over by the Asurvadi people, peace vanishes from all corners of the society and the society gradually becomes weak. A weak society cannot defend itself and with a view to preserving its existence, it starts licking the boots of the Asuras with the result that Asurvad gets strengthened with the passage of time and becomes well established in the society. It is only by adopting the ideology of Shaktibad a society can be saved from exploitation by Asurik elements. In order to be free from the crippling influence of Durbalvad and to destroy Asurvad, the ideology of Shaktibad is to be propagated and the first step in that direction is to perform 'Kumari Puja' and to visit Jyotirlinga Shiva. Fighting spirit develops in the society as a result of Kumari Puja and by Jyotirlinga Darshan, Goddess Durga arises out of the fighting spirit of the Devas and it was Mother Durga who destroyed Mahishasura. A weak society cannot perform this feat. Just as children who go astray, refuse to listen to the advice of the elders, so also the leaders of the country, which proceed along the path of destruction, do not want to listen to the advice of Mahapurushas or wise men. This is how a society gets destroyed. The only remedy is to go in for Shaktivadiya Panchayet Administration based on Kalavad and establish the same in the society.

We expect the election of five types of people from every stratum or level or Kala. They represent Ganesh, Surya, Vishnu, Shiva, and Shakti. This will ensure that persons who have got analytical bent of mind characterised by the thought current of the Ganesh level, persons who are used to high thinking characterised by the 'Surya' level, persons who are highly intelligent and of dominating nature marked by the 'Vishnu' traits, wisemen belonging to the 'Shiva' level as also persons belonging to 'Shakti' level who are staunch opponents of Asurik elements and protect the society – get elected under the Constitution. For this purpose, efforts will have to be made to elect representatives from every small thoughtful unit of the society by all communities of the society. The education Department and publicity department should always be working to achieve this objective. The most important point is that there should be provision of plenty of milk and rice for everybody and everybody should think about the protection of the society. In order to ensure adequate supply of milk and rice, it may be necessary to shift some villages to hilly areas and to arrange rearing of cows on an extensive scale in those areas. The droppings (Excreta and urine) of milk-yielding animals like cows, buffaloes, sheep and goats make the land fertile. Extensive arrangements for irrigation will have to be made for ensuring a good crop. It will be found that as a result of the arrangements made for rearing of cows and agriculture, many people both literate and illiterate have been gainfully employed. Apart from Muslims and circumcised Christians, other thoughtful Christians and communities like Buddhists etc. may choose to send representatives to the above five levels or strata.

There are plants like grass which grow in large quantities even if a little effort is made to look after them and those may be used to feed the cows and buffaloes. We have to think about growing such plants. We have also to make adequate arrangement for the treatment of ailing cows and buffaloes.

It is said that Stalin knew how to keep the common people under control. One day he lifted a cock and kept it in the shade. The cock became weak due to cold. He then brought the cock into sunlight and the cock grew stronger again. Next he spread a few pieces of bread in front of the cock. Tempted by the pieces of bread the cock began to follow Stalin like a shadow.

Without knowing the mystery of production of goods, is it possible to keep the society under control? According to Shaktibad, only prosperity can bring equilibrium in society.

President Gorbachev is now of the view that socialism in Russia has to be revised from the distortions which it suffered during the period of Stalin to Brezhnev. The new social pattern should be multi staged in which there shall be opportunity for fulfilling the religious and cultural needs as also scopes for freedom of speech.

According to Shaktibad Panchayey System, people from all strata of the society including the farmers and Vaishyas (traders) have to take part in the production of food and rearing of animals. The administration will only render help in this respect but shall not interfere with the production process. It will also encourage people in the matter of cultivation and rearing of animals. The administration will not be allowed to

disproportionately increase the wages of workers for creating a vote bank for the ruling party and its political cadres.

A multi-stage society can only be run under the Shaktibad Panchayet System of Administration as the latter is based on natural system of administration.