

HE LIVED AMONG US



*Contributions of
Shrii Shrii Ānandamūrti
in the eyes of his contemporaries*

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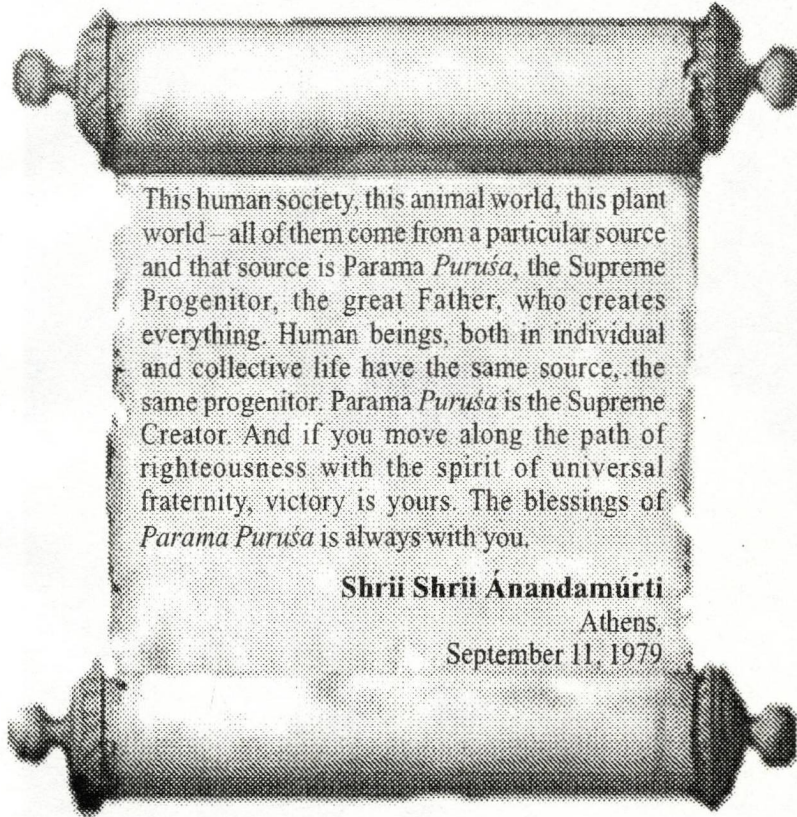
Contributions of
Shrii Shrii Ánandamúrti
in the eyes of his contemporaries



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A scroll with a textured, halftone background. The scroll is unrolled in the center, showing text. The ends of the scroll are rolled up into decorative knobs.

This human society, this animal world, this plant world – all of them come from a particular source and that source is *Parama Puruṣa*, the Supreme Progenitor, the great Father, who creates everything. Human beings, both in individual and collective life have the same source, the same progenitor. *Parama Puruṣa* is the Supreme Creator. And if you move along the path of righteousness with the spirit of universal fraternity, victory is yours. The blessings of *Parama Puruṣa* is always with you.

Shrii Shrii Ānandamūrti

Athens,

September 11, 1979

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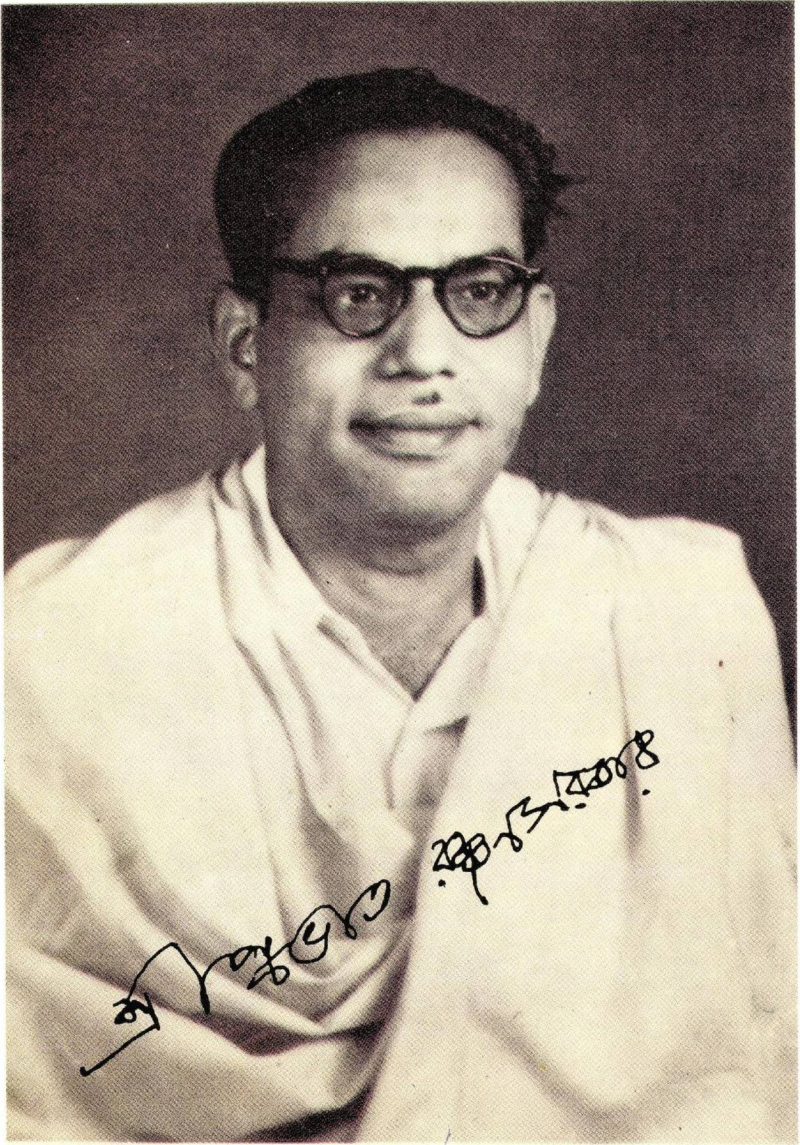
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ROMAN SAṂSKRĀTA

Realizing the necessity of writing swiftly and of pronouncing the words of different languages correctly, the undernoted Roman Saṁskṛta (Sanskrit) alphabet has been adopted. Those not familiar with either the Devanagari alphabet or the Bengali alphabet, and those not familiar with Bengali pronunciation, please see the pronunciation keys starting on page x.

অ	আ	ই	ঈ	উ	ঊ	ঋ	ৠ	ৡ	ঋ	ঌ	এ	ঐ	ও	ঔ	অং	অঃ
অ	আ	ই	ঈ	উ	ঊ	ঋ	ৠ	ৡ	ঋ	ঌ	এ	ঐ	ও	ঔ	অং	অঃ
a	á	i	ii	u	ú	r	rr	lr	lrr	e	ae	o	ao	am	ah	

ক	খ	গ	ঘ	ঙ	চ	ছ	জ	ঝ	ঞ
ক	খ	গ	ঘ	ঙ	চ	ছ	জ	ঝ	ঞ
ka	kha	ga	gha	ṅa	ca	cha	ja	jha	ña

ট	ঠ	ড	ঢ	ণ	ত	থ	দ	ধ	ন
ট	ঠ	ড	ঢ	ণ	ত	থ	দ	ধ	ন
ṭa	ṭha	ḍa	ḍha	ṇa	ta	tha	da	dha	na

প	ফ	ব	ভ	ম	য	র	ল	ব
প	ফ	ব	ভ	ম	য	র	ল	ব
pa	pha	ba	bha	ma	ya	ra	la	va

শ	ষ	স	হ	ক্ষ
শ	ষ	স	হ	ক্ষ
sha	śa	sa	ha	kśa

অঁ	জ্ঞ	ঋষি	ছায়া	জ্ঞান	সংস্কৃত	ততোহং
অঁ	জ্ঞ	ঋষি	ছায়া	জ্ঞান	সংস্কৃত	ততোহং
aṅ	jiṅa	rśi	cháyá	jiṅána	saṁskṛta	tato'ham

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

It is possible to pronounce the Saṁskṛta, or Sanskrit, language with the help of only twenty-nine letters of Roman script. The letters “f”, “q”, “qh”, “z”, etc., are required in the Arabic, Persian, and various other languages, but not in Saṁskṛta.

“da” and “dha”, occurring in the middle of a word or at the end of a word, are pronounced “ra” and “rha”, respectively. Like “ya”, they are not independent letters. When the need arises in writing non-Saṁskṛta words, “ra” and “rha” may be written.

Letters newly added to the Bengali alphabet in order to render certain words of foreign languages:

ক	খ	জ	ড	ঢ	ফ	য়	ল	ৎ	অঁ
qua	qhua	za	ra	rha	fa	ya	lra	t	an

SANSKRIT PRONUNCIATION KEY

This key is a guide to the pronunciation of the Sanskrit words in this book. In the cases of those words of other languages (such as Bengali and Hindi) romanized in this book, the pronunciations will be similar but not exactly the same.

a = “a” in “mica”

á = “a” in “father”

i = “i” in “folio”

ii = somewhat prolonged *i*

u = “u” in “lute”

ú = somewhat prolonged *u*

r (alone or followed by consonant) = *ri* in Spanish *carido*

rr = *rrí* in Spanish *corrida*

lr = *l + ri*

lrr = *l + rri*

e = “e” in “cachet”

ae = “ai” in “kaiser”

o = “o” in “open”

ao = “au” in “sauerkraut”

m̄ = a nasalization of the preceding vowel, sometimes similar to “ng” in “sung”

h (following vowel, but not followed by a vowel) = aspirated version of the vowel, or *ha* sound appended to the vowel. E.g., *vah* = either *va* with aspiration (expelling breath), or *vaha* sound.
kh, gh, ch, jh, ih, dh, th, dh, ph = aspirated versions of consonants (expelling breath)

uṅa = nasalized “wa” (“a” in “mica”). Combining form *uṅ* before *k, kh, g, gh* = “n” pronounced naturally for that location.

iṅa = nasalized “ya” (“a” in “mica”). Combining form *iṅ* before *c, ch, j, jh* = “n” pronounced naturally for that location.

t̄ = cerebral “t” (tip of tongue touches centre of palate)

d̄ = cerebral “d” (tip of tongue touches centre of palate)

n̄ = cerebral “n” (tip of tongue touches centre of palate)

t = dental “t” (tip of tongue touches upper teeth)

d = dental “d” (tip of tongue touches upper teeth)

y at beginning of word = “j” in “jump”. In middle of word = “y” in “you”.

v at beginning of word = “v” in “victory”. In middle of word = “w” in “awaken”.

sh = palatal “s” (tip of tongue touches back of palate), “sh” in “shall” or “ss” in “issue”

ś = cerebral “s” (tip of tongue touches centre of palate), “sh” in “shun” or “bush”

kś = either aspirated version of “k” (expelling breath), or “k” + “sh”

ṅ (preceded by vowel other than *i* or *u*) = nasalization of vowel

jīṅa = “gya” (“a” in “mica”)

jīṅá = “gya” (“a” in “father”)

BENGALI PRONUNCIATION KEY

This key is a guide to the pronunciation of the Bengali words in this book. In the cases of those words of other languages romanized in this book, the pronunciations will be similar but not exactly the same.

a = "aw" in "awning" or "o" in "open." As the first vowel in a word, *a* is usually like "aw", unless the subsequent vowel is *u/ú*, *i/ii*, *o*, or *ao* (e.g. *bandhu*, "friend"). When *a* is word-initial and expresses negation (English "not"), then its pronunciation is "aw", regardless of what vowel follows (e.g., *asiima*, "boundless," pronounced "awsheem"). In most remaining cases, *a* is like "o" in "open." A significant percentage of Bengali words end in silent *a*. In such cases, *a* has not here been transliterated. However, in poetry, such as Prabháta Saṅgīta, a silent *a* is often actually pronounced for metrical purposes. When word-final *a* is not silent, it is pronounced like "o" in "open" (e.g. *shatata*, "constantly," pronounced "shawtoto"). When word-final *a* is not silent, or should be pronounced for metrical purposes, it has here been transliterated (*a* appears) and is pronounced like "o" in "open". *Kona*, *kena*, *tava*, *yába* and *dekhecha* are further examples of words ending with this "o" sound.

á = "a" as in "father"

i and *ii* = "i" as in "folio"

u and *ú* = "u" as in "lute"

r (alone, word-initial, or between two consonants) = "ri" in Spanish "carido," or "rea" in "ream." In other cases, *r* resembles the English "r", but is a dental flap sound.

rr, *lr*, and *lrr* are not in common use in Bengali.

e = "e" in "cachet," but sometimes like "a" in "apple." The latter case is common when *e* is word-initial (e.g., *eka*, "one").

ae = "oy" in "boy"

o = "o" in "open"

ao = a diphthong that roughly begins in *o* and ends in *u*

m̐ = "ng" of "sung"

h (after a vowel and before a consonant) = silent in Bengali. In other cases, *h* is like "h" in "half."

uṅ (followed by a vowel) = "ng" of "sung" (e.g., *rauṅa*, "colour", *Báunālii*, "Bengalee"). Before *k*, *kh*, *g*, and *gh*, *ṅ* = *n* pronounced naturally for that location. Note that in some words, *uṅ* is

preceded by the vowel *u*, resulting in an apparent doubling (e.g., *tuṅgádri*); in such cases the second *u* should be considered silent.

- c* = unaspirated *c* like "ch" in "chapter"
- iṅ* (before *c*, *ch*, *j*, and *jh*) = *n* pronounced naturally for that location. Note that in some words, *iṅ* is preceded by the vowel *i*, resulting in an apparent doubling (e.g. *shiṅjin*, "jingle"); in such cases the second *i* should be considered silent.
- ī* = cerebral "t" (tip of tongue touches centre of palate)
- ḍ* = cerebral "d" (tip of tongue touches centre of palate)
- ñ* = *n* (cerebral *ñ* is pronounced as dental *n* in Bengali)
- t* = dental "t" (tip of tongue touches upper teeth)
- d* = dental "d" (tip of tongue touches upper teeth)
- n* = dental "n" (tip of tongue touches upper teeth)
- kh*, *gh*, *ch*, *jh*, *ṭh*, *ḍh*, *th*, *dh*, and *ṛh* = aspirated versions of consonants (expelling breath).
- ph* = usually like "f" in "farm," but often an aspirated *p*
- m* = English letter "m." However, immediately following a consonant, *m* is often silent (e.g., *smṛti*, "memory").
- y* (word-initial, and sometimes also in subsequent positions) = "j" as in "jungle" (e.g. *yoga*). In middle positions, *y* is more commonly like "y" in "you." Immediately following a consonant, *y* is silent, and causes a lengthening of the preceding consonant (e.g., *yogya*, "suitable," pronounced "joggo"). Following a consonant, both *ya* and *yá* in combination form vowel sounds like "a" in "lap" (e.g., *sandhyá*, "evening" and *vyakta*, "expressed"). In the sequence *oyá*, *y* is pronounced like "w" in "award" (e.g., *páoyá*, "get", *cáoyá*, "want", *deoyá*, "give").
- v* = "b" as in "boy," hence equivalent to the Bengali letter *b*. However, immediately following a consonant, *v* is silent (e.g., *svatantra*, "free").
- s*, *ś* and *sh* = "sh" as in "shall" (e.g., *sevá* "service," *shata* "hundred," and *ghośaná* "call"). However, when directly preceding an *r*, *t* or *th*, *s* and *sh* are pronounced like "s" as in "sound" (e.g., *shrii*, "glory," and *sthána*, "place").

kś = *kh*

ṛ = cerebral "r"

ṅ (preceded by a vowel other than *i* or *u*) = nasalization of vowel

jiṅa = English "go." However, preceded by a vowel, the "g" sound is doubled (e.g., *ajiṅa*, "ignorant," pronounced "awggo").

jiṅá = "ga" in "gas." However, preceded by a vowel, the "g" sound is doubled (e.g., *ajiṅána*, "ignorance").

Publisher's Note

We are happy to present to our readers the book, "He Lived Among Us – The contributions of Shrii Shrii Ánandamúrti in the eyes of his contemporaries." This book contains essays, lectures and reviews penned by distinguished personalities of the world.

It is well known that since establishing Ananda Marga Pracárika Saṁgha in 1955, the Marga Guru was revealing his ideas and ideals to the public through his discourses. A large number of valuable books were published by the Saṁgha in the sixties based on these discourses. In the seventies, the Marga Guru emphasised on expanding the Saṁgha in India and abroad.

Since the latter part of the seventies and the beginning of the eighties, he gave a series of discourses, and many more valuable books began to be published at an extraordinary pace. Examples are: *Namah Shiváya Shántáya*, *Namámi Krśńa Sundaram*, *Varńa Vijińána* (450 pages), *Varńa Vicitrá* (8 Parts, 1800 pages), *Shabda Cayaniká* (26 Parts, 6000 pages), *Laghunirukta* (3 Parts, 600 pages), *Bámlá o Báuṅgálii* (500 pages), *Discourses on Tantra* (600 pages), *Liberation of Intellect: Neohumanism*, several books on PROUT, *Ideal Farming*, *Awakening of Women* and *Yoga Psychology*. One essay is included herein, in which all his important books are mentioned. During the same period, he composed more than 5,000 songs. These are now known as *Prabháta Saṁgiita*.

It is now common knowledge that today the Ananda Marga organization has spread all over the planet. Many

books written by the Marga Guru are being translated into major languages of the world. In this manner, intellectuals of those countries are becoming acquainted with the ideas of the Marga Guru. They are expressing deep reverence and praise for the creator of the Marga, through lectures at commemorative functions or through their articles in various books, magazines and periodicals. Out of many such writings, three articles – by Dr. Asim Dattaroy of Oslo University, Norway, Dr. Ravi Batra of Southern Methodist University, USA and Prof. Sohail Inayatullah of Queensland University, Australia – have been included in this book. Similar articles written by intellectuals from Indian universities are included too. Pictures of Prabháta Samágiita programmes and symposia, held in various locations, where renowned singers, performers and intellectuals gave their performances and lectures, are included, as well as pictures of dignitaries whom our representatives met in connection with apprising them about the contributions of Marga Guru and the humanitarian services of the Samágha. Since the last ten years, many leading newspapers and magazines of India began publishing news and writings about Ananda Marga programmes and Marga Guru. These are also included in the book.

In the same manner, certain liberal intellectuals and distinguished academics of West Bengal, after coming in contact with the holistic ideology and progressive thoughts of the Marga Guru, became fascinated and developed deep reverence for him. Being invited to the functions organized to celebrate the auspicious birthday of the Marga Guru (the full moon of the month of Vaeshákha) and the Prabháta Samágiita Day (September, 14) they have praised

profusely the multi-faceted genius of Shrii Shrii Ánandamúrtijii.

Recently, distinguished intellectuals of Bangladesh have written illuminating articles on the all-encompassing ideology of the Marga Guru. These have been published in the July 2008 issue of the monthly magazine, *Mánava Mukti*, published from Dacca. All these articles, lectures and reviews have been compiled and published in this book at the earnest request of well-wishers from India and around the world.

All the articles, lectures and reviews were compiled and published in Bámlá book "Buddhijiiiviider Drśíte Ánandamúrtijii" in the year 1996. Since then earnest requests of our esteemed readers and well-wishers from India and around the world were pouring into our office for its English edition. In the present book all the articles published in original Bámlá edition are contained. Additionally there are many more which have been received new for this English edition. It may be mentioned in this context that, with the exception of three authors, none of the contributors are connected with the organization of Ananda Marga. Their contact with the Marga is limited to the intellectual realm – from reading books authored by Shrii Shrii Ánandamúrtijii. On behalf of the Saṁgha, we express our heartfelt thanks to the senior and respected intellectuals, academics and distinguished personalities, who, through their articles, lectures and considered views, have enlightened, encouraged and inspired everyone regarding his contributions. These articles are arranged subject-wise for the benefit of the readers and the name, designation and affiliation of

the author, as preferred by them, have been indicated in all of them.

As desired by Shrii Shrii Ánandamúrtijii since the publication of his very first book, our policy has been to use the Roman Saṁskṛta (Sanskrit) invented by him in all our books. We have continued this policy for Sanskrit, Bámlá and other non-English words in the present volume. For this reason, Roman Saṁskṛta along with Sanskrit and Bengali pronunciation keys is given at the beginning of the book. The writer's name for each article is given below the titles whereas their introductions in detail are given at the end of the article.

Footnotes by the editors have all been signed “– Editors.” Unsigned footnotes are those of the author. Square brackets [] in the text are used to indicate translations by the editors or other editorial insertions. Round brackets () indicate a word or words originally given by the author. We have used particular shorthand for explaining the etymologies of words. Under this system, a minus sign (–) follows a prefix and a plus sign (+) precedes a suffix. Thus, *ava – tr + ghaiṅ = avatára* can be read, “the root *tr* prefixed by *ava* and suffixed by *ghaiṅ* becomes *avatára*.”

The present volume is the result of the assistance and support provided by many persons in various ways. Some of those who have contributed to these efforts are as follows: Mrs. Manjusha Gangopadhya of Kolkata, who translated all the articles by distinguished intellectuals and academics in Bengal, Ácarya Divyacetanánanda Avadhúta, who collected most of the articles from the distinguished contributors, Sister

Malati of England, Ácarya Priyashivánanda Avadhúta and Ácarya Piyusánanda Avadhúta. Some pictures of RAWA programmes organised at various locations, and also pictures of felicitations of eminent personalities, lectures given by such personalities on different occasions, the newspaper clippings, etc. are also given at the end. We are also indebted to Shrii Samir Sarkar, a young margii artist, for the shining oil painting on canvas that features on the cover page, and many others who gave constant encouragement and valuable inputs. The couplet below the blurb on the back cover is the humble tribute of a devotee to his Supreme Guru.

It should be mentioned here that recently a project involving accelerated translation and publication of the discourses of Shrii Shrii Ánnadamúrtijii has been undertaken. This has been possible due to the valuable help and cooperation rendered independently by qualified persons. Their sincere efforts are helping us to develop an ever more professional working system, so that the immense contributions of Shrii Shrii Ánandamúrtijii can be presented in the best possible manner. As a result, a good number of his books have been published in recent years, and several more are scheduled for publication this year. Certain esteemed lovers of Shrii Shrii Ánandamúrtijii and his writings have come forward to make arrangements for the continuous publication of his books in the coming years. Thanks to these persons, progress is being made in building up a committed and dependable distribution and sales network. In this regard, we welcome the participation and support of all.

PUBLISHER'S NOTE

The work of translating, editing and publishing this book had to be completed at a very fast pace. This may have inadvertently caused some errors, which we sincerely regret. If any defects are found, readers may be sure that they do not derive from the illustrious authors, nor are they the responsibility of those who contributed to the work; rather, they are the responsibility of the Publications staff alone. We would like to conclude by reaffirming that we shall consider our efforts amply rewarded if this book is of benefit to discerning readers.

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To the Sacred Memory of Shrii Shrii Ánandamúrtijii

Dr. Pratap Chandra Chunder,

Respected Avadhútas, distinguished members of the audience and mothers, it is a matter of great joy that all of us have assembled here today to celebrate the birth anniversary of Ánandamúrtijii. There is no doubt that his advent was an amazing event for our country. One is surprised at the very thought that such a multi-faceted genius could appear amongst us. I got the opportunity of becoming closely acquainted with the Ananda Marga organization through my deceased friend and sports personality, Anathnatha Datta.

I have read many of the writings of Ánandamúrtijii. I have read his books on a wide range of subjects, including linguistics and social science as well as his thoughts on economics. You have just heard some of the wonderful songs that he composed. In fact he composed more than 5000 songs in Bengali, Hindi, Urdu and Sanskrit. Many singers nowadays are singing those songs before the public. Ramkumar Chattopadhyay, the great singer, has just given a wonderful rendering of some of them in his highly melodious voice. It is indeed a matter of great pride that such a genius came among us.

We know that those who come to the world to deliver a new message or to do something new, and also the disciples of such persons, have to face a lot of obstacles. I am a student of history. I can quote before you many

historical precedents. Lord Buddha's relative and disciple, Devadatta, set a mad elephant upon him to kill him by trampling him under its feet. We know that attempts were made on the life of Jesus Christ, and that the final attempt, aided by a traitorous disciple was successful. Jesus Christ had to sacrifice his life in the end. Even Hazrat Muhammad had to leave his own land and take shelter in distant Medina due to the hostility of his family relatives and countrymen. Only a few years ago, we saw several attempts on the life of Mahatma Gandhi. He finally fell victim to an assassin's bullet.

So, when we see that the disciples of Ánandamúrtijii are being oppressed, an orgy of violence being let loose against them and many of them being murdered, we are not surprised. I hope that in the face of all these impediments, the manner in which they are striving to do good to humanity, as they follow the path shown by their master, not only in this country but also abroad, shall be for us a splendid example of a shining flame. Activities of Ananda Marga are going on in America and Africa and many other countries. As a result, the United Nations has recognized it as an international social service organization.

There is no doubt that the teachings of Ánandamúrtijii are fully consistent with our Indian traditions. We have learnt the following from the first two shlokas of the Upaniśadas; on the one hand, *Ishāvāsyamidam̐ sarvaṁ*; God pervades everything, and we shall perceive that Supreme Lord in all the manifestations around us; on the other hand, *Kurvanneveha karmāṇi*, meaning that, while doing noble deeds, we should desire to live for a hundred years. Similarly, we find in the

teachings of Ánandamúrtijii a combination of worship of the divine with worship through work. The Respected Avadhútas are working exactly towards this goal. I offer my felicitation to them. When we read the writings of Ánandamúrtijii or hear his songs, we are transported to a higher plane. This is of great benefit to us.

Before I end, I offer to his sacred memory my heartfelt respects, and my salutations.

*Dr. Pratap Chandra Chunder,
a renowned public figure, distinguished academic,
and formerly Union Minister of Education,
Social Welfare and Culture, Government of India,
delivered this inaugural address while presiding
over a function celebrating the birth anniversary of
Marga Guru, Shrii Shrii Ánandamúrtijii, at
Rathindra Manca Auditorium, Kolkata in 1996.*

Shrii Prabhat Ranjan Sarkar and His Oceanic Creativity

Dr. Asim K. Duttaroy,

Shrii Prabhat Ranjan Sarkar was a great philosopher, social revolutionary, poet and linguist. Above all he was one of the foremost spiritual teachers of Tantra and Yoga of the twentieth century. He was the founding father of the Ananda Marga which means "Path of Bliss." Moreover, he created a vast body of work that includes theories aiming to increase human welfare, the Progressive Utilization Theory (PROUT), the Theory of Microvitum as well as the philosophy of Neo-Humanism. He is known by his spiritual name, Shrii Shrii Ánandamúrtijii and was affectionately called as 'Bábá' by his disciples.

The ideology of Ananda Marga as expounded by him provides a systematic process for the fulfillment of all human needs. It is based on introversial, intuitional practice with techniques ranging from personal hygiene to yoga postures and from social service to meditation. Its goal is the all-round elevation of human beings, both individually and collectively in all spheres of human existence from individual to social to economic to intellectual and to spiritual. It is an all-embracing outlook, recognizing God as the one limitless Supreme Consciousness and viewing all beings of the universe as members of one cosmic family. It suggests that a balance is required between the spiritual and mundane aspects of existence, and that neither one should be neglected at the expense of the other. In addition to his great creation, Ananda Marga, he also wrote poetry, created music and

analyzed the evolution of words, and propounded several philosophical and spiritual theories for the upliftment of humanity and its ecology.

In fact, he contributed enormously in almost every field known to humanity. It is almost an impossible task for me to discuss all his contributions in detail; I will only highlight some of his works below.

Creator of Prabháta Saṁgiita

The science of the Veda seeks a synthesis of faith and reason, and in pursuits, its prayer is that we may be blessed with faith that has not degenerated into the somnolence of the spirit. These vedic words rising from the oceanic depths of the creative and primordial human consciousness provide a panoramic vision and thousands of vignettes of that real illumination. In fact through trackless centuries, philosophical thought and literature were called twins in the bosom of India's heritage. The special relationship of those twins is in a sense a universal phenomenon in the history of civilization and cultures. In the Indian tradition, philosophy and literature are intimately and inextricably intertwined. They have freely and fully come together throughout the ages; their symbiosis and synergy have enriched and enhanced both of them measurably. In a Vedic sense there is distinction between the Kavi or poet and the philosopher, but they are essentially two aspects of omnipresent divine creativity. According to Rishi Aurobinda, "The divine supra-intellectual knowledge which by direct vision and illumination sees the reality, principles and form of things in their true relations, whereas the thinker travels from the divided consciousness, through the possibilities of things downward to the actual

manifestation in form and upward to their reality in the self-existence.”

Īsopaniśada which proclaims the cosmic, all-pervading immanence of the divine spirit, describes the Eternal Self as a poet with transcendental vision or as an incomparable self-realised thinker who has complete mastery over his mind. The eternal self is thus a poet, or a philosopher brimming with creative imagination. The poet mediates between the divine worlds of inner and external reality at different levels of consciousness. Shrii Prabhat Ranjan created vast number of poems and songs in this mode as enshrined in the Vedas. Prabháta Saṁgiita (Songs of the Dawn), the songs he created are a new trend in the world of music. He composed his first song at Deoghar in India on September 14th, 1982. Over the span of eight years the treasure of Prabháta Saṁgiita grew rich in content, style and variety. On October 20th, 1990, the day before his worldly departure, the number of Prabháta Saṁgiita stood at a staggering 5018. He used a variety of forms and styles with elements taken from a wide range of styles from classical to folk music. Most of the songs were composed in Bengali, but over forty songs were composed in other languages that include English, Sanskrit, Hindi, Urdu, Magahii, Maethilii and Angika. His songs are now a full-fledged school of music with its own distinct style. It has ushered in a new dawn in the realm of music and culture. It inspires the singers and listeners to shake off depression, melancholy and fatigue, and regain their vitality. These beautiful songs express the universal spiritual longings of the human heart. Novelty, excellence and the uniqueness of their inner spirit, rhythm, tempo and melody are the hallmarks of these songs which have a wonderful supra-aesthetic effect on the human mind.

With their strong sublime ideation and feeling of optimism about reaching the spiritual goal, the songs of Prabháta Saṁgiita are an expression of the inner truth of human life. In his songs one will find a variety of moods – these are devotional songs, songs of mystical love, songs about social consciousness and ecology, marching songs, songs describing various stages, feelings and experiences in spiritual meditation, songs about the seasons, songs on Krśńa and Shiva and many more. Here is one such song praising the almighty lord.

O Lord,

*You appear as a flow of effulgence,
and smile with sweet charm.*

Love with sweet thoughts.

*Even without ideation on You,
You destroy all darkness.*

*You existed in past, exist now
and will forever continue to exist
as the Lord of all time.*

*Your infinite and immeasurable
divine game knows no end.*

*Even though You utilise others,
You nonetheless remain useful to all.*

*At the end of the day when evening sets in,
As companions leave for their homes,
You are my only company
surrounding me from all sides.*

*Even if no one responds to Your call,
You always speak sweetly.*

In addition, he wrote long philosophical treatises as well as children's stories, fiction, comedy and drama.

A Revolutionary on Social, Cultural, National and Ecological Issues

The multi-coloured garland of humanity will be greatly enriched if different human groups blend together from a position of strength and independence and out of genuine love for all human beings. For the collective welfare of the entire universe, he propounded PROUT (the Progressive Utilization Theory), which stands for the maximum utilization and rational distribution of all the resources and potentialities of the world – physical, mental, and spiritual – and the creation of a new, humanistic social order filled with harmony and justice for all, based on Neo-humanism, the principle of love for all beings of the universe. His demands for social justice, and his uncompromising moral stand against corruption and exploitation, brought him huge suffering including imprisonment in India.

The need for his proposed world government is now being increasingly felt today. Due to globalization, people from one part of the world are meeting people of various other parts more frequently, and consequently a better understanding between people is created. In his mind the fear of nationalism grew out of his experience in contemporary India, where attempts to link concepts of Indianness with an understanding of a world where the language of progress had already established complete dominance. He did not want India to be caught in a situation where the idea of the Indian nation would supersede that of the Indian civilization, and where the actual ways of life of Indians would be assessed solely in terms of the needs of an imaginary nation-state called India. Local variations in customs and behaviour should not be considered as cultural differences. Variations in local

traditions cannot be removed by the force of the law or by dictatorial rule. If in the name of national unity, human unity or nationalism, an attempt is made to bring about the destruction of common practices, languages and various local manners and customs; it will result in violence and mutual distrust and will lead collective life to doom. In his opinion, as the people come in intimate contact with one another and as the corners of the world come nearer, local variations of conduct will assume ever new forms as a result of frequent mixing. Flowers of different gardens will unite into a bouquet and this bouquet will be more beautiful than the individual flowers. If different countries or so-called "human communities" show their enthusiasm to blend socially, then within a very short period a social synthesis can be achieved; to some extent we notice the concrete reflection of this intermixing in cosmopolitan cities.

Views on Ecology, Language, Science and Human Race

In the field of ecology and environmental awareness, he propounded the philosophy of Neo-humanism, expanding the spirit of humanism to include love for animals, plants and the inanimate. I heard that He started a global plant exchange program to save and propagate thousands of plant species, and encouraged the establishment of animal sanctuaries in various locations around the world.

In the realm of philology and linguistics, Shrii P. R Sarkar wrote numerous volumes about the Bengali and Sanskrit languages, which trace the evolution of words, phrases and cultural traditions that have created the modern tapestry of Indian languages; he also provided us with new and important insights into the Indo-European and other languages. The human race has many languages. Every language is our

language; every language is the language of all of us. In spite of the fact that all the languages of the world stand on an equal footing, a common language for the convenient exchange of thoughts between people of different parts of the globe will have to be selected open heartedly as the lingua franca of the world. No matter what language is accepted as the official language of the state by any particular government, there should not be any slackness in facilitating the study of the world language.

On the Human race

The single species of Homo Sapiens has become divided into four distinct races (living under different circumstances), but basically they all originated from one and the same source – from Australopithecus who evolved into Homo Erectus and then to Homo Sapiens. The same stock is divided into various so-called races – white, black, brown and yellow. These races are as different from one another as the tributary rivers which spring from one common source. Human society consists of all the various branches of various races. There is no reason whatever to conceive of one race as being superior to another race. The external differences in constitution among these human groups cannot alter their basic human traits – love and affection, pleasure and pain, hunger and thirst. These basic biological instincts and mental propensities equally predominate in human beings of all complexions in all countries and in all ages. A subterranean flow of love and affection exists in all hearts alike. In different geographical, cultural, social, and other environments the life styles of different human groups may vary – a few special psychic traits of some of those groups may assert themselves – but fundamentally their mental existence flows along the same channels of ideas and consciousness. Containing the same

cosmic momentum and under the same cosmic inspiration, they have all set out for a tryst with the same destiny. The apparent diversity in the human world today is the product of geographical and ecological conditions. Humanity had to fight tooth and nail against particular adverse circumstances to preserve its existence, and that process brought about marked changes in the outward physical structures of different races. Human society is continually striving to arrive at a synthesis through analysis, some sort of unity through diversity. The natural obstructions of small clans, narrow communal interests, geographical distances and intractable customs and usages – none of these obstacles can hinder the steady and silent movement towards a supreme goal. Outdated ideals of nationalism are crumbling. The newly awakened humanity of today is anxious to herald the advent of one universal society under the vast blue sky. Noble persons of all countries, bound by fraternal ties, are eager to assert in one voice, with one mind, and in the same tune that human society is one and indivisible. In this voice of total unity and magnanimity lies the value and message of eternal humanism.

In the field of science, Shrii P. R. Sarkar introduced the theory of Microvita, which has subsequently captured the interest of scientists around the world. In a series of groundbreaking discourses, he struck at the heart of conventional physics and biology, pointing out that the basic building blocks of life are Microvita – emanations of pure consciousness. The Microvita theory provides a link between the worlds of perception and conception and implies that the distinct disciplines of physics, biology, and mathematics will merge into one science of understanding the real nature of the universe.

Through the course of his life Shrii P. R. Sarkar taught us how to expand our awareness to infinity by transforming our individual limited experience into the cosmic experience of the unlimited and infinite happiness, perfect peace, and contentment. He expressed his views through all his creations, poetry, songs, articles, lectures, books, etc. He wrote over 100 books on subjects as diverse as mysticism, cosmology, sociology, history, education, yoga, medicine, ethics, psychology, humanities, linguistics, economics, ecology, farming, music and literature. He delivered several thousand discourses and composed over 5000 mystical songs. He taught the science of meditation for self-realization directly and indirectly to millions of people. But most importantly, through his personal example, profound philosophy, systematic spiritual practices and far-reaching service projects, he has been – and continues to be to this day – the sole inspirational drive for the universal mission of Ananda Marga.

*The writer is a member, Faculty of Medicine,
University of Oslo, Norway.*

Shrii Prabhat R[^]anjan Sarkar as a Philosopher

Dr. Anisujjaman,

Shrii Prabhat Ranjan Sarkar (1921-1990), founder of the philosophy of Ananda Marga, was a multi-faceted genius, and a rare and exceptional personality. Dedicated exponents of his philosophy are working internationally to build a new society and culture based on universal values taking the thoughts and accomplishments of Shrii Sarkar as their source of inspiration and guidance. They are creating a momentum for revolutionary change in many arenas of life. To understand their work and to do justice to them, one has to gain access to the very heart of the thought and consciousness that inspire and sustain this army of dedicated workers. To do this, one has to familiarise oneself with the philosophy of Shrii Prabhat Ranjan Sarkar (who in later days was better known as [^]Anandamurtijii). The range of his thinking is so vast and covers so many aspects of life that it is impossible to touch on all its facets, let alone present an analysis of it, in a single small article.

The great India (here I refer to undivided India), which is one of the greatest nurseries of ancient civilization and culture, has been throughout the ages the birthplace of many great thinkers, men of action and devotees. It can be said without doubt that, by any standards of judgment, Shrii Prabhat Ranjan Sarkar occupies a special position among them. Within the limits of this small article, there is little scope for a detailed discussion of the colourful personality, philosophical thoughts and the action-packed life of this yogii

of great wisdom and knowledge or his tremendous capacity for work. For this reason, this article will confine itself to dealing with only a few facets of his multi-dimensional philosophy.

At the very outset, I would like to mention the holistic nature of Shrii Sarkar's philosophy. A close analysis of the history of philosophy will reveal that although philosophers search for the ultimate truth, they often lose their way, clutching at partial truth and missing the whole. But Shrii Sarkar was extremely careful to avoid this pitfall. His philosophy has combined spirituality with materialism. This has resulted in conventional materialism being infused with the dynamism of life and spirituality, overcoming its escapist tendency, to become life-oriented. According to his thinking empirical knowledge cannot be viewed in isolation from theory. It must also be based on a scientific rationale. But that is not all. He built his epistemology on data collected from the ancient scriptures, history, anthropology, even archaeological discoveries, and presented us with the gift of a broad yet integrated knowledge base. In the fields of Eastern or Western philosophies, there are few epistemologists who have placed their knowledge systems on such a broad base.

The structure and the dexterity of the philosophical edifice created by Shrii Sarkar struck me as being highly contemporary. He has endeavoured to reach the very heart of the real-life problems – human, corporal, political, economic and cultural – that are affecting people at the grassroots level today the world over. He was although essentially a great *karma* and *jiñānayogii* as well as a spiritual preceptor; nevertheless a large part of his time and energy was occupied

by human problems and creating guidelines for their solution. This aspect of his work has perplexed many so-called religious people. They wonder why he, a spiritual teacher, wasted so much by diverting his invaluable time and energy on these earthly matters. On the other hand, those who would like to see all the abilities and potentiality of humanity expressed within the ambit of the temporal, regard his discussions about soul [átmá], Supreme Consciousness [paramátmá], deliverance and the nature, goal, destination and the ultimate capacity of humanity to solve worldly problems, as an involvement with irrelevant matters; they regret that a man of his intellectual calibre thus wasted his time and energy. However, if one investigates the matter deeply from a wide-angled perspective, one can clearly discern that herein lies the uniqueness of Ánandamúrtijii. It is thus apparent that his philosophy creates synthesis and symbiosis out of contradictions.

A body without a soul is a lifeless corpse; and a soul without a body is energy without a structural base. Shrii Srakar himself has said, "A finite entity requires a base for its existence. The base shall not only preserve its "I" feeling in physical form, but it shall also nourish it every moment with vital energy for that entity. The subtle entity requires a base in exactly the same manner as a physical entity – the base is simply the subtle form of the physical entity.

The subtle entity with which we are always intimately connected is the mind. The base or vitality of the mind is the collection of objects which have been contemplated, accepted or discarded. These objects are basically external and physical, but the mind enjoys their internal impression,

as mental forms.” (Káñikáy Ánanda Márga Ádarsha O Jivandhára, p. 93).

Today we see all around us efforts being made to develop and progress. But the first prerequisite for the fruition and success of an effort is clarity of the basic concept. Ananda Marga Pracárika Saṁgha is not oblivious to this principle. It has been said in his book – where movement is towards *shubha* [good or righteousness], it is called progress. Where movement is not associated with *shubha* it is retardation. Normally, people associate the word progress with scientific progress, but actually, scientific progress may or may not be true progress. Genuine progress is movement towards *shubha*. Many do not include this moral aspect in their concept of progress; thus ultimately all so-called progress or development may bring harm to the country and nation where the progress is being made. In fact, if progress or development, lacks the spirit of welfare, it is but another form of regression.

As I have mentioned earlier, the philosophy of Ananda Marga is a spiritual philosophy of life based on science and rationality. For its proper implementation, one should have a clear understanding of the different aspects of human nature. In this context, it will be appropriate to know the teachings of Ananda Marga – human beings need to move along the proper path of progress in all the three strata (physical, mental and spiritual) and the five sub-strata (social, economic, political, cultural and psycho-spiritual) to ensure their all-round development. True spirituality will be the very foundation of this endeavour. If, along with this, a few more essential principles are appropriately introduced, the chariot of society will progress full steam along the path of collective welfare.

But it is not easy to create this type of social progress; the path to progress is beset with obstacles. Some are environmental in nature; others are rooted in the people/s thought-process; each obstacle again has multiple branches. In this respect it has been said by him that – in leading society thus towards welfare, one has to confront the crippling constraints of various hurdles and impediments, unfavourable circumstances and dogma. There are many who oppose conventional religions, blind faith, superstitions, etc. in the name of science and rationality. They are not to be blamed in a sense. But in doing so, these people often become prisoners of another type of dogma and lend their support to the theory and philosophy of materialism. As a result, all their endeavours end in futility. This happens because of their negative thinking. When generally progressive persons take up social reform, they should, firmly focus on the highest goal of the social movement; while keeping a highly constructive mental attitude. In other words, their concept of the alternative system they want to install in lieu of what they oppose or want to remove should be clear. They should also have the firmness and the forbearance needed to implement these ideas correctly with a full appreciation of people's needs.

It is to be noted here that those who desire to rebuild the existing social structure or introduce new way of thinking based on a new idea or ideal, should, from the outset, have a vision of the ultimate goal; they should not, allow themselves to be carried away by emotion, or by youthful and revolutionary exuberance. They will have to take care that 'a thief driven away is not replaced by a robber'. They will also have to ensure that 'three rupees and a half are

not spent to earn three rupees'. Secondly, many oppose superstition, blind faith, bigotry, inhumanity, etc. that go in the name of religion; it is right to do so. But when, in the process of sweeping away irrational and unscientific ideas and rituals, they strive to rid human life of a real sense of dharma and spiritual consciousness, they stray from the path leading to their stated goal of human welfare. They, as the proverb goes, adopt the method of 'shaving the hair to drive away lice'. Needless to say, such an approach does not yield the desired benefits to humanity; rather it brings new types of chaos and anarchy in the realm of human thought and behaviour. This point did not escape the vigilant eyes of Shrii Prabhat Ranjan. Rather, he disregarded the frowns of so-called scientifically progressive people and bravely uttered his opinions, formed after deep and rational analysis.

Human life is multidimensional; therefore change in social life is naturally not monomorphic. For social change to occur, a deep feeling of collective purpose and unity is as necessary as the proper implementation of an appropriate programme of action. Society per se has neither an abstract existence nor a concrete content. Only individuals are real. The collectivity is composed of individuals – individuals comprise society and the state. But who is that individual? Is he or she a selfish, self-centred worshipper of physical pleasure? Or is he or she a monk or a nun, turning away from society and seeking only his or her own liberation and deliverance? The answer is neither. The individual should be a sensitive and conscious person, who has collective consciousness and feelings for others. It has been said in this connection in Ananda Marga literatures – even if all the

other components are present and only social consciousness is lacking, the society will not be able to progress. This is what has happened today. Every individual in every stratum of the society should have this consciousness. To bring about such a change is not so simple, and it cannot be left to the government and political leaders to do it. Those who take up this task must have true love for humanity and a fully constructive approach. People at all levels of society have to be educated and organized – through a multi-layer course of action. We will have to be ready for an uncompromising struggle to eradicate all kinds of exploitation, curses, narrow-mindedness and transgressions. With goodwill, only volunteer organizers can achieve this by their united effort.

Today the media is more occupied with destructive activity than with constructive action. Our future generation totters at the edge of extreme moral degeneration. Thinking persons all over the world view this situation with real horror. If matters do not change, we will be destroyed, as has happened to many nations before us; or, at the very least, we shall be pauperized, losing the great legacies humanity has built over thousands of years. The ideas of Ananda Marga in this respect are very clear – another great obstacle on the path of social progress is crippling men with the infusion of the poison of a kind of perverted mentality in the guise of entertainment or otherwise. A small yet privileged class in society is doing this to cleverly serve its petty interests. T.V. programmes, boisterousness in the name of cultural functions, indecent movies, the use of the female body in advertisement, various types of propaganda by vested interests to encourage intoxication – ‘all these are different expressions of the same heinous conspiracy. One has to stand against

all this with strong resolve. New cultural and social welfare centres, have to be built that are people-centred and enriched with healthy consciousness.

A major problem of today relates to the relationship between men and women. Male despotism and a newly-arisen extreme form of feminism, confront each other. In this respect Ānandamúrtijii voices his synthesizing and constructive view in his characteristic style – in the annals of human history we do find women whose memory glorifies not only womanhood, but the entire human race. In philosophy and spirituality, social reform and educational pursuits, science and technology, they stand second to none. Women are found discussing the riddles of philosophy, solving problems of social and educational reform, and are inspiring men in times of struggle. They have their potentiality no less than men. The difference in natural and biological characteristics between men and women speaks only of coordinated cooperation, not of subordinated cooperation.’

He further said – ‘as in the societies of most other species, in human society also females are physically weaker than males. Because their nervous systems are weaker, their minds are also slightly weak. Nevertheless women have no less value to society than men. Selfish men, however, have disregarded the value of women; they have taken full advantage, and are continuing to take full advantage, of their weakness. Although men have publicly declared that women should be respected as the mothers of society, they have actually relegated them to the status of domestic cattle and sheep.It is very true that women have gradually lost their rights or freedom in certain cases due to lack of competence. There are those who think that, because of this, special

abilities are the only criteria for having rights. Such people, however, actually want women to be unpaid slaves kept under the strict supervision of men..... But as far as the rights which women have lost today, at least so it seems in a majority of countries around the world, a deep socio-psycho-analysis shows, I should say, that women have not really lost their freedom; rather, they have trustingly placed their destiny in the hands of men. This is the plain truth.....Today men should consider the needs of women and gradually restore to them the rights which they once entrusted to men out of feelings of helplessness or in response to their heartfelt sentiments.As children of nature, women should have the same access as men to light, air, earth and water. In fact, it is not a matter of granting rights to women, but rather a case of recognizing their rights.'

Ánandamúrtijii's suggestion for the advancement of those who are lagging behind is a reflection of his truly humanistic approach. Here there is no 'struggle for existence'; here 'survival of the fittest' is not the guiding principle, rather – 'if any physical, psychic, social, moral or spiritual weakness becomes apparent in a particular activity or in any sphere of individual or social life, it is the duty of the other members of society to eradicate that weakness with all the sweetness of their hearts. However, due to the lack of genuine humanism or a spiritual outlook, people do just the opposite. The moment opportunists discover a weakness in somebody, they exploit that weakness and devour all the vitality of the person. They even consider it a weakness on their part if they reflect on the sufferings and heartaches of those who are weak.'

A mother nurtures her child and cleans it of all dirt; she does not abandon it due to its dirtiness; rather she washes it clean and takes it in her arms. In a similar manner, Ánandamurtijii feels compassion for the weaker sections of the society; he has inspired others to emulate those feelings for them and work for them. Oh, what a noble soul!

Today we talk of morality. We speak of preparing plans and programmes taking into consideration the Green movement, environmental balance, flora and fauna and even inert natural objects. Shrii Shrii Ánandamúrtijii was fully conscious of all this. Not only that. Through his writings and living example, he taught others to establish an inner relationship with every being and every entity in the world. The sooner we appreciate the importance of this, the greater the benefit for the world and ourselves. Planning without care for other human beings, other animals and the natural world will ultimately bring about our own ruin. It is saddening to think that today in the name of various religions and ideologies, progress and development, we are humiliating, harming and even killing other human beings, what to speak of other animals and the natural world. This subject merits detailed discussion. I intend to write about Ánandamurtijii's thoughts on this subject when I have the time and opportunity. Before passing on to another subject, I would like to quote from some of his messages: "You have no right to hate even a single living creature. What best you can do is to serve only. Remember, you are to serve bearing in mind that every creature is verily the living manifestation of the Supreme Consciousness. Remember also that the credit of service is not yours; it is due to the Supreme and Supreme alone, whose

ideation has inspired you to acquire the capability of rendering service.”

He has also said, “To love *Parama Puruśa* and the created world is the only dharma of spiritual aspirants. They should never be misguided by any sentiment of caste, creed or language and they should never tolerate any sense of discrimination.”

Again he has said, “Human society is one and indivisible. Don’t try to divide it. Each and every individual should be looked upon as the manifestation of the Cosmic Entity.”

“Knowing oneself is real knowledge; serving all with the ideation of Narayana, is real action, and the vow to please *Parama Puruśa*, real devotion.”

“Marching together of all in unison is termed society. Instead of despising those who are lagging behind, help them to advance. This alone will be your social dharma”.

He has spoken of rescuing every human being in the world from the narrow confines of individual pleasure and uniting all through the ideal of generous cooperation and feelings of fraternity. This subject could be the topic for lengthy discussion. Shrii Shrii Ánandamúrtijii has called this Neo-humanism and has boldly asserted that this approach can bring about the liberation of the intellect in the real sense of the term.

As I said earlier, thinking of Shii Prabhat Ranjan Sarkar is multi-faceted and varied. Many volumes could be written on the subject of his contribution to human thought and activities. Here we have tried to briefly hint at some original and policy indicative aspects of his philosophical thought.

As a life-oriented and realistic planner, he presented a novel world-view through his writings, thoughts, discussions and mode of living. Even he himself never claimed success in all respects or that his philosophical thoughts were complete; nor did he claim that they were above criticism. We shall also not make such claims. But when we consider his times and his contribution, we can unhesitatingly assert that he was a leader of international standard in the arena of thought. I feel happy to think that although he was born in Bihar, India, he was a Bengali and a major part of his writings was in Bengali.

We, who speak Bengali, are, along with all Indians, proud that our language has presented humanity with such a world class personality.

*The writer is a Professor in the
Department of Philosophy,
Dhaka University, Dhaka, Bangladesh.*

Philosophical Foundation of Ananda Marga

Prof. V. N. Jha,

Shrii Shrii Ánandamúrtijii aka Shrii Prabhat Ranjan Sarkar was a multi-faceted personality who has contributed profusely to various aspects of human culture. Through his writings he has addressed all prominent issues in humanities and social sciences. Through his huge volume of musical compositions he has touched spiritual components of human hearts. The depth of his songs takes the listeners to deep satisfaction. Through philosophical discourse he aimed at developing holistic attitude towards life. But behind all that he did was a deep sense of humanism and service to humanity. Because he knew that no knowledge is meaningful unless it serves some purpose to human beings. Knowledge must bring about transformation in human life and that transformation must be a positive one in the sense that human beings must cultivate a culture of universal brotherhood through the development of holistic approach and attitude towards life. That is why he was not satisfied with mere writings and musical compositions and felt the need to establish the organization called Ananda Marga. He believed in his thoughts and must have found perfect rationale in them. He must have been convinced that mere theories cannot do well to people unless those theories are put into practice. And that practice has to be the service to humanity. If the thoughts are human-centric, they must help in getting rid of sufferings of human beings

In essence human beings are evolutes of joy or bliss

(Ananda) and let the human beings discover their true nature by getting involved in the act of service. Service means helping one to reduce one's pains, sufferings and miseries. That is why, service is considered to be the greatest human value. After realizing this truth Ánandamúrtijii must have been restless to see that his organization cultivates and creates this awareness in the society, sooner the better. It is this reason that we observe that the Ananda Marga *sádhakas* [spiritual practitioner] run to help people in the event of any calamity and distress with whatever capacity they have.

Shrii Shrii Ánandamúrtijii was a genius and that is why, he could assimilate the universal thoughts of our cultural heritage and could give those thoughts a form and function. He made those thoughts contemporarily relevant. In fact, I feel it is this sensitivity about Indian universal cultural value that makes him so great. His genius could see the depth of classical Indian spiritual and philosophical traditions. He could see that only through the spiritual growth there can be real transformation in human beings; human beings will start seeing God everywhere; they will start seeing their own true forms in all living beings; they will discover their ecological relationships with all non-living entities too and once this transformation takes place, they will realize that there is no place for discrimination of any type on the basis of caste or creed or family or sect or society or nation. The spiritual practice of human-centric philosophy alone can manifest pure Humanism and this is what he emphasised.

Keeping in tune with Indian philosophical traditions he did not believe in philosophizing without a purpose. We, therefore find collocations of universal thought and action in the Ananda Marga of Shrii Shrii Ánandamúrtijii. Actions

command respect in the society provided those action are based on sound philosophical foundation. In a philosophical frame-work the thoughts leading to actions need to be organized and systematized in such a way that it can withstand constructive criticism. In other words, such a philosophical frame work must respect others view-points without sacrificing its own logic and universally accepted cause-and-effect relationship. If such an attitude is adopted, there always remains a space for others point of view. In any constructive discourse this is absolutely necessary. This is the reason that we have inherited six Vedic philosophical systems such as Sámkhya, Yoga, Nyáya, Vaishesika, Purvamimámsá, and Uttaramimámsá (Vedanta) and three non-Vedic philosophical system namely, Jainism, Buddhism and Carvaka. Not only that, because of such open minded philosophical' traditions, there is not one system of Vedanta but there are several systems of Vedanta such as Advaita of Shankaracharya, Dvaita of Mádhavácharya, Vishishtádvaita of Rámánujácharya, Bhedábhedá of Nimbárkárcákarya, Acintya Bhedábhedá of Chaitanya Maháprabhu, Suddhadvaita of Vallabhácharyas, Shabdavaíta of Bharthari, Shivadvaita of Kashmir Tantrik tradition and so on and so forth.

All these Vedanta systems are based on same Vedic and Upanisadic texts. Unless there is space for others' views, how can these diversities be explained? If this is not accepted there should have been only One system of Indian philosophy, which is not true. In such a tradition of freedom of thought, there always remains a scope for innovative thinking.

And this is what we find in the Ánanda Sútram of Shrii Shrii Ánandamúrtijii. As the six orthodox systems of Indian philosophy are presented first in *sútra*-form, so he presents

his philosophical thoughts in *sūtra* form in the *Ānanda Sūtram*. The *Sāṃkhya sūtras* of Kapilamuni present the *Sāṃkhya* philosophy systematically; the *Yogasūtras* of Patanjali present the system of yoga in a systematic manner; the *Nyāya-sūtras* of Gautama offer systematic structure to the system of *Nyāya* philosophy; the *Mimāṃsā-sūtras* of Jaimini bring systematization of the *Purvamimāṃsā* philosophy, the *Brahma-sūtras* of Badarayana give systematic presentation of the Vedanta thoughts and the *Vaiśeṣika-sūtras* of Kaṇāda offer a systematic structure to the philosophy of *Vaiśeṣika*. These *sūtra*-texts provide logical foundation to the respective system of thoughts in Indian philosophy.

In the same way, Shrii Shrii Ānandamūrtijii wanted to provide a solid philosophical foundation to his innovative thoughts by presenting his philosophy in *sūtra*-style. The *Ānanda Sūtram* had been written in five chapters and containing eighty five *sūtras* which offer a logical and coherent picture of his thoughts. Shrii Shrii Ānandamūrtijii approach is innovative in the sense that although his genius has inherited classical Indian intellectual, spiritual and philosophical thoughts profusely, he has given those thoughts contemporary as well as future relevance. Indian philosophical systems may be treated as various models of understanding consciousness. With the same goal in mind, Shrii Shrii Ānandamūrtijii offers another model. Although he has drawn from classical models very heavily, his own model shines unique.

For him the ultimate Reality is the *Brahma* which is a composite of *Shiva* and *Shakti* (*Ānanda Sūtram* AS 1.1). This position is also comparable to the *Puruṣa - Prakṛti* model of *Sāṃkhya* philosophy. But this *Prakṛti* is the potentiality

by which the unitary source reality 'One' becomes 'Many'. Thus, the entire world of plurality is very much real and not illusory (Máya) as presupposed in the Advaita-model of Shankaracharya. Both, the Brahma as well as the plural world of our experience are real, although the Brahma is absolutely real whereas the world is relatively real (AS 2.14).

Again, the Brahma is of the nature of Ananda (AS 2.4). Each individual self is potentially, of the nature of Ananda. It is because of this fact we all are in search of "bliss". Every experience of joy or bliss is a glimpse of our own nature. This Tantrika Shivadvaita philosophy of Kashmir promoted this idea of the Upaniśadas and prepared the model of transformation of human beings and all other living beings to discover their own nature which is nothing but Ananda or bliss. In my view, Shrii Shrii Ánandamúrtijii greatly widened the scope of this model to bring about changes and transformation at all levels of human life – individual, social, economic, political, cultural and spiritual. The Ánanda Sútram, therefore, should be treated as the-philosophical foundation of Ananda Marga.

*The writer is former Director,
Centre of Advanced Study in Sanskrit,
University of Pune.*

Shrii Prabhat Ranjan Sarkar, His Illuminating Insight into Human Society

Prof. S.P. Nagendra,

At the outset on this solemn occasion of the Diamond Jubilee celebration of Shrii Prabhat Ranjan Sarkar I surrender unto him and pray to him that he may most graciously reveal to us the path of benevolence. Let me repeat the Vedanta mantra often used in Ananda Marga viz. *Oṃ Madhuvatá rtáyate madhu kśarantu sindhvah* and pray to the Lord to lead us towards immortality.

In this conference my attention is automatically drawn towards the *pratiika* (symbol) behind the portrait of Shrii Sarkar. Although not related to the current context, I am impelled to comment on it. I am not aware of the traditional meaning of the *pratiika* as understood in Ananda Marga, but I know its importance and psychological significance in other traditions and in Tantra. It represents the bright future of humanity. In Tantra it is called a *yantra*. It is used both in its physical and psychic forms. It was invented by the masters of Tantric tradition. I am sure this new form of the *pratiika* is a continuity of the same tradition. As a practitioner of Tantra we need to think about it deeply, meditate on it, and observe and examine it meticulously.

The essence of spiritual evolution symbolised by the *pratiika* is expressed through specific traditions and the entire philosophy of sadhana. The *pratiika* of Ananda Marga with two equilateral triangles and the rising sun and the *svastika*

in the centre symbolizes the Absolute which is referred to in the mantra *Púrñamadah púrñamidam Púrñátpúrñamudacyate*. Our effort to achieve the goal of our life is called sadhana. That absolute goal is *Puruśottama* (Supreme Consciousness). Our effort inevitably influences both our individual and collective mind, and that alone defines our concept of the Absolute.

From today's discussions about the personality of Shrii Shrii Ánandamúrtijii, his elucidation of *Krśñatattva* [Krśña's philosophy], and his ideas on social reconstruction, it appears to me that the essence of all his deliberations is to be found in his interpretation of *Krśñatattva*, where he suggests that Krśña and Arjuna are not, in fact, two separate entities, but are the inseparable parts of one entity. The realization of Arjuna that he was a part of the Krśña Lílá [divine game of Lord Krśña] and that he had an essential role to play in it, is true awakening (*jágrti*). This is the essence of our traditional monistic philosophy.

The message of Ananda Marga is based on an ideology born out of the practice of Yoga and Tantra and all the great traditions of the past. It puts the intuitive wisdom of self-realization in a modern context. It seeks to resolve the age-old dilemma of the purpose of human existence by directing our thoughts towards the timeless concept of "know thyself" in order to establish an ideal society. It is my considered opinion that the goal of Ananda Marga is the attainment of immortality, that is, oneness with the Supreme Consciousness. Ananda Marga is a refined form of the same ideology and goal, redefined in the context of modern science. It has a robust philosophical framework based on the classical spiritual cult of Yoga and Tantra which as

taught by Lord Krśna, Buddha, Ádi Shankara and Maharśi Aravinda.

In this context I shall touch on a few points referred to by Shrii Sarkar in his book "Human Society". Almost all of the world's leading thinkers in general and Indian philosophers in particular have classified human beings in their own way. Their respective philosophies are born out of several kinds of classifications. Our individual and collective identities have been influenced by these classifications and the philosophies based on them. One such classification viz. *Catur Varna* [the quadripartite classification of society] was neither understood nor accepted in India. Misrepresentation of this fourfold system has resulted in many distortions in our society. Shrii Sarkar has placed this concept in a modern context to keep pace with the latest developments in human knowledge and intellect. According to his definition, society consists of Vipras [intellectuals], Kśatriyas [warriors], Vaeshyas [capitalists] and Shúdras [workers]. Shrii Sarkar categorises them on the basis of their actions and profession, that is, their quality as human beings and not on the basis of their birth. With the help of his intuitive wisdom and intellectual brilliance Shrii Sarkar has related this to the movement of the social cycle. According to him, society passes through a process of evolution involving four successive stages, starting with the Shúdra era, then the Kśatriya era, the Vipra era and finally the Vaeshya era. The movement of the social cycle gives birth to a revolution when certain specified objective conditions are fulfilled. When this happens, society completes a cycle.

Shrii Sarkar's proposition is in complete conformity with

the socio-economic scenario of the present day world. Most importantly, it offers a sublime and noble goal for human life and society. Seen in the light of Shrii Sarkar's theory, most parts of the world today are under capitalist regimes; in some places it is the workers who are in control and in others it is the military who is in charge. Accordingly we find that India and most other countries are completely under the control of the capitalists. In the capitalist era the wealthy dominate. They use their wealth and cunning to perpetuate their exploitation. In order to transform the present exploitation-based, capitalistic and hedonistic society, we need the courage, valour, struggle and sacrifice of warriors.

Today's world is being driven by the ideals of the Warsaw Movement which was started by Emerson in the eighteenth century. This is considered to be the age of revival. People are wrongly taught to enjoy the present, caring little for the past and the future. This hedonistic philosophy has given birth to a selfish and distorted view of life, which has in turn encouraged materialism. Modern scientific advancement has also supported selfish pleasure in the name of progress.

According to Shrii Sarkar the revolution which occurs at the end of the capitalist era when the society turns a full cycle, is led by warriors. But military power turns dictatorial and oppressive as soon as it assumes absolute power. That is why Shrii Sarkar has conceived of Sadvipra leadership which integrates the psychic characteristics of all the four Varnás. However a Sadvipra should essentially be a spiritual practitioner inspired by the Supreme Being. It is their duty to actively participate in order to bring about a

total revolution in all walks of life, like Arjuna in the *Mahábhárata*.

The *yogis* and the spiritualists of India have always been the vanguards of revolution. Maharási Aravinda, Swami Vivekananda and many known and unknown *sádhakas* have all been great revolutionaries. They led the life of a revolutionary and based their lives on noble ideals. Today the world needs a revolution based on spirituality devoid of dogma. Shrii Sarkar is the harbinger of that revolution which aims to establish a world free from exploitation and blind faith, where the whole humanity will be free to pursue their individual ideals with the assurance of attaining a healthy and blissful existence. He envisages a world free from dogma and where human beings will have full freedom to express themselves in their own native languages and where the natural world is treated with the respect it deserves. These are the ideals of Shrii Shrii Ánandamúrtijii. His ideals are just, sublime and universal. Thus he has worked to create a new class of selfless human beings with an open mind and holistic approach, ever ready to fight against injustice as well as for the weak and the downtrodden. The creation of large numbers of strong-willed characters who base their lives on spirituality is the only panacea for all the ills humankind is presently suffering from.

Many among us who are accustomed to live a secure life within the ambit of a religious group, sect, nationality or caste may not agree to everything that Shrii Sarkar has expressed. But there is no doubt that his ideas truly represent the real human spirit. It combines all the good elements of tradition and modernity. Society keeps moving. There is no full stop to the movement of history. All the great men and

women have led humankind towards a better world. Shrii Shrii Ánandamúrtijii is leading us along the same path. By harnessing the infinite possibilities of development and progress we need to work for and support all his endeavours and adopt his ideals in order to become richer both individually and collectively in body, mind and spirit. This alone has been our *yuga-dharma* (zeitgeist) since eternity.

Extract of the speech delivered on the solemn occasion of the Diamond Jubilee celebrations of Shrii Sarkar, organised by the Renaissance Universal Club of Gorakhpur in 1997, by the former Vice-chancellor, Lucknow University, Head of the Department, Sociology, Gorakhpur University, and Director, Govinda Ballabh Pant Institute of Social Sciences, U.P.

Comments on Yoga Psychology by Ānandamúrtijii

Dr. Shyamal Kumar Goswami,

Yoga, the practice of elevating oneself to the highest level of a human being has been an integral part of Indian society for the past five thousand years. First mention of Yoga was in Rig Veda, the oldest known text in the world. The concept was further refined in Bhagvad Gita, the most revered and sacred scripture of India. The first comprehensive treatise on Yoga named Yoga Sūtras was written by Patanjali. The masterpiece has since been translated in world wide languages (Arabic by Al-Beruni, 973-1050 AD). Modern spiritual leaders like Swami Vivekananda, Rśi Auravinda, social leaders like Mahatma Gandhi, Lokamanya Tilak; philosophers like S. Radhakrishnan have reviewed and commented in depth upon various aspects of Yoga.

With the advent of information technology world wide, various practices of Yoga like meditation, consciousness, *āsanas* etc., have often been discussed but misinterpreted by common people knowing very little about it. On the contrary, it has also spread its appeal to the global community for its benevolent consequences. In recent years, an unprecedented number of people are getting interested in Yoga practices the world over.

Propagation of the concepts of Yoga, its teaching and practicing has been a part of Indian society since ancient days. Also, like other streams of Indian philosophy, the concept of Yoga is vast and rich, leaving room for

interpretation, analysis and reinterpretation with the contemporary knowledge of science and sociology. Recent years, even western institutions have taken initiative in researching on Yoga and its effects on human body and mind. In that context, I have recently come across one such text "Yoga Psychology" written by Shrii Shrii Ánadamúrtijii, the founder of the socio-spiritual organization Anand Marga. As expected from an enlightened spiritualist, like Ánadamúrtijii, the book explains in lay man's term the philosophy of Yoga, its connectivity to our body and mind. The entire book is in a discourse format making it more informal and easy to understand. Specifically, those chapters on "Food and Body Development", "Bio-Psychology" and "Biological Transformation Associated with Psychic Metamorphosis and Vice Versa" deal with physiological and psychological aspects of Yoga. In those discourses, Ánadamúrtijii had explained certain yet unknown aspects of Yoga physiology in terms of present day knowledge of human biology.

Among those discourses, the "Bio-psychology" section is interesting for its interpretation of body-mind dynamics and its elevation by superior practices. In that context, Ánadamúrtijii's interpretation of "inborn instinct" is remarkable for its positivism. He clearly explains that our body-mind has a highly evolved built-in system of going towards its natural direction for sustenance. Any unnatural act against our instincts damages our health and is not sensible. It is thus in our best interest to live in conformity with natural instincts while having an inclination for heading towards perfection. This is an extraordinary approach as it finds a way of having normal life in tune with our biological

origin but still finds ways of becoming better. It thus also desists from unusual practices of self inflicted sufferings as practiced by many sects, cults and religions with no apparent benefits.

Similarly, while explaining “non-inborn” or “acquired” instincts, Ānandamūrtijii explains how we can attain certain superior traits while growing towards adulthood. Importance of various “centers” or *cakras* (glands, sub-glands and hormonal secretion from them as perceived by the ancient philosophers) of the body in its physical and emotional development has long been appreciated by Indian scholars. In contrast, only in the past half a century; biologists have learned how various glands and hormones regulate this process although its intricacies and synergy is still unknown. Our ancient practice of Yoga emphasizes that our personality development is intensely coordinated by various centers. So, while certain stimuli contribute towards the development of first and second strata of our mind, others advance the third and the fourth strata. Thus, while *Mūlādhāra cakra* and *Mañipura cakra* control our basal as well as inferior instincts like ignorance, jealousy, fear etc; *Vishuddha cakra* and *Ājñā cakra* control our higher faculties like choosing what is right and wrong, creativity, self-esteem and their expression.

In tune with that ancient concept, Ānandamūrtijii has used his knowledge of biology to explain the importance of harmonious development of the body and mind with healthy habits. Thus his concept of a hierarchical interaction between various glands and sub-glands provokes intense thought. It is thus a remarkable approach to explain the relevance of harmony of body and mind in the attainment of *Parama*

Puruṣa, the ultimate objective of humanity. Thus, our divine objective ought to be using the body and mind with the aspirations for attaining the highest level of spirituality and towards the ultimate salvation. Taken together, his effort is noble as it aims to make the wealth of yoga philosophy reach out to the common man agonised by the burden of daily existence. It is enlightening and harmonizing for the body and mind. I am sure it is a long lasting piece of work from an elevated soul who had dedicated his entire life for uplifting humanity.

*The writer is Associate Professor,
School of Life Sciences,
Jawaharlal Nehru University, New Delhi.*

About Prabhat Rainjan's Vyākaraṇa Vijiṇāna

Prof. Nirmalnarayan Gupta,

Let me say at the very beginning that we, lay listeners enjoy hearing songs, but never the theory of music. Fiction and poetry are dear to our hearts, not theories about literature or discourses on language. Nevertheless, I have to stand before you, waiving all hesitation, as my teacher has ordered me to speak on 'Prabhāt Rainjaner Vyākaraṇa Vijiṇāna'. The principal reason of course is that it is my guru's bidding; the second reason is my natural curiosity, as an ordinary student of Bengali philology, about the thought of a great personality of this age on language; the third reason is that in this meeting in the memory of revered Ānandamūrtijī, no speaker on some aspect of his personality should be deprived of the joyous cooperation of his devotees; all this has emboldened me to speak about his contribution to philology.

Before embarking on a study of his relevant works, I was curious to find out how much of the joyful personality of Shrii Prabhat Ranjan aka Ānandamūrtijī has been reflected in his discussions on grammar. I was familiar with Rabindranath's entertaining style of discourse in his book, 'Banglā Bhāśā Paricay'. While reading 'Prabhāt Ranjaner Vyākaraṇa Vijiṇāna, I found that he has no equal in the matter of making the discussion of language entertaining to an ordinary curious reader by spicing it with charm. This joyous personality has effortlessly absorbed all the complexities of a difficult subject like philology and made it a feast of joy;

while discussing each individual point of theory, he has opened the floodgates of laughter with rhymes, stories and poetry.

I recall his story on the do's and don'ts in respect of the doubling of consonants in English spelling. Two English speaking persons exchanged this conversation:

- 'Well, Gaur, why have you put two t's here?'

- 'Sir, you have given up studying long ago and so you have forgotten some of the rules.'

- 'Well, Gaur, whatever the rule may be, you have done well to put two t's here. Your letter is going from Tatanagar to Kolkata. Kharagpur is in between. These days, there are incidents of robbery in the train at Kharagpur. Even if the robbers make away with one of the t's, the other will remain in place.'

At times, he has gathered rhymes from folk culture and connected students of grammar with the surrounding environment. The aim is the same: to make the instruction entertaining. For example, in the process of discussing the verb-root *pakśa*, he starts with *pakśa* [wing] of a bird. Then he proceeds to talk about the *pakśa*'s [fortnights] of a month, the bright and the dark ones. Then he goes on to mention wives – the first *pakśa* [the first wife], the second *pakśa* [the second wife]. He ends with a rhyme about the multiple marriages of kulin males:

*"Ekvare soámiir páte base kháy
Dojavare soámiir strii sáthe base kháy,
Tejavare soámiir strii káñdhe base kháy
Cárvaresoámiir strii náthi mere kháy."*

[The wife of a once-married male eats his left-overs.]

The second wife eats
 from the same plate as her husband.
 The third wife eats seating on his shoulder
 The fourth wife eats after kicking him.]

His discussion of grammar is in this conversational style.

The different forms of spoken dialects and the rules governing phonetic variations in speech have come alive in his entertaining conversational style. While discussing the distorted pronunciation of the Bengali word *ácha* [are] and *áchi* [am] in dialects, he recounts jokingly: "One of my uncles, who lived in Kolkata, greeted me, saying *Keman ácis, khoká* [How are you boy]? I said *Bhálo áci, mámábábu* [I am fine, uncle.]. A cousin living at Bikrampur, Dacca used to ask on meeting me, *Keman ása* [How are you]. I replied, *Bhálo ási*. [I am fine]". His vast experience has been added to this entertaining style. As the guide of a huge human family, he had to rush frequently to different parts of the earth, where he used about two hundred languages as mediums of communication. As a result, when he spoke about language, he enhanced the store of knowledge of his students with a comparative discussion of many languages, Indian and foreign, Aryan and non-Aryan. For example, he has the following to say about the influence of Sanskrit on the Malayan group of languages:

"In Southeast Asia, Indonesian, Malaysian and Thai belong to the Malay language group (Bengal's *martamán* variety of banana comes from Burma's Martaban). These languages are non-Aryan but they incorporate Sanskrit words without any difficulty. Nowadays the Indonesian language has been given the name "Bháśá Indonesia".(1) They call the ocean *mahodadhi*. I have seen many girls with the name

Kusumsambhavá. In Thailand my driver's name was Krśdadás (that is, Krśnadás) and my cook's name was Judhiťhir (that is, Yudhiťhir). The name of a street was Apsará Rájpath. In the government hospital it was written "Rájánukúl Háspátál". There was an ancient custom in Thailand to speak with the king in Sanskrit. For that reason his comments were first translated into Sanskrit through a Sanskrit scholar."

By comparing languages in this simple conversational style, he has expanded the mental horizon of language students. At the same time, he has brought out the similarities and dissimilarities between the popular customs of different countries. Thus in his study of language, in the context of phonetics and lexicology, other topics have been discussed, for example, anthropology, the half forgotten folk history, historical geography, geographical economics, economic utilization and so many other subjects.

It is rare to find such an all-consuming curiosity and a mastery over such a wide range of subjects in a researcher on philology. It is the good fortune of the people today as well as future generations that he has dedicated this mastery of words to the cause of awakening all minds to wisdom. A poet has said: "There is only one race in the world and its name is the human race." The author has expanded this poetic dictum into 'Neo-humanism' and thus given mankind a very human way of being saved from the present decadence. His linguistics keeps a natural harmony with the grand music of his enlightened philosophy of life; because he knows that for the future evolution of human race, blind faith will not suffice. What is needed is enlightened faith that combines devotion with logic. The study of linguistics invokes this logical sense. 'Prabhát Ranjaner Vyákarána Vijiřána', arouses

in man a sense of the good along with a sense of logic. It expands the mind into the universe. While reminding us of the nearly forgotten history and traditions, it puts our lives in a historical perspective and at the same time makes men resplendent with an understanding of his real self, makes him modest in devotion, bright in love and free from self-delusion in his reasoning; thus effectively inspiring him to march into the future.

The Chándogya Upaniśada says: *Dugdhe asmae vák doham yah vácah dohah*. That is, 'Speech milks herself for one who is able to milk her'. Prabhat Ranjan is the milkman spoken of by the Upaniśada. Reading his Vyákaraṇa Vijīṇāna, we drink his milk freely flowing and become blessed and fulfilled.

Philology has been studied in India from the age of the Vedāṅgas up to the present day. It is enriched by the contribution of many distinguished scholars, both Indian and foreign. Yáska's *nirukta*; Panini's *aśtádhyāii*, Patanjali's *Mahabháśya*, Sphotayan's *sphoṭaváda*; *anáhata nada* of the Upaniśadas, the analysis of the theory of articulation in the consecutive layers of *pará*, *pashyantii* and *vaekharii*; the rosary of fifty *matriká*'s in Tantra; the explanation of the meaning of the sounds of the seed letters of meaning in the letters of the alphabet – all these indicate an illuminated analysis of linguistics quest in India. *Sikśakalpavyákaraṇam niruktam chandajyotiśam*, that is, of the six Vedāṅgas, that is, *shikśá*, *kalpa*, *vyákaraṇa*, *nirukta*, *chanda* and *jyotiśa*, with the exceptions of only *kalpa* and *jyotiśa*, all are connected with philology. *Nirukta* corresponds to the modern discipline of etymology. *Shikśá* contains instructions about the correct articulation of letters, pitch and measure of Vedic

words. This corresponds to modern phonetics. Panini's *aśtādhyái* deals extensively with morphology. Syntax is discussed in Bhartrhari's *vákyapadiya*.

The linguistic analysis of Prabhat Ranjan may be viewed against the backdrop of extensive Indian tradition. Some contemporary grammarians, like I.J.S. Taraporewala (*Elements of the Science of Language*, Bombay, 1931), have made important studies on Indian Aryan grammar and philology. Of course, in such studies only the historical aspect of Indian philology has received importance. Prabhat Ranjan's speciality is that he has not been satisfied with a simple indication of the course of development of Indian philology. He has immersed himself in the stream of Indian philology, made extensive research into the origin and appearance of *náda* or sound-elements, explained words and verb roots on the basis of the vibrational existence of objects and ideas in the light of phonetics and elucidated the inherent meaning of each letter of the alphabet according to Tantrika tradition. In him, the worship of a *yogii* and the questionings of a philologist have been combined. His essays on 'Acoustic Roots' and 'The Indo-Aryan Alphabet' in his book 'Discourses on Tantra' are brilliant examples of this. He has followed the same methods in his study of Bengali grammar. In the near future it may be possible to verify the theory of the creation of sounds by a neural reaction to the pulsation of objects and ideas. These days, use of computers in the study of philology has become current in some foreign countries. It can therefore be hoped that one day, new horizons will open up due to the combined efforts of computer experts, physiologists and philologists.

Another specialty of Shrii Prabhat Ranjan is that he is

basically an etymologist in his study of various aspects of grammar. In this respect, he carries on the tradition of Panini, the greatest grammarian of ancient India. As we are aware, language can be likened to an ocean. Shrii Prabhat Ranjan takes us on cruise on a boat that is like Noah's Ark. It is called 'derivation'. It is a uniquely all-purpose and dependable vessel.

Firstly, with knowledge about derivation, one can get to the roots of a language. One can also observe changes in the pronunciation of words along with the way the meaning has changed in the process of emanation. Similarities and dissimilarities between the original meaning and the contemporary nuance of a word can also be observed.

Secondly, if we go back to the origin of a language, its relationship with sister languages can be studied.

Thirdly, it makes the comparison of one's own language with other languages of the world possible. Derivation is the foundation stone of contemporary philology.

Fourthly, derivation removes corrupted words, degenerate or incorrect words.

Fifthly, knowledge of derivation cures the mispronunciation of words.

Sixthly, a good knowledge about derivation removes most of the anarchy in the field of spelling.

In fact, Shrii Prabhat Ranjan leads the way in all these cases on the basis of etymology.

In Dhátupátha and Arthapátha which are appendices to the *astádhyái* of Panini, there is an extensive discussion about the classification of verb-roots and words in Vedic and

Sanskrit languages. In the style of Panini, Prabhat Ranjan has analysed each word on the basis of its verbal root. In the third volume of his *Vyākaraṇa Vijiñāna*, in the course of his discussion of verb-roots and vocabulary, Shrii Prabhat Ranjan has examined 390 Vedic and Sanskrit verb-roots and words derived from them as well as many nouns currently used in Bengali language. Panini had explained the genesis of many words which were in use in his day; similarly, Shrii Prabhat Ranjan has shown us the roots of many modern words, about which we previously had a very little knowledge.

He has gone to the very root of the matter, and made a connection between words like *paryatana* [travel], *attahāsi* [loud laughter] and *attālikā* [building] on the basis of the verb-root *at*, which means 'moving unimpeded'. He has connected the words *kadu* [gourd] and *kadamba* [a flower], on the basis of the verb-root *kad*, which means 'to swell'.

Again, on the basis of the original verb-roots, he has pointed out how some common words are wrongly spelt. For example, *rġu* [stitching] is correct and not the popular spelling *rifu*, as it comes from the Vedic verb-root *rph*, meaning the use of a sharp instrument. *Sarak* is the correct spelling not *sadhak*, as the derivation is *sr + ĩnak*. The spelling *yādukar* is wrong from top to bottom. The correct spelling is *jādugar*. *Jādu* is a Persian word and *gar* is a Persian suffix. *Nyāj* [tail] is derived from the Sanskrit word *nyuvjaka* and so it is a mistake to spell it as *lej* or *lyāj*. And so on and so forth.

Shrii Prabhat Ranjan has also made important contributions in the field of comparative philology. It is correct to say in a general way that this discipline did not develop in ancient India. Taraporewala has regretted the fact that in spite of

having come in contact with Iranians and Greeks, Panini showed no interest in their languages which have kinship with Sanskrit. "It seems a pity that Panini did not care to study more closely the speech of other peoples like the Iranians and the Greeks who spoke kindred languages. Panini himself was a native of north-western India and so he must have come into contact with the Iranians and the Greeks." [Elements of the Science of Language, pp 427.] Perhaps the relationship of mutual hatred between the conqueror and the conquered was the reason behind this apathy. Taraporewala quotes the comments of Pederson: "Not only did the Greeks look upon the Indians as barbarians, the Indians in their turn would have as little as possible to do with the Greeks." He concludes: "The spirit of racial pride and arrogant exclusiveness was the main reason why in spite of their splendid linguistic acumen, our Sanskrit grammarians missed the opportunity of founding the science of comparative grammar." (Ibid pp 267). It seems however that Sanskrit grammarians had started, albeit in a very small way, the study of comparative philology. For example, Patanjali says in his Mahābhāṣya – The verb root *shav* is used in the sense of motion in Kāmboja only. Aryans use this verb root in the sense of decomposition, as in *shava*, meaning a corpse.

However that may be, there is no doubt that this discipline was developed in modern times. Having founded the Royal Asiatic Society in 1786, Sir William Jones thus drew the attention of European philologists to the basic similarity of Sanskrit with Greek and Latin: "The Sanskrit language, whatever be its antiquity, has a wonderful structure, more perfect than Greek, more copious than Latin, and more exquisitely refined than either; yet bearing to both a stronger

affinity, both in the roots of verbs and in the forms of grammar, than could have been produced by accident – so strong that no philologist could examine all three without believing them to have sprung from some common source.” (op. cit. p. 282 & 3).

The seed of comparative philology thus sowed by Jones soon developed into a giant tree due to the researches of European Sanskrit scholars led by Colebrook of England, the Shlegel brothers of Germany, Wilhelm Humboldt, Franze Boph, Jacob Griuns, Eugene Burnouf and Maxmueller who made possible the comparative study of the Indian, Persian and European Aryan languages and also the classification of Aryan and non-Aryan groups of languages spoken in different countries. In the relations between the Orient and the Occident, hatred and isolation were replaced by a benign awareness of linguistic brotherhood.

All students of philology will remain ever in debt to Shrii Prabhat Ranjan as he has created an opportunity for a comparative study of the Bengali language against the extended background of the languages of the world. While speaking of Bengali, every now and then, he traverses the earth using words as his stepping stones. He moves with ease in the variegated realms of speech, both written and oral; sometimes to Austric-Mongolian, at other times to Arabic-Persian-Turkish or to Latin-German-Spanish-Italian-Greek-French and English. Shrii Prabhat Ranjan had a strong interest in comparative philology. The good of humanity was at the centre of all his efforts. His views on the importance of comparative philology in the realization of his philosophy of life are very clear: “This exercise in comparative philology and phonetics can bring the distant near and also help in

the realization of Neo-humanism." (Varńa Vijińána, pp. 39 & 40).

With this end in view, he has studied comparative philology and has reached the heart of the universal man. In this context, it is worthy of special mention that he has proposed the addition of some new letters to the Bengali alphabet for the accurate transliteration of foreign words for the purposes of comparative study; he not only proposed this, but also used these new letters in his writings.

Side by side with this universal perspective, his deep and wide investigation of the language of the Bengalis reflects his deep familiarity with the folk life of Bengal and its neighbouring states. It will be enough to point out the following. Dr. Sukumar Sen has classified spoken Bengali into five dialects; Sunitikumar, the great authority on philology, identified seven dialects, but Shrii Prabhat Ranjan has found as many as twelve dialects. There is a detailed discussion of these dialects in Prabhát Rainjaner Vyákarańa Vijińána [vol 3]. In addition, he has mentioned some mixed dialects spoken in the border areas of Bengal. Examples of these are:— *Kerá Bámlá*, a hybrid of Bengali and Oriya; *Uttarii Khońńá* spoken to the East of Katihar; *Dakńńii Khońńá Bámlá*, current in areas from Giridih upto the vicinity of Hazaribag; *Árákánii* or *Járbádii*, a dialect born out of the mixing of the Bengali and Magahii languages. Prabhat Ranjan the linguist has, in the process of his studies on the Bengali language, opened up new areas for students of philology. Those who love Bengali, want to have a deep knowledge of it or want to do research on various aspects of this language, will all find the materials they desire in the philological writings of Prabhata Ranjan – 'Laghunirukta',

'Varña Vijiñána', in three volumes, 'Varña Vicitrá' in eight volumes and 'Shabda Cayaniká' in twenty six volumes. But it has to be said that Prabhat Ranjan is even greater as a teacher of philology than as a philologist; he has never allowed the curious learner to get tired in this long trek. In the study of language, he has avoided the impersonal route, and has filled our hearts and quenched our thirst with discussion laced with friendly and open-hearted laughter, to guide us to the desired land – where He is ever present in the realm of bliss in benign light in the glory of truth and beauty – where we come to know not only the language, and also the land and the nation, and thus come to true knowledge of our self.

In this memorial meeting, I offer my repeated obeisance to that uniquely compassionate teacher of men.

*Address delivered at a function
to celebrate the birth anniversary of
Marga Guru, Shrii Shrii Anandamúrtijii,
at Rathindra Mancha Auditorium
at Jorasanko, Kolkata, in 1996.*

Prabhat Ranjan's Science of Grammar

Dr. Niranjan Adhikary,

America had not yet been discovered and the light of modern civilization had not yet arrived. The scientific study of language had not yet started in Greece, the repository of ancient tradition and culture in Europe. In that distant age the study and analysis of the form and methodology of language and literature had already started in India, centering around Vedic literature. The body of knowledge that was considered essential to a study of the Vedas, was called Vedáũga. It should be further mentioned that there were special books to aid the study of each *shákhá* of the Rgveda; they were called Rk Prátishákhyá. Of the six Vedáũgas (Shikśá, Kalpa, Chanda, Vyákaraña, Nirukta and Jyotiśa) Vyákaraña and Nirukta were directly concerned with the study of language. It is to be noted that the word Shikśá when used in this context, does not mean education; it means the study of the correct pronunciation of the Vedas. Chanda was the arrangement and flow of sound in poetry and of the order and varieties of caesura. Thus the study of grammar and linguistics started in India much earlier than in the West.

Some time later, Panini gave an ordered and scientific form to phonetics. His *Aśtádhyáyii* is the earliest Indian treatise on grammar so far discovered. In the nineteenth century a general theoretical and scientific discussion of languages started to develop. Before this, the subject of grammar dealt with the body of rules governing the usage of a particular language. The nineteenth century saw the beginning of a theoretical study of languages and also a study

of the history of languages. This study did not confine itself exclusively to one particular language; the conclusions were applicable to all languages. By applying the formulae derived from this theoretical study, the constituent elements, history and other relevant aspects of a given language could be learnt with comparative ease. Thus the study of linguistics became a separate discipline.

Linguistics started out as a comparative study of languages; later it included historical studies and finally it added descriptive linguistics. Descriptive studies of language, known as 'grammar', have been carried out since ancient times; but 'grammar' and 'descriptive linguistics' do not mean exactly the same thing. Conventional grammar involves the study and analysis of the construction and constituent elements of a particular language and an acquaintance with its forms. Descriptive linguistics is a study of general principles and an analysis of the various elements of languages, what is meant by the construction of a language and which aspects should be included in the study of the structure of a language. The study and analysis of a particular language from the standpoint of descriptive linguistics is called the grammar of that particular language.

The preceding lines are offered as a prelude to a discussion on the book 'Prabhát Raiñjaner Vyákaraña Vijiñána'. They will make the understanding of the book and its author easier. Prabhat Ranjan is not a conventional linguist. He is a many-sided genius. He is the creator of the Ananda Marga ideology, a spiritual theorist and a distinguished linguistic theoretician. Subsequently he became famous as Ánandamúrtijii.

Prabhat Ranjan was born in 1921, on the full moon day of the month of Vaeshákha in the town of Jamalpur in Bihar.

His father, Laksmiinarayana Sarkar had moved there in connection with his work. Ananda Marga Pracárika Śaṁgha was established in January 1955. Prabhat Ranjan authored more than two hundred books on a wide range of topics including religion, science, metaphysics, history, literature, music and linguistics. To understand him fully, one should read all his books. That will lead to a deeper understanding of Prabhat Ranjan as a linguist.

I have read all three volumes of 'Prabhát Raiñjaner Vyákaraña Vijiñána'. From now on I shall mention it as 'Vyákaraña Vijiñána'. There is no scope here for a detailed discussion of the book, so I shall confine myself to acquainting you with it without going into an elaborate analysis.

Shrii Prabhat Ranjan had earlier dealt with some of the subjects discussed in 'Vyákaraña Vijiñána' in his book 'Varña Vijiñána'. But in the three volumes of 'Vyákaraña Vijiñána', the subjects have been treated together in a systematic manner. In the foreword to the first volume (published in 1989 with 485 pages), he has discussed linguistic phonetics in general and referred to certain foreign languages in particular. He has then proceeded to discuss in detail the shape, origin and meaning of the letters from *a* to *ṅa* of the (Bengali) alphabet and their use in words.

The second volume (published in November, 1989) contains a detailed discussion of the remaining letters starting with *pa*, new letters which have been added to the Bengali alphabet, the addition of prefixes and inflections to create new letters, correct and incorrect words, and the anarchy prevailing in the field of spelling. The tendency to overuse the letter *ae*, the manner of spelling feminine words, the use of the sound *yá* and the mistakes arising out of confusion

between *vargiyya ba* and *antahstha va*, are followed by another list of incorrect words. The second volume concludes by drawing the reader's attention to mistakes in transliteration, incorrect name-giving, words that are flawed due to the compounding of native and foreign words, incorrect colloquialisms and mistakes in creating compound words.

The origin and variety of languages have been discussed in the third volume of the book. The author has brilliantly discussed the relationship between idea and language and the phonetic transformation of ideas into words. He has identified the main language groups or the four original languages as: (1) Vedic, (2) Latin, (3) Hebrew and (4) Old Chinese, and the languages derived from these original four. A discussion on languages and dialects follows. He said, "A language, rather like a cot with eight legs, stands on eight basic conditions". This chapter includes a brilliant analysis of the external and internal characters of the structure and constitution of languages. Topics discussed under the chapter-headings "Derivation, emanation and distortion of words", "Emanation in the evolution of a language", "Distortion in the evolution of language", etc. are extremely interesting and also of great interest to linguists. Other chapters look at forms a language takes, such as cases and case-endings; original verb-roots and the proliferation of words; prefixes and suffixes and the creation of new forms.

In the foreword to the book the author says, "Phonetics is a completely scientific subject. In the world of action not a single step can be taken without science. Here it will have to be borne in mind that the application of science changes with changes in time, place and person. Place and person can change at the same time". The basic premises of linguistics are contained in these brief words. Phonetics is

the science of action. For language is an active principle, being the medium of daily communication, and because of that, it has to be scientifically organized. This applies not only to linguistics and phonetics, but also to all other disciplines involving activity, such as music, drama, agricultural technology, etc.

Phonetic changes are governed by a set of rules. This fact has not escaped our author's attention. He identifies three factors responsible for such changes:

1. The physiological structures of individuals
2. Genetic changes
3. Changes in climate

He explains all three types of changes, giving examples which lend authority to his treatment of the topic and then launches into a discussion of the Sanskrit and Bengali alphabets. While analysing the modes of pronunciation and use of certain letters of the Bengali alphabet, he casually observes, "English and Sanskrit are both Vedic languages." He also discusses the principles of spelling and then analyses Panini's contribution to this field, after which he compares the various aspects of Bengali and Sanskrit spelling. While discussing phonetics, he examines Panini's use of metre. Metre is a special type of harmonious articulation with a flowing sound and caesura. Shrii Prabhata Ranjan says, "Panini is our benefactor because he created beautiful harmony between metre on the one hand and grammar and phonetics on the other; it was not an easy task."

Prabhat Ranjan did not only take Indian languages such as Vedic, Sanskrit, Hindi, Oriya, Bengali, etc. as the basis for his discussions; he also examined the phonetics of various foreign languages, giving examples from Chinese,

Tibetan, Greek, Latin, Arabic, Persian, English, French, Hebrew, etc.

At the end of the foreword to his book, Shrii Prabhat Ranjan observed, "93% of Bengali words are derived from Sanskrit." He explained how the transformations had occurred from "Sanskrit to Prákrit, to "demi-Prákrit (Ardha-Prákrit)", to "Old Bengali" and finally to "Modern Bengali." He then went on to clearly point out that Sanskrit and Bengali are different languages and also that Prákrit and Sanskrit are articulated differently.

Of the different aspects of Vedic literature, the Yajurveda style of articulation had a greater influence on the pronunciation of the Bengali language than the Rgveda style. There are Indo-Burmese and Indo-Tibetan influences on the Bengali language. But according to Shrii Prabhat Ranjan, the main source of the Bengali language is Sanskrit. He said firmly, "In the course of different discussions we have seen that since its birth the Bengali language has been inseparably bound to the Sanskrit language. Not only should the people of Bengal consider Sanskrit to be their religious language or spiritual language, similar to Arabic or Pali, but they should also think of it as their original language. Sanskrit has been joined to the pulse of the Bengalese for generation after generation; it cannot be rejected because of changing events. If they try to distance themselves from it, thinking it to be the religious language of the Hindus and the Mahayana Buddhists, they will not do any harm to the Sanskrit language, but they will do harm to the Bengali-speaking people. The Bengali language stands upon the firm foundation of Sanskrit". He therefore opined, "Sanskrit should be compulsorily taught as a separate subject in the school curriculum".

The author then launched into his main theme with a discussion of the letter and sound *a*. In passing he described the creation and evolution of animal life. When it reached a certain stage, the animals started to articulate sounds. Gradually human language evolved from that origin. After its creation, language did not remain static, but continued to evolve. The author then went on to give a detailed analysis of the shape, pronunciation and various uses of the letter *a*. He also provided examples of words starting with *a*. To quote from 'Prabhát Raiñjaner Vyákaraña Vijiñána': "Amṛta: That which, if consumed, prevents death; or which converts cheap articles into precious ones (for example, iron into gold) or which has inherent supernatural attributes, is called *amṛta*. *A* (in the sense of negation) + *mr* + *ka* = *amṛta*. *Amṛta* > *ammiya* > *ammi* > *amiya*. It is *ammi* or *ami* in languages like Marwari, Mewari, Haraoti, Gujarati, Saorástri, Kacchi, etc. and *amiya* in Bengali and Assamese'. Equivalent words are *piiyośá* and *sudhá*. Because of their many qualities, the fruits of coconut and papaya are called '*amṛta* fruit'. In Southern Oriya too, papaya is called *amṛta* fruit (*amṛta pharāa*). Mango has also been called *amṛta* from ancient times. "They say – *Amṛta svarge áche loke ihá bale / táhá nay ámáder ámgáche phale* [*Amṛta* can be found only in heaven / No, it is produced on our mango trees".] ('Vyákaraña Vijiñána', vol 1, 1989, Kolkata, p.46). This is the method of treatment adopted by Prabhat Ranjan. He thus examined his subject from different angles.

All this shows an extraordinary intellect and extensive reading. At this point we should note that in the study of linguistics, the descriptive, historical and comparative aspects of language are studied separately. Its three main branches, phonetics, morphology and semantics, are also dealt with separately as are the meanings of words and changes of

meaning. In other words, enquiries into the meaning of words discuss their evolution and various meanings separately. But in 'Vyākaraṇa Vijiṇāna' the descriptive, historical, and at times comparative methods of study have been employed simultaneously. In addition, the phonetic, structural and other aspects have been considered together. Such a combined approach is unusual in linguistic discussion and analysis.

The depth of Prabhat Ranjan's scholarship in Indian languages like Vedic, Sanskrit, Pāli, Prākṛit, Bengali, etc. and European languages like Russian, English, Latin, Greek, French, etc. and other languages like Arabic, Persian, etc. will be obvious to anyone reading any part of this book. A linguist will be benefited by reading it, and from the viewpoint of historical and descriptive linguistics, several sections of the book are of great importance. A study of the material will provide an inquisitive and intelligent reader with a lot of information about language and phonetics. The method of Prabhat Ranjan's study of linguistics is of the old school, and one may also differ with some of his conclusions. But his learned discussion and research on linguistics is certainly worthy of praise and respect, as well as being a valuable addition to conventional grammar.

This critic intends to present a detailed discussion on each individual topic of Prabhat Ranjan's treatise in the future. For the present, he would only like to say that it is necessary to further expose scholars to this book. We should also, in our own interest, gain a deeper acquaintance with Prabhat Ranjan's ideas on language by analysing and discussing the book at seminars.

*The writer is Associate Professor,
Department of Sanskrit and Pali,
University of Dhaka, Dhaka, Bangladesh.*

Prabhat Ranjan, the Linguist

Dr. Kazideen Muhammad,

The discipline of grammar is very old. Culturally advanced nations of the world, along with studies on their education, literature and culture, made analytical study of language also. In olden times, scriptures were propagated by word of mouth. With the invention of writing, they were written down in the form of books. In those scriptural languages, certain linguistic rules and methods had to be observed. Those rules in later times took the form of a separate discipline. The word *Vyākaraṇa* [grammar] literally means: *vi - á + kr + aná* = *Vyākaraṇa*, that is, the discipline by which meanings of words can be arrived at fully from their derivation. The discipline for generating words and regulating language is thus *Vyākaraṇa*.

Let us now examine the accomplishments of Shrii Prabhat Ranjan Sarkar in linguistic studies. In the context of our theme, we have mentioned men of letters who applied themselves to discussion of language and principles of linguistics. It is a wonder that a philosopher and spiritual teacher like Shrii Prabhat Ranjan not only took part in the scientific study of linguistics, but also has been accepted as one of the model researchers among the linguists of our land. In his subtle examination of linguistics, he has drawn our attention towards a novel direction and tried to inform us about lanes and by lanes of language, which will be for us pointers to new paths.

The large and extensive *Vyākaraṇa Vijnāna* [Science of Grammar] written by him in three volumes will make

linguists envious. In these large volumes spanning across about 1,500 pages, he has discussed various aspects of language.

He considers Bengali to have basically descended from Sanskrit. Modern scholars in the field have however refused to accept Bengali as a daughter of Sanskrit. They almost unanimously consider Bengali to be a distant cousin of Sanskrit. Prabhat Ranjan has said – the Bengali language stands upon the firm foundation of Sanskrit. If a blow is struck to that firm foundation then the infrastructure of the Bengali language will find itself tottering. He again says elsewhere – language cannot be confined inside the strait jacket of grammar. The life of a language is dynamic. A language bound tightly by grammar is no longer a living language. A dynamic language needs a dynamic grammar. He has studied and analyzed language keeping this principle in mind.

Shrii Prabhat Ranjan has, for facility of discussion, arranged his subject according to his own convenience. In the foreword, he has made some general discussion on phonetics. Thereafter, he has briefly discussed phonetics of some foreign languages. After that he has adopted a uniform procedure for study of linguistics. Others try to analyze languages in their own individual ways after dividing the matter into chapters allotted to particular subjects. But Prabhat Ranjan has taken a different path of examining individual words. He has taken the words in alphabetical orders to establish his opinions in his own way.

He has taken sixteen vowels for example, *a, á, i, ii, u, ú, r, rr, lr, lrr, e, ae, o, ao, am, ah* and, after discussing the form, pronunciation source and etymology of each, has in

the end exemplified the correct use of each by some words. While discussing each of them, he has explained the source and sound of each word. And then, after comparison with various other languages, he has shown how mode of use of a word changes; how expansion and contraction of meanings exert their influence and are influenced in turn. He has tried to fully explain how the same letter is pronounced differently in different Indian and non-Indian languages and how they have different effects depending on their position at the beginning, middle or the end of a word. His tireless efforts in describing local and foreign inflexions of the same sound, and incidentally the mode of pronunciation and change in meaning in Greek, Latin, Japanese, French and English languages, apart from their relevance to grammar, also help to open our philosophical insight. Because he is basically a philosopher, his discussion is also oriented towards metaphysics. We can therefore assert that his grammar will guide a learner along the diverse paths of the realm of knowledge and help in uncovering the true purport of language.

One can emphatically assert that he has never faltered in presenting logically in his own way how *tatsama* [borrowed verbatim from Sanskrit], *tadbhava* [derived from Sanskrit], indigenous and foreign words in Bengali lexicon have been arranged according to their class and expanded meaning and how their mutual influence and influence of the environment has given them an effective spread. In his consideration of prefixes and suffixes, his review with strict adherence to words have untied mental knots and complexities and reached above symbolical explanation, definition and discussion to take the reader to the straight path of metaphysics in proximity to *aja*, *amara* – the unborn and deathless.

While dealing with consonants, the author has taken the letters of the groups [*varga*] starting with *ka*, *ca*, *ta*, *pa* and *pa*, separately and attempted to comprehensively clarify in respect of each letter, its use at the beginning, in the middle and at the end of a word, with an explanation and analysis of its construction and, above all, its capacity for forming words and containing meaning. He has started with a description of the form, origin and meaning of the sound, then given its classification and finally discussed its *bijamantra* [acoustic root]. At the end of his discussion of each letter, he has given a list of words starting with that letter. All this shows his extraordinary intellect, knowledge of languages and, above all, open-hearted philosophical outlook. I use the word "extraordinary" because without a mastery over many languages, this method of analyzing words and their meanings would not have been so simple and lucid. The full imprint of the author's sagacity, diligence, vision and sense of proportion is manifested in his presentation. As an illustration of this point, we quote from his book some examples of the meanings the Bengali letter *ca* can convey, "*Ca* can indicate Shiva, moon, thief, cattle, tortoise, snake, sparrow, dog, titmouse, bird and also Bengal gram". We have not seen anyone else present such a lucid exposition.

But in spite of all this explanation, he has left a vacant space of a brick in the mansion of *ca*. He is completely silent about *cá*, that is, tea – a delicious companion of everyone, great and small. Perhaps he was influenced by the dictum of the Acharya Prafulla Chandra Roy: "Drinking tea is drinking poison".

He has discussed at great length whether *uṅa*, *iṅa*, *ṅa* and *va* are terminal letters. In Bengali and also in other Indian languages, these letters are very rarely used at the beginning

of a word. He regards *kśa* as a separate letter. He has observed that this compound letter appears in many words, for example, *kśaṅa*, *kśānta*, *kśamā*, *kśaya*. For this reason, he thinks it should be treated as a distinct and separate unit.

After his analysing the alphabet the author discussed extremely important issues and given his personal views in the sections on 'adding new letters to the Bengali alphabet', 'new prefixes and suffixes', 'correct and incorrect words', 'anarchy in spelling', 'waywardness in spelling', 'the rule of spelling of feminine words', 'the trend to overuse the vowel ae', 'unnecessary use of the symbol a', 'errors due to confusion between *vargiīya ba* and *antahstha va*. It cannot be expected that everyone would agree with all his opinions on these matters.

He has devoted 20 pages to discuss in minute detail the confusion regarding meaning, mistakes regarding gender and mistakes in transliteration. He has also diverted his attention to mistakes in name-giving. Giving incorrect names due to ignorance of the meanings of words, the use of incorrect words in names, the combining literary and colloquial words or Sanskrit and Arabic-Persian words in names, mistakes in *sandhi* [combining the last letter of a word with the first letter of another], distortion of surnames, grammatical mistakes, phonetical mistakes, mistakes in expounding compound words, mistakes in the conversion of masculine words to feminine ones, adding one word to another with the same meaning, mispronounced words, vulgarisms etc. – none of these escaped his notice.

In the third volume he has dealt at length [for about 200 pages] with subjects such as the origin and diversity of languages, language and dialects, cases and case-endings,

Persian words in the Bengali lexicon, the origin, emanation and distortion of words, the role of emanation in the development of language, etc. He has earned our gratitude by inserting a very valuable chapter at the end of the book. In that chapter he has discussed about 500 verb-roots and words derived from them as well as suffixes and prefixes. This has been a highly useful addition. There is no doubt that students and teachers, lay readers and scholars will all benefit from this list.

The author has made the following observations about the influence of foreign languages on Bengali: "Open your doors and windows, allow healthful light and air from outside to enter." Who can deny that this openness to accepting new words is one of the reasons for the richness of Bengali language? If we refuse to enrich our language by borrowing words from other languages, it will be like shutting out the daylight out by closing the doors and windows and crying due to fear of the darkness.

The entry of foreign, particularly Arabic and Persian, words has enriched the Bengali language. The author has given some illustrations. Examples of Persian words with the suffix *dár* are *dokándár* [shop-keeper], *tahsildár* [revenue officer], *zamidár* (landlord); the suffix has also been used to create words like *majádár* [funny], *páonádár* [creditor]. The difference between *Jánvár* [beast] formed with the Persian suffix *var* and *jándár* is clarified. The author has also expected the ignorance of self-styled scholars by pointing out that *hukumdár* is not a Persian word. It is derived from the English sentence 'Who comes there?' The words *Saodágar* [merchant] and *kárigar* [artisan] are formed with the Persian suffix *gar*. But when used as a prefix, *gar* means 'other than'. *Garhájir* [absent], *garráji* [not agreeable]

are examples of this. *Devatá* or *deva* in Sanskrit has become *deo* in Persian; *Haradeva* has become *Hardeo* in Bengali. The Sanskrit word *asukha* is *áhura* in Persian. Persian *khudá* or *khodá* (*khod* + *ánád* = has come by itself) has become *svayambhu* (self-born) in Sanskrit. *Sahasra* is Sanskrit, *hájár* is Persian. *Asti* and *násti* are Sanskrit words; they have become *ásrt* and *nisrt* respectively in Persian. The Persian word *ásp* corresponds to *ashva* in Sanskrit and the Persian *kuinjii* to the Sanskrit *kuinjiká*. *Pánjábii*, a type of shirt worn by Bengalis, corresponds to the *kortá* or *pirhán* worn in North India, particularly in Punjab. Interestingly, it is called *Báunǵálii kortá* in Punjab.

Such foreign words are introduced into a language due to the influence of a foreign culture. Let us look at some words for different foods taken from foreign sources: *poláo*, *kormá*, *káliá*, *koptá*, *phirni*, *biriyani*, *musállám*, *háluá*; none of these are indigenous to our land. Similarly, thousands of other words have come to Bengali via Persian. Some examples are *jámin* [land], *ádálat* [court], *ámánat* [deposit], *hákim* [magistrate], *vakil* [lawyer], *ráy* [judgement], *peshkár* [bench clerk], *darkhásta* [application], *khárij* [dismiss], *nálish* [complaint], *hukum* [order], *farmán* [decree], *ojárat*, *khaláfat* [against], *mehanat* [toil], *ádáy* [collection], *usul* [avenge], *bákii* [dues], *bakeyá* [arrear], *tágádá* [reminder], *tamádi* [time-barred], *tahbil* [fund], *tasrup* [misappropriate], *tamsuk* [bond], *dalil* [document], *dastakhat* [signature], *dastbadast*, *mabalag* [total], etc. Many Arabic words have entered our language for religious reasons. Shrii Prabhat Ranjan Sarkar has advised us not to brush off these words but to cordially welcome them. He has told us that the words *postá*, *gainja*, *bájár* and *mañdi* are synonymous and then proceeded to show how some words send some other words out of circulation.

The derivation, emanation and distortion of words give a language its interesting forms. A study of different languages shows us how morphs change. Man is living and dynamic; so is his language. A language becomes rich if it constantly adds new elements. Shrii Prabhata Ranjan, in his large treatise on the science of grammar, has tried to make us aware of this in a variety of ways.

We do not have to agree with the author in all matters. We may even strongly differ with him on some points. He has said that the source of 93 percent of the words in the Bengali lexicon is Sanskrit. Many will differ.

He has written that 'Arabic came to India 'after the Koran Sharif was written.' There may not be any disagreement on this. But his assertion that Arabic grammar followed the Koran is not acceptable. Long before the Quran was revealed, there were written grammar books for both the Semitic and Hemitic groups of languages in the Arab region. Barring a few exceptions of this type, 'Prabhat Ranjaner Vyākaraṇa Vijiṇāna' is very attractive and lucid but a reader has to pass a test of patience before he can get into this book.

There is also a bonus for the readers. In his footnotes, the author has shared with us the knowledge he gained from his travels; he sets out to enlighten us about the languages, nature and notions of different races in different countries and thus made us aware of those lands, races and languages. We hope that this book, enriched with great diligence and wisdom, will be well received by scholars.

*The writer was Professor, Department of Bengali,
University of Dhaka, Dhaka, Bangladesh.*

Shrii Prabhat Ranjan Sarkar, a Learned Linguist

Prof. Kapil Kapoor,

Shrii Prabhat Ranjan Sarkarjii is a deeply learned linguist. Anyone who has had the opportunity to look at and study his *Varna Vijiṇána* [The Science of Letters]¹, will understand what I mean when I say this. This book is a collection of a series of Shrii Sarkar's discourses on language spread over five months from June 1983 to November 1983.

The book is virtually a complete text for an introduction to language and linguistics. It begins with phonetics and after traversing through phonetics (Chapters 1-4), morphology (Chapter 10), word order (Chapter 11), grammatical categories (Chapters 12-15), word-formation and naming (Chapters 16-18), ends with origin of language, language change and variation (Chapters 19-21).

The sheer's exhaustiveness of language analysis is itself remarkable. But what is more remarkable is the original understanding of language that is so evident in this book and is the fruit of Shrii Sarkar's immense learning in languages, European as well as Indian languages specifically. The discourses are sprinkled with profound comparative insights into the systems and structures of different languages. Whether he is talking of compound words or sound system or language change over a period of time, the point at issue is analysed and explained by drawing examples from disparate languages – Latin, Norman French, Persian, Sindhi, English, Sanskrit, Hindustani, Prákrit and many others. His knowledge

of history of peoples and places and variety of speech is equally astounding. Appropriately, it is stated in the publisher's note that "While *Varna Vijiñána* takes the Bengali language as its initial point of reference, it ranges far and wide across a landscape that includes most of world's major languages. Time and again the author points out the common factors at work in seemingly disparate idioms. In this way he uses linguistic science to demolish some of the barriers that separate different communities and races." (pp xiii)

What is unusual about Shrii Prabhat Ranjan Sarkarjii's exposition of language phenomena is the wider philosophical perspective that he brings to bear on the explanatory processes and mechanisms. For him, language as a human phenomenon shares its properties with other phenomena including natural phenomena. This relationship, this integrity of all phenomena that he perceives is the source of many rich insights. Thus for example in Chapter 19, language change is contextualized in the frame of 'change' as a fact of life and nature and the relationship between sounds in nature and in language is clearly evoked and substantiated.

Further, the discourses are laced with layers of extra-linguistic knowledge and those who read this book for advancement of their information will learn not only linguistics but many important aspects of Indian culture and history; how and why the rivers and girls are named the way they are and what names should not be given to girls and why in the chapter on Proper Names; why *Rámáyana* is not *itihása* or Purana but merely a *kávya* (in the chapter on compound words), and what is *sandhyá bhása* [twilight language], and how it is a carrier of a multiplicity of

meaning, inner and outer, that is directly expressed and evoked.

And finally the chapters on Cases in language are truly illuminating for the sophistication of the comparative grammatical analysis that brings under focus a number of Indian languages. Linguists know that most of the books on linguistics, practically all of them, since they are by western scholars, explain language through examples drawn from western languages. This is one book that extensively and intensively draws upon Indian languages. For this reason alone, it should be a part of readings in any linguistic programme in India, some debatable positions taken by the learned author notwithstanding.

*The writer is former Rector,
Professor of English and Concurrent Professor,
Sanskrit Studies, Jawaharlal Nehru University,
New Delhi.*

Facets of Linguistic Thought: Varña Vijiñána of Shrii Shrii Ánandamúrti

Dr. Rajnish Mishra,

Going through the voluminous and innovative linguistic works of Shrii Shrii Ánandamúrti one is filled with the sense of wonder and is left almost in the state of awe and wordlessness. We intend to ask ourselves how come an individual could 'speak' (rather than 'write') on so many domains of knowledge with great ease and authority. He reminds us of the great lineage of ascetics and scholars of our country. However, his contribution to the Indian knowledge systems is yet to be assessed, it can safely be established that he has immensely enriched the areas in which he has delivered his discourses.

Ánandamúrtijii's linguistic discourses are collected and edited in the titles Varña Vijiñána, Varña Vicitrá and Shabda Cayaniká. In his typical reflective speeches he has dealt with both synchronic and diachronic aspects of language with reference to Indian languages from different genetic and typological stocks. It is not merely the description of grammars of several languages which interests the readers; moreover it is the vast linguistic continuum of the sub-continent that makes us feel the much advertised phrase 'Unity in Diversity'. But I believe Ánandamúrtijii has revived the Indian connotation of this phrase (vide the concept of *cakravartikṣetra* of Rájasekhara's *Kávyamimámśá*). Indian grammarians as well as the poetics have mapped the linguistic spectrum of this country with the concepts like

bhāśā (normative usage), *vibhāśā* (alternative usage) and *antarabhāśā* (interspatial usage). Both the dimensions of language-*mantra* and *prapañca* – are represented in the works of Ānandamūrtijii.

There are three facets of Ānandamūrtijii's linguistic thought which place him in an extra-ordinary position of language thinkers: physics of language, language as mental entity and meta-physics of language (language as *spanda* or music).

Let us first enumerate some of the prime themes discussed in these works:

1. Forms of Vaedika (compositional/textual language) and Laokika (spoken/common varieties of the language).
2. Development of Sanskrit, Prākṛt and modern Indian languages.
3. Sanskrit and Prākṛt interaction.
4. Regional and social (dialectal and sociolectal) variations.
5. Phonetics and phonological changes and rules pertaining to such changes.
6. Indo-European and Indo-Iranian language families.
7. *Nirvācana* (semantic expositions of words; etymology).
8. Language and music.
9. Psychic origin of speech sounds.
10. Language and anthropology.
11. Language and its environments.
12. Language and script.

The Varña Vijiṇána is collection of Ánandamúrtii's discourses delivered from June 1983 to November 1983. It is followed by two more multiple volumes works Varña Vicitrá and Shabda Cayaniká. Varña Vijiṇána literally means 'science of sounds/speech sound'. It is science in both the senses – a principled description of speech sound and as sound as subtle substratum mental and cognitive unit. As the Sanskrit etymology confirms *varña* stands for sound or speech sounds as well as 'colour'. In the Indian mystic/yogic traditions sound is a subtle substance and each of the speech sound has been assigned a specific colour. Sound is an aural as well as a visual experience.

The first discourse in the Varña Vijiṇána begins with a meta-assumption that languages of the world are like pearls in a single thread. Language is definitely a rule-bound entity. Speech sounds exist independent of their scriptable forms. However, it is still a matter of debate whether the Sindhu civilization had evolved any script and whether it should be designated as Sindhu-Saraswati civilization. Ánandamúrtijii notes the metricality (seven types of meters) of the Vaedika (Vedic language and *Rgveda* as the oldest Indo-European linguistic document). There are three modes of articulation of Sanskrit – *sanivrta* (closed), *vivrta* (open) and *tiryaka* (slanted) on the basis of glottal strictures. Similarly time basis further categorizes sound as long, short and elongated. There are again four regional forms of Sanskrit – Káshiiká, Dakśiṇii, Maharáśtrii and Gaodíya. In the last section of the first discourse he records the Sanskrit-Bámlá relationship and the dialects of Bámlá.

In the two subsequent discourses he discusses phonetics and how a single phoneme acquires multiple phonetic forms due to internal and other contact/contextual situations. He

has amazing command over the vast linguistic data of various forms of northern-eastern languages of India. The fourth-fifth chapter is devoted to philology. ĀnandamŪrtijii observes that Panini belongs to the age of *Atharvaveda*. He bases his 'monument of human intelligence' (that is Aśtādhyāyii vide Leonard Bloomfield's *Language*) on the articulations of the *Yajurveda* as the Rgvedic articulation might have been lost by that time. He discusses the aspects of philology and states that it was Panini who for the first time explained the various processes of sound change with their respective phonological contexts. He illustrates the rule of retroflexions (*ń/ś/*) through the rules of Aśtādhyāyii. The various enunciations of the Vedic texts have been correlated with the speech patterns of different regional languages. This very well illustrates the pan-Indian characteristics of Sanskrit and the Vedic texts. However, the philological study has been Eurocentric in its very inception and the Aryan invasion theory is being debated in the contemporary researches, it is time to review the existing material and modify tools and methods. This is important in the context of ĀnandamŪrtiji's works as it echoes the same theory but fortunately he does not analyze the vast linguistic data extracted from the Indian languages with the Eurocentric bias that gripped the intellectuals of his times. With the substantial data from the Indo-European, Indo-Iranian and Sanskrit-Bámlá what he concludes is worthy of consideration:

“Through the various examinations we see that Bámlá language is integrally associated with Sanskrit like the limbs and the body. The Bámlá speakers should accept Sanskrit as the source/first language and not as the religious languages Arabic or Pali. There is a genealogical relationship of Bámlá with Sanskrit, which cannot be rejected under any

circumstances. There will be no harm to Sanskrit if we brand Sanskrit as the religious language of the Hindus and keep it away, but this act will cause serious harm to Bámglá language. Bámglá language stands firm on the solid pedestal of Sanskrit. If the pedestal (Sanskrit) is damaged then the top (Bámglá) will also fall. The schools must teach Sanskrit. It is optional to teach Sanskrit at the level of higher studies, nevertheless one paper of Sanskrit should necessarily be included in the syllabus of Bámglá. This is the right step.” (pp 32 discourse of July 17, 1983 at Kolkata). It would be revealing to read these observations of Ánandamúrtijii in the context of report of the Sanskrit Commission (1957) and the very crucial Judgment of the Supreme Court of India Regarding Sanskrit (1989).² We have to reassert that both Sanskrit and the thought in Sanskrit have nourished the Indian ‘tongue’ and ‘mind’ from the time immemorial. Since it is universal in nature it does not stand opposed to any one – *sarvavádávirodhinii* (vide Bhartrhari’s *Vákyapadiiya* I.9) We will make ourselves mental subordinate to the other cultures and traditions if we discard the intellectual legacy of Sanskrit in which every region and community of India has contributed its own bit. Sanskrit is playing its vital role in the contemporary intellectual discourses in the world.

The above observation should not give the impression that Ánandamúrtijii is biased with Sanskrit or his view is that of a reductionist. In his own words, “Every language has its own characteristics which make it distinct from others. At the same time there are some commonalities or categories across the languages like suffix and prefix”. He provides the statistics of Sanskrit lexicon, in original or deviant forms (*tatsama* or *tadbhava*) in various Indian languages and breaks the imaginary divide between Aryan and Dravidian. Then

there are many interesting etymological derivations of the words taken from different genetic stocks – Dravidian, Aryan or Indo-Aryan. He reconstructs the history of the word “mango”. The Tamil form is *māuṅgá* and the general perception is that it is borrowed from English. In the Tagalo language of Philippines the word is *māuṅgá*. But English word ‘mango’ is not a case of word-borrowing. Ānandamūrtijii states that this word is typically coined in the colonial history of India. It is a combined/compressed version of ‘man, go, go’ which a British resident used to order his attendant to call the fruit vendor (mango). But the very next formulation of *satii* (for Skt. *sati*) needs further validation. However, it is important to note that word-borrowing may involve two way processes and also that in order to determine the etymology of a word one should not overlook the contexts and conditions other than linguistic.

Ānandamūrtijii addresses another issue of debate in contemporary linguistics – the distinction between language and dialect. He holds that ‘language’ is like an umbrella term under which different ‘dialects’ are enumerated. So the debate between *bhásá* and *boli* is really redundant. The opposition which is generally presented between *bhásá* and *boli* is political in nature. In his typical insightful observation, Ānandamūrtijii records the eight rules or rather features to qualify for a language: (1) Its own vocabulary, (2) Pronoun, (3) Verb-ending, (4) Case ending, (5) Written and oral composition, (6) Intonation, (7) Psycho-acoustic notes and inferential acoustic notes and (8) Syntax. But certainly there are other more powerful non-linguistic factors. (p. 46)

It is painful to observe that in present India every debate and discourse is eventually metamorphosed into a political one. Language is a very sensitive and competent political

tool to express and form 'identities' or to bring about 'identity crisis'. The linguists who work on the Indian languages must record the interwoven rich linguistic texture of multiple languages in this vast sub-continent (Chapter 7). Ánandamúrtijii provides a clue to understand the unity of various apparently distinct Indian languages: One should look at the forms of verb in these languages to establish unity between them (pp 54). He records seven forms of Parákr̥t: Mágadhii, Shaorasēnii, Paesháccii, Páscátya, Pahalvii or Saindhavii, Málavii and Maháráśtra Prákr̥t. All the modern Indian languages emanate from these regional forms of Prákr̥t. This multiplicity of languages and their varieties have always posed difficulty as to which form language or dialect should be accepted as norm. He has a reason to note this. This has been the problem with the great Sanskrit grammarians as well. Patanjali resolves it with the concept of *shíś́ta prayoga* (the language of the great masters/scholars) should serve linguistic data for establishing the norm and composition of grammar of that language. Panini's *vyákaraṇa*, the source of Patanjali's observation, is a brilliant example of a grammar of both norm as well as variations. But Ánandamúrtijii has adopted the other parameters to define a norm, that is, the variety of language spoken around the culturally or otherwise important geographical areas. He uses the expression *Vaedika bhásár mṛtyu* (death of the Vedic language; pp 54), which does not seem well considered. Birth and death pertain to biological beings. Language does not come under this category. However, this metaphor of 'death' has fascinated many modern (Western) linguists these days.

Ánandamúrtijii delves deep into the morphological (base and suffix) and syntactic structures of language vis-a-vis Báñlá and Sanskrit. He examines the grammatical categories

of Sanskrit and validates their forms and application in Bangla and other Indian languages. He devotes considerable time to discuss the compounding and various phonological processes – *āgama* (addition), *lopa* (deletion/non-visibility) and *vikāra* (modification) in Bāmlā. In his other works like *Shabda Cayanikā* and *Varūa Vicitrā Ānandamūrtijii* discusses the affinity of language and music and *varūa* as the mental and primordial energy principles which is the base of age old principle of Tantra philosophy. Sounds in music are also eminent as well as transcendental (vide *Samgiitaratnākara* of Sārangadeva)

Thus the linguistic works of Shrii Shrii Ānandamūrtijii is vast taking into account of both – *mantra* and *prapañca* aspects of language. These works are sources by the physical linguistic data as well as his remarkable gifted *pratibhā* (intuitive reasoning and creativity). These works may be transformed into a text book for the general reader and must be integrated with the existing syllabi of linguistics and philosophy.

*The writer is Assistant Professor,
Special Centre for Sanskrit Studies,
Jawaharlal Nehru University, New Delhi.*

Varña Vijiñána, a Wonderful Book on Language

Dr. Sovon Sanyal,

Varña Vijiñána is a wonderful collection of discourses on language. These discourses were published originally in Bengali in a series some twenty years back. The author, Shrii Prabhat Ranjan Sarkar had already been known for his philosophical and religious discourses. His discourses on various aspects on language attracted the attention of students and general readers alike. The author's profound knowledge of Indian languages, particularly of the northern and the eastern regions, is remarkably vast and rich. Divided into five broad sections, Varña Vijiñána deals with the following areas of modern linguistics: Phonetics, Morphology, Dialectology, Language change and Word formation.

Reading this book is undertaking a wonderful journey into the interior of human history and culture. In fact the discourses are rich with information of and examples from our folk cultures and religions. Each discourse bears an indelible stamp of the author's intellect. Etymological explanation of a given word unveils in the discourses a wide spectrum of facts of human history, culture and literature. Many now-almost-forgotten folk verses and anecdotes magically reappear in the discussions of different aspects of our day to day language use.

With his keen interest in language as a social phenomenon, the author has dealt at length with the interrelations of various social groups which are undoubtedly one of the

principal causes of semantic changes in any language. He reiterates one point in his discussions that under the ostensibly different languages, there are some common unifying elements working at different levels in their uses.

Though in all his explanations, the point of reference is Bengali, the author draws examples from all major modern Indian languages like Sindhi, Gujarati, Hindi, and Oriya. In his discourses, exhaustive and free of heavy pedantic jargons, readers discover an art of clear and lucid presentation of a complex subject. Some propositions of the author may kick up debates but they are undoubtedly thought provoking. This book would initiate any interested readers into the science of language.

*The writer is Assistant Professor,
Centre of Spanish, Portuguese,
Italian and Latin American Studies,
Jawaharlal Nehru University, New Delhi.*

Shrii Prabhat Ranjan Sarkar as a Lyricist

Prof. Ramaranjan Mukherji,

The literary works of Shrii Prabhat Ranjan Sarkar include children's books, dramas, short stories, songs (5018 in number) and many others. My discussion today will be confined to his songs only.

While introducing us to Prabháta Saṁgiita of Shrii Prabhat Ranjan Sarkar or Ánandamúrtijii, Shrii Tarun Chakrabarti expressed the hope that Prabhát Saṁgiita would dispel the prevailing darkness of decadent culture and usher in the sunlight of true culture. In this context, and on the basis of the discourses and observations made by Anandamurtijii on art, I want to humbly place before you some of my observations.

While analyzing his Prabháta Saṁgiita, Ánandamúrtijii has said, "As the sense of subtle aesthetics was developed in human beings in the course of evolution, a desire for the creation of art was also awakened in them." According to Ánandamúrtijii, human beings have always had a thirst for *rasa* [aesthetic enjoyment of beauty and bliss] because they have always been inextricably merged in *rasa* and the Infinite. The thirst for *rasa* is ever awake in them as they once tasted the bliss of the Infinite.

Ánandamúrtijii has distinguished between beauty and *rasa*; the mansion of his Prabháta Saṁgiita is built on that premise. Beauty is transitory. The beauty that we perceive

in the azure sky, the blossoming of flowers, the waves of the ocean and the warm rays of the rising sun are all transitory in nature. But beyond all these transient forms, there is a beauty that is permanent and complete. That beauty never takes an external form; it is beautiful in itself, complete in itself; it is the beauty that is whole and unfragmented. You may observe this recurring theme throughout Prabháta Saṁgiita – ‘I was merged in the Infinite, was one with the Infinite. Now I am separated from Him. I feel the pangs of that separation. I yearn for the Infinite, to return to Him again’.

It is said in song 12 of Prabháta Saṁgiita:

*Jatavár bhávi dekhibaná ámi tomáke ámar mane,
Tákáiya dekhi base ácho tumi álo kare mane gopane.
Gopane ácho he, mor man álo kare gopane ácho he.*

[Whenever I decide not to see you in my mind
I look and see you already seated there
You are hiding in my mind
Radiating your effulgence secretly
Radiating your effulgence secretly in my mind.]

He, the Infinite, the eternal, forever resides within man. We have been separated from Him. We have enjoyed His Beauty, the nectar of His *rasa* before. That is why we want to return to Him again.

To be able to understand the significance of Prabháta Saṁgiita, one has to awaken one’s spiritual consciousness. In Ánandamurtijii’s own words, art can never attain the peak of its expression unless it can reflect the Vast, the Infinite, the Boundless and the Supreme Being. In the process of analyzing his own music, Ánandamúrtijii has asserted that

if a person with talent, an artist, wants to raise his art to the peak of expression, he will have to be infused with spiritual consciousness. Otherwise, how will he be able to reflect the Vast, the Infinite and the Supreme within the narrow dimensions of his art? Those familiar with the philosophy of Shrii Aurobindo know that he characterised his 'Savitri' as 'poetry of the superconscious mind' or 'the poetry (*kāvya*) of the *atimánasa*.' I wish to label Prabháta Saṁgiita as 'songs of the superconscious mind' or 'the poetry of the *atimánasa*' because each of its songs is imbued with spiritual consciousness. It also appears that the songs composed by Ánandamurtijii, whose delicately beautiful expression blends harmoniously with their glorious meaning, are creations of that Superconscious Mind Itself.

It is difficult to analyze and define spiritual consciousness. Rabindranath tried to do it. He said that when a person's individual consciousness is transformed into cosmic consciousness, when the flower of cosmic consciousness blooms on the stalk of individual consciousness, we may say that spiritual consciousness has awakened; we may mark that event as the spiritual birth of the person. One, whose individual consciousness has thus undergone transformation into universal consciousness, can only assert along with Chandidasa had declared, "Human beings are the final truth; there is nothing beyond human beings". He alone can say "Man is above all". We have heard in the chapter of Shantiparva of the *Mahábhárata* — *na manuśát shreśthatarámi hi kiñcit*, meaning, there is nothing greater than human beings.

In Ánandamúrtijii's Prabháta Saṁgiita, we hear an echo of this, for example when he says

*Chanda ámár nrityera tále tále cale,
 Dvandva ámár bháver máhje jáy gale.
 Jáhá kichu bhevechi saváike bháviyá,
 Jaha kichu karechi saváike cáhiyá,
 Dváre dváre ghare ghare
 Viláyechi práñe práñe campaka gandha.
 Chanda ámár sabáike nácate,
 Dvandva ámár saváike báñcate,
 Madhuchandá sure giyechinu bahudúre,
 Ániyáchi madhuniśyanda.*

[My rhythm now flows in the beats of dance
 All my duality has merged in the single flow of ideation.
 Whatever I have thought,
 I have thought for all
 Whatever I have done,
 I have done for all
 The fragrance of the champaka flower
 I have spread from door to door
 From house to house
 From life to life.
 My rhythm will make others dance
 My struggle will make others safe
 On that melodious tune I floated far, far away
 And brought back the flow of heavenly bliss.]

It is thus that Ánandamúrtijii composed songs of the Superconscious Mind. He created wonderful art, combining metre, exquisiteness of diction and excellence of meaning. Thus he created an image and reflection of the Supreme within the limited confines of art.

To read poetry of a general nature one needs the logic of reason; but to reach the heart of poetry or music of the Superconscious Mind, one needs the logic of spirituality. Ānandamurtijii has gifted us with music in its wholeness. If we meditate on and cultivate Prabháta Saṁgiita, it can usher in a new era, transcending the present age of decadence.

We have categorized the present age as an age of degeneration. Throughout history, there have been frequent periods of degeneration. The age of the *Mahábhárata* was one such age of degeneration. Otherwise, Kaṇika would not have declaimed: “Dhrtarástra, if you want to establish your son as the ruler, if you want to win Rájalakṣmii [Goddess of wealth], you will have to slay the Páṇḍavas. Wealth cannot be earned without oppressing and robbing others.” That was also an age of decadence. Krśṇa had to deliver the message of the *Gitá* on the battlefield of Kurukṣerta just because it was an age of decadence.

A period of degeneration punctuates the history of society. That is why it becomes necessary for Great Entities to come down as Avatáras [incarnation] to spread new messages and to re-vitalize eternal values. Prabhát Saṁgiita has brought us such a message in this period of degeneration in the twentieth century. If we contemplate on Prabháta Saṁgiita, we will be able to let the sunlight of art and culture blossom forth, and at the same time, ensure the revival of eternal values based on morality and spirituality.

There is no scope for a lengthy address. Our famous instrumentalist, Shrii V. Balsara, has given an excellent rendering of Prabháta Saṁgiita. I invite you to drink the nectar of the *rasa* of music. I have used the word *rasa* here consciously. Ānandamurtijii has used the word *rasa* to

indicate unfragmented [absolute] and complete beauty that is never qualified in any way. We commonly say a beautiful flower, a beautiful face. Beautiful here is a qualifying word, an adjective. The *rasa* invoked by Ānandamúrtijii is complete and unfragmented beauty, entire in itself, a noun qualified by all else, and which is infinite, supreme and without end.

We shall meditate on Ānandamúrtijii's songs; we shall listen to them; we shall understand their meaning; we shall try to reach their inner core through the practice of spirituality. Then we shall attain a spiritual rebirth. Then we will be able to transcend the narrow confines of our egos to unite with a greater entity where 'human beings are the final truth; there is nothing beyond human beings'. That is why Ānandamúrtijii has said in his other writings that only humanism [Neo-humanism], that gains expression in society when it is moving along the path of spirituality, can properly proclaim the song of human triumph. We are waiting for the auspicious day when humanism will establish itself and all the people will travel along the path of spirituality, and when the victory song will be sung to celebrate the supremacy of human beings.

The writer, formerly Vice-Chancellor, Burdwan University and Rabindra Bharati University, Kolkata, and Chancellor, Tirupati Sanskrit University, Andhra Pradesh, delivered this address at a function to celebrate Prabháta Samgiita Day, at Ice Skating Rink, Kolkata, in 1995.

A Devotional Poet in Quest of a Synthesis between Spirituality and Humanism

Dr. Subhas Sarkar,

By choosing to write on the literary works of a very great spiritual master, I feel privileged, obliged and blessed. Few people know that a person who has been known popularly as a spiritual leader, called Shrii Shrii Ánandamúrtijii or as Shrii Shrii Prabhat Ranjan Sarkar came to achieve something of a rare literary and philosophical feat, something that will ever remain, I repeat, ever remain a landmark in the world of literature and philosophy.

When I, as a student of literature, started reading him I found that the profound and expansive collection of his literary works, which is a huge treasure of 5018 lyrics christened by him "Prabháta Saṁgiita" (Songs of a New Dawn), written over a short span of only 8 years, was enough illustration of this great spiritual master's unique poetic genius and his philosophical ambit – all combined together. In Prabhát Saṁgiita, we have philosophy, neo-humanism and the profoundest of lyrical expression.

It is interesting to learn that this genius of a blessed man Shrii P.R.Sarkar made a humble beginning of his poetic creations at the then Deoghar in Bihar, in the placid and congenial setting of nature on September 14, 1982. He came to begin his poetry with a beautiful lyric, (No. 1, Prabháta Saṁgiita, Vol - 1):

*Bandhu he niye calo
Alor oi jharná dhárár pane.*

[O my friend, lead me along
To that spring of light].

Being born on a Vaeshákhii Púrñimá day which is also known as Buddha Púrñimá, if he had turned into a great spiritual leader, someone may say it may be because of the very auspicious day he was born. But we have to remember that it is only one part of his entity. And the other part which is no less important was he turned out to be an extraordinary devotional and neo-humanistic poet with mystical vision and Proutist attitudes [PROUT is the acronym of the socio-economic doctrine 'Progressive Utilization Theory' propounded by Shrii Sarkar]. I personally believe that his affiliations to the great Vedantic philosophy and Vaeśñavism drew him to the great Indian tradition of Bhakti [devotion] cult or devotional poetry which represents the quest for unification of the *Jiivátmá* [unit consciousness] with the *Paramátmá* [Cosmic Consciousness], of the physical with the spiritual, the material with the metaphysical, the human with the divine.

This great work Prabháta Samgíita speaks of our eternal quest of self offering, a kind of a quest which involves total surrender, or *prapatti*. There could be no devotional element without this element of *prapatti*, the kind of selfless self offering and in our ancient philosophy and literature this idea has been enshrined in so many works viz. in the Upaniśadas, in the Bhágavat Purana and even in the *Rámáyana* and *Mahábhárata*. We all know that this idea was driven home by no less a great philosopher than Ramanuja who was a disciple of Shankaracarya. It was in Ramanuja that we have

this sublime devotional element and we know that this devotional element in the poetry of the 'Bhakti cult' was all rendered by the great poets of South India for the first time. They were known as Alwar poets such as Peri Alwar, Nammalwar, and their works were followed up by the great saint-poets of India like Kabir and Tulsidas, by Vidyapati and Chandidas of Bengal and later by our great poet Tagore.

In his Prabháta Saṁgiita, Shrii P.R.Sarkar has extended the bounds of devotional poetry or "poetry of the Bhakti cult" to a higher plane of social and spiritual commitment. He has raised it to a "mission" by aligning it with a sort of humanism and the cult of love which has turned out to be a kind of universalism to which he has given an appropriate name "Neo-humanism". Shrii P.R.Sarkar has a syncretic view and he has combined all the earlier writings of the devotional poetry in India with the thoughts, emotions, images and symbols etc. in his own poetry and has raised it to a higher plane. He has an integrated vision of the ideas and concepts of the great devotional poets of India including even our brilliant Tagore. His devotional poetry is characterized by a wide range of poetic emotions and articulations. I have no hesitation to say that his devotional poetry has a very special feature, a kind of depth and spread which is not found in any other devotional poetry of the world, not even in the works of Tagore.

Sometimes Shrii Sarkar is carried away by the fervour of addressing God, the Lord of all creations, whose overflowing music pervades the world and where all abounding light and love present themselves through nature and living beings. The poet says in lyric No. 33, Prabháta Saṁgiita, Vol - 1:

*Tomár náme tomár gáne hayechi ápanhárá
 Ándhár páne calá pathik peyeche áloka dhára,
 Sakal práñ-i adarañiia práñám náo ámár
 Sakal moni atulaniya náo go namaskár.*

[Your very name and overflowing music
 Has left me spellbound,
 The traveller in the dark has had his beacon.
 To me all creatures are adorable,
 All minds unique to command my regards].

The note of pure ecstasy of self-offering of the devotee to his/her Lord resonates in all Prabháta Saṁgiita (Lyric No. 53, Prabháta Saṁgiita, Vol - 1).

*Ogo prabhu tomáke ámi bhálovási, bhálovási.
 Satata maner májhe jágiya tháke
 Tomári háñsi madhura háñsi.*

[O sweet Lord, I love You, I adore You so much!
 In my mind always keeps awake
 Your tender sweet smile].

All these have been rendered and presented by Shrii P.R.Sarkar with the simplicity and honesty similar to the great devotional poet Kabir, Meerabai and then our great Tagore in his *Giitáñjali* (Song Offering) and other poems. I quote from another of Shrii Sarkar's poems (Lyric No. 174, Prabháta Saṁgiita, Vol - 1):

*Jata dure ámi cái tumi chára kichu náí,
 Tomá hate ásiyáchi tomáte miliyá jáí.
 Tomár jatek liilá jata lukocuri khelá,
 Saváre saunje niye asiimer páne dháy.*

[To what distance I look, You alone and nothing
 From You have I come, in You I get lost,

Whatever be Your games divine,
 Whatever hide and seek You play,
 It carries us all towards the great eternity].

The devotional element in Shrii Sarkar's poetry indicates the pinnacle of a movement in human beings towards the Supreme consciousness. We get this idea in the Vedas, in the Upaniśadas, in the Bhagavat Purāna, Gītā and all the creations of our land including *Gītāinjali* by poet Tagore, not to speak of the great Tulsidas and Kabir's poetry. I again quote another poem (Lyric No. 182, Prabhāta Saṁgiita, Vol - 1):

Savār citta āj eki sure udgiita
Ekeri bhāvanā niye savāi nāciyā jāy.
Ekeri apār snehe ekeri madhur gehe,
Eki mukhapāne ceye sumukher dike dhāy.
Ekeri mamatā dore bāṇdhā save dharā pare
Ekeri amṛta srote savāi miliyā jāy.

[All the souls are stirred by the same harmony
 Dancing in tune to the same thought,
 In the boundless affection for the One,
 In the sweet shelter of the One,
 Move ahead to the same visage.
 Tied to the same bond of love
 All get lost in the stream of immortality.]

The world of Indian Bhakti poetry hinges on selfless love and surrender, but often makes use of the language of the erotic love to serve as the reflex of the spiritual love. But Shrii P.R.Sarkar has raised it up to a higher plane by using that language of devotional poetry to render the idea of human commitment to not only his or her fellowmen but

the surroundings, the environment, the ecology, the nature and all that actually come to surround us. This idea of Neo-humanism is something quite different from the Western concept of humanism, the Christian humanism or the humanism postulated by Irving Babbitt and other people. Their idea of humanism is 'anthropocentricity' meaning emphasis is only on man. But we find in Shrii P.R.Sarkar's poetry the emphasis is not on man only, but also man's own neighbours, nature, surroundings, which we know today as ecological order. Did we ever understand that without ecological balance human beings cannot live and flourish? That novel idea has been rendered by this great philosophical poet Shrii Prabhat Ranjan Sarkar in his unique poetry of Neo-humanism.

In this context I must mention that Shrii P.R.Sarkar's poetry is not only spiritual, there is also humanism and socialism. Amazingly, he was also a great economist. He was the forerunner of Proutist movement. He broached the idea of Progressive Utilization Theory (PROUT). He preached the principle of equality among all by the kind of equitable distribution of wealth and proper understanding between individuals, their own possessions and belongings and society. He has brought in even this Proutist idea in his poetry. Unlike the devotional poetry of the Tamil poets or the Vaeśńava saint-poets and unlike the great unsophisticated Bhakti poetry of Meerabai, Kabir, Tulsidas and even our great Tagore, Shrii P.R.Sarkar's poetry comes very close to the noble philosophy of human service of Swami Vivekananda, the idea of *Samanvayaváda* [the idea of synthesis], of man being looked upon as *Naranáráyaña*, that is, of seeing god in every man, every fellow being.

Shrii Prabhat Ranjan Sarkar has rendered this idea through his philosophy of Neo-humanism in his magnificent poetical works. That is, devotional poetry has been combined with his philosophy of Neo-humanism and social commitment and I think that way his devotional poetry appears on a higher plane, over an extended horizon beyond even all the great devotional poets who have written earlier. I have already said his devotional poetry is bound by Neo-humanism, more revolutionary than the concept of Jacques Maritain's Christian humanism which is only inspired by religious propensities and sense of morality and is more emphatically human than the great Babbitt's humanism. I emphasize again that Shrii Sarkar's humanism is something of a much bigger dimension, where human beings become responsible not only to themselves, but also to their neighbours, to all their surroundings, to nature and all the existences on this earth. We do not come across any such idea ever in any poetry of the world.

And that is why I take my hats off to this great spiritual leader Shrii Shrii Ánandamúrtijii. I take my hats off to the extraordinary poetic genius in him, and the sublime idea of human service and all that is embodied in his monumental literary work Prabhát Saṁgiita. I think he is unique, unparalleled, *sui generis* in his works.

*The writer is formerly Head of the Department and
Shakespeare Professor of English,
Rabindra Bharati University, Kolkata,
and ex-visiting Professor, Calcutta University,
Vidyasagar University and Assam University.*

About Prabhat Ranjan's Prabháta Saṁgiita

Dr. Haripada Chakravarti,

I feel it is necessary to say briefly how I came to be involved with Ananda Marga, Prabháta Saṁgiita and the literary works of Shrii Sarkar. I watched the spread of false propaganda against Ananda Marga, which gradually became converted into political oppression. The oppression became extreme. As a student and a teacher, I had dabbled in politics a bit. Due to these interests, I had a desire to get to know this organisation (Ananda Marga). One of my students was involved with the Marga. I sent word to him. He sent me some books. 'Varña Vijiṇána' was the first of the books I received from him. That was in the year 1984. Needless to say, I was overwhelmed. As a student of literature, I had studied the subject and had some knowledge of it. I was overwhelmed by the style, subject and analytical content of the book. I hastened to meet my teacher, Dr. Sukumar Sen. He had by then gone blind. I said, "Sir, this is just wonderful". I read from the book. He said, "How could he (Shrii Sarkar) write so well?" I said, "I do not know. But this is what I found in the book." He said, "Please read it thoroughly to find what else it contains. It seems to be very good." Thereafter, I introduced many teachers and students to 'Varña Vijiṇána'

After that 'Varña Vicitrá' was published in 8 volumes, followed by 'Shabda Cayaniká' in 26 volumes. I read those with amazement. I wrote articles drawing people's attention to these books. As I read on, I became so charmed and

overwhelmed that I started to promote those different forums. That is why I decided to participate in the programmes of Ananda Marga.

It was the time when the songs of Prabhát Saṁgiita were being composed. I attended some singing sessions and also read some of the lyrics. Naturally, my interest kept growing. Ánandamúrtijii was at that time still in his mortal frame. The Ácáryas and Avadhútas of the Marga requested me to write about the songs. I felt honoured and agreed. I started writing. But my eyes betrayed me. My eyesight weakened. To have my vision restored, I went to doctors in Kolkata, Chennai, Madurai and Malda. I soon realized that I would not regain my lost vision. But I was still able to work with weak vision I still possessed. Ánandamúrtijii had said, "Die while working, work even while dying." That gave me strength. I found a way. I found wonderful peace. I found great joy. Ánandamúrtijii and all the members of Ananda Marga wanted me to write a comprehensive analysis on Prabhát Saṁgiita. I seemed to gain the strength for that work.

There have been discussions on Prabhát Saṁgiita. They have been sung. Audio-cassettes have been made. Ácárya Tryamvakeshvaránandajii, Ácárya Nityasatyánandajii and others have lectured about Prabháta Saṁgiita, classifying the songs into different groups. That is a good method of study. But my method is different.

The songs of Prabhát Saṁgiita were not written in the usual way. The lyricist, who also set them to tune, did not sit and write them down. He just sang them and set them to tune. Others wrote them down. This was like shruti coming out of the mouth of Vedic *rśis*. So these are sacred creations. Therefore they have to be evaluated in a different light. These

are not only songs of worship. These have surpassed even the songs of worship found in our ancient literature like the Caryápada, Rámprasádii and Baul songs. I have tried to understand how it happened. I now propose to write about it.

With a song, the tune is of great importance. I will not go into the question of which is superior – the tune or lyric. But one thing is easy to notice. I will now try to briefly discuss the contribution made by literature and songs to the world of fine arts. A new-born child looks at the world in wonder and cries loudly. So much light! What is all this! He or she is curious about the world. Questions arise in his/her mind. Then the mother hums a song while breastfeeding. The child does not understand the words of the song. He/she just listens to the tune. As the child listens, certain feelings arise in his/her mind. The child looks at its mother's face and feels love. Love follows the first surprise. The melody of love enters the child's heart. Which part of the song makes it happen? As it happened in Rádhá's case it was the tune. As the child grows up, the meaning of the words gradually illumines its consciousness. The transition to songs of worship happen later. I have observed that Prabhát Samgiita has a spiritual content or something that goes even beyond.

The greatest achievement of Ánandamúrtijii in his entire life is called 'PROUT'. He proposed a completely new social system based on theistic philosophy. His system gave scope for social progress, so it could remain in tune with contemporary living. At the same time he had an even greater gift for us – that of Neo-humanism. Its basic tenet is that individual cannot attain salvation in isolation

from others. The entire universe has to be saved at the same time.

These are his two gifts for us. His songs are an expression of this vision. Consciously or unconsciously, in the lyrics of different songs, such messages come out. "Lead me towards the spring of light". In his last song he said: "We shall build up a gurukula". That is a promise.

As in the composition of his songs – which are not really compositions, but outpourings of his mind – all his works on diction, work, religion, Prout, Neo-humanism are in fact discourses. He did not himself put them down on paper. They came out as utterances. This novel creative style had the greatest appeal for me. I checked up and learnt that on the same day he dictated songs, he gave discourses on language and spoke on Prout. A little while ago, the Ácáryas and Avadhútas told us that he gave these discourses, composed these songs, while at the same time attending to minute details of his vast worldwide organization. What a range of difference in subject and style! It is like the five faces of Shiva. One face, discourses on language, another, religion, another, society, another, Neo-humanism, and Prabháta Saṁgiita comes out of yet another mouth.

Overall, his songs are each complete in themselves. Ramakumar Babu (Chattopadhyaya) told me, "You will notice that his songs contain all expressions of elements in life and the world. In their entirety they also contain a plea urging humanity to march in the direction of progress." His songs can of course be classified according to their subjects, for example, songs about spirituality, songs about social consciousness, songs about nature, songs for children. There

is also another element of which he speaks thus in his one book: "The essence of joy works very widely and deeply; music inspires human beings and its meaning leads them towards its inner meaning." I have thought deeply over the question of what we call this phenomenon. While analysing the world according to his social theory, Ánandamúrtijii has remarked that there has been a social cycle in which an age of intellectuals, an age of warriors, an age of capitalists and an age of labourers, all follow one another in succession; but their societies do not last, for unless true human beings evolve, no society can survive. That is why he hypothesized about sadvipras – not mere brahmans. Well, then cannot his songs be called *satgiiti* or *satsamgiita*, as they can uplift one's entire life? I do not know what name will ultimately be adopted. But Prabháta Samgiita does hold promise and potential. If I am given the opportunity and the strength, I shall try to the best of my ability to discuss these aspects of Prabháta Samgiita.

*The writer, a Retired Vidyasagar Professor
and former Head of the Department of
Bengali, Dean, Faculty of Arts,
North Bengal University,
delivered this address as a
special guest at a function
to celebrate Prabháta Samgiita Day,
at Ice Skating Rink, Kolkata, in 1995.*

Prabháta Saṁgiita

Ácárya Nityasatyánanda Ávadhúta,

From the dawn of human civilization, human beings sang about the fulfillment of their physical needs. With the passage of time, intellect developed, and civilization and culture underwent a transformation. Gradually, musical expression also grew richer in content. Today Indian music is widely known and has split into several branches, punctuated with twirls and flourishes (decorated with leaves and flowers) and rich in ideas, tunes and rhythms.

The stream of spiritual endeavour flows on. Throughout the ages, India has been sanctified by the presence of spiritual seekers and seers who have left invaluable treasures, fruits of their spiritual efforts, for the benefit of humanity. Spiritual endeavour leads the mind towards the supramental sphere and even beyond, where dormant seeds of creativity repose. Once the seeker is able to raise his mind to that level, he enters a new dimension and is filled with the urge to create. Life and the world appear to him as emanations of joy. His mind swings backwards and forwards between the microcosm and the macrocosm, the finite and the infinite. A deep and pure spiritual feeling pours out of him like a tidal wave, breaking all barriers. At times it takes the form of songs. Indian musical traditions have been enriched with songs emanating from the inner consciousness of countless mystics from the days of the Vedas and the Upaniśadas to the musical compositions of Rabindranath in our own times.

Shrii Prabhat Ranjan Sarkar or Ánandamúrtijii was essentially a spiritual preceptor. He formulated a

comprehensive philosophy of life. In a brief period of eight years he composed 5018 songs that have a universal appeal and the capacity to impart a fresh insight into the meaning of life, the cosmos and the Lord of the universe.

Within a relatively short time Ananda Marga Pracáraka Saṁgha, the organization created by Shrii Prabhat Ranjan Sarkar, has spread to over 200 countries around the world. Everywhere the songs of Prabháta Saṁgiita are being sung; it resonates from countless throats in both the East and the West and has become popular among people from vastly diverse racial, religious and cultural backgrounds.

Shrii Prabhat Ranjan has offered us a new outlook on life and solutions to a whole range of problems in the areas of spiritual philosophy and cult, social philosophy, education, agriculture, history, yogic treatment and herbal medicines, linguistics and phonetics, aesthetics and supra-aesthetics, Neo-humanism and more. We leave it to future generations to evaluate the priceless legacy that he has left us.

Shrii Prabhat Ranjan Sarkar, the great spiritual preceptor and philosopher, revered and worshipped by millions of devotees all over the world as Shrii Shrii Ánandamúrtijii, started composing songs on September 14, 1982 in the serene surroundings of Deoghar in Bihar [now Jharkhand], far from the hubbub of the big cities.

Once he started composing songs, the stream of his creativity raced on like a bubbling spring, flowing easily around obstacles, tirelessly, without rest or respite. The small stream grew into a swiftly flowing river and then into a mighty waterway which finally merged into the boundless ocean of the supreme, unfathomable consciousness. A

wealth of profound ideas found expression through Prabháta Saṁgiita.

Wherever he went, be it Jaipur, Gwalior, Gorakhpur, Delhi, Jammu or Varanasi, Shrii Prabhat Ranjan continued composing songs without pause. At times I was summoned to his room at midnight. He said, "Write – *udási hiyáte kájlá ráte kena je eman kare* [With an indifferent heart on a dark and sombre night, why do I feel so restless?]. On other occasions, I was summoned before the break of dawn. He said, "Write." I wrote, *Soñálii bhor jivane mor ávár kire ásche phire* [Is the golden dawn returning to my life again?]. At times he composed songs while driving in the car – *Chande tále ele nandanamadhu viliye dile* [You came with rhythm and beat and gave away heavenly sweetness]; or *Phul paráge anuráge ke go apsará ele* [Who are you fairy, who came lovingly in the pollen of flowers?], etc.

Some of the basic characteristics of Prabháta Saṁgiita are mentioned below.

A ring of optimism

The depth of the ideas, the language, tune, rhythm and beat, woven together in a novel style so appealing to the heart, have imbued these songs with a unique quality. They convey a universal message, which will surely give their composer a permanent seat of honour in the court of the world's music. For while Prabháta Saṁgiita is named after its composer, at the same time it steps out of the rut of the conventional to proclaim the advent of a new dawn [Prabháta] in music.

The twentieth century has brought human civilization to the brink of a deep crisis. Confronted with innumerable problems, people have lost their way. Their march towards

the future has slowed down. Society has fallen into a state of extreme decadence. Despair is pervasive. Bowed down by feelings of hopelessness, people count their days as they wait for death. It is madness to expect anything from them. But a person, inspired by hope, is capable of doing a tremendous amount for the world. And there is so much to be done. Shrii Prabhat Ranjan, with his deep knowledge of human character, was aware of this. That is why the fundamental note in his comprehensive ideology of life and in Prabháta SamĠgiita is one of optimism – of great optimism even. He said, “I am an optimist. Everyone should be an optimist in all matters, big and small. I have sung songs of hope to you and I shall continue to do so. For I know that a person who aims to become whole, is sure to reach his goal.”

Songs of spiritual consciousness:

Shrii Prabhat Ranjan Sarkar was essentially a spiritual preceptor. His first and foremost aim was to instruct men about spirituality. He said, “I want those who are stricken by despair and sick with degeneration, to dance and sing their way towards the supreme attainment. I want them to bring to this earth, overflowing with tears and smiles, the river of heavenly music, as Bhagīratha did. He said, “Human life is a spiritual flow. Everyone, while carrying out their worldly responsibilities and serving all beings as if they were serving God, should make efforts to attain salvation in their personal life. For everyone is linked with everyone else through the kinship of the soul – *Vasudhaeva kutumbakam*. There is no other way except this – *Nányah panthá vidyate ayanáya*. However, as the great seers have said, the spiritual path is very narrow and difficult to tread, just like the edge of a razor blade. Not all are able to tread this path. It is

lit by the light of faith. Very often dark clouds of doubt hide the sun of faith. The traveller wavers. "Is this path then not for me?" One may be battered and bruised by the arrows of a thousand questions and doubts.

The answers to such questions can be found in the songs of Prabháta Samígiita which deal with matters relating to spiritual consciousness. While singing their simple words, one can enter the fathomless ocean of spiritual realization, without knowing when one did so. These songs are full of guidelines for seekers of the spiritual life; the topics cover ardour, prayer, the pangs of separation, union, questioning, curiosity, the offering of the heart of the devotee, etc.

Songs on social consciousness:

Attainment of bliss is the goal of human life. But how can a person, who has to use all his or her energy in the struggle for survival, progress on the path towards the attainment of bliss? To such a person, a goal of this nature seems an idle dream. So Shrii Prabhat Ranjan Sarkar developed a new philosophy, which advocated the sustainable use of all physical resources to enable people, after ensuring their survival and fulfilling their minimum needs, to proceed along the path towards the supreme beatitude; this philosophy is called the Progressive Utilization Theory or PROUT. If this theory is implemented in practice, the hungry will have food; the naked will be clothed; the homeless will find shelter; the uneducated will see the light of education and the sick will get medical attention.

Shrii Prabhat Ranjan Sarkar said of the PROUT philosophy, "It is not proper for one person to snatch morsels of food from the mouths of others. So it is necessary to introduce a system to teach people how to distribute the entire global

wealth among the collective body in a collective way. ... With this aim in mind, with the sole intention of removing physical misery and afflictions, while keeping in view the higher goals of human life, the PROUT philosophy has been formulated. There is no alternative but to propagate the concepts of PROUT. Unless this is done, human suffering may continue for centuries together. Mean opportunists will continue to exploit others, taking advantage of the simplicity or intellectual deficiency of the innocent and credulous masses. The entire global population must be saved from oppression, suppression and exploitation ... What will be the result? Human suffering in the physical sphere will cease.”

Shrii Prabhat Ranjan provided guidance relating to the implementation of all aspects of his philosophy, including a three-tier system for the maximum utilization of planetary resources, methods of distribution, cooperatives, etc. And he left us a huge number of songs to inspire us to speak out against all types of exploitation, oppression, injustice and narrowisms and to oppose the self-seeking power groups and vested interests that have divided, and are still dividing, society today into groups to serve their own narrow interests.

Prabháta Samgiita contains songs to raise social consciousness and to arouse in people the high ideal of universalism, so that they will feel inspired to create a universal family free from exploitation.

Songs of Neo-humanism

A new and epoch-making chapter was added to the history of human civilization when Shrii Prabhat Ranjan Sarkar wrote the book ‘Buddhir Mukti – Navyamánavatávád’ [The Liberation of Intellect – Neo-humanism]. In this book he says, “Neo-humanism will elevate humanism to universalism,

the cult of love for all created beings of the universe. So the actual task for people today is to maintain a subjective approach – in other words, to try to advance psycho-spiritually towards the Supreme Consciousness, inspired by Neohumanistic ideals – while at the same time striving to expand humanistic principles and thus establish a social structure based on universalism. Neo-humanism will give new inspiration and provide a new interpretation of the very concept of human existence. It will help people understand that human beings, the most thoughtful and intelligent beings in this created universe, will have to accept the great responsibility of taking care of the entire universe, will have to accept that the responsibility for the entire universe rests on them. So what then is Neo-humanism? Neo-humanism is a modified form of Humanism. This philosophy will make people understand that they are not just ordinary creatures. It will liberate them from all feelings of inferiority and make them aware of their importance; it will inspire them to build a new world". Thus Neo-humanism can liberate people's intellect; it can create an expansion of their feeling of self so that they realize that 'I' am present in all that exists. This message resonates throughout in the songs of Neo-humanism.

Mystical songs

The infinite and the finite are linked in the same way as light coexists with darkness. At times separation appears within the union. The mind is oppressed by melancholy, the heart is afflicted with pain. The individual mind cries out: "Where will I find Him?" There is, as it were, a ceaseless endeavour to connect the finite with the Infinite. The finite finds the Infinite for a moment, only to lose sight of Him a moment later. In the words of Shrii Prabhat Ranjan, "Mysticism is the never-ending endeavour to find a link

between the finite and infinite". His songs on dreams are strongly tinged with mysticism.

Songs about nature

Nature has a very important role to play in the appreciation of the aesthetic. It seems even more wonderful when viewed through the eyes of spirituality. To a spiritualist, nature is a metamorphosed form of the Supreme Consciousness. Beautiful plants and creepers, flowers of diverse hues and scents, vast grassy tracts extending to the horizon, verdant forests, rushing rivers, the vast expanse of oceans roaring with the sound of crashing waves, the crimson sunrise, moonlit nights, the earth reflecting the changing seasons – all these appear ever new to the eyes of the spiritual seeker. In the change of seasons one sees the changing dress of the Playful One. In Prabháta Samġiita the songs about the seasons do not merely describe the external features of the seasons. We also gain a deep understanding of the inherent travails and pains, the joy and exuberance of each and every one of them.

Shivagiiti and Krśnagiiti

The importance of Lord Shiva and Lord Krśna to the history of our civilization cannot be disputed. Language fails to describe the great debt we owe to these epoch-making and glorious personalities. Both still bask in the resplendence of their glory in the social and spiritual life of the world, especially in India. Shrii Sarkar has thrown new light on their life and ideals in his famous books 'Namah Shiváya Shántáya' and 'Namámi Krśnasundaram'. About 100 songs of Prabháta Samġiita describe their divine lives, ideals and activities. They are known as 'Shivagiiti and Krśnagiiti' respectively.

Songs for children

Children live in a world of their own where there is no distinction between the real and the unreal or the plausible and the impossible. A child's mind traverses infinite space on the wings of its imagination. It loses itself in mysterious lands peopled by princes and princesses, *vyáun̄gamás* and *vyáun̄gamiis* [fabulous birds], demons and ogres. At times they are breathless with apprehension and at others exuberant with joy. The composer knew well that 'the child is the father of the man'. With this in mind, he composed a wealth of songs that appeal to the child's mind and bring it joy.

The children of today are the adults of tomorrow. Society awaits them. Therefore, even while flying with them on the wings of fancy, the composer did not forget to teach them about the harsh realities of life. Through stories he has endeavoured to bring out their finest qualities from an early age and to lay the foundations for the creation of responsible neo-humanists in the future. His songs also provide them with guidance. Floating on streams of music on the tinted wings of fancy, the little listeners are carried to a strange unknown world, where a fairy from the land of clouds steals the golden lotus that blooms on the surface of the deep blue sea.

Songs for festivals and ceremonies

Shrii Prabhat Ranjan Sarkar's philosophy of life is based on Bhágavat Dharma and spirituality. He theorized about the creation of a new, liberal social order, free from dogma, where man is no longer separated from man, but is inspired by the noble ideal of universalism. Social functions have an important role to play in creating unity, goodwill among

people and social integrity. Shrii Prabhat Ranjan Sarkar has bequeathed us a large number of songs to suffuse social occasions with the elixir of spirituality and thus become a source of boundless joy.

He always qualified references to people with adjectives, for example, 'children of immortality', 'divine children', etc. So we are not surprised to hear in Prabháta Samgiita, on the occasion of the name-giving ceremony for a newly-born "doll of butter":

Nanir putul tútul tútul
Hát pa ná'che hese hese.
Áuᅅguliiguli campakakali
Dvyuloker dvyuti chokhe bháse.

[This doll of butter, oh so sweet,
 Laughs as it wiggles its hands and feet.
 Its fingers are like champaka blossoms;
 The light of heaven shines from its eyes.]

The ceremony takes on an added significance when the adults present take the child in their arms and promise:

Garé tule nobo, ba'ra kore nobo,
Kole tule nobo bhálove.

[We will nurture you well; we will help you grow;
 We will take you lovingly in our arms.]

Shrii Prabhat Ranjan composed Prabháta Samgiita songs for other festivals and ceremonies too, such as the first entrance to a new house, the new rice festival, Vaeshákhii Purńimá [the full moon night of the first month of the Bengali calendar], Shrávańii Purńimá [the full moon night of the fourth month of the Bengali calendar], Vijayá Dashamii [the fourth and last day of Durga Pújá],

Diipávalii [the festival of lights], birthdays, birth, spring festivals, etc.

Rhetorical ornamentation in Prabháta Saṁgiita

Shrii Prabhat Ranjan Sarkar has already been recognised by many linguists of West Bengal and Bangladesh as one of the most distinguished linguists of the age. His epoch-making books, *Varña Vijiñána*, *Laghunirukta*, *Varña Vicitrá* (8 volumes), *Shabda Cayaniká* (26 volumes) and *Prabháta Rainjaner Vyákaraña Vijiñána* are priceless contributions to the study of linguistics. He was also adept at writing dramas, short stories and books for children.

Language is a carrier of ideas. Variety in linguistic style allows a wide range of ideas and emotions to find expression. *Prabhát Saṁgiita* is rich in ideas and exhibits a flawless command over language. In the spiritual songs expressing the yearning, questioning, prayer and sensitivity of a devotee, the use of language is remarkably simple and direct. The spontaneous outpouring of the pure heart of a devotee drenches the mind with a flood of devotion.

The language of most of the songs of Shrii Prabhat Ranjan is simple and direct. Grave and sonorous words appear in some songs, but they do not slow down the movement of the music. To the contrary, variations of tone add a special quality to the songs. In some songs old Vedic words have been used that are no longer in vogue. These words add variety of expression to the Bengali language.

Prabháta Saṁgiita also contains many *jhumur* (folk songs with a spiritual content) in the *Rárhii* dialect of Bengali, which certainly enrich the genre of folk songs. Shrii Prabhat Ranjan Sarkar did not leave the imprint of his musical genius only on the Bengali language. He composed numerous songs

in other languages too. He raised linguistic expression to new heights by composing songs in several languages imitating particular sounds through the repetition of words and phrases, the use of new words, as well as by choosing apt words and rhetoric.

Types of tunes found in Prabháta Samgiita

The composer of Prabhát Samgiita believes in the unity of all of life. But that is, in fact, an understatement. He is indeed one of the pioneers of universalism. The ideology of life that he propounded is based on universalism and spirituality. He began composing songs on September 14, 1982. He composed 5018 songs to help humanity to gain a deeper understanding of life, the world and the Lord. He composed songs in as many as eight languages. They have been sung and even set to dance in many countries around the world where they have met with a favourable reception. Apart from his Bengali followers, his non-Bengali, and even non-Indian followers regularly sing these songs. Although the songs are composed in only eight languages, their tunes have drawn inspiration from many sources both at home and abroad. They have been selected from a wide variety of traditions, ranging from Indian classical and folk tunes to Persian, Israeli, Chinese, Scandinavian and Iberian tunes. This lends universal appeal to Prabháta Samgiita.

Shrii Prabhat Ranjan personally provided the tune for every song. He felt that when the lyricist himself sets his words to tune, this automatically confers on him the right to see that the tunes remain unchanged. It would thus be out of the question for somebody else to tamper with his tunes. He has said unambiguously, "The lyricist has himself set his lyrics to tune. It is desirable that the songs are sung only to these tunes."

I spent many years in his company. I never heard him even humming, what to speak of singing. He never let it be known that he could sing. He did not receive instruction in singing in his youth. He was, of course, fond of music. Everyday his devotees used to sing devotional songs in his presence. He would listen silently. One who was never known to sing suddenly composed 5018 songs in his twilight years. What an unbelievable rate of creation! That is indeed amazing. Not only that, he was quick to point out the slightest departure from his words or tune. Let us now discuss the types of tunes he used.

Songs with Indian classical tunes

Indians by birth inherit an incredibly rich legacy – Indian classical music. A direct or indirect classical influence can be discerned in the way Shrii Sarkar borrowed tunes from all the famous Indian composers. Thus a large number of his songs are based on *rāgas*. He composed Prabhāta Saṁgiita in *rāgas* and *rāgiṇīs* like Bhaeravii, Yogyá, Áshávarii, Toṛi, Bhiimapalashrii, Pílu, Iman, Khámáj, Bágeshrii, Káfi, Candrakósa, Tilak Kámod, Kedár, Behág, Málkośa, Cháyánať, Darbárii Kánáťá, Desh, Báhar, Jayajyantii, etc. In order to create a richer and fuller expression of feelings, he sometimes mixed more than one *rāga*.

There is a touch of Bhaeravii, Áshávarii, Yogyá or Jaunpurii in his songs which express hope, light, dawn, awakening, searching, pathos, and so on. He uses night *rāgas* like Behág, Darbárii Kánáťá, etc. where the song expresses pain and suffering, leave-taking, waiting, night, solitude, loneliness, etc. Effortlessly he chose the appropriate *rāga* to transform the lyrical image of a particular song into musical

form. The words never had to wait for a tune. Words and tunes flowed out of him simultaneously.

Some songs have employed *tán* and *boltán*. A *boltán* is similar to the tune of the first line of *astháyii* or *antará* of the song, but it's *laya* [tempo] is twice as fast. *Táns* and *boltáns* have helped to create variety in Prabháta Samgiita.

Ṭappá

Khayál came long after Dhrupada, followed by Ṭappá. It is said that Shorii Miián of Punjab was the creator of Ṭappá. In Bengali, Ramnidhi Gupta, better known as Nidhu Bábu, was the most famous composer of Ṭappá songs. In the nineteenth century Ṭappá songs captivated Bengali audiences. The Ṭappá songs of Prabhát Samgiita have also, through their ideation, language and tunes have given Ṭappá a seat of honour.

Bául songs

According to Shrii Sarkar, the Bengali word *bául* is derived from the Sanskrit word *bátul*. *Bátul* gradually became *bául*. A person who directs all his or her psychic urges towards knowing the unknown and obtaining the unobtainable is considered by the common people to be *bátul*, which means mad. Pointing at the Báuls, people would say that they seemed to be not really of this world; they seemed to have come from a different plane of being; they seemed to be denizens of the noumenal world; they were, in fact, a bit mad. The outlook and tunes of the Báuls have had a great influence on the folk songs of Rárh.

“...The searing summer heat of this tropical region, and the whirlwinds of red dust, spurred the inhabitants of Rárh to break the bondages of this limited world and to run in the direction of limitlessness. And at the very sight of the

natural landscape of Rárh, tears welled up in their hearts, and their entire beings quivered, for the great unknown entity. This longing in their hearts made the people of Rárh mystical...The fervour, and the ardour deep in their minds, for the infinite, stirred them to the point of *bátulata* [madness]. And this *bátulata* gave birth to the Bál Marga [Path of Bál], Bál music and the Bál ideology." The Prabháta Samgiita songs – *Tumi jakhan esechile* [when You came], *Ámár gráme jáio re bandhu* [O friend, do come to my village], *Tomár náme gáne hayechi tanmay* [I am absorbed in Your name and song], *Ei ná soná-jhará prabháte* [Lo! this dawn of cascading gold], *Kár tare tui pathe ghuris ore abodh man* [For whom do you roam about the roads?], etc. are very high quality *bál* songs.

Kiirtana

Proclaiming the name, attributes and acts of God in a loud voice is called *kiirtana*. The stream of *kiirtana* has been flowing uninterrupted since ancient times. In Bengal Maháprabhu Shrii Caetanyadeva opened the floodgates of *kiirtana*. Bengalis are soft-hearted and emotional. So, more easily than in other climes, the plant of *kiirtana* songs was able to blossom in the soil of Bengal, with leaves, flowers and foliage. *Kiirtana* very quickly opens the hidden doors leading to the deep recesses of the mind. Thus it is a wonderful treasure in the world of music.

Shrii Prabhat Ranjan Sarkar gave great importance to *kiirtana* in individual and collective life. In Prabhát Samgiita, there are quite a few *kiirtana* and semi-*kiirtana* songs; they are, to put it briefly, perfect compositions.

Jhumur

One of the principal streams of folk songs of Rárh Bengal

is Jhumur. However, in spite of their catchy tunes, these songs lack depth of feeling. But the Jhumur songs of Prabháta Samġgiita no longer have poverty of expression. Each song is filled with spiritual nectar. Prabhát Samġgiita has thus carved out a special place for Jhumur songs.

Gazal and Qawálii

Prabhát Samġgiita has also given a new shape to the traditional Gazals and Qawálii songs, imbuing them with depth of feeling and richness of language. The Gazals and Qawali of Prabháta Samġgiita are suffused with a deeply spiritual quality, thus taking on a special significance. The use of many Urdu, Arabic and Persian words have added variety to the ideas and beauty to the sound. While taking care not to jeopardise the main theme, brief *boltán*'s have been employed in some songs.

Reviving old tunes

On a few occasions old tunes seldom used have had new life breathed into them. The first line of a few songs and their numbers are: *Niiravatá májhe ke go tumi ele* [Who are you who came in the midst of silence] (old Buddhist tune - 7), *Eso go bandhu mama* [Come O my friend] (an obsolete form of Cháyánaá - 203), *Álo jhalamal purnímá diip* [You are, Oh Lord, the glittering moon on a dark and cloudy night] (old Buddhist tune - 21)

Songs with tunes from overseas

The songs of Prabháta Samġgiita are not from Indian classical and folk tunes alone. Some tunes have their origins in other countries, both East and West. Their melodies have the touch of the universal. Although this makes some songs a little difficult to understand, there is no doubt that the

melodies touch the depths of the human heart e.g.: *Diipávalii sájáyechi prabhu tomáre karite varañ.*" [I have arranged the lights to welcome You, Lord] (Indian and Middle-eastern tunes - 63); *Tumi dhará dile ámár e hrdaye* [You have revealed Yourself in this heart of mine] (Indian and Scandinavian - 960); *Ulká-ashani bahiche bahñi saphañá kála sarpa* [Fire is flashing from meteors and lightning; the serpent of death has spread its venomous hood] (Indian and Iberian - 4599); *Elo aneka juger sei ajáná pathik* [The ancient unknown traveller came today] (Indian and Chinese Prosaic - 5); *Nutaner álo áji láglo mánuser mane mane* [The light of the New today stirs the minds of men] (Indian and Persian - 4727); *Lakśa rupe dekhechi tomáy tabu kichutei cinte nári* [I have seen You in numerous forms, yet failed to recognize You] (Indian and Persian - 4727); *Ketakii keshara bhásiá caleche varaśásikta váy* [Stamens of ketakii float on the rain-drenched breeze] (Indian and Israeli - 4789) and *Álo elo bhorer álo nútaner várátáy* [The light of dawn appears, carrying the message of the New] (Indian and Scandinavian - 4864).

We have briefly discussed the principal characteristics of Prabháta Saṁgiita. It has ushered in a new dawn in music to guide the problem-ridden and careworn human race. The reasons behind the rapidly rising popularity of these songs are their lofty ideas, beautiful language, sweet melody and easy-flowing metres. Crossing the narrow confines of language, Prabhát Saṁgiita is spreading at an unbelievable pace to all corners of the earth.

The writer, a Spiritual Teacher, served in the New York and George Town Sectors.

Views of Some Distinguished Men of Letters on Shrii Prabhat Ranjan Sarkar and His Musical Creations

At the very outset, let me offer a million fold obeisance at the feet of Ánandamúrtijii, the Guru of the Saṁgha. This is a happy day, not only a happy day, but also an auspicious day. For today, the auspicious inauguration ceremony of the Prabháta Saṁgiita Academy is taking place due to the initiative of the Women's Welfare Department of Ananda Marga. I have been asked to say a few words. But I did not have the good luck of seeing this great spiritualist and great man or of having contact with him, and thus gaining some wisdom and virtuous merit. I have been deprived of that piece of good fortune. All those who are present today are worthy of my respect. I honour them all.

To my regret I did not see Ánandamúrtijii. But I have apprised myself well of his life and message. Such great souls and emissaries of God take birth from time to time and instruct men about amity and what is good for them. People who come in contact with them are inspired to adopt humanism; they gain the impetus to act, to do service, to do good to others and carry out philanthropic activities. Today, on the occasion of the auspicious inauguration ceremony of the Prabhat Saṁgiita Academy, it will be a supreme attainment for us if we are inspired by thoughts of doing good to others and other benevolent actions.

*Shrii Dhirendra Chandra Mitra,
Formerly Professor, Department of Music
and Dean, Department of Fine Arts,
Rabindra Bharatii University.*

I offer my salutation to the assembled ladies and gentlemen and to the most revered Ánandamúrtijii (we have his portrait here; I offered my homage before it a little while ago). I offer my salutation also to the many monks and nuns present here. Finally I offer my goodwill and greetings to the honourable guests.

I attended last year's Prabháta Saṁgiita programme and sang a few of the songs he composed. This time too, I have made acquaintance with some of his books and music cassettes.

I shall come to Prabháta Saṁgiita later. Let me first speak about two books by our respected Ánandamurtijii. One of them is "Namah Shiváya Shántáya". In this book he has opened many new doors. The other book is "Namámi Krśńasundaram." I have a great liking for these two books. In them Ánandamúrtijii did not tread the conventional path, but opened new horizons. Everyone will appreciate this in the not too distant future. This realisation has not yet dawned on most people as they are not well acquainted with these books and their contents. These books should be well publicized. In order to maintain the standards of our national culture and to lead the nation along the right path, the path of spirituality, we should take the help of these books. I would like to draw the attention of scholars who research on such subjects to this point. Music is my chief preoccupation, but as I am also fond of reading, I read these books. I read them attentively and liked them.

I now come to Prabháta Saṁgiita. He has invented a new kind of script – Roman Sanskrit. His books, cassettes and songs have travelled to many countries. But the most important thing is that his songs are appropriate for all stages

of life and will remain so. That is how they have been created. He has composed songs on all aspects of life – from infancy to the joys and sorrows, pains and afflictions of life. I have listened to some music cassettes of Prabháta Saṁgiita. The tunes and style of the singing were excellent. But have cassette dealers taken part in a drive for their extensive propagation? It is necessary to do so, if it has not already been done. I must say that he has composed songs about all aspects of life, including all activities, all weal and woe, all pains, separation and sacrifice. I have familiarised myself with Prabháta Saṁgiita. I intend to sing some of these songs on the radio and on television.

Be that as it may, more programmes will follow. I only want to add that this treasure must be preserved. We have to find out what else these songs contain. If we take the time to study them seriously, a new horizon will open before us.

*Shrii Ramkumar Chattopadhyaya,
legendary singer regarded as the last emperor and
repository of Bangla Puratoni Gaan (old Bengali songs).
He passed away on March 18, 2009.*

I offer a million fold obeisance to Ánandamúrtijii, who is revered by all of us. At the same time I also send my respectful greetings to Ánandamúrtijii's disciples and admirers, respected Shrii Dharendra Chandra Mitra, and the avadhutas who have gradually drawn us to this great personality.

Looking from the outside, many have formed an adverse opinion about this growing organization (Ananda Marga). But the members have gradually come close to me and

proved through their work and application that the adverse criticism and the base efforts of some persons to belittle their organisation in the public eye are without factual basis. Through their constructive work, they are showing how different they are from this false image.

This organization has innumerable branches around the world. They are doing many constructive and service-oriented activities. Their work is also being recognised all over the world. We may appreciate and feel proud of such an organization and those persons who are leading a life of sacrifice in a spirit of true selflessness and are working among the people especially the poorest classes who have no one to care for them. However, today's inauguration of the Prabháta Saṁgiita Academy proves that their activity is not limited to constructive and service-oriented work alone.

A discussion of the genius of Ánandamúrtijii will take not only one full day, but many months. Leaving other aspects of his personality aside and concentrating only on his musical talent, one sees that he composed 5018 songs and personally set all of them to tune; when necessary, he gave vocal demonstrations and taught the tunes to his disciples. This single activity of his is on a scale so vast that it is beyond our imagination. Other lyricists have also set their lyrics to tune (in some cases as many as 3000 to 3500 lyrics); but we need to appreciate that Ánandamurtijii composed more than 5000 songs, set them all to tune and arranged for their propagation among the public. Therefore, I consider the establishment of the Prabháta Saṁgiita Academy to be the most appropriate token of reverence of his disciples for their preceptor.

They will, through the medium of the Prabháta Saṁgiita Academy, spread Prabháta Saṁgiita among the people, just like the songs of Rabindranath and Nazrul, so that others may also become acquainted with his creations.

I express my gratitude to all, especially the avadhutas, who have established themselves in the world of culture, by, so to say, struggling.

I was attracted to them for their work long ago; since then I have tried to inform people about the ideas of Ananda Marga and to remove the uninformed bias against them. With this aim in mind, I am and shall remain with them; I pledge to this organization whatever little service lies within my power.

*Shrii Ananda Mukhopadhyay, General Secretary,
Rabindra Bharati Society, Jorasanko, Kolkata.*

From the day I got to know Bábá's songs, to sing them and to have my performance recorded, my life as a musician has been blessed. The lyrics and tunes of Prabhát Saṁgiita attract me deeply as they do everyone else, and the process will continue. Modern Bengali songs have poor diction; I feel that the wide propagation of the Prabhát Saṁgiita of Bábá will make many conscious about the proper use of language. All subjects have been dealt with in Prabhát Saṁgiita. I consider my career of 40 years blessed by the opportunities I have had to sing his songs. I want to sing Bábá's songs as long as I am in the world of music.

*Madhuri Chattopadhyaya,
a household name among listeners of Bengali songs.*

I have a small submission to make. As one traverses the path of life, one makes some gains as well as some losses. I have had a long career as a singer. The opportunity that I had today of singing in this ashram (which is a philanthropic benevolent organization) has been my supreme gain. All artists are eager to learn and sing good songs.

I did not know much about Prabháta Saṁgiita until a few days ago when I heard some of these songs at a musical function. I feel that even if Ánandamúrtijii had confined himself to composing songs, without dealing with any other aspects of life, we would have had among us a great composer.

Prashanta Bhattacharya

Mamata (Mamata Shankar, the famous dancer) and I have been truly overwhelmed by what we saw in the Ananda Marga ashram – the huge scale of activities going on. It happens very often that we fail to see greatness. For almost all of us have lost our capacity to see. We have lost our ability to think. I therefore asked Haratmanandajii how they found out this supreme treasure. He said, “There was a time when we were searching, looking for someone, something, a way.”

My immediate reaction on hearing this was that we have forgotten how to search. We do not seek. They searched and therefore they found.

A person with such great creativity lived among us. We did not find him as we never looked for him. Tattvedánandajii said, “We strongly believe that he is

still with us." I only want to add, in the words of Rabindranath,

*Tomáy natun kare pabo bale
Hárái kśańe kśań
O mor bhalovásár dhan.*

[Treasure of my love,
I lose sight of you
from moment to moment
only to find you in new ways.]

Shrii Candraday Ghosh

I consider myself blessed for having been associated with Prabháta Sańgíita for a long time. I consider myself even more blessed for having been involved in the recording of some of these songs. I feel that the felicitation I have received has increased my responsibility. I shall now have to do more work.

*Shrii V. Balsara,
a renowned music director.*

Prabhat Ranjan's Works of Fiction

Dr. Haripada Chakravarti,

Ancient as well as relatively recent words like *ákhyána*, *upákhyána*, *ákhyáyiká*, *kathá-káhinii*, *itihása*, *galpa*, *upanyása*, etc., certainly have distinctive characteristics when analyzed in accordance with subtle rhetorical standards, but in their practical import, they have the same basic connotation. Broadly speaking, they all mean 'stories'. These all simulate reality, by combining the experience and perception of the writer or the narrator about human character and the varied events of human life with imagination. They are juicy representations of various aspects of life in an art form. Broadly seen, amongst the four branches of literature, that is, poetry, dramas, narratives and essays, except for essays the other three are dominated by narration (*galpa* or story); sometimes they are excessively narrative. As part of the background of a person's life, beset by many complex problems, literature not only provide us with companionship; it also helps us to savour the sweet nectar of poetry, instructs us in many ways, makes us socially conscious, and inspires us to lead ideal lives and develop ideal characters. All branches of literature like poetry and drama have their own contribution to make and own niche. But stories are the most popular. For in the storyline and fictional characters, people see their own image reflected, identify with them and taste the essence of life. That is the reason for the greater popularity of fiction.

In Vedic literature, in the Puranas, Játakas or ancient scriptures like the Bible, stories have not been told as such.

They are used to exemplify a point or as answers to questions. If we probe a little deeply, we find that the principal aim of all literary forms is to educate people and make them conscious of the rules of good conduct. The narratives of the *Rámáyāna* and the *Mahábhárata* are juicy and gigantic trees, with beautiful and immensely varied leaves, flowers and fruits. What do people learn from them? Do they acquire a taste for literature or is there something more? When Viswanatha, the author of *Sáhitya Darpaña*, says, *caturvargaphalapráptih sukhádalpadhiámapi kavyádeva* [From the reading of literature, even a person of limited intelligence can easily attain the four good ends of life], the statement may at first appear to be an exaggeration or excessive praise of literature.

Again in his *Vrtti*, he adds, *caturvargaphalapráptirhi kávyato Rámádikañ prvaritavyam na Ravanaádivadityádi krtyákrtyapravrtiinivrttyu-padeshadvareña supratiityaeva* [Literature prescribes and prohibits saying 'Do as Rama, etc. did', or 'Do not do as Ravana, etc. did', which thus helps people to attain the 'four goals of life', that is, *caturvarga*]. So we understand the responsibility of litterateurs and the gain or loss obtained by the readers. Elsewhere, literature (*kávyá*) has been described as 'pleasurable instruction.' Public education is the basic goal of literature. Of course, in practice, excess or aberration happens in two ways. Lack of artistic loyalty to a cause creates propagandist literature, and the pens of those who pursue transient glamour and those who are greedy produce works of gross sexuality.

In recent literature the ancient style of narration has been abandoned. Nothing happens without a cause. With the

changing times, people's way of life has now become complex and full of variety; it also moves at a faster pace. Within a brief span of time one has to learn and do many things. Thus the dominant majority of people tend to skim over superficially and not to delve deep into a subject.

The principal subject of literature is human life. This subject is of course perennial. But there is these days an over-emphasis on certain aspects of life, especially on gross physical gratification. Due to the aberrant depressive force arising out of the desire for the physicality of life, especially for food and acts of sex, the air of literature is now heavy with clouds. The sunlight of humanistic feeling is difficult to discern. Be that as it may, probably due to this attitude and also some other reasons, the old style of writing that approached the subject in a direct manner and sharpened its impact has been abandoned. Rammohan, Vidyasagar, Bankimchandra as well as Rabindranath, in the early part of his career, followed the ancient style of writing which took the form of an imaginary debate between the opponent of a thesis and its proponent. That tradition has also become extinct today. Perhaps the contemporary writers and readers feel that this traditional Vedic discursive style is flawed in two ways, being rather slow and excessively logical. Thus it is considered unsuitable for the present age. But close analysis reveals that this old traditional style – whether used in fiction or essays – has been abandoned not so much due to its slowness and poverty of expression but rather due to the absence of powerful writers to continue the tradition. That the style of writing may uphold ancient tradition – both in fiction and essays – while taking a contemporary form in

the hands of a strong and powerful author who can make his creation elegant, beautiful and flowing, is seen in the stories written by Shrii Prabhat Ranjan Sakar.

Shrii Prabhat Ranjan Sarkar, better known as Shrii Shrii Ánandamúrti, was the founder, propounder and the President of a world-wide organization. His philosophical beliefs and movement are based on an original ideology and plan of action relating to the future organization of the human race.

The present writer's personal understanding of all his social philosophy, method of political action, spiritual ideals, etc. is extremely limited, one can even say, non-existent. But he had the opportunity of reading some of the books by Shrii Sarkar, for example, *Varña Vicitrá*, *Varña Vijiñána* and *Shabda Cayaniká*. I was fascinated and filled with respect seeing the originality and deep knowledge of Prabhat Ranjan in the areas of language, literature and culture. In these books in the course of discussion, Shrii Sarkar introduced beautiful stories about particular words. His books *Varña Vicitrá*, *Shabda Cayaniká*, etc. and his discourses are not writings in the conventional manner. In respect of ideas and mode of composition, they are novel and self-contained creations. The stories, composed in varied hues of flowers, are not independent narrations, but natural organic parts of his analysis of words and his ideas on the subject. If they are treated like grafts that are cut out from the mother plant, arranged as independent stories and published, they would be valued as precious literary treasures, written as they are in a style that is at once ancient yet novel and bearing the imprint of new thoughts. When judged with an unbiased mind free from superciliousness, the originality, novelty and

charm of these stories will be found to be capable of delighting all readers and critics.

I have already mentioned that in the manner of telling these stories, ancient diction and style of composition has been given a new life, even a new birth. But unless the reader has an interest in words, it will be difficult for him or her to experience full charm of these stories, especially their wonderful intellectual beauty. Keeping that in mind, it will be of value as the stories are published, after arranging them with reference to and according to the topic they illustrate. Those who only want to read the stories can easily overlook the context, while those who are interested in a deeper study will, if they so desire, go to the heart of the subject matter with the help of contextual clues.

The stories exhibit a rich variety of subjects and tastes. There are some satirical stories, light but sharp, the central character of which is Akalmand, an acquaintance and 'friend' of Mr. Sarkar. These have been compiled into a separate volume titled 'Akalmand in Prabhát Sáhitya'. This Akalmand is a coarse personality likes of which we constantly come across in every field of modern social and political life – in administration, in the judiciary and at different levels of leadership. He is the embodiment of ignorance and faulty education, of loathsome habits and immorality, of foolishness and native cunning, of shameless self-seeking and unembarrassed vulgarity and he also embodies the eternal evil forces.

Human beings have a vast curiosity and endless queries about life and the world. Vidyá or learning is a combination of knowledge itself and the method of gaining the knowledge.

Vidyá is of two types – *pará* and *apará*, [transcendental and worldly]. They are sometimes called *vidyá* and *avidyá* respectively. Seeking knowledge of life and the self are like two leaves growing from sprout of a single thought ['*vidyá*']. Those who look to the world only, neglecting the self have a fragmented view. While those who concentrate exclusively on gaining knowledge of the self, dismissing the universal play and the world of endless varieties that prevail as unreal, have also a one-sided and fragmented vision. The *rśis*'s view of life is that *vidyá* and *avidyá*, *pará* and *apará*, complement each other. The mind that is alert, keen and respectful of all branches of material science as well as the science of the self is not merely the product of the modern world; it is at the same time contemporary and eternal. But such a thinking personality, a cultured connoisseur, with a wide-ranging curiosity, a seeker of knowledge, with command over his subject is rarer. Even rarer is the ability to present facts and ideas in an attractive manner and give them an artistic form. Prabhat Ranjan's writings have the mark of erudition, a lively curiosity and a surprising command over his subject. I have had the privilege of reading some of his writings on linguistics and literature; I got a mystically pleasurable feeling from the wide-ranging themes, solemnity, suggestiveness and the significance of his stories.

His stories range from the satirical to pure fun. But the ones that show his genius at its best are not emotional; they are intellectual, thought-provoking and, to a great degree, spiritual. It is theoretically known that the misuse of the explosive power of Tantra leads to ruin. The author, who is experienced in Tantra has shown the horror and tragedy of why and how this happens in his story *Sei Kukurtá* [That

Very Dog]. The story is based on several premises. The deep thoughts and feelings, people experience in a wakeful state, in dreams or even in dreamless sleep, can become embodied; After death the unfulfilled desire of a soul leads it to be reborn in another body with the same feelings, strivings, love and goodwill of the previous life [*saṃskāras* or reactive momenta]; the strong will power of a departed soul in a subtle body can control and move animate and inanimate objects. Remarkable literary skill and artistic talent is required to express such theories through the media of juicy fiction, and, without creating an atmosphere of uncanny and ghostly horror, to enliven them and transport the readers into realms of higher thought, feelings and realisations.

The mystical feeling that appears at the point of contact between the conscious and the unconscious is clearly described in the strange tales of Viresha Vijaya, Agnimitra and Manatosh Basu. These stories indicate the radiant presence of a higher state of human excellence and combine literature, culture, freedom and history. Through their special skills poets and litterateurs create *rasas* out of ideas and feelings, and major themes such as love, laughter and anger are transformed into *rasas* to be enjoyed. But how to classify the representations of thought, cognition and theories as *rasa*? What is the emotion that creates the *rasas* of allegorical or symbolic dramas? Generally, they are categorized under the theme of 'wonder'. This *rasa* is called *adbhūta* [strangeness]. What is the dominant *rasa* of the plays [by Tagore] 'Rājā', 'Raktakaravii' and 'Muktadhārā'? The answer is *adbhūta*. When a mysterious theory gets expressed through *rasa*, the feeling evoked is wonder. But to categorise this

case as *adbhūta* is not fully appropriate. In fact, it is rather weak.

There is no scope here for a more detailed discussion. We have only been able to give some indications about the class and treatment of a particular type of stories by Shrii Sarkar. Such expansive wisdom, deep analysis, reflective projection and mystically sweet expressions of higher thoughts on life and spirituality are very rare in fiction and demand penetrating discussion. Shrii Sarkar's remarkable contribution to fictional literature has been to create *rasa* out of abstract truths and to do so without sugarcoating it with sentiment.

*The writer is a Retired Vidyasagar Professor,
former Head of the Department of Bengali and
Dean, Faculty of Arts, North Bengal University.*

Prabhat Ranjan Sarkar's Neo-Humanism

Dr. Makarand Paranjape,

Humanism has been a powerful ideology especially in western civilization. The term itself is usually ascribed to German educationist FJ Niethammer who in 1808 used it to denote the study of Greek and Latin classics – “Literae humaniores” or human letters. Though the term is of more recent coinage, humanism actually refers to the rediscovery of the classics, which was a distinguishing feature of the Italian Renaissance. To move from a Church-centric, to a man-centric universe was indeed a major shift for the West. Arguably it is this shift which gave rise not only to Humanism as such but also to Humanities on the study of human beings as it is revealed in History, Literature, Art and so on. Humanism, especially secular Humanism of European humanists like Voltaire and Hugo helped to undermine the dogmatism and the power of the Church. This in turn contributed to the secularization of western society. Post-enlightenment academic disciplines tended to be divided into pure or natural sciences on the one hand, and human sciences on the other.

But more broadly speaking humanism connotes a belief in the value of human beings regardless of other super-human or super-natural claims represented by beliefs such as “God made man in his own image.” Humanism then has been an underlying emphasis in most of the major philosophical and ideological currents of the great religions of the past as well as the political movements of the present in so far as they

help improve and validate human life and experience. The major religions of the past also have humanism in them. The golden rule 'Love thy neighbour as thy self' is a good example because some version or the other of it is available in nearly all faiths. Humanism, then, has not only been a part of traditional religions but also been used to denounce certain religious practices which do not enhance the dignity of human beings, for instance, institutions like slavery which had its own defenders in the Church or *Sati* which was also defended by some orthodox groups on religious lines. Humanism has also served to bolster the cause of under privileged groups including racial, religious and other minorities, as indeed it has to support women's rights. It is from Humanism, then, that the entire discourse of human rights may seem to have emerged. In the 20th Century, many writers and thinkers, disillusioned with both religion and secular ideologies like Marxism, called themselves simply as humanists, those who espoused the cause of common men and women all over the world.

One of the drawbacks of humanism however is that it is too anthropocentric neglecting at times the rights of other creatures like animals, birds, reptiles, insects and plants to their habitat and environment. The needs of men and women if tended to be at the expense of all other living beings might result in great environmental degradation. This planet has not known a greater plunderer than man. Yet it is home not just for humans but many other forms of life. If Humanism means the welfare of human beings to the exclusion of others it seems to be an ideology that supports human domination to the extent of the extinction of other species. The other argument against Humanism is that it seems to deny the divine or the trans-human sphere of consciousness, which

many if not most human beings have glimpses of, but cannot but fully realize. To imagine that there is nothing above or beyond the human does seem to suggest a kind of hubris. Man may indeed be the measure of all things but to consider man as sovereign may also rest in the diminution not enhancement of human possibilities.

In India, in the last hundred years or so, we have had quite a few experiments with Humanism. Of these two notable ones are the radical humanism of M N. Roy and his successors, and Gandhian humanism which is a mixture of religious piety, social activism, and concern for the down trodden. Among those who contributed to the literature on Humanism in India is Shrii Prabhat Ranjan Sarkar, more commonly known as Ánandamúrti to his followers. Outside of Ananda Marga circles Sarkar's work is not very well known. His philosophy may be encapsulated in the acronym PROUT (Progressive Utilization Theory). According to this theory human beings can only progress through a synthesis of the mental, physical and spiritual dimensions of our nature, which in turn will contribute to the establishment of a truly progressive human society. PROUT is an alternative to both capitalist and communist paradigms. It also seeks to harmonise the spiritual and material interests of human beings.

Unlike other forms of humanism which are mostly rationalistic, PROUT is based on Sarkar's Neo-humanism which is also spiritual in that it believes that true humanism can only be effective through the self realisation and expression of spiritual qualities of human beings. According to Neo-humanism, material or intellectual progress is not sufficient but these must be combined with spiritual transformation. Sarkar's Neo-humanism does not give up rationality but tries to go beyond reason towards the

realisation of Supreme Consciousness. For Sarkar, Neo-humanism is nothing short of a blueprint for human perfection: "Devotion is humanity's greatest treasure, but when this devotion is elevated to a devotional sentiment, a devotional mission, to the realm of devotional ideation – when the underlying spirit is extended to everything animate and inanimate in this universe – I have designated this as 'Neo Humanism'. This Neo-Humanism will elevate humanism to universalism, a cult of love for all created beings of this universe".

According to Sarkar the obstacles in the way of the Neo-humanistic world are what he calls "geo-sentiment and socio-sentiment". Both these are parochial, restrictive and limiting, creating conflicts on the basis of nation, race, creed, community, caste and so on. According to Sarkar, it is by harnessing the sentiment of devotion to the Supreme that these prejudices and chauvinisms can be overcome. Sarkar advocated the cultivation of reason through study and education in order to overcome one's narrow-mindedness, but ultimately only through the harnessing of one's finest inner resource, which is the sentiment of devotion to the Supreme that the change can occur.

Some of Sarkar's ideas on Neo-humanism may be found in a book called *The Liberation of Intellect: Neo Humanism*. This consists of a series of eleven discourses delivered mostly on Sundays between 31st December 1981 and 29th March 1982. Sarkar's Neo-humanism is notable in that it includes non-human beings as well. In one of his discourses he asks, "Who says that those creatures who have lost their immediate utility value have no right to exist? No one has the moral right to say this. No one can dare to say that only human beings have the right to live and not non-humans. All are

the children of Mother Earth, all are the offspring of this Supreme Consciousness" (66). In fact in this discourse which he calls 'pseudo-humanism' (59-68), Sarkar clearly says that such humanism which only safeguards the rights of human beings at the expense of the other creatures on earth is no humanism at all. He says that "human beings will have to progress further towards perfection." (67) The way ahead according to Sarkar is through knowledge. Following traditional authorities, Sarkar divides knowledge into two types: *Parájiñána* or *Áptajiñána* on the one hand and *Áparájiñána* and *Práptajiñán* on the other. The first kind refers to transcendental knowledge and the latter refers to material knowledge. Transcendental knowledge is of "no use" as such but it does help us escape from the bondage of delusion and falsehood. Defects in non-transcendental knowledge can only be corrected through scientific study and rationality. So in order for Neo-humanism to be established continuous research, development, progress in the study of the phenomenal universe is necessary. It is this that contributes to the material well-being of the people and will also counteract geo-sentiments and socio-sentiments.

Sarkar's Neo-humanism seems to be a way of reconciling the tensions and oppositions between the spiritual and the material, the individual and society, the local and the universal. This philosophy invites further study and reflection. The dedicated Avadhútas of Ananda Marga tried to capture and embody the spirit of Neo-humanism in their life and works and then we see the urge to help humanity and serve others selflessly.

*The writer is Head of the Department, English,
Jawaharlal Nehru University, New Delhi.*

Shrii Prabhat Ranjan Sarkar, the Economist

Dr. A.T.M. Jahurul Haque,

In truth, I am not sure that I am at all competent to comment on the innumerable contributions made by respected Ánandamúrtijii. Still, inspite of my inadequacy, I want to speak on his contribution to the evolution of humanity in the social and spiritual fields. Shrii Shrii Ánandamúrtijii, whose life was dedicated to saving a society from misery, deprivation and its current poverty, is well known throughout the world as a great religious preceptor. On the one hand, he fulfilled his role as a spiritual preceptor; on the other hand, he discovered quite a number of basic economic principles for raising man to the peak of development. I am sure that you are aware of his spiritual contributions and regard him above all else as a spiritual teacher. But to me, he appears more as an economist than as a spiritual preceptor, as he fulfilled the function of alleviating poverty, thus creating scope for man's spiritual upliftment. Many have spoken extensively on his spiritual contributions; I want to speak of his contributions in the economic field.

I feel fortunate that I learned about the contributions of Shrii Prabhat Ranjan in the realm of economics. This has sharpened my insight, and as a result, I have been able to appreciate the relationship between spirituality and economic materialism. I have taken intensive notice of his deep desire to create economic progress for mankind by reducing economic disparity between the rich and the poor and his considered opinions and ideas on the subject. Basically he

wanted to create a harmonious social order through an equitable distribution of wealth. The Progressive Utilization Theory (short name PROUT) is an embodiment of his thoughts and ideas on this topic. Its aim is to establish a balance between the individual and the collective. Till now, I have not had the good fortune of coming in contact with any other spiritual teacher, who, like Ánandamurtijii, besides being a great spiritual teacher, has spread his economic discourses throughout the world through the medium of a social philosophy.

I have very carefully studied the fundamental propositions of Prout. In my opinion, they merit special attention. The meeting of the minimum needs of all and the optimizing of opportunities is one of the basic characteristics of a Proutist economy. The implementation of this proposition will lead to the minimum needs of all members of society being met and everyone will be given opportunities to the maximum extent possible; this will reduce the huge gap between the rich and the poor. In this respect, there is a remarkable parallelism between his ideas and those of progressive modern proponents of social welfare.

The minimum needs include the provision for food, clothing, housing and opportunities for education and treatment for the common man. The underdeveloped countries cannot meet the minimum requirements of their common people. The majority cannot adequately provide for their food and clothing. Many of them are without houses of their own. Many are deprived of the benefits of state health systems. International agencies and developed countries have set up various schemes in order to fulfill the minimum needs of the people. At the same time, Ánandamúrtijii emphasized the necessity of encouraging the able and meritorious persons

in their work so that society can get a better service from them.

Ánandamúrtijii knew that there is disorder in society and progressive increase in the gap between the rich and the poor as a result of the inequitable distribution of wealth. He also knew that it was imperative to reduce this gap; at the same time he knew that an equal allocation of wealth was not possible. So, he gave importance to the optimum utilization and balanced distribution of wealth. This is sure to lead to social good. Though the matter of social welfare is viewed differently in economics, I have no doubt that Ánandamúrtijii's theory of fulfilling people's minimum needs and providing optimum opportunities as basic elements of a welfare state has been beautifully enunciated. And this indicates that Ánandamúrtijii was a great philosopher of economics. He not only understood the real outlines of a welfare state, but also indicated the path leading to the maximization of welfare.

I am greatly surprised by the fact that Ánandamúrtijii gave his considered views on macro-economic issues that are being studied by present day economists many years ago. Here I shall mention only two of these issues. One is his scheme for economic development and the other is his views on economic decentralization.

All of us know that, for quite a few decades, developing countries have been trying to progress through centralized planning. But their plans for movement from above to below have not been very fruitful. Economists are therefore now strongly urging us to abandon plans descending from above and replace them with plans ascending from below. In some areas, there are attempts to implement such plans with the

cooperation of the people. I am happy to note that Ánandamúrtijii discerned the drawbacks of planning from above very clearly and therefore, as a solution, put forward the idea of block level decentralized planning. For preparing effective economic plans, he emphasized four elements of planning – for example, the cost of production, the capacity for production, the purchasing power of consumers and collective necessity. In his view, to attain self-sufficiency of each socio-economic zone, plans should be made keeping in mind these four elements. It will not do to impose on people a grandiose plan unrelated to local economic conditions. His idea of localized planning is quite consistent with the modern idea of cooperative planning from below to above.

We may also discuss his idea of economic decentralization. The concepts and projections of those that formulate downward-reaching plans from above have hardly any relationship with the condition, demands and priorities of those who are supposed to benefit from the plan. So the plan is formulated with priorities unrelated to the priorities of its potential beneficiaries.

With a great sense of reality, Ánandamúrtijii proposed a new and beautiful system which divides the world into socio-economic zones for worldwide economic planning. According to him, these socio-economic zones should be formed on the basis of certain criteria. One of them is common economic demands. As a result, people will be able to act independently in creating and implementing plans. This exemplifies the depth of Ánandamúrtijii's thoughts, and an awareness of reality that is entirely absent in the method of descent from above to below.

The adoption of the cooperative system in production and distribution of consumer goods is also a remarkable feature of Proutist economic dispensation. Cooperatives have been in vogue in many countries for years; still their failure causes concern. It has been noticed that one of the main reasons for the failure of cooperatives is uncontrolled corruption. According to PROUT, cooperatives managed by moral people will protect the members from exploitation and eliminate the intermediate groups of brokers who produce substandard goods and distribute them inequitably. It has been said that the success of cooperatives depends on morality, strict supervision and sincere popular acceptance. Cooperatives have failed in many countries, but there have not been many attempts to identify the underlying causes behind such failure. In my view, Ánandamúrtijii has correctly identified these causes and appreciated the importance of cooperatives for local and regional development.

Through his Prout philosophy, Ánandamúrtijii has held up a model of non-exploitative trade and commerce. In an open market economy, brokers, profiteers and capitalists exploit common buyers in many ways. In the absence of influence of the buyers in an open market, distortions are introduced in the fields of production and distribution. This situation needs change in the greater interest of society. Ánandamúrtijii has therefore said that essential goods should be distributed through consumer cooperatives; thus consumers will cease to be exploited by profiteers. But in the current open market economy, many essential goods are heavily adulterated and full of exploitative tricks and deception. We may be freed from the blemishes and defects of an open market economy if these distortions are removed by a cooperative system. The sublimity of thoughts and ideas of

Ánandamúrtijii, arising out of the sharpness of his appreciation of reality, will accelerate economic progress.

I have said earlier that the creation of socio-economic zones will lead to the formulation of decentralized regional plans. On top of that, in each zone, the economic units will make efforts to bring about the comprehensive welfare of the common people and will together shape human society on the basis of a common ideology. Ideas of common interest, A common ideology and mutual benefit through cooperation as well as Ánandamúrtijii's concept of independent socio-economic zones are implicitly active in the creation of regional economic organisations like SAARC and ASEAN.

I am happy to know that Ánandamúrtijii has added a new dimension to the fundamental aspects of economic thought. His ideas about people's economy will create solutions to problems related to occupation, education and systems of communication among the common people. There will also be improvements in cooperative-based industries and small privately owned industrial units and progress towards a solution of the problems of unemployment. Further, people's economy will be active in the work of removal of mass poverty, the improvement of the rural economy and the transfer of the ownership of land to those who contribute their physical and mental labour in the field of agriculture. According to Ánandamúrtijii, a people's economy can flourish only if there is a decentralization of the economy, block-level planning and the introduction of cooperatives run by men of morality. Ánandamúrtijii's thoughts and ideas on people's economy have opened up a new horizon in the world of economic thinking. Before him, no economist had given much thought to this subject.

While a people's economy aims at meeting the people's minimum needs, a psycho-economy, as conceptualized by Ánandamúrtijii, will aim to meet the psychological needs of individuals as well as of the polity. According to him, man suffers not only for want of material goods, but also due to unsteadiness and mental weakness. If the structure of his mind is strengthened, man will be equipped to deal with economic misdeeds based on exploitation, lack of conscience or lack of consideration. Psycho-economy will uncover the various methods of exploitation and explain them to people, at the same time exposing the exploitative character of capitalists. Man will understand the importance of a psycho-economy and, with the help of the psycho-economy will wage a relentless war against exploitation. Only Ánandamúrtijii has perceived this important role of a psycho-economy. Conventional economists do not appreciate it at all.

One could discuss extensively the other contributions of Ánandamúrtijii. Besides the topic we have just discussed, his concept of balanced economy also deserves mention. There are also many other aspects that cannot be discussed within the compass of such a brief article. And it is not my intention to discuss all the aspects of his economic thoughts. My aim is to show through these discussions that he had sympathy for the oppressed sections of humanity, and out of concern for their upliftment, he studied and expressed his views on intricate economic issues. I offer my heartfelt reverence to this great personality, great economist and great spiritual teacher of the modern world.

*The writer is Professor, Department of Economics,
Dhaka University, Dhaka, Bangladesh.*

Sarkar, Toynbee and Marx

Dr. Ravi Batra,

In attempting to unravel the mysteries of history, in imputing order to the seemingly disorderly currents in the human past, in reaching out to the future, Sarkar has joined the august company of Toynbee, Marx, Hegel, Spengler, Wells, among many others; and in erudition and breadth of vision, he is not excelled by any. Quite a few scholars have endeavoured to detect in the chaos of history a certain rhythm, an imperceptible harmony that complies with certain natural laws, but their peers, suspicious of anything conferring rigour on past trends, have criticized and scoffed at them. Sarkar's contribution, however, belongs to a different genus. It is immune at least to those strictures to which other theories of historical determinism have been subjected.

It is important to see where the law of social cycle stands in relation to well-known explanations of history. For the sake of comparison with Sarkar's thought, I briefly appraise the views of Marx and Toynbee – two intellectual giants who, in terms of learning and catholicity of thinking, stand in a luminous class of their own. Both men attempted to solve the riddle of history – Marx through deductive reasoning, Toynbee through “scientific” empiricism. Their contributions, it turns out, are two separate pieces that fit, somewhat loosely, into Sarkar's conception of history.

Sarkarian and Marxian thought: a comparison

Despite some contradictions of its own, there is much imperishable truth and resilience in the Marxian prognosis of social change. Marx's philosophy has been subjected by

critics to careful and minute dissection, but its beauty lies in the fact that, after all its weak links are severed, its fundamental point is undeniable, namely that capitalism suffers from severe contradictions, that the profit-seeking, wealth-accumulating propensities of the wealthy must shoulder blame for the recurrence of business cycles, which, quite often in the last two centuries, have shaken the very foundations of Western civilization. Even today the threat of recessions looms like a Sword of Damocles over the shaky capitalistic economies.

In comparing Marx's system with Sarkar's one is immediately struck by their divergence as well as their similarity. However, the similarities are not many and can be disposed of quickly.

Both Marx and Sarkar use a historical method of analysis, both believe in the inevitability of historical patterns of societal evolution, though not in the repetition of events themselves, and both agree that capitalism will be brought to an end by some sort of revolution, although to Sarkar this revolution may be bloody or peaceful, whereas to Marx it will be bloody and violent. Marx calls it the revolution of the proletariat, whereas to Sarkar it is the social revolution of the labourers; but the labourers and the proletariats have much in common. They are both victims of the capitalist's unbridled rapacity, of his penchant for more and more wealth, although Sarkar's labourers are vulnerable to exploitation in every facet of civilization. One might say that, as far as the description of capitalism is concerned, Sarkar draws on Marx in some respects. In a rare reference to Marx, Sarkar looks at him in an unconventional light:

Centering round a remark about religion by the great Karl

Marx, a class of exploiters goes hysteric and raises quite a storm. It should be borne in mind that Karl Marx was never antagonistic to spiritualism, moralism and good conduct. Whatever he said was against the then religion, for he had visualized, understood and felt that the then religion had paralyzed man mentally, made him impotent and dispirited by instigating him to submit to the vicious circle. [7, p. 122] Sarkar himself, while driving a wedge between spirituality and blind faith in religious dogmas, believes that emissaries of religion have in the past exploited humanity in every civilization, and continue to do so even today.

With this, the similarities between Marxian and Sarkarian thought end. Even a cursory reading of the previous chapters of the 'Downfall of Capitalism and Communism' suggests that Sarkar's theory is immensely more general and realistic than Marxism. The latter is simply a special case of the former, one link in Sarkar's chain of social cycle.

In the first place, the Marxian message is intensely materialistic, relegating humans to the inertness of matter, whereas Sarkar's message is intensely spiritual, relying totally on the human spirit and mental characteristics. In this respect the latter is closer to Hegel and, as we shall see subsequently, to Tonybee than to Marx. The material aspect, however, is not ignored by Sarkar; it reflects itself in the labourer and the acquisitive mind, and to some degree in all human beings. But here also one discerns the human element in his philosophy. Even in the acquisitive age, economic forces, to Sarkar, shape social destiny through the medium of acquisitive human intellect, as opposed to the Marxian contention that material forces determine human consciousness and institutions at all times.

There is an element of tautology in the Marxian assertion that human beings have to survive before historical change can occur, because if survival were the only relevant factor then society would never have changed. If survival is all that counts, then why have so many men and women in the past died for a cause, for an ideal? Why would people of gallantry prefer death in war to a comfortable life at home? Why did some spend all their life in the search for truth and enlightenment, enduring at times unbelievable sufferings?

Another difference between the two systems lies in their perception of the labouring class. To Sarkar no society can even survive without the sweat and toil of labourers, but they seldom, if ever, come to power, a view that contradicts the Marxian prophecy that under socialism the proletariat will rule. Even in Russia and China, where Marxism has now been adopted as the way of life, not the worker, but an elitist group with warrior attitudes towards military and social discipline reigns supreme. It is perhaps unfair to admonish Marx for this, because we are the beneficiary of hindsight and he was not. By contrast, Sarkar's labourer revolution is not led by the proletariat, but by a coalition of intellectuals, military officers and skilled workers, that is, by the cooperative efforts of disgruntled warriors and intellectuals diminished, by the acquirer's (or capitalistic) rapacity, to the labourer standard of living.

Sarkar's main concern with the human element is what imparts universality for his thesis. Thus while social evolution according to Marx is governed chiefly by economic conditions, to Sarkar this dynamics is propelled by forces varying with time and space: sometimes physical prowess and high-

spiritedness, sometimes intellect applied to dogmas, and sometimes intellect applied to the accumulation of wealth determine the movement of society.

Quite clearly, the Marxian view of history is myopic in comparison with the Sarkarian vision. In terms of Sarkar's terminology, the Marxian analysis implies that the acquirers, and hence the economic factor, have always ruled society, whereas Sarkar maintains that their turn to rule comes only after warriors and intellectuals have had their turns. Marx calls upon one single element to illuminate the entire past as well as future, whereas Sarkar does this by relying on four fundamental elements rooted in human mind: Sarkarism, therefore, derives from human evolution, Marxism from material existence.

Another fundamental difference between the two viewpoints is that, according to Marx Communism is the pinnacle of society after which there is no social evolution, but in the Sarkarian view every phase of society is a passing phenomenon. Sarkar is very explicit and emphatic on this point. To him social evolution signifies a relative movement of society, one among so many other relative movements which are all interconnected. Therefore if social evolution stops, then all relative movements, interwoven as they are, must cease, and this in effect is the death of the universe. In other words, societal evolution will endure as long as the universe does: there is no final synthesis: there cannot be one.

Furthermore, Sarkar's theory tosses Communism out of the realm of possibility. To him, since there are four basic types of mental attitude in human beings, there are four types of era through which every civilization has to pass. Thus

one mental tendency will always be preponderant in society; not that one class will always exploit the others, only that its mores, preferences and idiosyncrasies will fashion the behavior of the other three. Hence the classless society that Marx envisioned simply cannot exist. It is a Utopia, and not a desirable one either, for its attainment amounts to society's dissolution.

It is not my intention to be over-critical and chastise Marx – as others have done – for minor points such as the failure of some of his prophecies. That his foresight could not completely pierce through the obscurity of the future does not diminish his analysis one bit. Some of his predictions have in fact been affirmed. What matters is the acumen with which he knitted together the discordant pieces from history, sociology and economics into a cohesion that distinguishes him as one of the most gifted writers of all time. My contention that the law of social cycle is more general is not meant to disparage Marxian contributions to humanity, but merely to underline the merits of Sarkar's thought.

Comparison between Toynbee and Sarkar

Toynbee and Sarkar seem to have an affinity in many of their views, but differences of a real and subtle character also exist. To both the historical process is rooted in the human spirit; material forces do count, but only in being the adversary over which human fortitude must prevail if a primitive society is ever to evolve into a civilization. However, in this respect Sarkar goes further by pinpointing the type of mentality which can overcome the challenges posed by the environment. To him only the warrior mind, with the active assistance of the labourers, can initially

vanquish the mighty and hostile forces of nature. Perhaps the difference is only semantic; Sarkar is nevertheless more specific on this point.

A difference of deeper significance lies in the fact that Sarkar's prognosis does not rule out the salutary effects of favourable soil and climatic conditions that may lend a helping hand in the development of civilizations. For his total disregard of these factors, Toynbee has been severely taken to task by his critics. But in Sarkar's system, the growth of civilizations depends not so much on the severity of the environment and the mettlesome response that it invokes, but on the rise of the high-spirited warrior mind.

Even if no challenge appears, a civilization may emerge if the primitive society is led by a warrior mind, for this type of mind does not rest until total mastery over matter is achieved; and I do not have to labour the point that human mastery over nature even today is far from complete. Thus regardless of whether the environment is friendly or hostile, the vivacity of the warrior mind creates challenges of its own, and endeavours to meet them fearlessly and with dignity! This would explain the genesis of some civilizations which in their infancy encountered comparatively few misfortunes.

The difference here is more real than apparent. While Toynbee's accent is on both the harshness of material surroundings and the human spirit, Sarkar emphasizes only the human element and ultimately the natural human evolution. The Challenge, in the Sarkarian view, has its place, but it may spring from the hostile environment or be self-created by the warrior mind.

In Toynbee's view there is little affinity between civilizations – which are dynamic societies – and primitive communities, which he regards as entities flowing at a rate of evolution so low that to all intents and purposes they can be considered as static societies. The crucial distinction, therefore, lies in the rate of growth in a society's evolution.

Sarkar would perhaps be uncomfortable with Toynbee's definition of a primitive society, for to him nothing is static in this universe, "thronged" as it is with a plethora of relativities". He therefore defines a primitive society also in terms of mental characteristics, that is, in terms of the early labourer community. Again this difference is perhaps semantic. However, Toynbee's taste for total differentiation between primitive and civilized societies finds full expression in his somewhat, arbitrary distinction between civilizations – between parent and "affiliated" societies. True, his Universal States and Universal Churches are reminiscent of some of Sarkar's warrior and intellectual eras; but they both belong to the same society, as two arms of the same social cycle, whereas for Toynbee the Universal Church provides the line of demarcation between the old and the new civilization.

Sarkar regards civilizations as entities that have evolved from primitive societies just as civilized humanity evolved from the primitive human being. To him the intimate anthropological kinship between the primitive and the civilized also extends to civilizations, a view that sharply contrasts with Toynbee's. Furthermore, Toynbee does not adequately explain why the Universal Church emerges toward the end of the parent civilization. Why religion, why not any mundane philosophy? Why not any other military power? To Sarkar the transition from the warrior to the intellectual

era, or from Toynbee's Universal State to the Universal Church, is just an integral part of the evolutionary social cycle, something ingrained in the process of human evolution. For the subtler intellect of the intellectuals evolved on our planet much later than the high-spiritedness of the warriors. But upon its arrival, it had little difficulty in winning over the warrior mind.

It is hard to concur with Toynbee and pretend that civilizations have emerged abruptly out of primitive societies, especially when many historians believe that perhaps agriculture, more than anything else, procreated and nurtured all civilizations. In this view, the prerequisite for the dynamic movement of every society is the availability of an economic surplus, something that frees some people from toiling just for subsistence; consequently a part of society's energies can be devoted to subtle and creative avocations —architecture, music, art, literature. If the presence of economic surplus is the precondition for social progress, then civilizations must have sprouted from the primitive, Neolithic culture of which the most distinctive features are agriculture and the domestication of animals.

Sarkar believes in the unity and continuity of civilizations, whereas Toynbee, as stated before, first divides them into parents and their affiliates, and then distinguishes them by the presence of Universal States and Universal Churches. These two institutions are implicit in Sarkar's warrior and intellectual eras. For example, the period of the Universal State into which the Roman Empire had been organized at the dawn of the first century is identical to Sarkar's warrior era of Western civilization. Similarly, the primacy of the Catholic Church following the collapse of the Roman State

coincides with Sarkar's intellectual era of the same civilization, but to Toynbee, of course, it is now a new society.

Moreover, Sarkar, unlike Toynbee, does not stop with these two institutions but goes on to introduce his acquisitive era that follows upon the decline of the intellectuals, who were ruling through the Church. All these eras are identified with the mentality of the dominant social class, whereas in Toynbee's system particular periods of history are associated with the institutions that for a long time endured in various civilizations. Therefore if these institutions vanish from the face of the earth or lose their vitality, which they all do at one time or another, then according to Toynbee a civilization is either dissolved or affiliated to its offspring. But since Sarkar speaks in terms of the lasting features of the human mind, his theory is flexible, is capable of assimilating novel organizations, mores and customs. That is why his eras may appear time and again during the course of history, of the past and of the future, even though human institutions, rules and laws, because of natural evolutions, must go through numerous alterations.

Toynbee's admission of only two long-lasting and world-wide organizations – the Universal States and Churches – in a way compels him to be unusually gloomy about the prospects of Western civilization which he thinks has been declining ever since the sixteenth century when the Universal Church in Europe was weakened by the rise of autocratic monarchs and by the Wars of Religion. He is particularly emphatic about the paralytic consequences of the religious wars of Germany, France and Spain – especially the loss of faith. There is plenty of arbitrariness here, a point noted by other historians, especially by Geyl [1], but it need not

be our concern. For some reasons, real or imagined, Toynbee views the declining influence of religion as disastrous for Western society, whose breakdown to him actually began, believe it or not, four centuries ago. And he insists that once the breakdown begins, it is irretrievable; euthanasia cannot then be averted, no matter how solid the subsequent achievements of some of its individual members may be. Thus in his view, the West is now lingering through the period of disintegration, with no known timetable.

To my mind it is the paucity of "universal" institutions in his system that makes Toynbee so pessimistic about the prospects of the Western world; once the Universal Church collapses, what is left? Dissolution of course, or merger into a new civilization! However, Sarkar's framework is more sanguine; his hypothesis is resilient enough to accommodate all changes. It suggests that the West is now in the decadent phase of the acquisitive era, which, since no age can endure for ever, should eventually be replaced by a new warrior era. Thus one arm of the organic social cycle will be replaced by another, but Western civilization will survive, and perhaps emerge with greater effulgence. Of course, the new warrior era will not be dominated by monarchs and tyrannical dictators. This is simply unthinkable. But a group that displays martial qualities will be supreme. He does not say all this in so many words, but it is implicit in his discourse.

All the critics who have taken Toynbee to task for numerous errors of omission and commission are single-minded in acclaiming his work for its singular contribution not, ironically, to history but to literature – even to fiction. Some have characterized Toynbee's system as a figment of his bountiful imagination, while others have called it an

outright fraud. His critics stand in awe before his monumental and voluminous work, but they do not concede its veracity. Volumes have been written as critiques to Toynbee's thought and it is not my intention to add much to them (see Stromberg [8] for a summation). Nor am I among his critics, who certainly have some valid points of their own. I think Toynbee went a bit too far. If only he had scaled down his claims, if only he had not attempted to expound almost every historical episode in terms of a perceptible cause, his following today would be much larger than it is. In any case, there is much in Toynbee's message that will endure forever.

It is upon these enduring pillars that Sarkar constructs his thesis. Toynbee's work is a start, and Sarkar adds the finishing touch, plus much more. But in so doing he avoids many of Toynbee's errors. Thus Sarkar simply outlines a broad pattern of historical evolution, but is not so specific about a society's laws of growth and decay, because he realizes that such laws cannot be explained in terms of a single cause. In his own way he recognizes Toynbee's Universal States and Churches, but, in concurrence with the latter's critics, he does not believe that the Universal Church provides a dividing line between the old and the new civilization. Thus a civilization may endure forever, although its distinctive institutions may come and go. It is in this way that Sarkar builds where Toynbee, and also Marx have left off.

*The writer who authored the best seller
"Downfall of Capitalism and Communism" is a
Professor of Economics at Southern Methodist
University, Texas, USA.*

Locating P. R. Sarkar in Ancient, Modern and Postmodern Constructions

Prof. Sohail Inayatullah,

The task of this paper is to locate the works of P. R. Sarkar in a range of classification schemes and at the same time to make these schemes themselves problematic. In general, we find Sarkar's works exemplary for the following reasons. In terms of economy, his work is strong on both growth and distribution dimensions. Sarkar is also eclectic in his theory of political-economy drawing on market and regulatory mechanisms. Alienation is a result not of private property but of the concentration of wealth and of the location of the self in a materialistic paradigm. Sarkar's Prout manages to satisfy survival, well-being, identity and freedom needs. Market models are strong on freedom but weak on well-being (especially at the periphery). Local "small is beautiful" models are strong on survival, well-being and identity but weak on the freedom dimension. Sarkar also takes an eclectic model of epistemology having a range of ways of knowing the world. He also takes a layered "deep and shallow" view of the nature of reality. Finally, and this is the centrepiece of the argument, Sarkar's social theory combines linear, cyclical and transcendental dimensions, thus avoiding cultural exploitation and fatalism, and accentuating ancient, modern and postmodern constructions of the social and the economic.

Growth and Distribution

Using peace researcher Johan Galtung's analysis of

Occidental and Oriental cosmology across four categories: growth (wealth accumulation), distribution (wealth distribution), personal violence and structural violence (institutional violence or violence that occurs because of economic and political structures), our question here is where does Prout fit into this scheme, how does it rank in these categories? In general, Prout is high on the growth dimension (Prout is spiritual but the vitality of the society is expressed in the standard of living and Sarkar's emphasis on the utilization of physical, mental, and spiritual potentialities). Prout is also high on the distribution dimension (society is a family moving toward a common goal and the all-important principle of wealth accumulation in Prout.)

In the dimension of personal violence Prout is medium since Sarkar contextualises violence and asserts that the universe is violent in itself; thus even as *ahimsá* is a central tenet in his ethics, avoiding social and political struggle is not. Indeed, while he does not support violent revolutions his theory does predict them. On structural violence Prout is low in that his theory attempts to remove the differences between gender, class, nation and culture. Through self-reliance and spiritual socialism the basis for structural violence disappears. Moreover since Sarkar's unit is the entire universe including plants and animals again his inclusiveness preempts structural violence.

Eclectic Economics

In Galtung's forthcoming book on alternative economics, he examines five different economic structures. The blue economy focused on growth and capital accumulation; the red economy focused on a national plan; the golden economy focused on cooperation between market and plan, government

and state, and labour and capital; the rose economy is based on softening the inequities of the market through government intervention and the green economy is concerned with economic sustainability. Again our question is one of location. Central to this analysis there are three ratios: culture/nature, quality/price and finance economy/real economy.

Sarkar agrees with the blue economy by still having markets even though they are need-based, not profit based. In addition, there are intellectual and spiritual markets in terms of the freedom of ideas and spiritual paths. Sarkar also agrees with the blue dimension, that is, led by high technology, Sarkar sees technological advancement as inevitable; he only seeks to place in it a non-exploitive element, that is, moral leadership, new technologies not taking away the rights and wages of labour. Sarkar also does not make a sharp distinction between the social and the spiritual; indeed, he asserts that genetic engineering could even lead to a more spiritual world.

Sarkar agrees with the red economy in two ways: one in terms of the language of struggle in that he is critical of capitalism and second in terms of macro, meso and micro planning. Sarkar believes that there needs to be an economic plan; however, it should be decentralized and not run by the party or the State. Rather plans should empower local people to solve their own problems.

Sarkar's Prout, in general, is similar to the rose economy in that it is a sort of spiritual, social, democratic movement. However, he would prefer revolution rather than the slow pace of democratic socialism. However, instead of heavy income taxation, Sarkar prefers sales tax. The other similar

notion to the rose economy is the idea that one needs all types of wealth: labour and capital.

From the golden economy, Sarkar emphasizes the idea of unity and the view that economic vitality is central to the production of a good society. Sarkar also would encourage Japanese notions of thinking of the long term, savings, and discipline. Unity among members of the economic group would be important for both types of economic systems. However, whereas in East Asia, the self is identified with race, nation and corporation, Sarkar would locate the self in the Cosmic self. Other associations would be temporary, even fleeting. Like the East Asian system, Sarkar has both vertical dimensions (his pyramidal organizational structure) and horizontal dimensions (respect for all types of labour and unity in consciousness).

The deepest similarities are with the green economy. Both favour strong decentralization, strong economic democracy, and an environmental ethic. Sarkar, however, would be more growth oriented and more high-technology oriented than the green perspective, especially in its self-reliant form in India (which has only strengthened the State in all its brahmanical caste dimensions). But like the Greens and the Gandhians he would decentralise industry and attempts to avoid what Mark Satin in *New Age Politics* has called the "Big City Outlook."

For Sarkar the key is *pramá* or balance between the individual and the collective, growth and distribution, between ideational and sensate.

Key Ratios for Growth

Now what of the key ratios mentioned above? Sarkar

would be medium on the culture/nature. Like the Japanese he would assert that nature is invented and that humans should gradually take over the activities of Prakrti. However, at the same time, he would as much as possible preserve nature in that nature is valued for its existence, not for its particular utility. And at the same time, he would encourage culture/nature as defined as manufacturing and avoid the mere trading of raw materials. Quality/price is important but less so, given the focus on needs and self-reliant economic units. However, as self-reliant units develop, they would open up and quality/price would become critical. Finally Sarkar is strong on the finance/real economy. Stock markets would be localized or greatly limited, thus limiting speculation (and growth for the centre) and, of course, there would be limits to accumulation. In the third world context, Sarkar would attempt to limit corruption through moral measures as well as through creating a climate of fairness, where corruption was not needed. Thus economic growth becomes increasingly difficult when the real economy becomes delinked from either the speculative economy or the underground (drug, black-market or corrupt) economy. For Sarkar, the State must have more watchdog-type associations and power must be decentralized.

Survival, Basic Needs, Identity and Freedom

Also important is mapping the economic system across four indicators: survival, basic needs, identity and freedom – and then mapping how different economic systems meet these indicators. Does Prout do a better job in relating to these four critical areas? For example, market systems are high on freedom but low on survival, basic needs, and identity, especially when the centre-periphery are factored in.

The key to understanding capitalism is that the centre-periphery relationship is disavowed, lack of growth at the periphery is justified by a range of variables: 1. They are not part of the predestined elect (Calvinism). 2. They are part of the evolutionary misfits and are hurting the genetic pool (Spencer). 3. They are lazy or have no entrepreneurial spirit (Developmentalism). 4. They have institutions that do not help the development process (Rostow). 5. They are feudal (Marxist).

Underdevelopment as a direct cause of development (the stealing of gold, the destruction of manufacturing abilities, the selling of raw material) is rarely considered. The world is not seen as a world system with a global division of labour.

In contrast, non-capitalist systems are strong on survival, basic needs, and identity, but weak on freedom. These systems emphasise community, dignity and relationships with the land, with tradition. Appropriate technology is preferred (unfortunately the means to make this technology were often imported, thus the many problems with appropriate technology).

However, the links between small and large scale are not necessarily made – the question of economics of scale and complexity still confound the “small is beautiful” type of economic systems. Sarkar attempts to provide these links by a three-tiered economic system: cooperatives to provide for basic needs, individuals to provide incentives, and state enterprises or complex large projects to provide raw materials and infrastructure.

As important as an economic model is an accompanying political model. For Sarkar this means rethinking sovereignty

first in Consciousness and secondly not in the nation-state but in a world polity. Sarkar would not reduce mobility, indeed he would expand travel and the mobility of money, not letting it sit inefficiently. Basic needs are central to Sarkar's perspective, indeed, it is his starting point. However, as important as physical needs are freedom needs, and spiritual-identity needs – with family and the other. Again a balance, centre and periphery relations are flattened in this model in five areas: culture, economy, polity, environment and military. Communist systems turned out to be strong at basic needs but weak at freedom needs and identity needs. The new man was utterly divorced from history and tradition – family and spirit were denied in the quest for the new ideological individual living for the collective, for the party, for the state. Again for Sarkar the individual and collective must be balanced for freedom, identity, well-being and survival needs. The communist project was also made more difficult by the global capitalist system, that is, the open world system and its expansionist tendencies. When it came down to it, people were ready to sacrifice identity needs and cultural needs, for freedom, well-being and survival, thus the rush to the United States.

Growth

But does Prout have the capacity to provide a growth-oriented economic system? If we can analyze cosmologies or worldviews along with cultures or growth, we can assert that five variables are key: hard work, savings, greed, inconsiderateness to others, and strong ideology. Prout is strong on the first, medium on the second and strong on the fifth. Hard work or struggle is essential in Prout, as is strong ideology. However, savings are possible since the

postponement of material gratification, that is, discipline, is essential to the spiritual path. However, it is less important since it is a needs-based economy, not a profit-based economy. Prout is obviously weak on greed; for Sarkar the motivation for work should be service to humanity not the enlargement of the individual ego. Finally Prout is weak on inconsiderateness to others (that is, in the creation of a periphery) given its neo-humanism ethics.

We can also develop a culture of distribution: equity, growth, view of others and view of nature. Now Sarkar is strong on the first, medium on the second, high on the third, and strong on the fourth (although less so than the deep ecologists, for Sarkar still postulates a hierarchy of Being). We would then expect a Prout world to be strong at distribution and medium at growth. It is able to compete economically with the West and East-Asia but far superior in its ability to provide for distribution and care for the planet itself. In the long run, Sarkar has argued Prout would provide high (accelerated) growth as well once the world system becomes Proutist in its orientation.

Sarkar thus has an eclectic theory of economics (limits to the accumulation of wealth, incentive structures, decentralized planning, economic democracy, individual, cooperative and state economic structures, and a multifarious understanding of potentials, physical, mental and spiritual).

Ontology and Epistemology – the Diversity Issue

Along with these four indications are two philosophical issues: ontological and epistemological diversity. How does Prout deal with the problem of philosophical diversity as compared to other systems is our next question. In general

we can assert that there are four accepted ways of knowing. The first two claimed by the West as its exclusive property and the second two ascribed to the East (following Edward Said, Orientalism). These are: Sense-Inference (Science), Reason-Logic (Philosophy), Authority(Religion) and Intuition (Mysticism).

Sarkar uses all four epistemological perspectives but adds a fifth: that of devotion/love. Not merely an emotion but a way of constituting the real. Love does not describe but, insofar as language is opaque, it creates an alternative real less accessible from other ways of knowing. Moreover, he redefines science expanding it beyond its present boundaries by including spiritual theories of the real. These, while not easily discernible to the materialistic scientist, are realization to the spiritual scientist. To the critique that science is science because its proofs can be repeated by objective observers, Sarkar contextualizes this statement by arguing that scientists in themselves will change in that the consciousness of the scientist is also a dimension in that which is being experimented upon.

Thus Sarkar goes a step further than quantum perspectives. But what then of repeatability? That is, does science become unique, not accessible to others except the spiritually-evolved, and what is our criteria to judge them? Here Sarkar resorts to using other measures as well – logic and intuition. He does not negate sense inference, he merely places it in a larger context of intuition and layers of reality. Following classical Indian thought, Sarkar approaches the problem of philosophical diversity by arguing that truth (here moving from epistemology, how we know what we know, to ontology, the nature of Being) has many levels, as with

Spengler, deep and shallow. But this is not a dualistic position or a Vedanta position, rather consciousness is unitary and the material world is merely changing, not less real. Indeed, one of the criteria of a good society is well-being and economic vitality (not its realization of some transcendental truth). Thus, Sarkar is more eclectic. This is the strength of the Japanese, appropriating Shinto, Buddhist, Confucian and Western Traditions.

Now to further refine this discussion, let us see how other cosmologies have approached diversity. The Western view has been that there is only one right way to do it. It has been expansionist, linear in logic, with strong divisions between the centre and periphery (human/nature, Occident/Orient, male/female, young/old). Modernity can be characterized by the above: democracy or diversity but only in the context of competing nations. Moreover, it is diverse, but only in the context of the universal attribution of Western civilization, so much so that civilization now means, ipso facto, Western civilization. The real is seen as only ideational (the Medieval position) or material (the modern position). The classical Indian has been equally uni-dimensional, arguing that only God is Real (thus denying the material dimensions). Less radical positions here merely state that the material world is not our imagination but merely misperception. Socially this view denies social structures and thus ends up being quite exploitative in that centre/periphery distinctions are not made. Power is made invisible.

While Spengler argued that knowledge is deep and shallow, not true and false, Comte argued that there is theological knowledge (primitive), metaphysical knowledge (philosophy and speculation), and finally there is positive

science (objective material conditions). Each state develops from the previous. There thus are different types of knowledge but previous types are distinctly inferior.

Sorokin takes a more gracious view and examines five answers to this question and their social implications: 1. Only matter is real. 2. Only mind is real. 3. Both are real. 4. It does not matter. 5. Reality is unknowable. From the first answer we get sensate civilization; to the second response we get ideational civilization; to answer three we get a balanced civilization; to answer four we get no social structure, since no culture can grow based on skepticism. No dominant reality can be communicated. And to question five again no answer is possible since reality is unknowable.

In this view the real is a component of the material and spiritual dimensions, economic and cultural factors. History follows a pendulum-like pattern. The first civilization reaches its peak, exaggerates, and then because it denies the reality of the other types, declines. The next civilization then comes in. For Sarkar, reality at the philosophical level has many dimensions. At the social level it is constructed in four collective psychologies or ways of constituting the real – worker, warrior, intellectual and merchant.

Social Theory

Our task next is to take this analysis and then examine how Prout fits into these maps of our social, economic, and political worlds. We will also make comments on general models of social theory, specifically linear, cyclical, spiral and transcendental theories of social history and time. That is, where do we locate Sarkar in the world of macro theories of change? In general we can assert that Sarkar has a multiple

theory of time (linear, cyclical, and transcendental) that includes a superagency (the role of the divine, at least at symbolic levels), the role of structure (collective psychology) and the role of the individual (human agency).

Linear theories generally end up privileging a certain class over others. For Spencer, it was survival of the fittest. For Comte it was the modems. The present is seen as objective and the past as ideological. We submit our present to ourselves as if it was outside of metaphysics. Often those outside of the modem, the most advanced stage in the pattern, are the raw materials for the modem either as labour or as the primitive, the exotic representing what the modern has denied to itself. Linear theories are important in that they have an idea of progress and a vision to move forwards. They often have a vision of a possible future that is realizable in this world. Linear theories are isomorphic to theories of efficiency and quantitative time. Time is no longer relative but objective. There is no going back, only the future exists.

Cyclical theories such as Spengler and Khaldun explain decline well. They place history in a rise-and-fall model, in the ages of men and women; they help us to better understand change. They also remind us that the powerful will fall and the meek will rise – that life is temporary and fleeting. Cyclical theories often use metaphors from biology and often thinly-disguised critiques of the present. For Toynbee and others the present was the degeneration of humankind – the empire had overextended itself a la Spengler the money spirit dominated humans. Cyclical theories are then more radical than linear theories. However, in these theories there is no exit since humanity is forever doomed to repeat the past because of reasons internal to the model: dialectics, hubris,

over-expansion, for example. Cyclical theorists while speaking to traditional cultures do not offer a vision of expansion, of conquest and of struggle. They lead to acceptance, since nothing can be changed anyway. This is Kali Yuga, there is nothing to do but meditate, so accept the world and wait.

Transcendental theories attempt to take us to new discourses, to grander visions of the cosmos, to what is really important, neither the nature of man (linear) nor the nature of Nature (cyclical) but the nature of God (transcendental). Time in their view is often divorced from efficiency and from nature, placing the self in a timeless position. Theories, however, that are solely transcendental do not have theories of exploitation and structure. Thus, the role of power is missing. Moreover, the causes of change are rarely developed. Rather the will of the transcendental is considered the first and last cause. Often they collapse into a simplistic cyclical theory wherein humans wait for God, a God that came to humanity long ago. Prayer instead of social struggle is the outcome of this position.

Sarkar is unique in that his theory has a linear dimension. Change results from struggle against the environment, struggle between ideas, and the attraction of the Great, and while struggling humans must march onwards taking over the attributes of Prakriti, of Nature. He also has a cyclical, dimension, that is, his stage theory. What emerges from his stage theory is a theory of power (worker, military, normative, remunerative power) and exploitation (economic, cultural and spiritual). Thus, he is not passive, for while accepting that history does have a structure, he provides a way out of history. Through spiritual, social and economic struggle, through the creation of a new type of leadership, through

human agency, a new future is possible. Central to social transformation is individual transformation, that is, an entrance into timelessness through meditation and spiritual effort. Finally Sarkar describes a super-agency, which fits with the classical Indian theory of the Godhead entering the human sphere when humanity is in desperation. For Sarkar the metaphorical dimensions of this theory are more important than their empirical basis, for this gives people hope even as they attempt to change and transform the world around them.

Sarkar then is unique in that he gives us a spiral – past and future at the same time. Marx tried to do this but the spiral was only for the advanced capitalist nations, not for the poor exploited nations. Moreover, for Marx and liberal modernists the goal was the perfect society, a society without contradictions. In this search for perfection, traditional society, the periphery, the third world could be brutalized for the sake of this perfection. Sarkar, in contrast, envisions a Utopia, a good place. History does not end; the stages will continue; the cycle is eternal. His goal is to reduce exploitation and create a society where it is possible to pursue the spiritual. Perfection is possible for individuals (through individual enlightenment) but not for society as a whole, thus there is no necessity for an ever-enlarging State to create this perfect world.

The Problem of Language

Recent developments in social and economic theory have placed language as central to understanding politics; in other words, our description of the real in itself constitutes the real. Socialists were correct in developing sociology of knowledge, which shows that knowledge also has a gender basis. Non-

Western cultures have shown that English privileges a particular view of the world, that is, language has a national and cultural bias as well. Language then is no longer seen as merely describing the world in a neutral manner, rather it constitutes the world. Language is opaque. Indeed, the study of politics is about the study of language, of how the real is constituted in discourse.

Sarkar, aware of this, has consciously switched languages depending on the type of presentation he has given. He has in many instances stayed in Indian languages. But what of language and the spiritual itself? These linguistic moves are not incidental but part of his effort to speak to many constructions of reality. But then is the place outside language or discourse, or is the real merely discursive? For Sarkar, the mystical dimension is beyond language: "It cannot be expressed in language", he has commented. Sarkar's response then is that the "guru is dumb and the disciple is deaf." That is, both know that utterances will place that which is beyond discourse in discourse thus placing it in the context of culture, history and politics. And yet we must speak. While Habermas would have us search for the ideal communicative situation, communication between equals thus leads to freedom, more useful is the post structural perspective which sees knowledge claims not as true or false or even as deep and shallow but as political assets. A theory is important if it gives us new relationships, if it changes how we see and constitute the world, if it gives new technologies to previously disabled cultures and peoples. While communism is dead, Marx was important because he linked politics with economics, attempted to place the objective within a theory of politics and power. While Freud overly privileged the

body, he is important because he showed how civilization created us, and the contradictions between our basic nature and our civilizational nature. He expanded our models of the self.

Wallerstein is also important in that he reminds us that although we cannot know what is true, that ideology has a subjective basis, it is ideology that gives us the strength to march onwards. The present is difficult and the future is far away. It is a vision; it is vision of truth that gives us the strength to delay gratification in the hope of a better world for all. It is this vision that helps us to survive the periods of oppression, of disapproval from state structures, from the dominance of the present.

So while many may hope for a world without social movements, without ideology, of an objective modern world with only a linear theory of development, it is the possibility of another place, a good place, that gives us impetus. It is in this way that I read Sarkar. Attempts to merely find empirical reference to his theory, while important, misunderstand the nature of his discourse. They remain oblivious to the politics of knowledge. To conclude, Sarkar's task is not theory-building or even economic development but a new discourse, a new way of constituting the social and the political, a new ground plan, a new frame, a new world.

*The writer is member of World Future Studies
Federation and Professor,
Queensland University, Australia.*

Economic Objectives As Conceived by the Founder of Ananda Marga

Dr. Dhiresh Bhattacharya,

In a total revolution, all aspects of human existence – social, political, economic and others – will have to undergo meaningful changes. The changes needed would have as their objective the better fulfillment of aspirations that naturally arise in the human mind. Yet these aspirations must not be excessively self-centered. Social existence depends on a pervasive understanding of the needs of persons other than one's own self. In different periods and according to different contexts, great personalities have enunciated their ideas about harmonious social living in their own way. The founder of the Ananda Marga movement had some definite views about the shape that society should take in order that persons can live a reasonably happy life without coming in each other's way. There is a simultaneous stress in his discourses on Harmony and Progress, the two pedestals on which future society will have to rest.

Mahatma Gandhi stressed the harmony aspect, but when it came to the progress aspect he was somewhat ambivalent. He was inclined to accept the ideals of a simple rural society, as it existed in the past and entertained considerable doubts about the heavily mechanized industrial society that has made its appearance since the 18th century in Europe and North America. The founder of scientific socialism Karl Marx accepted progress; he believed that the possibilities opened

up by science and technology are so limitless that in the ideal society of the future harmony will come to be established quite automatically, since no body will wish to hurt another when all desirable goods are available in abundance. But to reach that state of super abundance a preliminary regime of suppression and conflicts would have to be gone through. So, social harmony was to be disrupted in the interests of social progress itself.

There are many thinkers who are critical of the many inequalities that appear as scar in modern society. But a total elimination of all inequalities is not on the cards of revolutionary scheme that Ananda Marga propagates.

Some amount of "merit-based" inequality has to be accepted. Those who resent such inequality have to be convinced about its inevitability if they want society to make progress. Out of such progress it should be possible to meet the minimum requirement of all persons. This minimum will progressively become larger and larger, as society allows the meritorious individuals to utilize their talents and other resources for the benefit of all. This idea is at the root of PROUTIST view of economic reorganization, the word Prout being the abbreviated form of Progressive Utilization Theory. The Proutists have faith in progress.

In their view even if labour-saving technology is utilized for the good of society, it is not inevitable that labour be thrown out of employment. Full employment can still be maintained by shortening working hours and reorganizing the labour force. The fear often expressed that progress in the technological sphere, means hard times for the ordinary workers is sought to be dispelled by laying stress on the fact that through reorganization of work it should be possible

to check the growth of unemployment. For the utilization of human and natural resources, the founder of Prout observes; it is not sufficient to have an overall national economic development plan. Every well-marked region has to be planned separately.

Locally available talent has to be roped in and developed in order to put dormant resources to practical use. However, instead of concentrating simply on individual promotional effort, a steady propagation of ideal of cooperative endeavour has to be arranged for, so that stark individualism does not give rise to avoidable disharmonies. Such propagation requires the devoted services of trained cadres who believe in self-effacement and work only for harmonious and progressive economic community. This particular way of thinking has been gaining ground in all types of society today, whether advanced or less developed. The economic objects of socially aware groups must include both progress and harmony. Neither can be reached without a solid base of social awareness.

For this a suitable programme of education and re-education must be revised. Current educational programme appear to be deficient in creating an ethical awareness about society at large. Education now almost wholly concentrates on equipping the individual. But no individual is capable by his own effort to change the general direction in which society moves.

All citations that follow are from the book *Proutistic Economics*, a collection of the notes and discourses of Shrii Prabhat Ranjan Sarkar, Founder of group that accepts Ananda Marga (The Path of Bliss) as basic philosophy. (i) "If the common people and meritorious people are treated

as the same, the capable people will not be encouraged to develop their higher potentiality," (pp - 71); (ii) "... efforts to raise the minimum of standard of living will have to go on endlessly," (OP cit P-6); (iii) "There cannot be any stop in the march of human progress." (pp - 69); (iv) "In Prout's collective economic system, full employment will be maintained by progressively reducing working hours as the introduction of appropriate scientific technology increases production." (pp 15 -16); (v) "Each socio-economic unit should prepare and implement its own development programme" (pp - 25); (vi) "Movements will have to be launched Throughout the world to establish self-sufficient socio-economic units based on the maxim - know the area, prepare the plan and serve the people" (pp - 24); (vii) "Society will enjoy lasting protection from all types of exploitation only if an integrated ideology and empirical spiritual base, spiritually trained cadres and proper institutions are established in social life. Lack of exploitation signifies the establishment of social harmony. (pp - 28); (viii) "...the development of the collective is impossible without developing proper social awareness, encouraging the spirit of social service and awakening knowledge in every individual, so inspired with the thought of the welfare of the collective mind, one has to promote the well-being of the individual mind," (pp - 8).

*The writer is retired Professor and
Head of the Department of Economics,
Calcutta University.*

Contemporary Relevance of the Economic Ideas of Shrii Ánandamúrtijii

Prof. Rakhal Datta,

I am not claiming that I have been able to study all the numerous publications left behind for posterity by Shrii Shrii Ánandamúrtijii. But as an economist I find much in his writing that is relevant to the solution of many of the economic problems faced by the world at large and India in particular.

In this connection, I would like to draw attention to the remarkable conceptual innovations made by Shrii P.R. Sarkar through his Progressive Utilization Theory (PROUT). A summary of his ideas is available in "Proutist Economics: Discourses on Economic Liberation, 1992." It is almost impossible to do justice to all the ideas expressed in that book and I will restrict myself to those ideas which impressed me most.

To start with let me consider some of the major principles of Prout. These are; (a) Diversity, not identity is the law of nature, (b) The minimum requirements of life should be guaranteed to all, (c) Surplus wealth should be distributed among meritorious people, (d) Increasing the minimum standard of living of the people is an indication of the vitality of society, (e) No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body, (f) There should be maximum utilization and rational distribution of all mundane, supra

mundane and spiritual potentialities of the universe, (g) The method of utilization should vary in accordance with the changes in time, space and person and the utilization should be of a progressive nature.

A close look at these principles clearly indicates Shrii Shrii Ánandamúrtijii's almost supernatural ability to lay down the principles which should be followed by a healthy and progressive economy. It is not possible to label these principles by any name like socialism, communism or capitalism, but they are the very essence of a just and equitable society, every member of which contributes something to the social well-being and is rewarded for his or her contribution. However, this society is not blindly egalitarian without recognition of merit. Without people of merit and originality no society can prosper. But these people should not be interested solely in their own welfare, they should keep in mind that whatever they have been able to achieve is due to the fact that they belong to the society which has made them what they are. Shrii Shrii Ánandamúrtijii was able to steer clear of the barren controversies in communism in the principles of Prout.

His views on economic decentralization and economic democracy have much in common with those of Gandhiji. Production should be made for consumption and not for profit. In the same vein, Gandhiji said that there were enough resources to satisfy every body's need, but not their greed.

In the proposed economic system there would be a three-tier arrangement. The economy would be divided into a collective (nationalized) sector, a cooperative sector and an individualized private sector. All these sectors are necessary for the dynamic growth and efficiency of the economy.

Today, economists are emphasizing the role of horticulture and floriculture for the diversification of the agricultural sector. Shrii Shrii Ánandamúrtijii recognized their importance much earlier and included them in his scheme of integrated farming.

To conclude this brief assessment of Shrii Shrii Ánandamúrtijii's economic ideas, his basic solution to our economic problems should be noted. He believed that the solution lies in the love for one's fellow human beings. Love will teach a man or woman what they should and should not do. Nothing else is required. Social development and progress are possible only when everybody contributes something. Intellectual and physical abilities are equally needed for social progress and the absence of one of them does not allow the society to grow.

*The writer is retired Professor and
Head of the Department of Economics,
Calcutta University.*

Prabhát Ranjan Sarkar, the Economist

Dr. Pranab Kumar Chattopadhyay,

My brief discussion today about economics will be fully in the light of the thoughts of Shrii Prabhat Ranjan Sarkar aka Ánandamúrtijii. These days, especially in our country, we are passing through a deep economic crisis. In this moment of crisis, we will have to find our path through the guidance of savants. Therefore, as students of economics, we have become particularly attentive to the ideas of Ánandamúrtijii.

We learn from his discussions relating to socio-economic development that we need two essential elements. One is a guiding philosophy and the other is an economic programme. When examining the question of guiding philosophy, we find him talking of universal humanism. There are two views on life: one is the symbiotic view and the other is the Darwinian view. According to the symbiotic view, there is a relationship of permanent union between different organisms and that existence and development of one depends on the existence and development of all others; that is, one section of the society cannot advance leaving behind or destroying another section. On the other hand, the Darwinian view is based on "struggle for existence and the survival of the fittest." A special characteristic of Ánandamúrtijii's thinking is that he believes in the symbiotic view of life. That is, we have to develop along with others; otherwise, we will fail to reach our goal.

He has laid stress on two things in the matter of economic planning. One is that the minimum needs of each person will have to be met. But he does not stop there. He recognizes that the common man has some instincts – for example, they have an acquisitive instinct – and various expectations. Not everyone is a mendicant who has forsaken the world. Such men also have a significant role to play. So he also holds that incentives should be given to encourage merit.

He has spoken of the need for balance in all fields. He has in this context used the term *pramá* to mean balance. Balance is necessary in various spheres – between the individual life and social life, between a person's social life and an individual's family life. Again, there are three strata in one's individual life – the material sphere, the intellectual sphere and the spiritual sphere. There has to be a balance among these three also. The comprehensive development of society will be possible only through the creation of balance in these various spheres.

Again he has also said that it will not do to think of the collectivity alone. One has to think about individuals also. There has to be a synthesis between individual welfare and collective welfare. Speaking of the guaranteed satisfaction of minimum needs, he comments that this requires a proper economic programme. On the one hand, there will have to be increase in production of goods needed by the common man; on the other hand, his purchasing power will have to be increased. Explaining the concept of economic development, he says that the level of minimum needs will gradually rise; in other words, life will gradually become richer and more varied. Today's luxury goods will become tomorrow's ordinary consumer goods.

These days, there is a lot of confused talk about globalization. One type of globalization is to create feelings of harmony among the entire human race. The globalization is also a term coined by the Harvard School of Business Studies to represent a marketing strategy of multinational corporations. Confusion between the two ideas has created a crisis in our country. We are losing sight of our basic goal. Globalization as a strategy of multinationals lays stress on international trade. They want to spread their business to countries where they find comparative advantages and expand their international market by importing goods manufactured in those countries to increase their profit.

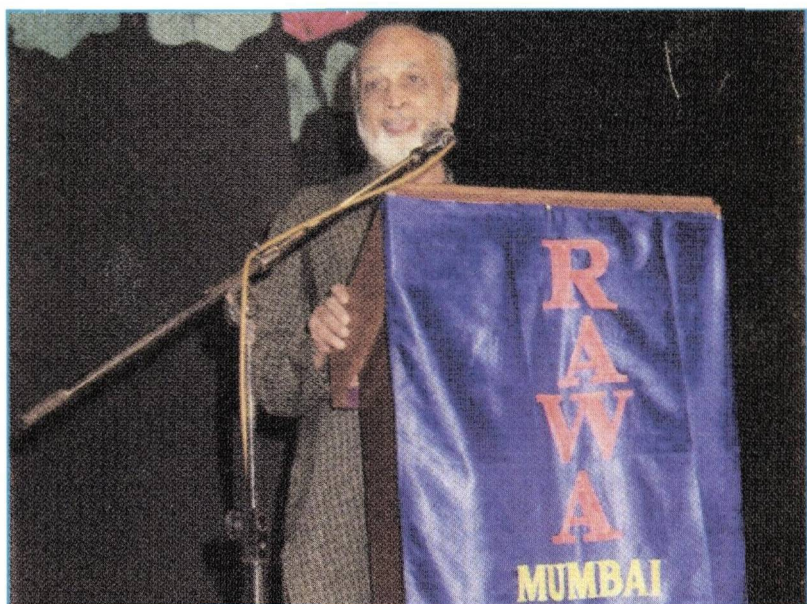
But just consider this. To raise the standard of living of our people, that is, the basic objective of economic development – to obtain victory over hunger, ignorance and disease – the people of our country should have the first claim on goods manufactured in the country. Only the surplus, if any, should be exported. In other words, the destination of goods manufactured in a country should depend on the needs of the people and not on the so-called “law of comparative advantage in international trade”. If we forget this, we may find ourselves exporting the food that could assuage our hunger in the name of comparative advantage. Already we find some economists asserting in their writings that we should freely export our rice, wheat, milk, fruits, fish, etc. as we have a comparative advantage in respect of these goods in international trade and that we would thus make good profit in international trade. There may be profit; but what will happen to our people? We have a long way to go before we can fully meet their needs. So, this is something that merits our attention.

Ánandamúrtijii has something more to say on economic development. This is about socio-economic groupification. This means that we have to proceed on the basis of socio-economic groups or categories. Socio-economic groups will be formed on the basis of common natural resources, common geographical features, common problems, common ethnic background and common cultural legacy. There will thus be various socio-economic groups in the world. They will first develop. Then these groups will give and take among themselves on the basis of self-respect and mutual respect. The basis of such a socio-economic group will be geo-cultural identity. It is to be remembered also that for development, we have to be conscious of our geo-cultural identity. If we suffer from an inferiority complex, we will lag behind and readily fall prey to exploitation by others. We surely do not want to be exploited. On the other hand, if we have, besides material pursuits, a spiritual orientation also, we will never exploit others. In other words, if we are to materialise an exploitation-free world we often dream of, Ánandamúrtijii has said that we must have a sense of self-respect as this will prevent others from exploiting us; at the same time we need a spiritual orientation to prevent us from exploiting others.

Ánandamúrtijii has spoken of a special aspect and a special dimension of economics outside the conventional economics of our textbooks, which has greatly attracted me. That is his concept of psycho-economy. People's economy, which is concerned with fulfilling the needs of the common people, has its place. Psycho-economy has two aspects. Creative solutions have to be found for man's economic problems. It may at times appear that a particular problem

has no solution. But even in such cases, we may find creative solutions if we fully apply our intellect and spiritual consciousness. Another aspect of psycho-economy is the need to wage a constant battle against unhealthy and inhuman economic tendencies within us. The call for that battle, the guidelines thereof, are to be found in his concept of psycho-economy.

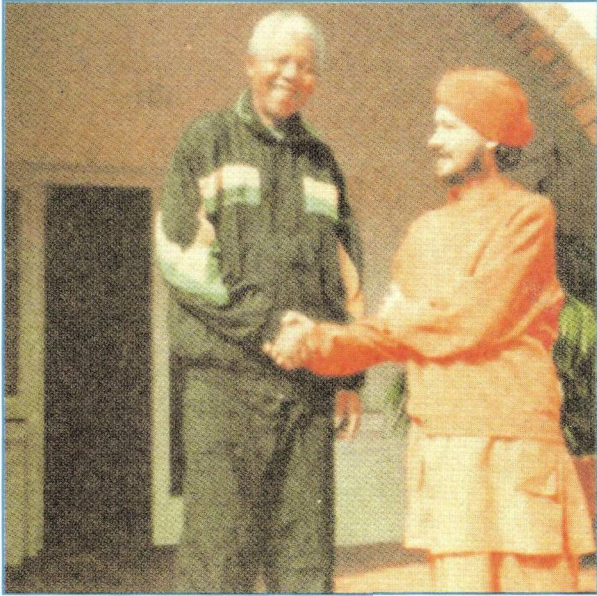
The writer, a Professor in the Department of Economics, Kalyani University, delivered this speech at the Ice Skating Rink, Kolkata, in 1995.



Shrii Vijay Tendulkar, a noted Marathi writer and dramatist, speaking at a RAWA programme at Nehru Centre, Mumbai, in 2002.



Jamini Krishnamurti, the famous danseuse, being felicitated at a RAWA programme organized by RAWA, Delhi Chapter, in 2007 at Siri Fort Auditorium, New Delhi.



Ácárya Devavratánanda Avadhúta with Mr. Nelson Mandela, the then president of South Africa.



Dr. S.S. Deshmukh, Vice-Chancellor, Mumbai University, delivering her address at a symposium organized by Ananda Marga in Mumbai.

Shrii Prabhat Ranjan Sarkar – a General Introduction to his Socio-Cultural Contribution

Prof. Priyadarsi Mukherji,

Shrii Prabhat Ranjan Sarkar (1921-1990) was a man of many talents. His linguistic, socio-cultural, and historical observations and his world-view are predominantly and justifiably based on the realities of Bengal, the undivided Bengal. Most of his contemporaries had some delusions about his philosophy. They considered him as a mere ascetic detached from the objective world. Later however, many broad-minded intellectuals and academics realized the significance of Shrii Sarkar's writings. The profundity of his knowledge encompasses a wide range of subjects – linguistics, phonology, etymology, sociology, culture, philosophy, religion, music, history, geography, etc.

My areas of interest being folklore, folk literature, intercultural studies, etymology and linguistic studies, etc. I find that Shrii Prabhat Ranjan Sarkar has approached and dealt with various problems in different fields of knowledge from a layman's point of view and gradually developed his theme to give people a simple philosophical framework, devoid of jargons. His writings are down-to-earth and free from dogma. The wide range of subjects he dealt with, reflect the breadth of his knowledge. In the following passages I will try to highlight the salient features of his books that I have been able to go through. I will also record my own observations regarding his writings.

Bámlá O Báungálii (The Language and the People of Bengal): In Shrii Sarkar we see a scientific temperament blended with a high degree of spirituality. He has traced the different phases of the Bengali language from antiquity to the present epoch, and then seeks to look into the future. He has salvaged the history that was lost in the mythical mists of antiquity, and established it as a topic for academic discourse. This book is a reflection of his profound understanding of the Bengali language, which he has thoroughly analyzed from his politico-historic perspective as well as by virtue of his knowledge of various dialects of Bengali and Sanskrit root words [*dhátu*].

In the chapter “Some Men of Genius in Bengal”, sub-chapter “The Proactive Role of Subhas Chandra”, Shrii Sarkar quite correctly analyzed the erudition and adeptness of Subhas Chandra Bose whose dynamism and freedom of action were feared by many especially in the opposite camp. They were like venom-spouting serpents, acting like imbecile creatures who sought to malign the greatest hero of the Last War of Indian Independence. Shrii Sarkar rightly pointed out that Mahatma Gandhi had no doubt awakened the people, but did not guide the enlightened ones towards the path of struggle. The originality of Gandhi’s principles revolved round a sort of negativity and passivity. Shrii Sarkar sharply criticized the ambitious leaders who wanted to gain everything cheap by saving their own political skin. He also struck at the critics and detractors of Subhas Bose in no ambiguous terms. He made an insightful analysis of the contemporary political scenario. I therefore, consider Shrii Sarkar a much better historian than the self-proclaimed pseudo-historians who regard the greatest betrayal in Indian history as a

glorious victory. What attract the readers are the narratives that Sarkar has amalgamated interspersed in the various phases of history. The book is a wonderful portrayal of the history of Bengal.

Vyākaraṇa Vijiṇāna (The Book of Grammar) of Prabhat Ranjan, in three volumes, is a marvelous collection of Sanskrit root words. Through a scholarly analysis, he has made efforts to prove that there exists an indissoluble bond between Bengali and Sanskrit. He quite rightly suggests that Sanskrit should be regarded as the original language of the Bengalese. Sanskrit cannot be kept isolated under the notion that it is the Language of the Hindus and the Mahayana Buddhists. Prabhat Ranjan sought to break the shackles of grammar around Sanskrit and brought it to life giving it a modern relevance. Strikingly his expressions are intelligible to all common people. The dread of mechanical memorization which forces school children in India to give up studying Sanskrit cannot be felt while reading Sarkar's book.

Laghu-Nirukta (The Simplified Concordance): Shrii Prabhat Ranjan Sarkar wrote that in the Vedic period the word *nirukta* (inexplicable or unuttered) meant a dictionary of unintelligible Vedic sounds. In this book he sought to incorporate almost all the common words in Bengali in a very delightful and unconventional way. This, no doubt, creates insatiable interest in the minds of readers, giving them not only a ready reference but also rich food for thought.

Varṇa Vijiṇāna (The Science of Letters) combines comparative phonology, comparative morphology, languages

and dialects. A chapter deals with Persian words in Bengali. Syntax, case and case-endings, proper nouns, compound words, derivation, emanation and distortion constitute the corpus of the book. In this book the author also used a multi-dialect approach to elucidate the meanings of certain colloquial expressions and words in Bengali.

Shabda Cayaniká (An Anthology of Sounds), in three volumes, is a discourse on the Bengali language. It is neither an encyclopedia nor a dictionary. It is a scholarly analysis of Bengali in terms of linguistics. A journey through history, geography, medicine, art, religion, philosophy, etc. amply portrays Shrii Prabhat Ranjan Sarkar as a storyteller of a unique calibre.

Subhásita Samgraha, a collection of lucidly delivered lectures in three volumes relate to the Evolution of the Human Society and include discourses entitled, The Receptacle and the Relative Truth, Oblations and the Consequences of Actions, Propensity and Renunciation as well as many others.

Manuśer Samáj (Human Society) comes in two volumes. The first volume discusses ethics, education and social justice apart from other issues. The second volume deals with a seemingly archaic categorization of society in our Indian context. But the author provides an interesting interpretation of the four *varñas* [psychological classes] of the society. He analyses the social categories thus: (1) *Kśatriya Yuga* or the Martial Era (2) *Vipra Yuga* or the Scholarly Era (3) *Vaeshya Yuga* or the Mercantile Era (4) *Shúdra Viplab* or Radical Transformation by the disgruntled working class who are both *Vipra* and *Kśatriya*-minded and (5) *Sadvipra Society*

or the Genuinely Intellectual Class* – constituted from the Middle Class. The Sadvipras, combining the abilities of scholarly and valorous people, and having administratively versatile qualities can effect successful transformation in the society. This is the class of people, which Shrii Sarkar terms as *Vipra-buddhi Kśātra-buddhi-sampanna shúdra*.

Desh Premikder Prati (To the Patriots): Shrii Sarkar emphasized on the restructuring of the states of India not on the basis of language. He suggested that full opportunity be given to regional languages, English and every ethnic group. He also said that no language should be treated as superior or inferior. No language should be suppressed. All languages should be treated as equal. In the course of his writings, Shrii Sarkar showed the path towards Hindu - Muslim amity and harmony. He said that the mutual exchanges, devoid of rigidity, between the two communities would enhance peace and prosperity of society in general.

Buddhir Mukti – Navyamánavatávád (The Liberation of Intellect – Neo-Humanism): In this book, the author discussed the problems of detachment between theory and practice. He argued that absolute devotion could be reached by virtue of subjective approach through objective adjustment. However, the most important argument that he placed before us is that the theoretical or philosophical aspects relating to the equality of all human beings might sound sweet, but in

* According to Shrii P.R. Sarkar, Sadvipra Society is the Genuinely Classless Group of physically fit, morally strong and spiritually elevated people, who have declassified themselves by imbibing the psychological traits of all the four *varñas* and who, by their selfless and dedicated service to the society, play the pivotal role in bringing about social change. –Editor.

practice they come to naught because they violate the natural and fundamental principles of the universe. Shrii Sarkar said that devotional sentiment is a great asset of human beings. Patriotism, economics and religion, which are bound up with geo-sentiment, have caused harm to different ethnic groups. Therefore, the erudite men should stay away from geo-sentiment. They should support nothing which is based on geo-sentiment. He said that socio-sentiment that revolves round the welfare of a particular group of people, often tends to harm and impede the progress of other groups of people. Such sentiments have often caused widespread bloodshed in the world. He suggests that the greatest weapon to tackle geo-sentiment is a rational mentality. The author commented on the courage and uprightness needed to break inter-caste barriers and termed such a process revolution. He criticized those who believe in a slow and gradual transformation – the believers of evolution. Those who suffer from fear complex, who feel they have to follow and not change age-old conventions, are, according to Shrii Sarkar, reactionaries. This mental disease is identical to socio-sentiment that seeks to exploit other groups of people economically and culturally.

In the field of music, Shrii Prabhat Ranjan Sarkar authored the following books:

1. *Nrtya, Vádyá, Giita Tine Saṁgiita*. The book was translated into English under the title 'Saṁgiita: Song, Dance and Instrumental Music'. The book contains the following topics, 'Shiva – the Embodiment of Saṁgiita', 'Saṁgiita as Soft Expression of Art', 'Saṁgiita and Supra-Aesthetic Science', 'The Inner Science of Surasaptaka', 'The

Invention of Various Musical Instruments', etc. The book also contains some songs composed by Shrii Sarkar with their English purport.

2. The book Prabháta Saṁgiita contains songs of Shrii Prabhat Ranjan. These songs are devotional songs eulogizing the glory of enlightenment or the dawn. The English version of the book contains lyrics in Romanized Bengali along with the English rendition.

In the field of religion and spiritual consciousness, Shrii Shrii Ánandamúrtijii authored the following books:

1. Kṛśṇa-Tattva O Gītásár (The Study of Kṛśṇa and the Essence of Gita) contains discussions on the intellect (*buddhi*) and intuition (*bodhi*), various meanings of the word *Kṛśṇa*, the *Dharmakṣetra* and *Kurukṣetra*, *Svadharmā* and *Paradharmā*, etc. He described the human body as *Dharmakṣetra*, and the entire *Saṁsár* (Outer Realm) as *Kurukṣetra*.
2. Namámi Kṛśṇa Sundaram (Devotion to the Beauty of Kṛśṇa) contains sermons by Prabhat Ranjan. He talked of the philosophy of monism, non-dualism in his discourse on *Vishuddha Advaitaváda* (Pure Monism); the dualist and non-dualist world view in his discourse on *Dvaitadvaitaváda*.
3. Namah Shiváya Shántáya portrays Shiva in a humanitarian form as the pioneer of arts and science. Shiva is also the creator of the *saptasura* or *sargam*. The book contains down-to-earth expressions and simple explanations of words – as narrated by Shrii Prabhat Ranjan Sarkar.

4. *Ánanda Vacanámrtam*, published in three volumes, discusses spiritual and philosophical aspects of life. Seemingly controversial issues are explained in lucid language.

Later in his life, Shrii Sarkar gave a series of lectures which was under the title 'A Few Problems Solved' in which he discussed subjects such as Civilization, Humanism, Aesthetics, the History of Bengal, the History of Mithila, the Maithili Language, the Bhojpuri Language, Dogma and the Human Intellect, etc.

Shrii Sarkar authored many other books. His knowledge about the past and the present, the ancient and the modern is indeed profound. What he says in his books is quite thought-provoking, especially from the philosophical point of view and is valuable as well due to the simplicity of his approach which aims to reach the common man. Finally one appreciates him as a teacher with deep roots to the common man close to the earth.

The writer is member, Centre for Chinese and East Asian Studies, School of Language, Literature and Culture Studies, Jawaharlal Nehru University, New Delhi.

Ānandamūrtijii, an Exceptionally Talented Author

Dr. Partha Chattopadhyay,

As a result of continuous negative publicity, the public have a distorted perception of the Ananda Marga. The personality of Shrii Shrii Ānandamūrtijii alias Prabhat Ranjan Sarkar is also hidden behind a cloak of mystery for majority of the people. But if some seeker of the truth is eager to know about Prabhat Ranjan Sarkar, moving away the veil of mystery, the wisdom and the genius of an exceptionally talented and wise person will be revealed to him. I honestly admit that I had also formed an adverse impression about Ananda Marga as a result of propaganda by those who want to destroy any image of religion and spiritual quest by deception, force or stratagem. As a journalist, I had once been to Anandanagar in Purulia district. I was told by politicians and policè personnel that Anandanagar was a mysterious fortress. I was told that anti-aircraft guns were positioned there. I was also told that acts of international sabotage were organized from the secret citadel of Anandanagar. I stayed there for two days but had no sight of anything mysterious. I was fascinated by the hard and austere life of the monks. They sleep on hard wooden cots. They do not use mattresses or pillows. They are all vegetarians and do not even take tea. Inside their apparently forbidding apparel, the extremely modest and polite behaviour of the monks also fascinated me.

It is needless to say that I have no connection with the Ananda Marga other than a journalistic one. But I am keen

to know about all religious and spiritual organizations and therefore about the ideology and philosophy of such diverse groups. This interest is purely academic. So I was curious to know about Ananda Marga also.

Some time ago, a *pracáraka* of Ananda Marga presented me a number of books by Prabhat Ranjan Sarkar. I thought they might be destructive and explosive books on religious theory. But to my surprise, I found them to be books on literature and grammar. I had been told by some people that Prabhat Ranjan did not have much conventional education; and that after passing only a pre-graduation level examination, he had been working as a railway clerk in Jamalpur; so, he could not have much education or knowledge. I got the surprise of my life on reading those books. The books were 'Bárná O Báunǵálii', 'Prabhátrañjaner Vyákarañavijñána' (in 3 volumes), 'Shabda Cayaniká' (in 26 volumes), Varná Vicitrá (in 8 volumes) and Prayojaner Paribháśá.

It is not unusual for people who have studied philology at the higher level and those who lead academic lives to write on philology. A thorough knowledge of that subject is also essential for writing research-oriented works on anthropology or geography. But how could a railway accountant write these books on the complex aspects of philology? How could he have such thorough and facile command of anthropology and geography? I was told that Prabhat Ranjan had composed more than five thousand songs. I was fascinated and surprised to experience their charm, melody and inner appeal when I myself listened to Prabhát Sañgiita in one cultural program organized by Renaissance Artist's and Writer's Association (RAWA) in Science City auditorium, Kolkata. He was also an accomplished writer of short stories. Not being intellectual

in the conventional sense I had rarely found such surprising combination of knowledge and action in other such personalities.

But Prabhat Ranjan had stepped outside the spiritual field and come down to the region of literature and science. Prabhat Ranjan had made a thorough study of Indian Tantra scriptures. He explained lucidly the evolution of language as a result of interaction between Tantra and the Aryan civilization. Particularly, he made very extensive investigations on Rárh. He called Rárh, the original source of the human civilization; this was the background of his investigation and deep insight.

One cannot be completely familiar with the anthropological identity of Bengalis without reading 'Báunḡlá O Báunḡálii'. For example, the way in which Prabhat Ranjan has analysed the linguistic evolution of each Bengali word is unprecedented. I say 'unprecedented' as he has infused the dry subject of philology with poetical beauty. I am not yet competent to write on Prabhat Ranjan's PROUT philosophy and his spiritual ideas. But his literary skill, knowledge of philology and his command over the subject of anthropology and history fascinate me.

The writer is a noted Journalist.

World-view in the Literature of Shrii Prabhat Ranjan Sarkar

Prof. Ramdeo Shukla,

The evaluation of a creative personality can, in the first instance, be founded on his world-view. I have not gone through the entire published literature of reverend Shrii Sarkar. Still, to whatever extent I have studied it, I am convinced that it is indeed novel and universal in its application, since it is progressive and scientific.

Shrii Sarkar has provided a scientific basis to the history of evolution and development of spiritual consciousness in human beings. For the sublimation of the human spirit he does not base his projections on a partial and constricted view of life and living. Instead he talks of creating a new world order based on the synthesis of tradition and modernity. He seeks to create vibrant, indivisible universally minded human beings, and to suffuse all life forms in the universe with the rhythm and music of an ever-blissful life.

The books which are based on his speeches are a virtual store-house of encyclopedic knowledge and wisdom. The reader is at once awe-struck by the lucidity of his language and the beauty of his discussion of different subjects, which strike a deep chord and awaken the finer human feelings. That a man can possess such deep and wide-ranging knowledge – in archaeology, political science, sociology, economics, music and philology – can be understood only after going through his literary works.

Let us for example analyze his brilliant exposition of the lives of Shrii Krśńa and Sadāshiva, in which he describes

their historical emergence and their revolutionary ideas and spirit. One cannot but admit that these writings shed a new light on history as a whole. For example, let us examine what Shrii Sarkar has to say about the lives of the libertine humans of the prehistoric age:

“The male libertines would not take responsibility for their offspring. They used to wander freely, and as a result, the entire responsibility for raising the children in their infancy would devolve on the mothers. But it was not possible for the mothers alone to bear the responsibility of maintaining the children, as a result of which many children died in early infancy. Those who survived felt themselves to be in a sea of troubles after they were weaned from their mother’s breast milk. Then they would be deprived of their mother’s love, since she had to take care of the next baby. Those were the days of the prehistoric humans. One should remember that even in those prehistoric days, some portion of the Vedas was composed, chiefly by the so-called family people. The life of the libertines was just like that of the animals.”

According to Shrii Sarkar, everything in this universe is moving. Scene after scene is changing, and the memories of the remote past are gradually receding from people’s minds. The people of the present-day world have now forgotten those ancient libertines. They have also forgotten those so-called family people who in reality kept minimal family ties. And the great personality on account of whose sole contribution these things have faded into the past, is none else than Lord Shiva, the Omniscient, Shiva, the Táraka Brahma. He felt that when human beings were endowed with a vast intellect and creative potential, why should they remain in such a poor condition? Why should they neglect their

future descendants and abandon them to a life of degradation forever? Why should they not offer them a glorious ideology shining with purity and divinity? Shiva further declared that those who wanted to shoulder a greater responsibility for a nobler cause and found it impossible to accept the bondages of family life, should remain single. But such persons should not be libertine; they should observe celibacy. Those who wanted to become family people, would have to be disciplined and fully accept their responsibilities; they would not be allowed to be family people without fulfilling their commitments to their family. Shiva framed a law that, regardless of whether women were capable or incapable of earning a livelihood, the men would have to take the responsibility of supporting them. The Sanskrit word for "husband" is *bharttá*. The word *bharttá* is derived from the root verb *bhr* as *bhr* + suffix *trí*. The verbal root *bhr* means "to support" and *bharttá* (with a first case-ending) means "one who supports someone".

As a result of this arrangement, it became easier for women to take care of their children, since they were relieved of the onerous responsibility of providing them with food and clothing. Not only that. When the children became a bit older, the direct responsibility for their maintenance shifted from the mother to the father. It was not easy to know who were the fathers of the children even in the case of so-called householders, far less in the case of the libertines. Children would know only their mothers. And after they were weaned, they would forget their mothers also. Thus being deprived of motherly love and affection at a very early age, they had no opportunity to develop the sweeter and finer sensibilities of the human mind. The human mind and the human intellect were thus nipped in the bud. Those children

had no opportunity to blossom and to gladden the heart of the world with the sweetness of their joy and merriments. By declaring the males to be *bharttá* [husbands] Shiva fulfilled a major part of His responsibility to society.

But Shiva did more than that: "He declared that women had to be *kalatra*, which means that women had to discharge their obligations to their husbands and their children in such a manner that the latter would have the least difficulty. Those who accepted this new arrangement were declared married, and the other members of society would be witnesses to the marriage ceremony to bless the newly-married couple and pledge their cooperation to them. The Sanskrit equivalent for marriage is *viváha* (*vi - vah + ghaiṅ*): it means that after undergoing the ceremony a man and woman can no longer live a libertine or irresponsible family life. They have to discharge their full obligations as *bharttá* and *kalatra*, that is, as a responsible husband and wife."

Another Sanskrit equivalent for "woman", Shrii Sarkar continues, is *nárii*, which is feminine in gender. But Shiva used the term *kalatra*, in the neuter gender; for to her husband a woman is a wife, but to her children and other members of the society, she is as dignified as her male counterpart. So by declaring a married lady to be *kalatra*, Shiva gave her a special status and honour. The literal meaning of the term *viváha* is "to live one's life in a new way with a very special kind of responsibility". This is the underlying significance of the marriage system introduced by Lord Shiva. In His life, Shiva Himself made this commitment when he got married. We can say without the least hesitation that "Shiva was the first person in this world to marry in the proper sense of the term." (quoted from *Namah Shiváya Shántáya*, 1996 Edition, pp 113-116).

Letter by letter and word by word Shrii Sarkar has explained the meaning and history of the letters of the Bengali alphabet. On the one hand his claims have received the support of philological and archaeological evidence, on the other hand his references taken from numerous native languages have revealed deeper and wider meanings of numerous words and letters he used in his discourses. *Upanyása* (novel) is a powerful medium of contemporary literature. While discussing this word, he says, “*Nyása* means ‘to place’. For example, when inaugurating the site for the construction of a new house, the placing of the first brick is called *shilányása* [laying of the foundation stone]. In olden times houses were built out of *shilá*, or stone, so we say *shilányása* rather than *ístakanyása* [*ístaka* means ‘brick’]”. A person who has placed himself or herself completely at the service of ideology is a *sam* + *nyásin* = *sannyásin* (in the first person singular, *sannyásii*). One who is a true ideologue, that is, one who has placed oneself at the service of the eternal, that is, *Parama Puruśa* is *sat* + *nyásin* = *sannyásin* (in the first person, singular number *sannyásii*).

Shri Prabhat Ranjan Sarkar goes to explain in a very interesting way another use of the term *nyása*. *Upa* means “near”. If any material object (object of enjoyment or edible thing) is placed near a person, it is called *upanyása*. In Persian it is called *pesh karná*. *Upanyása* can be done either with respect or without respect. If a wooden trough is filled with chopped hay or with bran well mixed with flax, and that is placed near a cow’s mouth, it signifies that this *nyása* has been performed with respect or care. If paddy or broken bits of grain are scattered on the ground for the hens or pigeons, this is also *upanyása*. And if pieces of dried bread are thrown to a dog lying on the road, that is also *upanyása*.

To place something near another object is *upanyása*. The word *upanyása* is also used in the sense of "introduction", "preface" or "prelude".

"In this case one thing that should be borne in mind is that the Bengali synonym for the English words 'novel' or 'fiction' is not *upanyása*; rather it is, or it should be *kathányása*. There is no relationship between the words 'novel' or 'fiction' and the word *upanyása*. Therefore it is not desirable for the word to be used wrongly. Previously I have mentioned about the scattering of broken bits of grain or paddy for the pigeons or hens. A person who does this should appropriately be called *aopanyásika*. Indeed, although the word *upanyása* is used incorrectly in modern Bengali, Hindi and several other eastern Indian languages, it has not lost its meaning in the other Indian languages. "I have never seen the word *upanyása* used to mean 'novel' or 'fiction' in Marathi". (Shabda Cayaniká, Parts 1 and 2, Edition 1995, pp 263 & 264). How perfect and complete is the term *kathányása* when used instead of novel in Indian languages!

Thus one finds hundreds and thousands of words along with references to their origin and true meanings in the literature of Shrii Sarkar, a phenomenon which has so far not been noticed by language scholars. His literature is encyclopedic. It opens up new avenues of knowledge to all kinds of readers. His entire literature and complete works should be published in suitable editions so that the victorious march of humanity becomes easier, more natural and blissful.

*The writer is Professor and
Head of the Department, Hindi,
Dindyal Upadhyay University, Gorakhpur, U.P.*

Ánandamúrtijii as an Author

Ácárya Vijayánanda Avadhúta

Our subject of discussion is 'Ánandamúrtijii as an author.' Ánandamúrtijii established the 'Ananda Marga Pracáraka Saṁgha' in the first week of January, 1955. From that very day, he kept producing one book after another and during a long period of thirty six years, wrote more than two hundred books in English, Bengali, Hindi and Sanskrit. Apart from the number, he holds a lofty position as an author – as can be seen by a discerning reader – by reason of the subjects of his books, the broad range of his ideas and his distinguished style. I will just give a brief summary of the vast range of his writings.

One question may be asked. From after the establishment of the Marga (when he was 34 years of age), he kept writing one priceless book after another as a learned author with great experience and mastery over many languages. One may ask, "Did he not think or write before the establishment of the Saṁgha"? He certainly thought and penned his ideas. A man cannot emerge as a systematic and sagacious author without some advance preparation.

Shrii Prabhat Ranjan (that was the name he had in his temporal life) was highly gifted even in his childhood. Even as an infant, he showed great interest in languages and scripts. At the age of five or six, he could talk fluently in Bengali, Hindi, Bhojpuri and Angika. He was proficient in English also at a tender age. He had, from his very childhood, such a fine memory that after hearing them for a single time only, he could flawlessly recite with beautiful intonation and

proper pronunciation long hymns in Sanskrit. At the age of eighteen, when studying in the Vidyasagar College, Kolkata, he regularly composed articles, stories, poems, songs and rhymes in English, Bengali, Hindi and Urdu. His relatives and friends were greatly surprised when they read those compositions of his youth. At the age of 19-20, he had composed more than a hundred and fifty poems and songs in English. He occasionally wrote plays, farces and poems too. But it was not his practice to preserve his writings. So they were lost in the course of time. Only two books for children, for example, 'Niilsáyarer Svarñakamal' and 'Niilsáyarer Atal Tale', written at the age of 23 under the pseudonym of 'Ráunḡádádu', have remained. They have been recovered from a Bengali magazine where they were published serially in 1945-46. Reading these books, it is difficult to know whether the author was 23 or 63 at that time. A discerning reader will form a good idea about the literary genius of the author from their subjects, style of presentation, invocation of moods, characterization, psychological analysis, creation of atmosphere and felicity in the choice of words.

I do not propose to deal with the history of Ananda Marga in this article, I want to emphasize the aspects which concern Ānandamúrtijii as an author. The Samgha was created, but what were its ideals and aims? At that time it had no journal or book as its mouthpiece. At the very beginning, Ānandamúrtijii took two programmes as the originator and expounder of the ideals of the Marga. One was *Dharmacakra* and the other, *Dharmamahácakra*. The spiritual aspirants of the Marga assembled at a fixed time and place every week to meditate on the Supreme Entity in the way shown by

Marga Guru and to discuss the programmes of the organisation. This was called *Dharmacakra*. And when such aspirants from far and near assembled at a place and performed spiritual practices and worship, consorted with God-oriented people and discussed the works of the organization for two or three days in the presence of Marga Guru, the event was called *Dharmamahácakra*. In *Dharmamahácakra*, Marga Guru gave long discourses on Indian spiritual science and philosophy. These were taped. Subsequently, they were compiled and published in book form. Thus he created a large volume of essays to present before the world his ideology in his characteristically clear, concise and conclusive way. I have a notion that very few persons outside the Samgha are fully acquainted with these voluminous works. Again, many persons write books. Some may write more than 40-45 novels and short stories. But they limit themselves to novels and short stories only and many do not write even a single line about poetry, drama, art, literature, music or science. Some write a few books of poems, or a few books for children, a few books of essays or a few readable books on a subject or two from the vast realm of knowledge. But how many write learned books on a wide range of important aspects of life? It need hardly be said that Shrii Prabhat Ranjan was an author of the last-mentioned category. The present article is only a small attempt to introduce the discerning reader to his multifaceted works.

Jiivanaveda : A Guide to Human Conduct

The starting point of spiritual life is morality and its end point is *nirvija nirvikalpa samádhi* [the non-qualified supreme spiritual stance]. Morality is the foundation and not the final goal of spiritual life. The mental balance that is needed from

the very first stage of the journey of a spiritual aspirant is called morality. In 'Jiivanaveda', a simple and scientific explanation of this morality has been given. Spiritual morality has two stages - (1) *Yama*, and (2) *Niyama*. It may be mentioned in this context that including *Yama & Niyama* there are eight limbs of *aśtāuṅga yoga* (*yama*, *niyama*, *āsana*, *prāñāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*). *Yama* includes five prescriptions - *ahimsā* [non-violence], *satya* [truth], *asteya* [non-stealing], *brahmacarya* [celibacy] and *aparigraha* [non-acquisition]. *Niyama* has five more prescriptions - *śaoca* [purity], *santośa* [contentment], *tapah* [austerity], *svādhyāya* [study of the scriptures] and *Iisvara prañidhāna* [meditation on the Supreme Entity]. The author has lucidly explained these ten subdivisions of moral science from a purely scientific and psychological angle. Thus 'Jiivanaveda' is an **invaluable** book to guide at the start of the spiritual journey.

Ananda Marga : Path of Bliss

Spirituality follows morality. To establish oneself in spiritual life, one needs a transparent view of spirituality. For this, the aspirant should, from the very beginning, be acquainted with the basic ideas of spiritual theory. With this in mind, Marga Guru wrote the book 'Ananda Marga' at the very start of the Samgha. His main aim was to create in the seeker an attitude worthy of a spiritual aspirant by introducing him or her to the principal ideas of spiritual philosophy, that is, what dharma is; what God is; who or what I am; man's relationship with the world and the Cosmic Being; how man should live in the world; man's goal of life; the necessity of spiritual practice.

Ánanda Sútram

This book is the philosophical text of Ananda Marga. Following the ancient tradition of aphoristic literature, this priceless book contains 85 aphorisms in Sanskrit and their brief explanation. In this the author sheds light on various basic features of the Marga like its metaphysics, epistemology and social ideas. The book is divided into five chapters. Each chapter is radiant with the light of intuition, full of the originality of lucid and reasoned thought and based on infallible revealed truth. Ánanda Sútram is indispensable for persons who are interested in knowing the philosophy of Ananda Marga in brief span and in the language of intellectuals.

Bháva O Bhávadarsha : Idea and Ideology

The author wrote 'Idea and Ideology' with the same intention as Ánanda Sutram. The book was written in English to present to English-knowing readers the basic philosophical ideas of the Marga. The subjects dealt with in this book include the cycle of creation, *saiñcara* and *pratisaiñcara*, the origin of life and mind, the five fundamental factors, the five *tanmátra*'s [inferences], the ten sense organs, the mind, the *práhendriya*, *vrtti*, *kośa*, *paramátmá*, *sáadhaná*, life, death, *sañskára*, psycho-spiritual parallelism, etc. The book will greatly help people to make a close acquaintance with the philosophy of the Marga.

Subháśita Sañgraha (22 Volumes)

It has already been said that Marga Guru introduced two programmes along with the establishment of the Marga – (1) *Dharmacakra* and (2) *Dharmahácakra*. The householder followers of the Marga assembled on a fixed date and at

a fixed time at a place to meditate on God together and then have discussion on the programmes of the Marga. This was called *Dharmacakra*. In *Dharmamahácakra*, the householder devotees came in hundreds and thousands from afar and practiced collective meditation on the Supreme Entity and had discussions on various programmes of the Samgha. Marga Guru was personally present in those *Dharmamahácakra*'s and delivered spiritual sermons. His discourses in *Dharmamahácakras* were always resplendent with the glint of deep learning and intuition. They were taped and later compiled and published serially under the name of Subhásita Samgraha. Invariably, the subject of the discourse was related to spirituality and spiritual science (based on the *jiñánakánda* of Indian religious philosophy). The following is a list of the topics discussed – (1) Brahma Vijiñána in the Vedas, (2) Brahma Vijiñána in Tantra, (3) Shreya and Preya (The most cherished and the desirable); (4) Pravrtti and Nivrtti (Desire and Renunciation), (5) Rath O Rathii (The Chariot and the charioteer), (6) Jada O Cetana (Matter and Consciousness), (7) Lokáyata and Lokottara [Non-transcendental and transcendental], (8) Añu O Bhúma (The Microcosm and the Macrocosm), (9) Añumana O Bhumámána (The Microcosmic Mind and the Cosmic Mind), (10) Vyáptir Aeshvarya (The Wealth of Expansion), (11) Ksíire Sarpirivárpitam (Like Butter within Milk), (12) Bhuvaneshamiidyam (To the Lord of the World, Worthy of Worship), (13) Tasya Bhásá Sarvamidarñ Vibhátí (All These are Radiant by His light), (14) Yasya Deve Pará Bhakti (He Who has Supreme Devotion), (15) Nányah Panthá Vidyateayanáya (There is No Other Way Than This), (16) Vivekapañcaka (The Five Elements of Conscience), (17) Parama Prashna (The Supreme Question), (18) Brahmabháva

O Mánavajivana (Ideation of Brahma and Human Life), (19) Sadhana, Saṁgharśa O Vikásha (Spiritual Practice, Conflict and Evolution), (20) Brihater Ákarśaṅa O Sadhana (The Attraction of the Great and Spiritual Practice), (22) Maner Adhirohaṅa (Ascension of Mind), (23) Bhakta O Bhagaván (The Devotee and God), (24) Tantra O Sadhana (Tantra and Spiritual Practice), (25) Citishakti O Mánasa Sadhana (Consciousness and Mental Sadhana), (26) Mánasádhyátmika Sádhanáy Saṁvedaná (Realization In Psycho-Spiritual Practice), (27) KarmaVijiṅána (The Science of Action), (28) Karma O Karmaphala (Karma and its Effect), (29) Karmasannyása O Parábhakti (Renunciation from Karma and Supreme Devotion), (30) Bhaktitattva (The Principles of Devotion), (31) Vaedhii Bhakti and Shuddhá Bhakti. (Formal and Pure Devotion), (32) Brahmasadhbháva; (33) Pratisaṁvedii Puruśa, (34) Prakrtitattva Oṅkárattattva (Principles of Prakrti and Oṅkára], (35) Sadhana O Madhuvidyá, (36) Mantra Caetanya (Mantric Consciousness) – a total of such 280 discourses. Since 1955, volumes of discourses have been published serially. Parts of these discourses have been included in the syllabi of comparative religion in several universities worldwide.

Ánanda Vacanámrtam (30 volumes)

Wherever Marga Guru went, there was expectedly an assemblage of numerous devotees. He sat in front of them and discussed many important subjects. All his discourses were according to the needs of the time and rich in content. As mentioned earlier, all his words were taped. They were later compiled and published serially under the title of Ánanda Vacanámrtam. For example, on one occasion Marga Guru while discussing about gods and goddesses, gave a

series of talks on Vedic gods and goddesses, Tántrika gods and goddesses, Buddhist gods and goddesses, Puranic gods and goddesses and folk gods and goddesses. These talks were as instructive as they were interesting. These have been published in the 11th volume of *Ánanda Vacanámrtam*. Again, on another occasion, at the request of a devotee, Marga Guru gave about 12-13 discourses on Krśńa. Each was highly attractive. It hardly needs saying that each volume in this series is as educative as it is attractive.

Tattvakaomudii (3 volumes)

While expounding various ethical, religious and philosophical ideas, Marga Guru at times analysed them in a lofty intellectual manner; at other times, he laced his explanation with interesting asides and explanations. The subjects of discussion included the body, intellect, mind, senses, nerves, plexi, glands, hormones, cerebral and extra-cerebral memory, received texts and spiritual authority, etc. These discussions were later compiled and published in serialised installments under the name of "Tattvakaomudii".

Ananda Marga Caryá Carya (3 volumes)

The immense volumes of Marga Guru's writings have been classified in three groups – spiritual scripture, philosophical scripture and social scripture. It need hardly be said that the field of social scripture is very broad. The volumes of 'Ananda Marga Caryácarya' come within the ambit of social scripture. In the opinion of Marga Guru, dharma is as much collective as it is individual. The structure of society stands on the firm foundation of ethics and spirituality. Morality is closely connected with religion in the

same way as the letter 'u' invariably follows the letter 'q'. So, for a society to run smoothly, its rules, injunctions and ceremonies must have a direct connection with morality and religion. In his double role as spiritual and social guide, the author has therefore written the 'Caryá Caryá' books about the regulation of society. The subjects discussed in the first volume are: the rites following the birth of a child, laying of foundation stones, entering a new house, planting of trees, the rules of a journey, rites of marriage, birthday ceremonies, rules of bathing, *pitryajiṇa*, *dharmacakra*, *tattvasabhá*, *jágrti*, funerals, obsequial rites, model rules of inheritance, the social relation between men and women, rules of paying obeisance, how to invite people, dress, women's livelihood, economics, social punishment, widows, science and society, the ideal householder, self-analysis, 'Táttvika Board', 'Acáryá Board', 'Avadhúta Board', 'Purodhá Board', etc.

In the second volume, the author has discussed sadhana, the body, society, various professions, the fifteen rules of conduct, compulsory rules of conduct of a God-seeker, 16 points, etc. Subjects discussed in the third volume are — rules of bathing, rules of eating, rules of fasting, taking fresh air, physical continence, various yogic practices, *ásanas*, *mudrás*, *bandhas*, *práñáyáma*, etc.

Kaṅikáy Prout : Prout in A Nutshell (21 volumes)

In the course of explaining the principal thesis of the philosophy of Ananda Marga, Marga Guru had identified six essential ingredients for building an ideal society - (1) Spiritual philosophy, (2) Spiritual cult, (3) Social outlook (4) Socio-economic theory, (5) The trio of scriptures (spiritual, philosophical and social), (6) The guide or Guru. In line with this thesis, from 1959 onwards, Marga Guru kept expounding

his social and economic ideas, which subsequently became known as 'Prout'. (Prout: Progressive Utilization Theory). Discourses on Prout have been published serially under the title 'Kańikáy Prout'. In these books, the author has given a detailed exposition of his views on various social and economic issues including the evolution of society, morality, education, social justice, the system of justice, the psychology of criminals, social psychology, the decentralization of industry, industrial policy, mechanization in industry, the trade union movements, cooperative system in industry, agriculture and commerce, the dowry system; world peace and war, universalism and provincialism, casteism, nationalism, world government, world language and script, the social cycle; culture and civilization, social values and human values, dialectical materialism and democracy, *sama samaja tattva*, *pramá* (equilibrium and equipoise), human literary and artistic endeavours, block-based and intra-block plannings, the increase and control of the population, socio-economic groupifications and movements, women's rights, democracy and oligarchy, the compartmentalisation of democracy; a balanced economy; the means of agricultural production, etc. Needless to say, the PROUT theory of Shrii Prabhat Ranjan Sarkar is today catching the attention of many learned persons.

Literary books

1) Lipi Paricaya (Beginner's script), (2) Nutana Varńa Paricaya (Beginner's learning letters in two volumes), (3) Tárá-Bańdhá Chará (Rhymes), (4) Niilsáyarer Svarńakamal (The Golden Lotus of the Blue Sea), (5) Hattamálár Deshe, (6) Hattamálár Áro Galpa, (7) Niilsáyarer Atal Tale (Under the Fathomless Sea), (8) Prabhát Rainjaner Galpa

Saiṅcayana (Sarkar's Short Stories in 14 volumes), (9) Prabhāt Raiṅjaner Nātya Saiṅcayāna (Dramas), (10) Prabhāt Sāhitye Ākalmānd (Humours), (11) Vicitra Abhijiṅatā (Strange Experience).

Literature is of immeasurable value in the evolution of society. It is the food of the human mind – a very potent medicine for the nutrition of the brain. Just as unhealthy food leads to physical disease, literature without culture corrupts thinking. So before venturing into the aesthetic world, it is not enough to be equipped with ideas and a gift of words – an empathetic mind steeped in wisdom is also required.

Literature has two main functions. The first is to entertain and the second is to promote the well-being of the world. Everything in the world moves and is moving in the divine stream of music, rhythm, colour and smell. Literature makes the journey dynamic with the beauty of art suffused with joy. But the capacity of entertainment is not the final requisite. Literature should have the sweet touch of the good. Derivatively, *Sāhitya*, the Sanskrit word for literature, means *sa + hita*, that is, with benevolence. They must lead to welfare in one way or another. So, Shrii Prabhat Ranjan Sarkar, the adept practitioner of literature, has unambiguously declared: "Art for service and blessedness." All flowers in the paradisiacal garden of aesthetics should blossom facing the 'Bliss Incarnate', like a sunflower opening towards the sun.

Society moves in cycles as it flows from age to age. The decadence of one era sees the birth of a new era. Today's society has lost all its wealth. There is extreme decadence in all fields — art, culture, religion, science and morality.

All the leaves of the social tree are now tinged with yellow. They will have to drop one by one – they will have to be made to drop. In this supreme hour of transition, it is the duty and responsibility of poets, litterateurs and artists to make new buds open in the shoots tinged with crimson. The more adept one is in that task, the greater is his claim to be the representative litterateur of this age. The voluminous literary productions of Shrii Prabhata Ranjan Sarkar herald this new age. It is this urge to give birth to a new age that has taken form in his comprehensive philosophy, at each stage of his huge volume of work that is also worship, and in every line of his writings, in their ideas, language, forms and suggestiveness. The scope of his writings is broad. Let us discuss some aspects one by one.

Children's Books

Books like "Hattamálár Deshe", "Hattamálár Aro Galpa", "Niil Sáyarer Svarńakamal", "Nutana Varńa Paricaya (Vol É & Đ), "Tará Bāndhá Chará", etc. belong to the author's literary works for children. Each is wholesome food for the young in its taste, flavour and variety. Appropriately, for the entertainment of children, he has chosen elements to their liking: princes and princesses, ghosts and genii, demons and monsters; mythical talking birds, dogs and cats, bees, chocolates, trees of pies, etc. and a wide range of other allurements for the child. But his mastery as a litterateur is manifest in his original and consummate judgment of child psychology and the manner of presentation. His tales about ghosts, genii and elderly witches do not send an electric shock of fear along the green leaves of young minds. Rather the simple and cordial conduct of ghosts and genii in impervious degrees make the young mind ready for friendship

with them. There is an adage: "If the bamboo is not bent while still young, it grates when mature." Childhood is the time for sowing the seeds of the tree of wisdom in young minds. The author's pen is fully alert in this matter.

The potentiality of an adult is latent in the child. So childhood is the time for teaching moral lessons. In 'Ekánafe dádá' the author has presented a burning example of the inevitable and frightful effects of undesirable action that the readers will remember throughout their lives. The perfect example of self-sacrifice and hospitality by the Vyáũgamá and the Vyáũgamii will make men of modern 'civilized' society lower their heads to the earth in shame. The foundation of the child's mind has been built with bejeweled moral stones like "Be engaged always in doing good"; "He who harms human beings is not fit to be called a human"; "Doing good to others should be the mission of one's life"; "Everything in this earth is perishable."; "God's will must be done", etc. Such things will make it inevitable that the child will grow into a moralist being in the future. Even a cursory glance at it will reveal that everything in the vast expanse of Prabhat Ranjan's literary works has a moral.

Short stories

Shrii Prabhata Ranjan has added a new chapter to fictional literature in the post-Rabindranath era. Short stories can be distinguished from essays or novels not only by their volume. They are widely different in character. Essays have a firm foundation and are based on relevant premises and ordinary readers find them somewhat difficult to digest. Novels have a larger scope. Short stories are simpler and briefer, and the author has to compress the story lines and his imagination

within this brief span. The author has to accurately convey the principal idea with a hint of the resolution of the problem. So short stories have a different appeal of a nature different from that of other genres of literature.

Some of the author's short stories have been published under the title of 'Prabhát Ranjaner Galpa Sainçayana'. The work of compilation and publication is going on. Here there is a scope for a detailed discussion of all these stories. But we may briefly discuss some of their characteristics. The stories can be classified under the following main divisions.

Social stories

Most stories by the author are some gem or pearl gathered from the ocean of the author's life-experience. Most of his social stories describe small events that could happen in the course of the daily lives of ordinary persons. That is why they are so alive. But their balance has never been lost by a laboured exaggeration of modernism, the borrowed hue of imagination or superfluous volume. Shrii Prabhat Ranjan's artistic skill and wisdom has made each story perfect.

One particular characteristic of the author's stories is very noticeable. They have never the whimper of love centred around gross passion that is the staple of most modern authors. The structures of the stories never become shaky and unsteady due to the onslaught of the whirlwind of romance or loquacious sentimentalism. The author has turned the key to the thrilling world of romance in a natural and apt manner according to the needs of the situation. In these stories, the author moves about between the cooking utensils and kitchens of obscure rural life to the vocabularies of computers, rockets and robots. He moves with ease in all areas of life and the world.

The author is an adept at portraying characters in society. The characters in his stories like "Dui Bárujje", "Censor", "Biyer Jhámelá", "Kholá Theke Nolá", "Manidá Jakhan Barkartá" spring to life before the reader. However he does not write only for the sake of telling stories. In all his stories, he lashes out at social dogmas and the preoccupation with rituals. Let us give an example. In the story "Rebár Padadhvani", Bhuñdiválá Sare Jácche", as the author's mouthpiece, takes an extremely bold step. Through her, the author severely whiplashes the inhuman dispensation of society with scorn and ridicule in a way, that is the result of progressive and evolutionary thinking and is the harbinger of a new age. Any conscious reader will agree that his stories like "Shámíáná Netá, "Netá Ár Nyátá Ek Nay", etc. are not only for having a good laugh at the time of reading. They are highly successful in exposing the clever simulation and hidden agenda of today's posturing leaders who are totally bereft of justice and morality. Prabhat Ranjan's stories luridly portray the terrifying consequences of the dowry system, the absence of social justice and morality, the hellish pain caused by exploitation under the Puranic system, the conflagration of domestic discord and other social evils.

Vicitra Abhijiñatá : Strange Experiences

"Let me state at the very outset that I am not a believer in ghosts and spirits, demons and devils, or heaven and hell, because I have found no logic behind their existence. I know that whether ghosts and spirits or demons and devils, everything which bears the imprint of the supernatural is only the play of the mind. The appearance and disappearance of such things takes place in the various *kośas* [layers] of the mind due to variations or possible variations in physical or

mental circumstances". Such is the author's personal view about the supernatural. The supernatural episodes in Shrii Prabhat Ranjan's stories take us to a higher world wrapped in mystery. They may possibly give a slightly uncanny feeling, but there is no chance of any mental malady arising out from this feeling of fear, as it is mingled with sympathy and compassion. These stories are endowed with his views on subjects like the intimate relationship between birth and death, the inevitable effect of work done in this life on the next birth and the deep pain caused by the bondage of work; they create a temporal bridge between the gross and the subtle worlds. 'Niilkuthir Vibhiiśiká', etc. are remarkable stories of this genre.

Puranic Tales

These include the stories "Trishauṅkur Dashá" "Mahámáyár Abhinaya", "Bandher Jhámelá Shivkeo Poháte Hay", "Falgutiire", "Akśayabat", etc. Such stories occupy considerable space in Shrii Prabhat Ranjan's "Galpa Saiṅcayana". Puranas may not have practical value, but their educational value cannot be overlooked. With this in mind, the author has recalled Puranic stories. It may be that we are familiar with most of these stories. But through a skilful arrangement of words and composition, he has dressed them in a modern garb in such a way as to attract the reader's curiosity. If a reader starts reading any one of them, he has to finish it.

Namámi Kṛśñasundaram

Kṛśña has two aspects – Kṛśña of Vraja and Kṛśña the king. "Lord Kṛśña's role is divided into two main parts – one is Shrii Kṛśña, Vraja Kṛśña; and the other is Kṛśña, the

king of Mathura. The natures and jurisdictions of the duties of the two aspects were different, hence the roles were also different. People in general could not become as easily intimate or familiar with Kṛṣṇa, the king – Pārthasārathi Kṛṣṇa – as they could with Kṛṣṇa of Vrindavana. Vraja Kṛṣṇa was a sweet personality, and that sweetness was mixed with spirituality, whereas Kṛṣṇa the king was a tough personality, but whose toughness was also mixed with spirituality. In both roles Kṛṣṇa set a unique example to the Indian people as well as the entire world, and the necessity to hold that example up before others is not yet over.” Keeping this basic truth in mind, the author has deftly and in impeccable language analysed the personality of Kṛṣṇa. The method of analysis is entirely novel. For example, it includes sections on ‘One Kṛṣṇa, two roles; gentle and harsh’, ‘Kṛṣṇa of Vraja from the perspective of Sāmkhya philosophy’, ‘Kṛṣṇa, the Charioteer of Pārtha from the perspective of Sāmkhya philosophy’, ‘Kṛṣṇa of Vraja in the light of pure monism’, ‘Kṛṣṇa, the Charioteer of Pārtha in the light of pure monism’, ‘Kṛṣṇa of Vraja in the light of qualified monism’, ‘Kṛṣṇa, the Charioteer of Pārtha in the light of qualified monism’, ‘Kṛṣṇa of Vraja in the light of dualism’, ‘Kṛṣṇa, the Charioteer of Pārtha in the light of dualism’, ‘Kṛṣṇa of Vraja in the light of dualism-monism (*Dvaetādvaetavāda*)’, ‘Kṛṣṇa, the Charioteer of Pārtha in the light of dualism-monism’, ‘Kṛṣṇa of Vraja and Kṛṣṇa, the Charioteer of Pārtha, in the light of the theory of Pariprashna’, ‘Kṛṣṇa of Vraja in the light of aesthetics’, ‘Kṛṣṇa, the Charioteer of Pārtha in the light of aesthetics’, and ‘Kṛṣṇa in the light of supra-aesthetics’. After discussing Kṛṣṇa from different perspectives, the two Kṛṣṇa’s have become one and indivisible in the light of ‘Mohana Vijiṇāna’ (supra-aesthetics).

The author wrote the book on Krśńa, covering 328 pages, in 1978. Besides comparing different schools of philosophical thoughts with the personality of Krśńa, the author has also discussed other aspects including 'Krśńa and six stages of spiritual experience', 'The Theory of *Prapatti*', 'The Search for Knowledge by Krśńa', 'The Charioteer of Pártha', etc. In one word, the book is indispensable to researchers on Krśńa.

Namah Shiváya Shántáya

Sadáshiva was the titanic personality of history, endowed with extraordinary intellect and insight, who, about 7000 years ago, stomped about across the northern region of what was then greater India in areas inhabited by Aryans, Mongols, Dravids and Austric peoples; Indian society, civilization and culture is, and shall ever be, in his debt. He was an all-encompassing being. In the undeveloped society of that time, poor in intellect, Shiva held up a protective umbrella wherever necessary, whenever water poured through the covering. Therefore we can neither deliberate nor give a historical account if we divide Shiva into his diverse aspects. At the same time we have to say, in view of the very important role that Shiva had played in the evolution of human civilization and culture, that human civilization and culture would have had no ground to stand upon without Shiva. But Shiva would have remained resplendent in his own glory even without human civilization and culture. So, to do justice to contemporary human society and to that of even the distant future and to write its true history, it would not do to leave out Shiva. Whatever is beautiful and noble in society, whatever has infused our society, culture and civilization with power, purity and beauty, are all contributions

from Sadāshiva. There was no institution of marriage at that time. Shiva introduced it for the first time. One after another, he gave society Tantra, dance, music and song. He taught us medicine. There is so much more that he taught us. Under his great and extraordinary influence, the Austrics, the Dravids, the Mongols and the Aryans became united. In that age everyone became members of the *gotra* of Shiva. All felt elevated by his glory. The author has noted the tremendous personality and position of that great man, and has discussed him from a variety of angles, such as 'Shiva's sermons', 'Shiva in the light of metaphysics', etc. This invaluable book, spanning 300 pages, is a mine of knowledge for admirers of Shiva and researchers on Shiva.

Buddhir Mukti – Navyamānavatāvād : Liberation of Intellect – Neo-humanism

“The most valuable treasure of man is his power of thinking, his intellect. What can be a sadder situation than not being able to fully utilize his intellect! So we must free our mind. Even before that, we need freedom of intellect. In order to serve mankind, our intellect must be liberated from all kinds of bondages, dogmas and deleterious influences of all kinds. As long as that does not happen, mankind cannot look forward to a golden future. To usher in a golden dawn, we will have to, with infinite courage, fight against dogmas and make our intellect free in all respects.”

One may ask – what is dogma? The author explains, “The most dangerous impediment to human society and human progress is dogma. But what is dogma? The absence of debate and discussion, simple coercion, the insistence that one has to accept a particular opinion – that is dogma.” In this book, in the process of explaining Neo-humanism, the

author has elaborately discussed individual and social psychology in the context of our society under the following headings – Hedonism; Dogma; Psycho-economic exploitation; Geo-sentiment; Socio-sentiment; Proto-spiritualistic mind, Demons in human form, Metamorphosed-sentimental strategy and counter-strategy, Sentimentalism, Socio-sentiment-minimitis, Socio-sentiment exellensior, Internationalism, Pseudo-humanism, Spirituality as a cult; Spirituality as essence, Spirituality as a mission, etc. Finally, he has sung a paean to Neo-humanism for the comprehensive well-being of humanity. Man is today on the threshold of a new age. At this time we cannot in any way waste our precious time. Today we have to use to the maximum all the inherent skills of the human race.

But this world is not only for human beings. It is for all beings. Ours is the age of Neo-humanism, in which humanity is for all. It is the age when we have to build a new social structure, a new society based on Neo-humanism. Today humanity is at the threshold of a new age. Many epoch-making events are going to take place in this age. We have to remember that the age of dogma is over. Human society is one and indivisible. We have to maintain social equity for the good of all, irrespective of caste and creed.

What we want today is total upliftment of the human race. And with human upliftment, the entire living world, and even the inanimate world, will be uplifted. So what is needed today is man's physical, mental and spiritual progress. We want, not dogma but greater judgment and a rational mentality that will lead man towards the Supreme, the Supreme abode. It is only this Neo-humanism that can save

man and this world. In his book, the author has sung a hymn to this kind of Neo-humanism.

Mānasādhyātmik Sādhanār Staravinyás

Knowledge is of two kinds – relative knowledge and absolute knowledge. Our seers, while acknowledging that relative knowledge is useful, did not believe it was the way to the final and absolute truth. They believed that absolute knowledge reveals the final and absolute truth. They said:

*Ātmajijñānam vidurjijñānam jijñānanyanyāni yāni tu,
Tāni jijñānavabhāsāni sārasya naeva bodhanāt.*

[The knowledge of the inside – not of the mind but of the soul – is true knowledge. All other information is an illusion of knowledge, and is not able to create the consciousness of the essence.]

However scholarly a person may be, however highly he may think of himself, he merely engages in mudslinging in the world of pseudo subjectivisation. Man depends on direct sense perceptions, inferences and sacred texts for subjectivisation; but none of these three is fully dependable. The author has analysed the inadequacy of these means. At the same time, he has made a detailed analysis of true knowledge or the subjectivisation of objectivities. It is not something that belongs to the world of relativities. It is entirely a matter for the psycho-spiritual world. The author has, with the aid of his illumined intellect and intuition, tried to explain the secret truths of the psycho-spiritual world to seekers in a simple and lucid manner. He delivered fourteen discourses on the four main strata of the mental-spiritual world – *yatamāna*, *vyātireka*, *ekendriya* and *vashiikāra*. The

discourses have been compiled and published as 'Mánasádhyátmik Sádhnár Staravinyás'. This book is priceless for a seeker of truth.

Varña Vijiñána

The author wrote the book 'Varña Vijiñána' at the initial phase of his extensive researches on the Bengali language. Here *varña* means "letter". This book of four hundred pages is a novel and wonderful book on the subject of comparative philology. Besides, the book contains very important comparative discussions on the mode of pronunciation, spelling and syntax of Bengali and other languages derived from Sanskrit. The chapters on the specific character of the language and difference between the language and its dialects are of great value for students, teachers and researchers on philosophy. The discussion on linguistic style, tendency for formation of new words in the course of development of a language; derivation, emanation and distortion of language, etc. are indispensable for study of philology. To put it briefly, the book is a rich mine of information for students, teachers and researchers in respect of Bengali language and literature.

From the time of establishment of the Marga, the Marga Guru often discussed Bengali grammar and philology. But these discussions had not been reduced to book form. Much later, in 1983, when the camp headquarters of the Samgha was shifted to Kolkata (the central headquarters being at Ánandanagar), the author began to deliver talks on philology and grammar every Sunday. The talks began at Kolkata on June 19, 1983 and continued till November 6, the same year. These talks were compiled and published as *Varña Vijiñána* (of 421 pages).

Laghunirukta

In the Vedic era, *nirukta* meant a dictionary of difficult Vedic words. The author has written the book 'Laghunirukta'. Bengali may be our mother tongue, but we are not fully aware of the etymology, derivative meaning and special meaning of many Bengali words. As a result, we often use wrong or inappropriate words to express our thoughts. For example, we use the word *sambhrānta* to mean 'aristocratic'; the word *soccāra* to mean 'vocal'; the word *aparyāpta* mean *paryāpta* [sufficient amount or quantity], *āibaṛa* for the word *āibuṛo*; the word *mahāshaṅkhā* to mean a large conch shell, etc. Actually, *sambhrānta* (*sa* - *bhran* + *kta*) means "grossly mistaken". *Soccāra* (*sa* + *uccāra*) means one who has defecated, but has not yet cleaned himself. Even many educated persons confuse *uccāra* or stool with *uccāraṇa* or pronunciation. *Mahāshaṅkhā* actually means the skull of a dead man and not a large *shaṅkhā* or conch-shell. In 'Laghunirukta' (of 600 pages), the author has given the derivations and correct meanings of about four thousand words. The book is indispensable for higher philological research on Bengali language.

Bāmlā O Bāṅgālī

The people known by the appellation of *Bāṅgālī* [Bengali] have their own characteristic traits in society, civilization and culture. These characteristics are a result of the intermingling of Aryan, Mongol and Austric cultures carried here by the Ganga, the Brahmaputra and the rivers of Rāṛh. These special characteristics of Bengalis are reflected in their social constructions, mental and spiritual thoughts, literature, art and agriculture, sculpture and architecture, and even in their politics. In this book spanning 500 pages, the

author has given his readers many facts, past and present, about Bengal and Bengalis. Subjects discussed include position of Bengalese in Tantra and Indo-Aryan civilization; Rárh, the Cradle of Civilization; (In this section, the author has shed light on the people of Rárh, its fauna; language, literature and culture, the script of Rárh, Mangalakávyá, that is, epic poems on folk deities and Vaeśnáva poems; temples, natural resources and climate of Rárh); Gondwanaland and Bengal; a born Bengali; Bengal's riverine civilization; snippets from the history of Bengal; new year and spring festivals in Bengal; communication between Bengal on the one hand and Magadh, Auṅgadesh, Mithila, Manipur, Arunacal, Bhutan, Nepal and Kerala on the other hand; Bengali social identity; religious thoughts of Bengalese; valorous Bengalese; Bengalese in agriculture and arts; men of genius in modern Bengal, etc. Briefly, students, teachers and researchers will gain much information on the history of Bengal and Bengalese from this book.

Nrtya-Vádyá-Giita – Tine Saṁgiita : Saṁgiita: Song, Dance and Instrumental Music

Dance, instrumental music and vocal music, taken together, is 'Saṁgiita'. Songs are within this gross world, but they repeatedly send their waves into the world of the mind. Vocal music contains ideas, as well as rhythm and tune. But instrumental music is not anchored in ideas in the same way. Its role is to directly create waves in *cittánu* [ecoplasmic stuff], by creating waves in the mind, and thus bring it into harmony with ideas. Dance portrays mental feeling with rhythm and *mudrá's* [gestures] without the aid of language. The mainstay of Western dance is rhythm. But oriental dance is mainly based on *mudrás* though it

takes assistance from rhythm also. In this book, the author has discussed aesthetics and *Mohana Vijiñāna* (supra-aesthetics).

Yogik Cikitsā O Dravyaguña : Yogik Treatment and Natural Remedies

The purpose of treatment is to keep body and mind in good health. So what is important is not the status of a particular system of medicine, but the well-being of the patient. The body can be cured of its ills and brought back to a normal state by application of external or internal medicine; it is possible to restore the normal activities of the body by yogic *ásanas* and *mudrás* also in a safer and more perfect manner. The purpose of the book is to inform the public about the manner of this treatment for each disease. The author's intention is that people should be free from disease by practicing *ásanas* and *mudrás* described in this book. But it is better for people to follow the advice of experienced trainers in the matter of *ásana* and *mudrá* and thus avoid risks. Along with *ásanas* and *mudrás*, the names and manners of use of some remedies, that are easily available free or at nominal price, have also been given. The diseases discussed in the book include dyspepsia, hernia, acidity, piles, dysentery, syphilis, cancer, leprosy, debility, eczema, weakened sexual power, paralysis, gastric or duodenal ulcer, gall bladder stones, disabilities, gonorrhoea, deafness, rheumatism, hydrocele, stones in the urinary tract, female diseases, etc.

Mahabhárater Kathá : Discourses on Mahábhárata

Mahábhárata is one of the world's epics and at the same time, a historical chronicle. For ages, it has exercised immense influence on the people of India. Every character

is lifelike and both directly and indirectly educative for mankind. In this volume of moderate size, the author has discussed the following – the significance of the name of book, *Mahábhárata*; Kṛṣṇa the hero of *Mahábhárata*; systems of education and treatment, social structure and moral standards in the age of *Mahábhárata*; Kṛṣṇa's mode of action; evaluation of principal characters in *Mahábhárata*, for example, Bhiṣma, Droṇa, Gándhárii, Vidura, Draopadii, etc.; evaluation of the character of Kṛṣṇa; Kṛṣṇa, the architect of *Mahábhárata* era; Kṛṣṇa at the center of the world's life; Kṛṣṇa the *Mahásambhuti*; the cosmic plan.

Varña Vicitrá (8 Volumes)

From November 13, 1983, the Marga Guru had a series of discussions on Bengali language and grammar from an entirely novel perspective and thorough and detailed analysis of each letter of the alphabet by a special methodology. These discourses continued till September 1, 1985. The discourses were published in eight installments by the name of Varña Vicitrá, spanning a total of 1800 pages of print. Each letter has been discussed in detail from different angles in the following order – its role, pronunciation, source of origin; its use in *tatsama* [taken verbatim from Sanskrit], *tadbhava* [taken from Sanskrit with change in form], indigenous and foreign words; *sandhi* [blending the final sound of a word with the initial sound of another word]; prefixes; use of particular letter or sound in *bijamantra* and at the beginning of a word. There is no other book in Bengali language, and probably in any other language, that discusses the use of a letter from such a variety of angles.

Shabda Cayaniká (26 Volumes)

From September 8, 1985, the Marga Guru started another

series of deliberations. One of the essential elements of a language is its vocabulary. The vocabulary is built along the paths of expression of human intellect in various channels. For example, some words are related to metaphysics, some to physics, chemistry or biology, some others to medicine or music. Behind the evolution of each word lies its etymology, derivative meaning, etc. For example, we use the word *ánt* in Bengali. *Se ánte ghá diye kathá bale* means 'His talk cuts to the quick'. For a reader to grasp the word from a firm intellectual ground, he has to be appraised of its origin and use. He has to be told that the word has evolved from the Sanskrit word *átmá* [soul]. Sanskrit *átmá* is transformed to *attá* in Mágadhii Prákrit, and particularly in western 'Ardha-Mágadhii'. It becomes *áttá* in eastern 'Ardha-Mágadhii'. From there, it becomes '*ántá* in Bengali. *Ánt* is an abbreviation of that. *Ánte ghá* means hurting the *átmá*. The author, a master of many languages and the path-breaker of a new approach to philology, has discussed numerous words in this manner in an alphabetical order. In some cases, a single word has been discussed across twenty to thirty pages. For five long years from September 8, 1985 to October 14, 1990, these discourses continued. The volumes are in fact lexicon. Across around 6,000 pages, the author has discussed in detail primarily grammar and philology and incidentally other aspects of human intellect. The series is of great value to those who love Bengali language and literature

Krsíkathá : Ideal Farming (2 Volumes)

As we have pointed out earlier, the author had deep interest and profound scholarship in all subjects. We have seen that whenever any topic came up for discussion, he gave those present a comprehensive discourse on it. In his search

for knowledge, flora, fauna and agriculture were not excluded. His discourses on agriculture have been published under the title of 'Kṛśīkathā' in two volumes. The subjects discussed include palmyras, coconuts, date palms, betel nuts, jackfruits, tamarind, *kundri*, *phuti*, ginger, turmeric, black pepper, mangoes, rose apples, etc. In the book, he has given his unique idea on subjects like 'Integrated Agriculture', 'Development of Agro-Agrico Industries', 'Agriculture to get the Status of Industry', 'Scientific Water Preservation Policy', 'Scientific method of Cultivation and Plantation', etc.

Abhimata : A Few Problems Solved (8 Volumes)

The Marga Guru gave his considered views on various basic and important topics like the society, the state, ethics, history, aesthetics, arts, spirituality, language, archaeology, etc. These are being published under the name 'Abhimata'; till this day, eight volumes have been published. Each volume will be of value to students, teachers and researchers.

Prabhāta Saṁgiita (201 Volumes containing 5018 songs)

In the world of music, Prabhāta Saṁgiita is a novel and flawless contribution. The Marga Guru began composing these songs from September 14, 1982 at Deoghar in Bihar. He composed the last, that is the 5018th song at 11.30 at night on October 20, 1990 (the penultimate day before his departure from the world). This last song was on the proposed Ananda Marga University (Ananda Marga Gurukul). The songs of Prabhāt Saṁgiita are certainly resplendent in ideas, language, variety of tunes and rhythmic beauty in their own special way. The songs are on many subjects and in many styles, for example, devotional songs, songs on

spiritual experience, songs on seasons, mystic songs, songs on ceremonial occasions, *jhumur*, *bául*, *kiirtana* and semi-*kiirtana*, gazal and semi-gazal, qawali, songs on Shiva, songs on Krśna, etc. Marga Guru composed the lyrics and at the same time set his lyrics to tune. His songs are in many languages, including Bengali, English, Hindi, Sanskrit, Auᅅgiká, Bhojpurii, Maethili, Magahii, etc. In each of these volumes, there are 25 of these songs with their notations.

Ámáder Prativeshii Pashu O Pakśii : Birds and animals, our neighbours

In the eyes of Prabhat Ranjan, the Neo-humanist, humans are splendid creation of God, but non-human animals and plants are of no small value. So humans, with their greater intellect, have a moral responsibility and duty for the animals and plants that are their neighbours. Human's superiority is not expressed in following the principles of 'One life-form is the food of another life form', or 'The strong owns the world.' The birds and animals discussed in this book are wide-ranging: oviparous creatures like different varieties of fish, amphibians, reptiles, serpents, aquatic mammals; large and migratory birds, talking and singing birds, domestic birds; nature, characteristics, habits of elephants, rhinos, deer and antelope, etc.; different draught animals and domestic animals; difference between cat-group and dog-group of animals; various other carnivores; developed animals and ape family; even the world of tiny creatures like winged insects; rodents, mustelids, etc., did not escape his attention. In every case he has drawn the attention of the readers towards the pious duty of mankind to preserve these creatures and the environment for their own interest.

Prabháta Rainjaner Vyákaraña Vijiñána (3 Volumes)

This series of books on philology and grammar is in three volumes of 500 pages each. This series is radically different from other books on this subject found in the market. In the first volume, the author, in a span of twenty pages, embarks on a beautiful comparative discussion on phonetics of Sanskrit and Bengali on the one hand and of some foreign languages on the other hand. The topics discussed in the other volumes include origin and variety of languages, cases and case-endings, Persian words in Bengali lexicon; the tendency of coinage of words in Bengali, etc. The greatest attraction of this series is the chapter on 'original verb-roots and words derived from them', spanning about 300 pages.

Nárir Maryádá : The Awakening of Women

The author, Shrii Ánandamúrtijii, was not only an extraordinary spiritual teacher; he had profound thoughts about all other important aspects of social life. In crisis-ridden twentieth century, there have been many movements including those for augmentation of the environment and women's liberation. It need hardly be said that various cases of iniquities and distortions, injustice and oppression, in society in their nakedness did not escape the sharp and searching eyes of the author, who was steeped in history and socially conscious. To build a healthy and strong society and to create an environment of discipline, security and unity, it is essential to end wrongful injustice and inequity. Like many other segments of the society, women also have for long been victims of exploitation and deprivation in a society dominated by males. The author had, on various occasions, discussed the position, role and dignity of women in ages past and present. These discourses were compiled in the form of the book 'Nárir Maryádá'. Due to the speed at which it

was edited, some important discourses were left out of the Bengali edition of the book. Later, in the course of the world congress on the rights of women, held at Beijing, China, an enlarged and corrected English version of the book was published under the title of 'Awakening of Women'. This valuable book, spanning 368 pages, is very popular among progressive women of many countries. Work of translating this book into Italian, French, Chinese, Korean, Spanish, Portuguese and other languages is going on.

Yoga Psychology

Whether we understand it or not, it is a certain truth that there is a vast universe of intellect and intuition beyond this physical universe that is approached with sense organs. Search for knowledge by reading works of great minds or in the college library doubtlessly enhances one's intellect to some extent. But that is not the acme of that intellectual capacity that is the greatest human asset. Its full potential is reached when man consciously concentrates his intellectual or mental capacity and bathes in the brightness of the Self. This is mysticism – 'A constant endeavour to find out the eternal link between the finite and the Infinite'. The author occasionally gave his audience valuable glimpses about that particular layer of the psycho-spiritual world. Also he has focused new light on hitherto unknown subject like "Bio Psychology" which is vitally connected with true psycho-spiritual elevation. Some of these discourses have been compiled in the form of the book 'Yoga Psychology' (170 pages). Some of the topics discussed in the book are:-

- 1) Mysticism and Yoga;
- 2) Cerebral and Extra-cerebral Memory;

- 3) Ghosts and Evil Spirits;
- 4) Food, Cells, Physical and Mental Development;
- 5) Dream, Telepathic Vision and Clairvoyance;
- 6) Faculty of Knowledge 1—5;
- 7) Bio-Psychology;
- 8) Biological Transformation Associated with Psychic Metamorphosis and vice-versa;
- 9) Mind Grows in Magnitude;
- 10) The Cult of Spirituality – The Cult of Pinnacled Order;
- 11) The Human Body is a Biological Machine.

The book is indispensable for curious researchers on applied psychology and the psycho-spiritual world.

Discourses on Tantra

From the metaphysical point of view, Ananda Marga believes in absolute monism; in the matter of spiritual practice, it believes in Indian yoga (Rájádhirája yoga) and monistic Tantra. The monistic philosophy and spiritual practice of Ananda Marga is (diametrically) opposite to Shankara's 'Máya Advaetavádii' monism, Hathayoga, Puranic idol worship and the gross and five distorted versions of so-called Tantra. Ánandamúrtijii, the Marga Guru, has explicitly explained his position in more than three hundred philosophical and spiritual discourses. The discourses relating to Tantra have been compiled and published in two volumes (of 300 pages each) under the little of 'Discourses on Tantra'. The topics discussed in the first volume are (1) Tantric philosophy, (2) Tantric Science and (3) Tantric History.

The topic discussed in the second volume is 'The Nature and Practice of Tántra.' The treatment is always extremely lucid and rich in substance. Besides, if someone wants to have an idea of the immense influence exercised by Shaveva Tantra on Indian society, culture and civilization, he will find some of the discourses in the book very useful, for example, 'Tantra and Indo-Aryan Civilisation'; 'The Acoustic Roots of Indo-Aryan Alphabet'; 'The Psychology Behind the Origin of Tántric Deities'; 'Tantra and its Effect on Society' and 'Shiva through the Ages', etc.

Mánuṣer Samáj : Human Society (2 Volumes)

It is well known that the author Ānandamūrtijī was at the same time a spiritual and a social preceptor. He was not interested exclusively in the world beyond. He was equally interested in how man's temporal life could be organized, balanced and made blissful. Immediately after establishing Ananda Marga in 1955, and simultaneously with laying the metaphysical and spiritual foundation of his ideology, he also started expressing his original ideas on society. These two volumes were written around that time.

The first volume contains five articles – Morality, Education, Social Justice, Judgment and Different Professions. The second volume contains four articles – Age of Warriors; Age of Intellectuals; Age of the Acquisitive class; Sadvipra Revolution and Sadvipra Society.

None in this world is complete in themselves. Everybody fills up their incompleteness with the help of others. A large group of human beings, living in a given territory thus try to fulfill its members on the basis of reciprocal and collective understanding on the principle of *saṁgacchadvam*

sañvadadhvam [moving and speaking together], that group is called a *samája* or society. In defining *samája*, the author says, "*Samánam ejati iti samája*", that is, when all the members decide to move along together and remain together in weal and woe, their collective name is *samája*. *Samája* is a collective pilgrimage of people moving together as a result of which each member is endowed with a wonderful personality that helps in the solution of all problems of their personal and collective life." To realize this idea of a model society, many basic elements and ingredients are needed. In the first volume of the book, the author gives detailed and substantial treatment to some of them for example, morality, ideal education, social justice, a clean system of justice and desirable professions.

In the second volume of the book, the author has discussed social cycle; society dominated by *Shúdras* [workers], *Ksátriyas* [warriors], *Vipras* [intellectuals], *Vaeshyas* [capitalists] and the 'Ideal society under the sadvipra leadership'. It may incidentally be mentioned that the words *shúdra*, *ksátriya*, *vipra* and *vaeshya* used here have nothing to do with the caste system of traditional Indian society. In the book under discussion, the author has given detailed treatment to the distinct mental attitudes of these four groups of people.

Movement of the social cycle are eternal in human society. In the ordinary course of evolution, one of these groups is bound to dominate at any given time. So, the author has spoken of a new leadership, not belonging to any of these particular groups, being given charge of the society at the end of a cycle. These new leaders, who would be at the same time spiritual pursuants and persons of intelligence and

courage (in the language of the author, 'sadvipras'), are subjects of the author's supreme affection and trust. Therefore, he has in his conclusion desired with all his heart the rising of these sadvipras as the architects of the new world of the future.

The author has penned some more such valuable books. They include "Krśnātattva and Gītására (Krśna and the essence of the Gítá)" "Deshapremiker Prati (To the Patriot)", "Ajker Samasyá' (Problems of the Day)", "Discourses on Prout", "Path Calte Itikathá (Histories along the Way)", "Prayojaner Paribhásá (Terminology of Need)", etc. It is needless to add that each book of the author, who was endowed with extraordinary intellect and insight, can claim a rare originality. For this reason, the readers both at home and abroad are naturally charmed and overwhelmed on coming in contact with his writings. Many universities have started researches on different aspects of his ideology. Translation of his books have been taken up in English, French, German, Italian, Spanish, Portuguese, Bhásá Indonesia, Russian, Chinese, Japanese, Korean and Indian languages. We hope that in the years to come, an innumerable greater number of knowledgeable and talented people will come to know of the epoch-making contributions of this man of superhuman talent and will try to give form to his ideals and dreams.

*The writer was a Spiritual Teacher
and Publication Secretary,
Ananda Marga Publications.*

Women in the Eyes of Shrii Prabhat Ranjan

Dr. Narayan Chandra Biswas,

*Shudhu vidhátár srśli naha tumi nárii,
Puruś gařeche tore saondarya saiñcári
Apan antar hate.*

[Woman, you were not created by God alone,
Man also has made you with beauty
From his own heart.]

The above are Rabindranath's words (name of the book, 'Caetáli'; name of the poem, 'Mánasii'). He looks at women from a male perspective. Woman is a wonder for man. Poets and litterateurs, painters and sculptors, have bedecked woman with diverse forms, hues, raiments and ornaments to make of her the very image of beauty. This has happened in all countries and at all times. The 'fiery desire of man' made her 'half human' and 'half fantasy'. This appeal of woman to man's heart is eternal. This is one aspect of a woman's being.

But woman's position in society and proper evaluation of her existence shows a different picture. In some way or other, woman has been oppressed and humiliated throughout the ages, by all religious groups and all societies. She does not have a status equal to that of a man. She is subservient to man. Diligence and deep, careful research may uncover the recognition of a woman as a human being in some obscure corner of the voluminous scriptures that it is contrary to quotes. But that pales to insignificance beside the whole

perspective. A woman has a compulsion to be chaste. A man has no corresponding obligation. In our society, woman is either extolled as a goddess or consigned to the position of a slave. But she is never treated as an equal partner of man in prosperity and adversity, weal and woe. In our language, she has been called *ardháuṅgini* [half of self] and *sahadharmiṇii* [partner in pursuit of duty]. But these have remained mere words; they have never been translated into reality.

Many great men and religious leaders have spoken at length on women. Their recognition of the human aspect of women is striking. But something has been lacking somewhere. Women's welfare has not been achieved. The seemingly nice words have remained confined to the scriptures. Two persons came forward to give women a sense of dignity and their own rights in our society. They were Raja Rammohan Ray and Iswarchandra Vidyasagar. There can be no two opinions about their good intentions and the practical steps they took in that direction. They are worthy of being venerated and deserve our respectful remembrance. But no religious groups have formed around their extraordinary noble endeavour even though there is no scarcity of religious sects in this country. The ashes of irrational supernaturalism are scattered all over the place. In this respect, Shrii Prabhat Ranjan Sarkar is somewhat of an exception.

Recently, I read the book 'Náriir Maryádá' (Published by Ananda Marga Pracáraka Saṁgha, First edition, Kolkata, 1994). I liked the book. It has 192 pages. The title page, foreword, table of contents, etc. add a further sixteen pages. (The page numbers given in this article refer to this book). In it, Shrii Sarkar has discussed various issues relating to

women. His views are presented boldly and with clarity. Free from dogma, he has applied reason to lift women to a position of dignity. In his discussion, he has not hesitated to criticize various scriptures and their authors. The initial comments made in this article also reflect his views in a nutshell.

Half of the human race is female. What is their condition? How firmly they are stationed in independence and dignity? The answer to these questions is not at all favourable. In 'Nárir Maryádá', there is a brief discussion of all aspects of the position of women in society from prehistoric times to the present day. The manner of discussion is scientific and shows a broad intellect. He analyses history and concludes that women had a position of some eminence in ancient times. Slowly, with the development of civilization and establishment of a patriarchal system, women have lost their rights. Women are now in a debased condition, enslaved by male-written scriptural edicts. With half of humanity in such condition, the human race can never make collective progress. He asserts firmly that there should be no difference in the status of man and woman. "As children of nature, men enjoy light, air, earth and water. All these must be freely shared with women" (pp 5).

As Shrii Sarkar discerns, woman was and is deprived of her dues in society. "We pay lip service to them extolling them as a race of mothers. But in reality, we relegate them to the position of domesticated cattle. In every field of life, their rights are either curtailed or made dependent on the whims of men" (pp 2). Women may lack somewhat in physical strength, but are in no way inferior to men socially. But men have taken full advantage of women's lack of

physical strength. Shrii Sarkar therefore calls men selfish. As he rightly understands, insincere words and the promise of heaven are nothing but strategies to keep women in servitude. Woman is man's 'slave obtained gratis'. But this leads to no gain. It rather bodes ill for everyone. "Those who want to make women the slaves of men with false assurances or luring them with promises of heavenly bliss in the next world, do not know that while such false assurances or lure of heaven may be successful in consigning women to inertness or slavery, they do not bring men any real benefit. For, if fifty per cent of mankind is steeped in superstition, the other fifty per cent will find it very difficult to advance, carrying this dead weight" (pp. 2-3).

Shrii Sarkar whole-heartedly desires the freedom and social status of women. In his efforts, he is not afraid to strike at superstition and beliefs that, although irrational, are ingrained in society. He asserts boldly. "The story of heaven and hell is totally fictitious. It only occupies the brains of writers of sacred lore and finds no anchor in the firm ground of reason" (pp 4). Basically, liberation of women will not be possible as long as the concepts of heaven and hell, scriptures and the husband being the supreme lord and master of the wife are firmly rooted. Some opportunists created these beliefs. Shrii Sarkar fully understands this. That is why he is able to utter, "Some men have declared in advance that women have no right to liberation. For liberation, a woman will have to be reborn as male. What nonsense! Every human being is the child of the Supreme Being. Some are his sons and some are daughters. Can the Supreme Being issue a decree that only His sons and not His daughters will have the right to liberation and salvation? This is unnatural. This

is sheer villainy” (pp 14). Some selfish men had advanced such false premises to suppress the intellectual development of women. “The Puranic society went a step further to say that a woman can not get liberation or salvation. She will have a claim to liberation or salvation only after she, as a result of religious austerities in many incarnations, is reborn in a male body. As long as she remains a woman, serving her husband is the supreme piety for her. One sees these lines written in large characters on wooden boxes spread with vermilion – ‘The husband is the supreme lord, serving him is the supreme service’; or ‘The husband is her object of meditation and knowledge, her God. The husband is greater than heaven, he is the controller of her destiny’. Some men, greedy for power and short-sighted, spread dogmas like these and thus clouded women’s intellect and made the men arrogant” (pp 16-17). We are of the same view. It is these selfish men who “preached these meaningless words not on their own responsibility, but in God’s name and asserted that the words were from God Himself and thus beyond argument; not a word could be uttered against them” (pp 17). “Those who assert that women are not worthy of liberation are antisocials, the repositories and carriers of vested interests” (pp 76).

Shrii Sarkar’s views on marriage are also lucid. He has shown that women are repressed in this area of life also. At the time of marriage, the groom utters the sacred words while the bride sits immobile like a post, as if she is an article of merchandise like rice, pulses, salt, oil, etc. The giving away of the bride by her guardian can be likened to the offer of ‘rice, pulses, salt or oil’ to a beggar’ (See pp 19-20). His comments in this respect are sharp. “Is woman rice, pulse, salt or oil that she can be lifted and given away

to another? Is she chicken or lady's finger that can be bagged and sold or given away to others? This system is not only humiliating for a woman; it also prostrates on the earth the dignity of the human race. This also violates the cardinal principles of humanism and Neo-humanism" (pp 96-97). In Shrii Sarkar's opinion, the practice of seating the bride on a wooden plank to be carried around the bridegroom and covering her face with a betel leaf is also an insult to her womanhood. The humiliating harassment of a bride's interview before marriage has also not escaped his attention. Not only the beauty of the girl is evaluated and her hair, hands, feet and nail inspected. She has also to face questions from the bridegroom, who may be a petty wage earner, and, the assorted group of people who accompany him. The questions start with the subject of cooking and do not exclude her ability to dance, sing and draw; her knowledge of the writings of Rabindranath and Shakespeare, sports, economics and international politics. The girl may have extraordinary merits, but probably after marriage her role will be reduced to cooking and rearing children for her ordinary middle class husband. In contrast, if the bride asks the bridegroom any questions, that would be considered an unsocial and shameless act. In this context, Shrii Sarkar's story "Rebár padadhvani", "Bhundiiválá sare jácche", based on his actual experience, makes interesting reading (see pp 167-177). The funny incident of Rebá asking her potential bridegroom questions (even in the midst of her humiliation) is also interesting. He also asserts that the system of dowry is condemnable and humiliating. In his opinion, "The dictum written in the texts of *Smrtii* [social code], which were written by opportunists, that 'Women are child-producing machines' is humiliating and unacceptable" (pp 83).

Among the various forms of marriage celebrated since ancient times, Shrii Sarkar considers the *gándharva* form of marriage the best and the most acceptable. In this type of marriage, the man and the woman first get to know each other and then get married on the basis of mutual trust and respect. Acceptance of this type of marriage shows the modern mentality of Shrii Sarkar and his respect for the independent personalities of the man and the woman who would in future create a home for two similar-minded people. This is his recognition of contemporary ways and of progressive thinking. But Shrii Sarkar does not want a *gándharba* marriage to be a secret affair. While assigning priority to the decisions of the bride and bridegroom, he wants the marriage ceremony to be held in the presence of others. The ceremony need not of course involve routine incantations or the pomp of rites. It should involve the two accepting each other as consorts in the presence of others.

Shrii Sarkar has deeply studied how a girl child is repressed from the moment of her birth. A boy child and a girl child have completely different social standings. In this context he quotes a beautiful folk rhyme –

*Sin̄r̄ir n̄áru, khábe shudhu khoká kole vase,
Ár khuku tomár elo bujhi b̄aner jale bhese.*

[Only the baby boy will sit on your lap and have sweets!
Is your baby girl scum carried to you by flood water?]

He wants discrimination between the boy child and the girl child to be done away with. For him, both these children have equal importance. It is not at all reasonable to seat the boy on one's lap and to treat him to sweets and deprive the girl child of every opportunity. He shows that women are persecuted, insulted and subjected to discrimination at every

stage of life, from infancy to death. If, in spite of this, a woman manages to advance on the strength of her learning, wisdom and intellect, men forcibly suppress her advance. In this context, he rightly refers to the fabled dialogue between Gárgii and Yájiṇavalkya. In ancient times, Gárgii had questioned Yájiṇavalkya on various learned subjects in the court of king Janaka. This was something like a challenge thrown to Yájiṇavalkya by Gárgii. As she asked question after question, at one stage Yájiṇavalkya bid Gárgii stop. He had said that excessive questioning was not good. Gárgii had to stop. In reality Yájiṇavalkya, a man, had been defeated by Gárgii, a woman. That was the reason why Gárgii had to shut her mouth. But no, one is not supposed to say that Yájiṇavalkya had silenced Gárgii, misusing his official position! (pp. 68). None has spoken as courageously about this story as Shrii Sarkar, although almost all readers of the scriptures know it. He certainly deserves our congratulation on this account.

Long-standing scriptural injunctions, social bondage, oppression and exploitation have crippled woman. Now she herself does not know her rights, her own capacity. She does not know the infinite power, the universal talent that lies hidden in her. She is bent down, weighed down from the hairs of her head to the nails of her toes by the inertia of the feeling of inferiority. Woman has become a prey to hysteria due to oppression and exploitation, the lack of expression of her suppressed desires and her position of humiliation. (This was earlier mistaken for being possessed by male and female ghosts.) She has been reduced to prostitution as a result of social and economic discrimination. All modern men of liberated and independent thinking are

aware of this. Shrii Sarkar, by highlighting these aspects in his book, has established himself as a socially conscious reformer and an ambassador of woman's dignity.

Another very simple yet potent weapon for depriving and suppressing woman is the over-effusive adulation she receives from some men. This is a type of hypocrisy. That which is displayed has no basis in reality. Even calling them 'mother' often has a hollow ring to it. Shrii Sarkar has not missed this point. He says, "There are many who hypocritically call women 'a race of mothers' in an exaggerated show of respect, but in practice suppress and repress them and send them to an untimely death by depriving them of all welfare and comfort. Men with judgment should speak out against this base mentality, give women their due respect as mothers and work towards their long life" (pp 105) He has also understood the insubstantial nature of many so-called instances of women's progress in our times. He has not considered that elevating a handful of women to top positions of power – like making one of them a president or a prime minister – signals the progress of women or shows recognition of their rights. He rightly sees that such means are too facile and too cheap to raise the position of women in society. He has identified the spread of education as being the only way of hastening woman's progress.

Thus, through various exercises of general as well as detailed analysis, he has identified the obstacles to the progress and dignity of women in a very logical manner. He has not, of course, stopped at identifying the problems. He has asked women to take the first step. He has asked them to protest against the wrong done to them. He has addressed them and said, "You women should remember this:

If anyone slights or belittles you, give him a suitable reply” (pp 70).

Then, from the viewpoint of Neo-humanism he has demanded the following for the purpose of freeing women from exploitation and deprivation and liberating their womanhood: 1) Free education for all women everywhere; 2) An end to all discrimination against them in the social, educational and religious fields; 3) Proper security for all women in economic and social fields. We may easily concur. If these proposals are translated into reality, the dignity of women will surely be established, as is their due.

He has not forgotten to add, “If society empathised with the pain in the hearts of the women, who are reduced to prostitution in order to assuage their hunger, and provided them with an honorable means of livelihood, then who knows, we might have seen some of them become the mothers of great personalities” (pp 12). There cannot be a simpler truth than this in respect of establishing the dignity of women.

Finally, we quote below another passage from his writing. This deserves close attention, as its purpose is the liberation of humanity. “We assert that no scripture can be considered supreme if it belittles man and humanity. Man creates scriptures in order to make his own life smoother. Scriptures will certainly rule over men but not in such a way as to bury them” (pp 119).

Shrii Prabhat Ranjan has not over exaggerated the position of women. He has discussed social history in depth and described with accuracy how from times immemorial to the present women have receded into background and the

efforts that were made to keep them there. In all his views, he has proven himself to be a modern humanist and displayed freedom of thought. His views merit respectful appreciation. He is not an ordinary individual. He is the founder and leader of spiritual group called 'Ananda Marga'. He is known to his followers as 'Ānandamúrtijii'. This, in my view is attractive and important. The preachings of most founders of religious movements in respect of the status of women are not very transparent. But Shrii Sarkar's views are lucid and transparent. There is no ambiguity or confusion. He has a unique approach and for it deserves our thanks.

In our society, founders of religious movements and leaders of religious groups have unlimited influence. If they have clear vision and if their actions match their words, society will be greatly benefited. The social body will be cleaned of much of its filth. I did not meet Shrii Sarkar. I do not know what success he had in translating his views into reality while he was alive. But his book 'Nárir Maryáda' is excellent in its assessment and evaluation of a woman's status. If his followers make efforts to translate his views in reality and create a strong movement for that purpose, women will certainly make progress. It has to be remembered that women constitute half the human race. Half of humanity cannot march ahead while keeping the other half suppressed. Man and woman are complementary to each other.

*The writer is Professor,
Department of Sanskrit and Pali,
University of Dhaka, Dhaka, Bangladesh.*

The Awakening of Women

Dr. Shashiprabha Kumar,

I have gone through the book titled as above and authored by Shrii Prabhat Ranjan Sarkar, the founder and president of Ananda Marga.

As is indicated by the title of the book itself, it presents the views of the author Shrii Ānandmūrti on the position of women as prevalent in his time and also his vision for the future in this regard. It is worth mentioning here that the book is compiled from various excerpts of speeches and writings of the author in Bengali or English. The volume under discussion is divided in three parts as viz: (1) Women and Society, (2) Women and Spirituality and (3) Further Reading. Each part is again divided into several sub-sections for the convenience of the readers. The utility of the book is further enhanced with a glossary and index provided at the end.

Women in India have been depicted to possess the most exalted position in the Vedas. The Upaniśadas carry this idea forward and pronounce that the Supreme divided Himself into two equal halves: the male and the female. Therefore men and women are like two parts of the same substance, two sides of the same reality. From this point of view, the essential equality and complimentarity between both the sexes has been the hallmark of Vedic vision., which is well reflected in several hymns and verses recited during ceremonies in India till today, albeit without understanding or explaining the real message contained therein.

Ironically the ancient Indian metaphysical presuppositions and the integrated social set-up led to the tradition of goddess-

worship in India on the one hand, but on the other hand such lofty ideals could no longer be in practice in the later Indian society when fragmented divisions and socio-psychic transmutations gave rise to several sorts of distorted practices. It is in this multitude of such distortions that the women of India in general, and of Bengal in particular, were subjected to all forms of subjugation, discrimination and exploitation. Shrii P.R. Sarkar was born in this turbulent state of society when social, religious and educational dogmas such as dowry, Sati and ill-treatment to widows (pp 82-88), purdah (pp 88-90), prostitution (pp 91-92), discrimination in language against women (pp 93-95) were afflicting the society.

As an enlightened visionary, Shrii P.R. Sarkar was deeply touched at the social injustice being meted out to women and raised his voice against all such ill traits and customs which were rampant in the society. Since he was an exponent of Neo-humanist Philosophy, he held that:

“In the practice of spiritual cult there is no distinction nor can there ever be – between men and women. As *jīvátma* (unit soul) is not composed of five fundamental factors there cannot be any sex distinction in it:

*Naeva strii na pumāneśa na caevāyaṁ napuṁsakah
Yadyachhariiramādatte tena tena sa rakśate.”* (pp 207)

In other words, Shrii P.R. Sarkar propounds that both men and women are children of *Parama Puruśa*. They are like his two hands. He has given intelligence, strength and stamina to all. Men and women must work together in complementarity to achieve a glorious human society. He called upon women to take up the challenge of self-enlightenment and social emancipation and believed that the Indian women will not only progress but also usher in a brilliant future, once they become free from all social bondages.

It is in this background that he discusses how women shall regain their dignity and their rightful place in society, when they realize their true spiritual potential and also actualize their feminine sentimentality for the betterment of society. Drawing instances of Gargi, Maitreyii, Madalasa, Gandharii, Kaushitakii and the popularly known *paiñcakanyás*, namely Ahalya, Draupadi, Kunti, Tara and Mandodarii, Shrii P.R. Sarkar gives a clarion call to the women of India to fight against all dogmas in the following words, "I call upon you to carry on a ceaseless and pactless fight against dogma. You are sure to be crowned with victory". (pp 130)

Besides the above, in his *Prabhát Saṁgiita* [Songs of the New Dawn], he proclaims on behalf of women:

We are the daughters of the land of Liberalist
Singing and dancing over slopes and hills,
Besides sparkling fountains and streams.

We are the blessed daughters of *Parama Puruśa*.

(pp 339)

In brief, it can be said that Shrii P.R. Sarkar, with his revolutionary vision, has sought to eradicate the social injustice and inequality against women and to bring about a perfect parity between the male and female. To sum up in his own words, "We stand to create a powerful, dynamic and upsurging social consciousness, especially among women, so that they are inspired to rise, abolish dogma, and usher in a new era of coordinated cooperation and glorious achievement. Let women be the vanguard of a new revolution which humanity must achieve for a glorious tomorrow." (p.117)

*The writer is Professor of Special Centre
for Sanskrit Studies,
Jawaharlal Nehru University, New Delhi.*

Shrii P. R Sarkar: An Extraordinary Personality

Dr. Hardeo Bahari,

I am personally astounded after going through the works of Shrii Sarkar on philology and grammar. I have known him as a spiritual master for the last 40-50 years. I was very impressed with his spiritual persona and his extraordinary knowledge and insight into Tantra. But that he had a similar command of languages, culture, history, geography and literature was beyond my comprehension. A study of Varña Vijiñána reveals his encyclopedic knowledge of the villages and places of Bengal and outside, their origin, history and geography. I am further astonished that, in the course of giving vivid descriptions of the history of these places, he has depicted, with his unparalleled brilliance, a complete history of India and other places of the world. He has thus opened up a virtually new area for study and research. I had no inkling of whether or not he had access to a good library. But his deep analysis of a vast range of subjects reveals his profound learning, superb genius and extraordinary memory. Not only that. He has quoted extensively and most appropriately from the poetry of numerous poets. This speaks volumes for his extraordinary memory and genius.

I knew about some of his books like Idea and Ideology and his treatises on Tantra and Yoga, which were unparalleled, and I am fully convinced that he was a spiritual master par excellence. His exposition of Varña Vijiñána and the derivation

of root verbs establish him as an authority of the Sanskrit language. After knowing about his unfathomable scholarship covering a wide range of subjects like history, geography, literature, etc. I cannot but comment that he was indeed a great wonder of the world. His etymological explanations of the origins of words leads one to the belief that his knowledge of Sanskrit would outclass that of any vastly learned Sanskrit scholar. His elucidation of the origin, phonetic characteristics, meaning, practical uses and wide range of applications of each and every letter of the alphabet is the hallmark of his depthless erudition. I was stunned after studying his works. A description of numerous languages have crept in together with an explanation of each letter; a discussion of the letters is also included as an aside. All that he has said relating to different fields and about different subjects are simply unparalleled in all respects.

Varña Vijiñána contains many very useful, practical guidelines which if implemented could add to the Hindi, Hindustani and Urdu languages. In all these languages the general rule is that the subject determines the verb. The forms of the verbs change according to number, gender and person. But whenever the *ne* case- ending is affixed to the subject, the verb takes its gender, number and person from the object rather than the subject. In the Avadhii, Bhojpurii, Magahii, Maethilii and Bámlá languages, however, *ne* does not have this function. Similar is the case of the Hindi language as far as the use of *ne* in the present and future tense is concerned. Leaving aside only the use of transitive verbs in the active voice and the past imperfect tense, *ne* is used in the case of all the remaining past tenses (*samánya*, *ásanna*,

púrña, *hetu-hetumad* and *sandhigdha*). Shrii Sarkar understood this great difficulty and suggested ways of resolving the problem. There is yet another interesting point in this connection. Take for example *Rám ne / Sitá ne roti khái* [Ram/Sita has taken bread], *Rám ne / Sitá ne bhát kháyá* [Ram/Sita has taken rice], but *Rám ne / Sitá ne kutte ko mára* [Ram/Sita has beaten a dog], *Rám ne / Sitá ne kutton ko mára* [Ram/Sita has beaten dogs], *Ram/Sita ne kuttii ko mára* [Ram/Sita has beaten a female dog], *Ram/Sita ne kuttiiyoṅ ko mára* [Ram/Sita has beaten female dogs]. When the *ne* case-ending is attached to the subject and *ko* to the object, then in such a condition the verb endings are always singular in number, third person and masculine in gender. Furthermore, the verb ending will be *á* for the masculine gender and *ii* for the feminine. But if we take the examples viz. *Maene ám kháyá* [I have eaten mango], *Maene káii ám kháye* [I have eaten many mangoes] – here no change has taken place in the plural number of *áma* [mango/mangoes] but the number of its verb ending has changed [*kháye* in the second case]. Such difficulties with *kháyá/kháye*, etc. need to be resolved. Nowadays some rules in this field are not being followed. This unique idea by Shrii Sarkar requires thorough study by present day philologists.

There are differences between eastern and western Hindi. The Hindi spoken in Delhi reveals the differences between the two. It appears that the control of the Hindi- Hindustani languages is passing into the hands of those whose mother tongue is neither Hindi nor Hindustani. This has resulted in a chaos and disorder in the field of Hindi grammar. There must be uniformity of grammatical details in every language.

I have referred to only a few of Shrii Shrii Ánandamúrtiji's ideas. I am overwhelmed with his greatness and wisdom. I offer my obeisance to him. His soul-power, innate inspiration and inner knowledge are probably the fruit of virtues accrued through countless births. As has been said in the Gita, enlightenment of such a high degree can only be achieved as a result of arduous spiritual endeavours through numerous lives. I offer him my countless salutations.

*The writer is an MA, Ph.D. D. Litt. (Hindi),
Professor and Dean, Hindi Department,
Allahabad University, Uttar Pradesh.*

Neo-humanism and Shrii Prabhat Ranjan Sarkar

Dr. Ramchandra Tiwari,

Humanism as an ideology evolved during the European Renaissance in the 15th and 16th centuries. It emphasized the need to establish the identity of a human being, its rights, honour, welfare and growth.

The humanists of that period declared human freedom as their fundamental right and argued that for the all-round development of humanity, the creation of a congenial environment is essential, and that is the responsibility of society. The humanism born out of the Renaissance strongly advocated materialism and the humanists of the period worked hard to materialize their ideals. They invented a slogan of 'freedom, equality and fraternity' and emphasized that unity of the human race must be achieved at all costs. No social discrimination would be allowed. Even then this Renaissance was only partial and was totally anthropocentric.

The Neo-humanism of Shrii P.R. Sarkar declares that even the smallest atomic particle is an expression of Cosmic Consciousness. Therefore each and every created being is extremely important. Hence genuine humanism is that which cares for the entire creation. To quote Shrii Sarkar, "That the love and affection of the developed human mind should remain confined and limited to humans alone is a silly concept. Why should human love not expand to encompass all living and non-living forms?" This is the most modern elucidation of humanism. This is Neo-humanism. It includes

all created beings, animate and inanimate. Shrii Sarkar expresses full faith in his thesis and is convinced that a supremely effulgent period of human history is awaiting us. He has spoken very eloquently: "That glorious day in human history is sure to come when humanity will discover the subtlest of the particle in the inter-atomic spaces, when human wisdom will realize that in every created being vibrates the same pure consciousness."

According to Shrii Sarkar, Neo-humanism is the philosophy propounding the liberation of the human intellect. It promotes human unity and the liberation from all bondages. It will create a 'new human being' endowed with rationality, who will rise above all forms of imposed bondages. Finally this human being, who is filled with love and compassion for all, will expand his or her area of concern to include all beings within the ambit of love and affection. Today human beings are tied by several bondages, that is, class distinction, caste discrimination, religious divisions, provincialism, nationalism and language conflicts. All these are binding fetters. Truly speaking, human society is one and indivisible. It must be appreciated that all distinctions are born out of ignorance and lack of awareness. All forms of discriminations must be obliterated.

Humanity has suffered the greatest set-back on account of blind religious faith and discrimination. This has thwarted the free flow of thoughts and exchange of ideas. It has created a fear psychosis by declaring that the words of the religious books are to be accepted as the command of the Lord.

In the same way the concept of nationality has also created divisions between human beings. None of these can

be supported by reason. For the fullest expression of human potential all forms of discrimination, that is, national, racial, religious, social, economic, linguistic, etc. have to be mercilessly removed. One of the biggest obstacles on the path to the liberation of the human mind and intellect is dogma. It is a kind of obstinacy born from a superiority complex about one's own religion, language, faith, logic and above all, one's philosophy. Dogma goes against natural human inclinations. To surmount the spell of dogma, logic, reasoning and rationality must be allowed a free hand. Mind alone is the cause of bondage and also of its liberation.

According to Shrii Sarkar, Neo-humanism does not support any form of physical or psychic repression, suppression or exploitation. It considers devotion as the supreme treasure of humanity, which must be protected from the onslaught of all forms of dogma and discrimination. The goal of human life is to realize the Supreme Consciousness. It can be achieved only by a concerted effort to get rid of all kinds of bondages and by directing the mind to feel benevolence for the entire created world. This can only be accomplished by resorting to a spiritual cult based on Yoga and Tantra. This is the path of complete self-surrender to the Supreme Consciousness; on this path one attempts to rid oneself of ego, a false sense of pride and prestige.

Neo-humanism therefore urges human beings to sincerely pursue the path of *Sama-Samája-tattva* [the principle of social equality] rejecting the path of *Átma-sukha-tattva* [the principle of selfish pleasure]. It advocates that the leadership of society should be in the hands of people of impeccable characters who are nurtured by the sincere and continuous practice of the principles of "Yama and Niyama".

Neo-humanism believes in the infinite potentialities of human beings. It teaches us that whenever there is a conflict between the penal code and the moral code, the moral code should take precedence. It teaches us that if human values and social values stand at loggerheads then human value should rule the day.

Essentially Neo-humanism is a philosophy of life which includes all the great and noble human achievements in the arts and sciences and encourages the establishment of an eco-friendly and ecologically balanced world.

*The writer is Former HOD,
Hindi, Gorakhpur University.*

Varña Vijiñána: Shrii Sarkar's Thoughts on Languages

Dr. Surendra Dubey,

Varña Vijiñána is the first set of a collection of twenty speeches delivered by Shrii P. R. Sarkar on the subject of languages. The speeches were delivered in the Bengali language, and the author's profound scholarship and mastery over such a difficult subject is evident from the manner in which he makes it so interesting. Starting with a strong assertion that "All the languages of the world are related to one another through a common bond (all the languages of the world are tied together on a single thread – *sútre mañigañáiva*).". He goes on to prove his thesis by providing highly appropriate and extensive references from not only Indian languages but also from many European and other eastern languages.

In his first speech Shrii Sarkar states that human civilization first expressed itself linguistically in the Vedic (Vedic Sanskrit) language which, according to him, is the oldest known language of the world. Before that time there was no script. The first known script viz. "Saendhavii" evolved about 6000 years ago. Shrii Sarkar claims that the Vedic language had its origins about 15,000 years ago and continued to be in use for 7500 years, going through the process of transformations at different times. According to him a language has a life of about a thousand years and a script of about 2000 years.

Phonetics, according to him, is a science. The author

states that the application of science varies with changes in time, place and person. Variations in pronunciation take place in accordance with changes in the blood and climate. For example, in the Assamese language *ca* is pronounced *sa*. While analyzing this, the author goes on to state that the people belonging to the Ahom tribe brought with them the style of pronunciation prevalent in Burma from where they migrated to Assam. Here the letters belonging to the *ía* group are pronounced like those belonging to the *ta* group. For example, *kuíla* is pronounced *kutíla*.

What is most astonishing is the author's penetrating insight into the phonetic characteristics of the sounds included in the treatise Varūa Vijūāna. Any student of philology, after going through the work, will not fail to notice Shrii Sarkar's uncanny skills and erudition and his dexterity in accomplishing the most difficult task in the most befitting manner. He writes, "The letter *f* (*pha*) is present in Arabic, Persian, Latin, English and French but not in Sanskrit. For this reason words like *takhlif*', 'finish', 'fain', *kanif*', 'fraternal', etc. cannot be written in Sanskrit in the same form. I am in favour of adding a dot below the letter *pha* for this purpose. However, while placing a dot below it, great care must be taken because if the dot is placed a little to one side or the other, it can create confusion in both pronunciation and meaning.

Some people use the Bengali letter *cha* to indicate the sound of the heavily aspirated Arabic *sa*, for example, *chaeyad*, *echlám*, etc. I have no objection to this, because although the letter does not exist in Bengali, its pronunciation has to be indicated in some way or other. In this case I am personally in favour of putting a dot below the letter *sa*. However I do not find any objection to using *cha* instead.

For example, what is the harm of writing *chahiid* and *hádish* instead of *sahiid* and *hádis*?" It is needless to mention that unless a person has an understanding of the nature of a language, such perceptive observations cannot be made. To know the nature of a language is in itself a great achievement.

While discussing the *Aśtádhyáyii* of the great grammarian, Panini, Shrii Sarkar writes: "Panini, by paying particular attention to sound, was the first to develop the science of phonetics, an inseparable part of philology. Although this was done a long time ago, it was not exactly that long. By then the periods of *Rgveda* and *Yajurveda* had ended and the *Atharvaveda* period was in progress. His grammar was based on the *Yajurveda*, not on the *Rgveda*, because by then the Rigvedic style of pronunciation had disappeared. For this reason he had to encounter lots of difficulties." While describing the difficulty faced by Panini, Shrii Sarkar dwells at length on his (Panini's) place of birth, his native tongue, its nature, form and phonetics, syntax, derivations and standardization. The manner in which all his points have been made shows him to be superbly accomplished in the subject. It is impossible to disagree with his deductions and conclusions.

Shrii Sarkar's way of dealing with *Varná* (letters) and phonetics reveals his profound learning. In places he draws conclusions about the rules of pronunciation prevalent among the different castes of Bengal viz. Brahmin, Kayastha, etc. based on their social conditions; in other places he goes on to show the effects of the geographical and historical factors influencing the evolution of languages. For example, he says, "For this reason, though *Kerá Bárlá* is actually a blending of Bengali and Oriya; in reality it is a dialect of both Bengali

and Oriya languages. Philologists may comment as they please. I would like to say that this dialect being related similarly to both Bengali and Oriya, the people of the region may speak in either of the languages in accordance with their liking.”

This Indian genius, in a particular period of our history, has illuminated the highly specialized subject of Varña Vijiñāna in the most profound and logical manner by dint of his soul-power and intellectual brilliance. Sanskrit, Latin, Bengali, Portuguese, Hindi, Assamese, Oriya, etc. – he has made a comparative and descriptive study of the classification of phonetics, analysis, rules of pronunciation of many of these old, middle age and modern languages of Indian or overseas origin by dint of his unequalled rationale and wisdom not hitherto seen or known in the history of languages.

The study of languages has been going on in India since very ancient times. The style of pronunciation of the Vedic language developed during the times of the Vedas itself. Out of the six *Vedāṅga* [the six branches of the Vedas – pronunciation, Hindu scripture forming a part of Vedic literature, grammar, Vedic glossary, metre, astrology] four of them, that is, pronunciation, glossary, grammar and metre were related only to the study of language. There is mention of 57 grammarians before the advent of Panini. It is conjectured that Panini was born sometime between the 4th century and 8th century B.C. This indicates that thoughts on language had evolved in India even a thousand years before the birth of Panini. In India thinking began in very early times with the declaration that ‘the Vedas are infinite’, in other words, ‘the form of knowledge is infinite.’ Our

thoughts on language are mostly based on the explanations and commentaries given by Panini.

A humble writer like me had his first acquaintance with the genius of Shrii Sarkar only through *Varña Vijiñána*. This book of 267 pages contains deep and profound knowledge, and to comment on such a work of encyclopedic and global dimensions in such a short space is an extremely difficult task. Every page of the book is valuable and is replete with absolutely clear ideas and concepts. That someone could speak on such a difficult subject with such ease and profundity is simply astounding. This book should be a must-read for all those who sincerely wish to expand their horizon of knowledge of the subject. Philology is generally regarded as being a dry and difficult subject; but after going through *Varña Vijiñána*, this idea will surely change. People will gradually realize that philology is an easy, enjoyable and fascinating subject.

The writer is an MA, Ph.D., D. Litt.;
Reader, Hindi Department,
Gorakhpur University.

Proutist Solution for Coming Ecological (Water) Crisis

Prof. Saumitra Mukherjee,

Over the past 100 years, the world population has tripled, and the amount of water we use has increased six fold. Water managers are struggling to meet our ever-increasing demand for the most precious of natural resources. For our food, our industries, our health, not to mention our ecosystems, there is very compelling evidence that the earth's climate is changing faster than ever before. Global temperatures and sea levels have been rising. Alpine glaciers and polar ice caps have been melting. And over the past 30 years, extreme weather events like floods, droughts and hurricanes have increased in both strength and frequency. It has been established that extragalactic cosmic rays and its influence on Sun has an impact on the climate change. Extraterrestrial satellite data and cosmic ray detector help to understand the intensity and location of rainfall/snowfall and global warming while terrestrial remote sensing data helps to manage water resources along with understanding of other natural resources.

These scientific findings were established in the last two decades but Shrii Prabhat Ranjan Sarkar (Ānandmūrtijii) explained long ago this entire phenomenon in very simple terms. He said, "Water was an essential factor in the evolution of the planet, and now it is most essential for the survival of human beings, animals, plants and the planet as a whole. If there is no water, first the small creatures will die and then the ecological balance of the planet will be lost.

Next, human beings will also die, and soon the earth will become a barren wasteland. In the near future there will be a severe water crisis in many parts of the world. We must collect the rainwater, develop the science of making artificial rain through helium or any other process, and bring the clouds which rain over the ocean onto the land. Constructing more deep tube wells is not the answer. Rather, we must catch the rainwater where it falls. Many ponds, canals, dams, lakes and reservoirs should be immediately developed to harness rainwater and store it for drinking purposes. This is the only way out of the water crisis that will confront humanity in the very near future”.

Remotely sensed data has a very important role to play in ground water management. It was a challenge to explore the groundwater and rainwater harvesting sites in the Aravalli Quartzite-Granite-Pegmatite Precambrian terrain around Delhi in India. It is essential to identify the location of interconnected lineaments below buried pediment plains in the hard rock area for targeting sub-surface water resources. Linear Image Self Scanning sensor data of the same satellite with 23.5 metre resolution when merged with the panchromatic data of 5.8m resolution has produced very good results in delineation of interconnected lineaments over buried pediment plains as vegetation anomaly. These specific locations of vegetation anomaly were detected as dark red patches in various hard rock areas of Delhi. Field investigation was carried out on these patches by resistivity and magnetic survey in areas around Jawaharlal Nehru University (JNU), Indira Gandhi National Open University (IGNOU), Research and Referral Hospital (RRH) and Humayun's Tomb (HT).

Drilling was carried out in seven locations of JNU that proved to be the most potential site with ground water discharge ranging from 20,000 to 30,000 liters per hour with 2 to 4 meters draw down. Although the ground water resource management planning was done scientifically and very accurately, the work is also required to be executed with full sincerity. This is the ultimate solution for a sustainable socio-economic system.

The Proutist solution of Anandmurtiji draws a similar conclusion. He said, "The only way to avoid such a catastrophe is to immediately implement a decentralized approach to water conservation. The inner spirit of our water conservation programme is that the amount of existing surface water should be immediately doubled. But it is preferable if it is increased tenfold. This can best be done by a decentralized approach to water management which increases the depth, the area, or both, of water storage systems. Many new small-scale ponds, tanks, dams, lakes and reservoirs should also be built. As a general rule, surface water should always be utilized in preference to subterranean water".

Human societies are very vulnerable to climate extremes (draught, floods, and wind storms). A changing climate would entail changes in the frequency and/or intensity of such extremes. This is a major concern for human health. Water is vital to life, and potentially our most serious threat to development. As an example, in Northeast Brazil – a poor, dry region in Brazil – periodic droughts have a devastating effect on the economy and the population. However, these droughts are becoming predictable using climate modeling techniques.

In view of the scarcity of piped water in the city of Delhi increasingly the dependence for non-drinking requirements has been on groundwater availability. The groundwater table has declined and the extraction of ground water is not sustainable. As a result there has been reported draw down in the wells/tube wells/submersible pumps and some of them having been abandoned due to poor yield or have gone dry. Information on the existing land use pattern, the spatial distribution and its changes is required for planning, utilization and formulation of policies and programs for sustainable development. Soil properties and land use patterns are major contributing factors to the hydro-morpho geology of a particular area. Historical monuments and other urban features have been analyzed by satellite imagery. Remote sensing data are helpful in the studies and changes in land use patterns, which are located in the recharge areas of elevated parts of Aravalli hill region. It is essential to identify suitable location in this area by using multi-sensor satellite data for groundwater replenishment. Multispectral and temporal data from satellite data when integrated with land use – geological, geomorphologic, hydro-geological and magnetic data have potentiality for identification of suitable areas for construction of check dams. Interception of surface runoff by check dams across drainage at appropriate locations is one method for artificial recharge.

In this respect, Shrii Shrii Ánandamúrtijii said, “Why do droughts occur? There are four main causes. The first is the wanton destruction of plants or indiscriminate deforestation; the second is indiscriminate use of subterranean water; the third is low pressure systems over oceans and big seas and the fourth is sudden changes in the angular movement of

the sun and other celestial bodies like comets, nebulae and galaxies. The first and second causes are within the power of man to solve this problem through his own efforts. I have already said that digging more deep tube wells is not the solution to the water crisis. Well irrigation causes the level of the water-table to drop, while the continuous use of well irrigation dries up the subterranean flow of water. Initially the effects of continuous well irrigation may not be easy to perceive, but eventually a fertile region will be transformed into a desert. The best method of irrigation is the conservation of surface water through a system of ponds, canals, dams, check dams, lakes and reservoirs. Many small ponds and dams can be constructed with the same investment. If, for example, many small-scale dams are constructed at a cost of about few thousand rupees each, this investment will give a return of hundreds of millions of rupees. In a system of small-scale ponds and dams, any surplus water in the canals leading to the fields can be rechanneled back to a main water source to avoid wastage”.

Leading institutes, hospitals and buildings of archeological importance covers substantial portion of Aravalli ridge area e.g. J.N.U., RRH, IGNOU and HT areas are lacking sufficient surface water bodies, and palaeo channels. Very thin soil cover in this area is also not supporting the structure of wells dug. Groundwater occurrence is restricted to the deep-seated fracture zones. High-resolution satellite data has the potential to infer buried pediment plains and interconnected fracture zones for the selection of groundwater exploration and artificial recharge sites. Extraction of groundwater from non-potential aquifer may lead to land subsidence and destruction of vegetation in surrounding areas.

Environmental impact of anthropogenic activities on its surrounding area is dramatic. Land use change and over exploitation of groundwater has reduced the water table in ridge areas of Aravalli quartzite terrain of Delhi. These changed land use patterns were inferred from the high albedo structure in satellite images. Fluctuation in water level in a part of South Delhi has been noticed since several years. Fall in water level was found during 192-1996 in RR Hospital, IIMC, Munirka Vihar, J.N.U. old campus, Ber Sarai, J.N.U. and Vasant Kunj and other parts of Aravalli ridge area. The recharge areas for these points are controlled by the geological structures as well as formation characteristics, which were inferred by lineament and geological attitude of Quartzite rocks. Further changes in these features may lead to lowering down of the water level which may even lead to land subsidence due to increased effective geostatic pressure.

It is therefore essential to consider the rainwater as well as surface water parameters for groundwater management. Interception of surface run-off by check dams across drainage at appropriate locations is one method of surface water management. Three check dams have been constructed in J.N.U. The rise in water level is being monitored every month. Similar work was carried out in IGNOU, RRH and HT areas. The results are encouraging. It is observed that there is substantial increase in water level in the Aravalli formation after the recharge through check dams. The water level in some parts of J.N.U., RR Hospital has already risen by over two to four meters in last eleven years and the water discharge in bore wells in neighboring areas has shown remarkable improvement and the check dams are creating

water bodies as well. There has been substantial increase in dense vegetation canopy cover due to increase in groundwater level. This has been validated by satellite imagery studies.

Shrii Prabhat Ranjan Sarkar gave this solution four decades ago. He said, "Approximately two-thirds of the surface of the globe is water and one-third is land, but due to deforestation the water portion is increasing and the land portion is decreasing. The exploitation of subterranean water reserves is contributing to desertification in many parts of the world, and as the subterranean water level recedes, the soil near the surface dries out and plants wither and die. This has already happened in many parts of Rajasthan. Afforestation is the only solution to desertification. Human beings have suffered from water scarcity and drought in the past, and this problem will continue unless proper care is taken in the future. If deforestation and the indiscriminate exploitation of subterranean water reserves continue, it is likely that many parts of the world will face severe water shortages from 1993 to at least the year 2000. The only way to avoid such a catastrophe is to immediately implement a decentralized approach to water conservation. The banks of all water systems should be covered by dense forests. The science behind this is that the roots of the trees retain water. When the water-table subsides, the roots of the trees slowly release water. Hence, a pond surrounded by trees will never run dry. The foliage of the trees also minimizes evaporation. Besides this, the leaves of the trees have very small pores which attract clouds, so the trees help to increase the rainfall. A scientific programme of afforestation should include two aspects. In the first phase fast growing trees should be

planted. Trees which grow to their full height in six months to two years and provide dense green cover should be selected. In the second phase, trees which take longer to grow but also provide dense green cover should be planted. This approach will quickly restore the ecological balance of a region. Afforestation should be carried out on the banks of ponds, canals, dams, lakes, rivers and reservoirs. Scientific crop management is also an essential aspect of water conservation”.

Without being aware of what Srii Prabhat Ranjan Sarkar said as above, we have considered it essential to plan and execute a scheme to recreate the forest cover of the large denuded parts of the Aravalli ridge by planting new trees. Based on scientific parameters e.g. soil type, thickness moisture retaining capacity and slope of the area the plantation scheme has already begun. The areas where it was decided to do planting on a priority basis were:

- a) On sides of roads where no trees have been planted so far or where trees have died.
- b) In selected forest areas especially around the check dams so as to increase the percolation of water and to prevent silting through soil erosion.
- c) Any areas where excessive denudation has occurred.

Some species of indigenous varieties native to the ridge selected for roadside planting are *Prosopis cineraria* (Khejri), for shallow buried pediment *Acacia leucophloea* (safed kikar), *Acacia senegal* (kumta) *Cordia rothii* (gondi), etc., Suitable plants for sandy soil near Check dam sites are *Salvadora persica* (Pilu), *Boswellia serrata* (salai) etc. Suitable draught resistant plant would be *Acacia modesta* (phulanhi).

Fast growing plants in Buried pediment plain (Deep) are suitable for *Zizyphus nummularia* (Kokanber). The eco-hydromorphogeology of Aravalli ridge.

The quality of water for domestic consumption is of paramount significance as the chemical and microbiological contamination of potable water can lead to serious health hazards/body disorders through a waterborne disease of toxic chemicals. Qualitative improvement in groundwater quality in Aravallis can be quantified by pre and post rainwater harvesting water quality studies. This work has a long-term economic importance as well as useful for improvement of groundwater quality. Eco-hydromorphogeological plantations in water starved area will be useful in reducing the air pollution. Other parts of India also require similar type of groundwater management practices to improve groundwater environment and for Eco-conservation.

The concept of Shrii Prabhat Ranjan Sarkar's Proutist theory – which analyses and gives solutions for all the above-mentioned matters, which are so vital for the existence of planet earth – should be popularised among the people and aided by latest scientific findings such projects should be planned and executed.

*The writer is Head, Remote Sensing & Geology,
School of Environmental Sciences,
Jawaharlal Nehru University, New Delhi.*

Shrii Prabhat Ranjan Sarkar, an Agriculturist Par Excellence

Dr. Biswajit Bhowmik,

Shrii Prabhat Ranjan Sarkar, aka Shrii Shrii Ánandamúrtijii, the preceptor of Ananda Marga and who propounded the Progressive Utilisation Theory (PROUT) was one of the greatest spiritual leaders, philosophers, poets, economists, and grammarians the world has ever seen. A close study of his works leads one to the conclusion that he was indeed knowledge-personified. His intuitive wisdom horizontally and vertically touched every faculty of knowledge be it science, grammar, economics, sociology, or for that matter any discipline. Hence, it was no wonder that his knowledge in the field of agriculture would be vast. In the following pages, I would like to discuss the contributions of Shrii Sarkar in the field of agriculture under the following broad categories: (1) History of agriculture, (2) Place of origin of various plants, (3) Various agronomic practices, (4) Oil production, (5) Maximum utilisation of resources, (6) Pest and disease control strategies, (7) Soil erosion and water conservation, (8) Afforestation, (9) Balanced economy and agro-based industry, (10) Directions of research, (11) Neo-humanism and agriculture and (12) Microvitum and agriculture.

History of Agriculture

Shrii Sarkar has narrated many interesting stories relating to agriculture. According to him, human beings learnt the art of food cultivation in the Middle Ages. The first primitive method of cultivation was *jhum* [hill-slope] cultivation. Human beings first learnt how to rear animals and use of

plough during 'Iron Age'. According to him, the Aryans were familiar with oats and barley. They came into contact with wheat in Iran and with rice in Iran and Afghanistan*. Of all the types of oilseeds, the Aryans first became acquainted with sesame.

Aryans were not familiar with mango. The mango came to India thousands of years ago. The Kisenbhog variety of mango of Darbhanga was named after Maethilii scholar Kisen Prasad Thakur. The Langra variety of mango was first developed in Hajipur, Bihar. The Alfanso variety of mango was named after the Portuguese king 'Alfanso'. The Indians learnt the art of making pickles from the Portuguese. Two Chinese horticulturists, Mr. Li-Chi and Mr. P-Ci, did extensive research on two fibre fruits. The fruit developed by Mr. Li-Chi is known as 'litchi' while the one developed by Mr. P-Ci is known as 'peach'. The litchi came to India during the Mogul period. Shrii Sarkar mentioned that the chilli was unknown in India and it was introduced by the Portuguese during the Mogul period. Students from China used to come to Bengal via the Himalayas and through them brinjal and beans were introduced into India.

Shrii Sarkar has said that Americans used to feed their cattle on tomato and did not use it as vegetable due to its wild and offensive odour. When the Europeans went to America, they started treating tomato as a fruit and ate it with salt. Lady's finger is also known as *bhindi* because it was first cultivated in the 'Bhind' district of Madhya Pradesh.

Centre of Origin of Various Plants

Shrii Sarkar's knowledge about the origin of various

* According to Shrii P. R. Sarkar, Afghanistan was then a part of Greater India and Iran was immensely influenced by its practices and culture.

plants is astounding. These details demonstrate his knowledge about this important aspect of plant science. Coconut came from the Pacific Islands, Betel nut – South-East Asia, Mango – South-East Asia, Litchi, Peach, Brinjal and Bean from China, Banana – East Indies, Pineapple – West Indies, Watermelon – Arabia, China rose – Hawaii, Pointed Gourd – East India, Turnip – India, Sugarbeet – India, White Lotus – Bengal, India, Red Lotus – Bengal, India, Yellow Lotus – Mexico and Water Lily from Bengal, India.

According to many scientists, tea originally came from China. Shrii Sarkar believes otherwise. According to him tea is native to India. Buddhist monks introduced the cultivation of tea into Assam. Many thought that the custard apple (big size) was brought to India by the Portuguese from South America around 450 years ago. Shrii Sarkar has rejected this claim. According to him, the custard apple grows in the wild in Eastern India and some other parts of India. It is impossible for a foreign fruit to become a wild fruit in a span of only 450 years. Hence, the place of origin of the custard apple must be India. According to Shrii Sarkar the place of origin of the cowpea is India and not China as was popularly thought. However, the thin, white cowpea came into India from outside.

Various Agronomic Practices

Shrii Sarkar was well versed in a wide range of agronomic – agricultural practices for crop cultivation. He has mentioned various new agricultural practices. According to him, the plants of the lady's finger may be dried and used for the cultivation of pineapple. Its smoke and ash help to produce early flowering. For a higher yield of bottle gourd, pointed gourd, bitter gourd and ridge gourd, Shrii Sarkar has advocated a mixture of mustard oilcake with soil in equal

amounts. During the pollination of litchi, he has suggested spraying rose-water to give sweet, scented fruits. He has recommended the use of donkey-dung for the cultivation of flowers and has specifically suggested the use of horse dung for the cultivation of chrysanthemum.

Shrii P.R. Sarkar had in-depth knowledge about the soil and climatic requirements of each and every crop. He was a great advocate of mixed cropping in order to make maximum use of available soil and water resources and to increase food production. According to him, the maximum utilization of the soil and retention of soil fertility is possible by three methods, that is, mixed cropping, supplementary cropping and rotation cropping. He has suggested various mixed cropping practices such as: (1) the cultivation of cotton with chilli and brinjal, (2) the cultivation of wheat together with mustard, lentils and peas, and (3) the plantation of oranges together with tea and coffee, etc. He has also recommended that seeds of radish, sugarcane cuttings and suckers of banana collected from a particular locality should not be planted in the same locality. This practice will help to increase the yield as well as to reduce the chances of infestation by destructive insect pests. Shrii Sarkar has recommended the use of mustard oilcake for the cultivation of ginger.

Oil Production

Shrii Sarkar was aware of the high price of edible oil and its lack of availability to marginalised sections of society, and therefore suggested several alternative sources of the product. According to him, good quality edible oil may be obtained from seeds of water melon, gourds, musk melon and cucumber. He suggested cultivating palmyra for the production of edible oil. He recommended the cultivation of

the African Palm in Eastern and Southern India in order to obtain edible oil from its seeds. He was of the view that agro-climatic conditions are favourable for its cultivation in these parts of India.

Maximum Utilisation of Resources

Shrii Sarkar propounded a new socio-economic theory – PROUT (Progressive Utilisation Theory). He advocated the maximum utilisation of all the mundane, supra-mundane and spiritual potentialities of the universe. Hence, it was quite natural for him to recommend the maximum utilisation of soil, water and plant resources. He has recommended that during the summer and winter, the edges of all cultivable lands, ponds and other water bodies should be utilised for the cultivation of seasonal leafy vegetables. River banks and fallow lands should be utilised for the cultivation of water melon, musk melon, cucumber, pointed gourd, etc. which will help to reduce global food shortages.

He has also given revolutionary pointers regarding the utilisation of various crops: (1) We may produce sugar from water melon juice. Flour may be produced from the white portion of the water melon. Although the food value of this type of flour would not be very high, it will help the poor to make both ends meet. (2) Oil may be extracted from drumstick seeds which is useful in the treatment of skin diseases such as eczema. Its roots, leaves and flowers are useful in the prevention of chicken pox. Its leaves also help to increase the milk yield in goats. The leaves may also be used in the rearing of muga silkworms. Drumstick as a vegetable is good for the liver, kidney, blood and skin. (3) Lady's finger seeds are a very good source of edible oil which is low in fatty acids as well as in calories. Its fibre is useful for making good quality clothes. The other parts

of the plant may be used as animal feed and organic fertilizer. Plants may also be used as raw material for the paper and plastic industries.

In order to optimize the utilization of available resources Shrii Sarkar has advocated 'Integrated Farming' which would include components such as dairy farming, apiculture, pisciculture, a flour mill, a bakery, a fair-price seed distribution centre, a free distribution centre of fruit trees, a biogas plant, and solar energy centres for schools and orphanages.

Pest and Disease Control Strategies

For controlling pests and the diseases of plants, Shrii Sarkar has recommended use of *nim*-based pesticides. He has recommended the spraying of soap-water mixed with small quantity of kerosene for controlling the pests that attack the cauliflower. He has listed the various benefits of smoke. For example, smoke from cow dung is helpful in preventing diseases in brinjal. During foggy weather, if smoke is applied to mango trees for 15 minutes, it helps to reduce insect infestation.

Soil Erosion and Water Conservation

Every year thousands of hectares of land are lost all over the world due to flooding. Surface soil is also lost due to excessive rainfall. Soil erosion has become one of the major threats to agriculture. Shrii Sarkar has suggested practical and economic ways for the prevention of soil erosion. He has suggested the planting of *Thuja occidentalis* along the sea beach and *Agave americana* along river banks and roadsides to prevent soil erosion. Also he says the sal tree (*Shorea robusta*) is the best tree to plant to prevent soil erosion. Besides preventing soil erosion, the sal tree also helps to normalise rainfall; its flower is a good source of honey and

its leaves are useful in the production of non-mulberry silk (*tasar*). Banyan trees, spaced 20 feet apart and planted together with asparagus are also helpful in preventing soil erosion.

The world is witnessing a rise in temperature and severe spells of drought. The effects of global warming have become too obvious to ignore. Shrii Sarkar has identified three major causes of drought, that is, deforestation, the build-up of low pressure over the oceans and seas and a change in the angle and speed of meteors, nebulae and galaxies. Of these three factors, the first two can be taken care of by scientists, but the third factor is beyond the scope of present-day science.

Shrii Sarkar has strongly opposed the use of underground water for the purpose of irrigation. Instead he has suggested the creation of small reservoirs, ponds and check dams for the conservation of rain water. For irrigation and drinking, conserved rain water should be utilized. He has mentioned that if irrigation using tube-wells or deep tube-wells is not stopped forthwith, in the next 30 – 45 years all the currently arable land will turn into deserts. He has suggested intensive and extensive afforestation to conserve the soil and precious water resources of the world.

Afforestation

Shrii Sarkar vividly described the harmful effects of deforestation. According to him, deforestation is responsible for soil erosion, flooding, scanty rainfall, a decrease in the number of birds, air pollution, an increase in the number of diseases such as cancer, mental diseases, cardiac diseases, eye problems, the depletion of the groundwater level, and to top it all, the incidence of increasingly rough and violent behaviour in society. Hence, afforestation is required to be carried out on a war footing. Shrii Sarkar suggested a quick

and practical method of afforestation. He recommended the planting of *Acasia babul* and *Sesbania grandiflora* (bak-phul). After proper growth of both types of trees, a few *Sesbania grandiflora* plants should be transplanted in places where there are plenty of good forest plants like sal (*Shorea robusta*), ablus, mahogany, etc. This practice will help to minimise the harmful effects of deforestation within 6 to 8 years and will also arrest the advance of the Thar Desert which is moving towards North India.

Shrii Sarkar has recommended various trees for afforestation, for example, for roadsides he has suggested planting tamarind trees and for river banks, banyan, *niim*, date palm and tamarind. Shrii Sarkar has mentioned that due to its tap root, the eucalyptus plant draws surface water down deeper level. As a result, the land becomes dry and infertile. He therefore does not recommend using the eucalyptus for afforestation. However, he suggested that eucalyptus could be planted along river banks along with *niim* and tamarind trees.

Balanced Economy and Agro-based Industry

Shrii Sarkar's Progressive Utilisation Theory (PROUT) is opposed to both communism and capitalism. The economies of both communism and capitalism are based on the profit-motive, whether it is individual profit or state profit. A proutist economy is based on the consumption motive. Hence, balanced economic growth is possible only in a proutist economy. According to him, a balanced economy is one where 40% of the people depend on agriculture, 20 % on agro-based industries such as bakeries or jam making industries, 20 % on agrico industries such as tractor factories, power tiller factories, plough/sickle factories, etc., 10% on business activities and the remaining 10% on the job/service sector.

Shrii Sarkar has suggested that agricultural activities should be run through cooperatives. This system can bring in the required capital for large scale production and the introduction of modern scientific machinery required for crop cultivation. The harmful effects of chemical fertilizers can also be minimised to a great extent if agriculture is run through cooperatives. He has strongly advocated that agriculture must be given the same importance as industry, and in order to eliminate distress sales and middlemen from marketing agricultural produce, there should be two types of cooperatives – producer cooperatives and consumer cooperatives.

He has emphasised the importance of cottage industries and therefore has suggested that the first priority should be given to those (agro) industries whose initial processing is based on animal or insect products such as milk, silk, wool, lac, honey, wax, etc. The next priority should be given to industries based on plants or plant products. For example, jam, jelly from various fruits, cornflakes from maize, alcohol from sweet potato, etc. The third priority should be industries based on medicinal and aromatic plants. The fourth priority should be industries based on plant fibre such as jute, cotton, banana leaf, pineapple leaf, the leaf of the lady's finger, etc. Shrii Sarkar has mentioned that if tea and rubber plantations are managed on a cooperative basis, the local economy will develop in a short span of time. He has also stressed that, if properly developed, the cotton industry can help in the economic development of the local people.

Regarding non-agricultural industries (such as steel plants, brass and metal industries, oil refineries, non-herbal pharmaceuticals, etc.), which can be mentioned in this connection, he sounded a note of caution, saying that in

order to maintain a balanced approach, such industries should employ between 20 to 30% of the total population. He suggested achieving this balance by reducing the percentage of people depending directly on agriculture and agro and agrico industries without violating the basic principles of a balanced economic growth under any circumstances whatsoever. While supporting modernization in industry and agriculture by introducing the most appropriate scientific technology, he cautioned that this must not lead to increased unemployment. According to him, full employment should be maintained by progressively reducing working hours, not by retrenchment, a novel idea indeed! He advocated a new and unique approach to the decentralization of the economy and economic democracy, not merely as a slogan but as something practicable.

Research Direction

Shrii Sarkar was a great agricultural scientist. He was not trained in traditional forms of agriculture. His discourses on various aspects of agriculture came out like a divine flow from his inner world. Like trained agricultural scientists, he did not require any experimental research to garner new insights. Here lies his greatness. Hence, it is no wonder that he would draw our attention towards further agricultural research in order to improve the well-being of the hungry billions. He has recommended that top priority should be given to agricultural research followed by research in zoology, botany and chemistry.

Shrii Sarkar has drawn our attention to areas needing more research (the list is not exhaustive):

- i. All types of honey obtained from flowers such as lotus, water lily should come under floriculture.

- ii. The use of organic fertilizers.
- iii. Methods to get maximum oil from various oilseeds.
- iv. The feasibility of preparing alcohol from jackfruit for use as a medicine.
- v. Grape-based products like grape-sugar.
- vi. Further research on night jasmine to increase its scent.
- vii. More research on *Alocasia indica* to shorten its life span as it is nutritious and useful for the poor.
- viii. Research on high yielding varieties of wheat and how to make it retain its original taste.
- ix. The cultivation of the sunflower round the year and also how to obtain maximum oil from its seeds.
- x. More research on how to use the branches of the pumpkin as planting material as we do with pointed gourd.
- xi. More research on the production of carrot and broccoli seeds in a hot climate.

Shrii Sarkar has mentioned that new varieties of pointed gourd may be developed by creating a hybrid from the pointed gourd and bottle gourd. He has also mentioned that the pollen of the white lotus is useful as an antidote to snake venom and has advised medical scientists to do further research in this direction.

Microvium and Agriculture

Shrii Sarkar has given a new hypothesis on the origins of life. According to him 'microvium (plural microvita), 'the mysterious emanation from the Cosmic Factor' and not the carbon atom is responsible for the origin of life in this universe. Microvium is positioned in between the endoplasm and electron. Shrii Sarkar has urged scientists to start immediate research on this important aspect, hitherto unknown

to modern science. He has said that research on 'microvita' would bring revolutionary changes in biotechnology and agricultural production*.

Neo-humanism and Agriculture

In 1982, Shrii Sarkar propounded a new philosophy of life called 'Neo-humanism'. According to Shrii Sarkar, when one's love transcends the boundaries of humanity and spreads equally to all animate and inanimate objects of the universe – this is known as 'Neo-humanism'. His love for plants is an eye-opener to agriculturalists. He observed that the way juice was extracted from the trunks of date palms was bad for them. He was concerned about their plight and drew our attention to the exploitative practices involved. He recommended that the over-exploitation of date palms must be stopped, so that the plants do not suffer so much at the hands of greedy human beings.

The foregoing pages present only a glimpse of Shrii Sarkar's profound knowledge of agriculture. If put to practice, his revolutionary ideas will doubtless bring a major change on this planet and usher in the much-needed ever-green revolution in a sustainable manner. I owe this humble intellectual exercise to Shrii Sarkar's thoughts and ideas. I salute this great 'Agriculturalist' from the core of my heart.

*The writer is Senior Assistant Regional Director,
Indira Gandhi National Open University (IGNOU),
Regional Centre, Siliguri, West Bengal.*

* For further information, interested readers are referred to Shrii Sarkar's book on microvita, 'Microvita in a Nutshell' (Ananda Marga Publications).

Seer Philosopher, Shrii P.R. Sarkar

Prof. A.K. Mohanty,

Philosophers, down the ages, have played their role as goal setters, path showers through able advocacy of their ideas and ideals. Humanity has turned to philosophers for illumination in moments of critical juncture and transition in order to find way out of the impasse. 'Reason' being the unique possession of human mind, philosophizing remains the exclusive forte of humans. The advent of Shrii P.R. Sarkar in the domain of philosophy shall go down as one of the most momentous events in the annals of Philosophy. Though philosophic speculations often turn out to be context-specific or age-specific, the philosophic reflections of Shrii Sarkar tend to lend conclusiveness to the ongoing controversies and debates on the seminal issues in philosophy. Human society is multi-faceted and so is the case of human-existence. Great philosophers in the past have sought to reflect on one aspect or the other. But, here we come across a philosopher who offers a holistic perspective from which one finds a rationally satisfying explanation of the Reality as a whole and place of Man, therein.

Needless to state that, social, religious, economic, political paradigms and practices presuppose respective world-views. In other words, the ways human beings think and act, draw their rationale from the way they conceive of 'Reality' and 'Man'. Hence, a cosmology, that is, views about the cosmos, its origin and nature remains as most basic and paramount. It is not difficult to find how the incorrect or inadequate cosmologies have had their illicit fallout in the form of

flawed socio-economico-politico-religious systems and practices for which humanity has paid very dear price.

There are three distinct ways in which scholars have sought to explain the origin and nature of the phenomenal universe. Scientists and thinkers with materialistic bias construe 'matter' as the fundamental building block of the universe and treat emergence of 'life' as secondary or emergent phenomena. From out of random configuration of material elements, it is only certain configurations that turn out to be conducive to the emergence of life, mind and consciousness. It can hardly be disputed that life evolves from material base. But matter centric explanations can hardly explain how 'matter' came into existence and how life, mind and consciousness could come into being out of 'matter' unless they are potentially there in 'matter'. There are philosophical systems which take both 'consciousness' and 'matter' as basic and co-eternal. But such explanations fail to explain how 'matter' and 'consciousness' unrelated in the beginning before beginning of the universe came to be related. There must have been the third factor which could be instrumental in relating the two. Again for the same reason the third factor would stand in need of another extraneous factor to get itself related to the first two, that is, conscious and material factor. This would result in infinite regress; thereby render the explanation of the universe inconclusive.

There are again systems that construe 'consciousness' as the fundamental stuff and treat 'matter' as an expression of 'consciousness'. The cosmology, articulated by Shrii Sarkar, in his *magnum-opus* "Idea and ideology" stands distinct from the sister cosmologies offered by scientists, philosophers and theologians at large. The cosmology advanced by Sarkar is

eclectic in nature as it incorporates the seminal vision of Science, Philosophy and Religion. According to Sarkar, things and beings that constitute the cosmos, have common ancestry and evolve to a common goal. Interestingly, the point of their origination and terminus are also one and the same. The primordial principle which is of the nature of pure-consciousness, metamorphoses itself into the world of diversities through a process of self-limitation and increasing crudification. Supreme subjectivity (*Parama Puruśa*) is the hub of the macrocosm.* *Puruśa* becomes functional through its inherent potentiality (*Prakṛti*) constituted by sentient (*sattva*), mutative (*rajas*) and static (*tamas*) factors. Unlike dualists, he maintains that *Prakṛti* which is differently termed as *Shakti* or *Máyá*, is the inherent power of *Puruśa*** Creation refers to the centrifugal (extroversive) movement (*saiṅcara*) of the macrocosmic nucleus whereby the subtlest undergoes the process of metamorphosis to reach the state of utmost crudification in form of solid (*kṣítitattva*). Therefrom, sets in the process of evolution which is nothing but the centripetal (introversive) movement of the manifold creations (*pratisaiṅcara*) in order to be restored in the native state of harmony in which the cosmos has its genesis. Thus, *saiṅcara* (centrifugal movement) and *pratisaiṅcara* (centripetal movement) constitute the cycle of creation (*srśticakra*).

Every action has its necessary sonic expression. Since process of creation, sustenance and destruction are simultaneous and has been going on from eternity, one can hear *Oṃ* which is nothing but the combination of the elongated sound *O* (acoustic root of creation), *u* (acoustic

* *Paramashivah Puruśottama vishvasya kendram, Ānaṇḍa Sūtram.*

** *Saktih śa Shivasya Shaktih, Ānand Sūtram.*

root of preservation), *m* (acoustic root of dissolution). So, one hears the cosmic sound *Oṃ* in deeper recesses of psycho-spiritual practice (*yogasādhaná*). As the world is the metamorphosed form of the Supreme Subjectivity (*Parama Puruśa*) everything partakes of the nature of the divine. There is nothing as pure matter. *Puruśa* literally means that which lies quiescent in every structure (*Pure shete iti Puruśa*). 'Consciousness' lies dormant in every speck of matter, however inert it may appear to be. Evolution refers to the innate momentum of things and beings to grow higher and higher, in order to be restored in the pristine state of perfection and equipoise. This explains the tendency of the species to grow into their archetypes. Appearance of 'man' in course of evolution marks a significant departure. Apart from the pull from above, on account of having 'reason' and freewill man acquires the capacity of self-determination which can be used to move expeditiously towards the cherished goal. But when wrongly directed this capacity becomes the veritable cause of retardation. So, man has the unique opportunity to charter own destiny. In other words, when the non-humans evolve on account of the attraction of the macrocosmic nucleus, human-beings have added edge over them for their capacity to expedite the pace of movement towards the ultimate state wherein evolution finds its consummation and all human strivings find their supreme fruition. Thus, man stands midway on the path of the goalward journey.

According to Sarkar, carbon molecules are not the ultimate building blocks of physical atoms or human cells. The ultimate constituents of the palpable universe are supra-psyche in nature. They are termed as *Microvita* (*añujivat*).

Microvita are the mysterious emanations of the Supreme Consciousness. Millions of *Microvita* make one positron and a unit of ectoplasm. They are subtler than positrons and ectoplasm but relatively cruder than 'consciousness'. The source of life is not to be traced ultimately, to the protoplasmic cells or unicellular protozoa, but to the *Microvita*. They are subtler than the subtlest particles of physics. *Microvita* exist in the nucleus of the physical structure. So, by changing the nature of quantum of *Microvita* the nature of the object can be changed. Further researches on *Microvita* would reveal that the *Microvita* are the real carriers of ideas and ideals. Hitherto, scientists have failed to explain how the Amino acids could mechanically be combined to constitute the base for the creation of Proteins and Nucleotide leading to the formation of DNA and RNA which synthesise and are synthesized to make a stable reproducing living cell.

All these presuppose an unseen intelligent variable. The capacity to self-replicate, metabolise and evolve to higher and higher forms of existence, certainly, points to a nucleus which is of the nature of Intelligence or Consciousness. Therefore, any change in the physical structure can be brought about by bringing about a change in the *Microvital* component of the structure. Sarkar opines that future studies on *Microvita* would lead to change in chemical formulae. The formulae shall have to take into account the nature and quantum of *Microvita*. According Sarkar this will revolutionise the Pharma-Chemistry, Medico-Chemistry etc. *Microvita* have been categorized as positive, negative and neutral depending on the degree of subtlety and function. In the classical literature there is reference to seven types of *Microvita* namely; *Yakṣa*, *Gándharva*, *Kinnara*, *Vidyádharma*,

Prakrtiilina, *Videhiliina* and *Siddha*. Sarkar urges upon contemporary and future researchers, scholars to make further inroads in the study of the science of *Microvita*.

Though everything is subject to pull of the cosmic hub, only human-beings are conscious of it in form of attraction of the cosmic. Interestingly, there are two antithetical forces operative within man, namely, the downward pull which makes the mind flow outward and the attraction from above which makes the mind introversal. On account of living through different part-lives (*khañdajīvan*) in sub-human forms, one comes under the spell of the baser propensities. Hence, the role of human mind which has the inherent strength to overcome and sublimate the instinctive propulsions through sadhana. There have been efforts down the passage of time to evolve different forms of Yoga to help man traverse the path. Different forms of sadhana can be brought under two distinct types, namely; *Vāmácára* sadhana (leftist way) and *Dakṣiṇácára* sadhana (rightist way). *Vāmácára* sadhana underlines the role of self-effort in form of pauseless struggle against the limiting forces and constraints in order to acquire powers by which one can attain the highest state by oneself whereas *Dakṣiṇácára* sadhana takes to the method of pacification through invocations, worship and supplications to the divine so that the journey to the cherished goal is facilitated. Tantra represents the former and Vedic practices represent the latter. The form of sadhana innovated by Shrii Sarkar is christened as *Rájádhiráj yoga*. It is apply called, *Madhyamácára* sadhana for it incorporates the seminal vision and essential components of the *Vāmácára* and *Dakṣiṇácára* sadhana.

Sarkar's philosophy of Yoga stands unique among other

received views. For him, Yoga refers to the state of unification of the unit-self (*jīvatmā*) with the cosmic-self (*Paramātmā*).* The state of Yoga cannot be construed as complete suspension of propensities. Dynamism is the essential wont of all existents. It is true of human mind as well. Mind cannot remain without an object of thought except in the highest state wherein there is complete dissolution of the mind. He does not favour the idea of either suppression or suspension of propensities. So long as there is the existence of mind, it moves either inward or outward. Suppression of propensities results in psychic aberration whereas suspension of propensities is not possible. Hence, the necessity of sublimation of the *vr̥ttis*.

Yoga is a physico-psycho-spiritual strategy by which passions (*ásakti*) metamorphose into devotion (*bhakti*), extroversal flow of mind become introverted. *Rājādhirāj Yoga* underlines the importance of self-effort and discipline to walk on the righteous path. Human effort is necessary but not enough. Human endeavour is crowned with success only when it is in consonance with the will of the Lord. Despite what we think and do, the results of action are dispensed by *Parama Puruśa*. Having realised the inherent limitations and insignificance of human effort one has to invoke the grace of the Lord. The devotee would say *O! Lord, how vast is your ocean ! how small is my boat !* Like a *dakṣiṇacārii* the devotee has to pray Lord to bestow His unconditional grace. In other words, while conducting oneself in the world one has to cultivate the attitude of self-offering (*Prapatti*).

* *Samīyoga yoga ityukta jīvatmā paramātmanah.* —Ananda Sūtram.

Human existence is trifarious, that is, physico-psycho-spiritual. Body, Mind and Spirit form a continuum. Mental development presupposes an appropriate healthy physical base. Similarly, spiritual progress requires a healthy body and a sound mind. Sarkar's views on philosophy of mind have been elucidated in his reflections on Bio-Psychology. He dwells at length on the intimate interface between glands of the body (*granthis*) and propensities (*vrttis*) of the mind. Abnormal secretion from the glands upset the bio-rhythm and thereby affects propensities adversely. In other words, over secretion and under secretion from the glands, over stimulate the propensities or make them recessive irrespectively. Sarkar discusses at length the importance of *ásanas* in order to tone up the glands, intake of sentient (*sattvaguṇa*) food and thereby ensure a healthy functioning of mind. Besides, he draws our attention to the importance and necessity of Tándava dance introduced by Lord Shiva. Regular performance of Tándava stimulates and energises the dormant cells, instill vigour and dynamism in the psychic body. He improvised the *Kaoshikii* dance, the regular practice of which serves as effective antidote against most of the diseases that women are susceptible to. Under Yoga Psychology Sarkar has laid down his considered views about the ways of the control and sublimation of human mind leading to the state of unification (*yoga*) of unit-consciousness (*añu caetanya*) with the cosmic consciousness (*bhumá caetanya*).

'Mind' has two characteristic properties; (a) Mind can not remain without an object of thought except in the state of deep sleep (*súṣṭi*) or trance (*turiya*), (b) As it thinks, so it becomes. It means that as is the object of psychic ideation, so is the state of mind. If it thinks crude, it becomes crude.

If it thinks subtle, it becomes subtle. Nothing in the quinquemental world can qualify to be the fit object of mental ideation because mind is subtler than any created particular. This points to the necessity of ideation on 'Mantra'. Mantra is both ideative and incantative. Since it contains cosmic idea, constant ideation on it through incantation makes the mind subtler and subtler. Eventually the psychic energy gets transmuted to spiritual energy. Yoga Psychology spells out the secret of converting the psychic energy to spiritual energy. Every individual is potentially divine. Divinity lies latent in the form of the serpentine power (*kuṅḍalinii*) in the basal plexus (*Mūlādhāra cakra*). Sarkar makes in-depth analysis of the acoustic science while elucidating the nature of *māntrik* incantation and its bearing on the upward movement of *kuṅḍalinii* through different plexi (*cakras*).

Spiritual unfoldment is not possible without a congenial, physical and psychic base. Sarkar introduces notion of *Pramā* (which literally means harmony), while spelling out the mutual complementarity of the physical, psychic and spiritual faculties. Lack of concordance among them has its necessary repercussion in the form of abnormal and lopsided progress of individual and society. When developments in different aspects of the physical stratum are in mutual harmony and remain germane to psychic expansion, that state is termed as *Pramā Samrddhi*. When different aspects of psychic pursuits such as science, literature, philosophy and art are to be cultivated in a manner such that they are in tune with material progress and promote spiritual elevation, leaving no room for dogmas, superstition and illicit legacy of materialism, it is termed as *Pramā Rddhi*. Similarly, *Pramā* in spiritual

stratum refers to the pursuit of ways that lead to progressive sublimation of the psychic propensities leading to the state of supreme equipoise. Thus, true spiritual attainment should mark continuation and consummation of *Pramá* in the physical and psychic stratum. Such state is termed as *Pramá Siddhi*.

Physical prosperity, as such, cannot ensure peace and harmony in individual and social life. Despite material affluence one may experience poverty in the midst of plenty. Physical plenty along with psychic expansion, bereft of spiritual refinement might turn the people into a horde of intelligent savage. Contemporary age, despite all the glamour and glitter of scientific and technological knowledge and know-how, stands as mute witness to the dismal magnitude of human depravity. Again, spiritual development, with total disregard of the physical and the psychic, remains an unrealized ideal. Hence, the necessity for harmony (*pramá*) to ensure the holistic progress of the individual and collective body. Spirituality cannot be cultivated in a vacuum. It has to be integrated with real life situations. It lends the sense of goal for the progress in the physical and psychic strata. The sense of goal provides one the direction to move. Movement without a direction tantamount to random groping. So, movement towards the goal is to be construed as progress *per se*.

According to Sarkar, an ideology, in order to stand the acid test of time, must have at least six necessary aspects namely; *Spiritual philosophy, Spiritual cult, Socio-economic theory, Social outlook, Scripture and Preceptor*. If any of the components is lacking, an ideology may have its hey-days but it can hardly outlive the contingencies of time, place and

person. Spiritual cult provides a complete blueprint of the reality, the place of humans therein and the ultimate goal of human journey across lives. Right vision is necessary but not enough. Spiritual cult lays down the real secret of undertaking the journey towards the goal. Spirituality, in order to be cultivated, calls for a congenial socio-economico ambience. Hence, the necessity of the socio-economic theory which draws the canvas to undertake the right, socio-economico-political, manoeuvring on the part of the people. To translate the theory into the living reality there has to be proper social outlook which provides the right mindset and sustained inspiration. A scripture is nothing but codified form of truths and principles that provide clarity and serve as the court of appeal in the event of differences and conflicts. Preceptor is one who embodies the truths and principles, vouchsafed in the scripture and stands as a living paradigm before the lesser mortals, who, in course of emulating the ideals and ideals espoused by the Great, become the great. The essential components are analogically termed as six spokes of the social cycle.

As a social philosopher, Sarkar offers a distinctive framework to understand the nature of social change. According to him, human-beings, across time and clime, can be classified into four fundamental types namely; *Vipra*, *Ksatriya*, *Vaeshya* and *Shúdra*. The classification is grounded on the four fundamental psychic traits in the state of nature. *Vipras* are those who are psycho-spiritually evolved, therefore, pre-eminently competent to guide other sections of society along the path of righteousness (dharma). *Ksatriyas* are the ones who possess the qualities of prowess and valour, therefore, owe their bounden role to safeguard the fellowmen

and society against forces that threaten its security and stability. *Vaeshya* are worldly wise, possess appropriate inclination and knack to undertake trade and commerce; necessary to ensure economic security of the people. Though *Shúdras* do not possess any of the dominant traits of the other classes, they are predisposed to offer their services in terms of physical labour.

According to Sarkar, at a given phase of social cycle a particular class comes to rule. An era is determined by the collective psychology which is defined as average psychic momentum of people. Sarkar elucidate his theory by drawing our attention to the *Shúdra* era at the inception of human civilization, when human psyche was confined to vegetative awareness and struggle for existence, preservation of self and community were the sole obsessions. As the nature and structure of social living changed with the passage of time, there was the natural transition to the *Kśatriya* era when the *Kśatriyas*, by virtue of their physical power and valour came to dominate the social scene. *Kśatriya* era paved the way for *Vipra* era when the *Vipras*, with their characteristic intellect, came to centre stage of social life as defacto rulers. Each era has its heyday. But when the ruling class degenerates, it grows exploitative. When the *Vipras* grow exploitive, become matter-bound and run after the lures of life. Wisdom and values are accorded back seat. Money or wealth assumes supreme value. This provides necessary socio-psychic ambience for the *Vaeshya* to dominate and control the transactions of society. Human pursuits get motivated not by need but by greed. The acquisitive instinct of the *Vaeshya* results in progressive pauperization of the mass and increasing polarization of the society in two distinct classes. *Vaeshyas*,

being the de-facto determiner of the economic, social, political and even religious affairs of the people; the *Kśatriyas* and *Vīpras* get reduced to the state of *Shūdras*. There remain the two distinct classes, the *Vaisyas* on the one hand and deprived, disgruntled mass (*vikśubda shūdras*) on the other. Time ripens for collective resistance against the *Vaeshya* rule.

According to Sarkar, the transition from one era to another may take place through natural process or through evolution or revolution. While expounding the dynamics of social change Sarkar moots the rule of the *Sadvīpras*. *Sadvīpras* are those who possess the nobility and enlightenment of the *Vīpras*, benign valour of the *Kśatriyas*, worldly wisdom and benevolent outlook of the *Vaeshyas*, the humility and service psychology of the *Shūdras*. *Sadvīpras* constitute the declassed people, possessing the essential virtues of all and vices of none. Since they have nothing to appropriate for themselves in particular, they are pre-eminently worthy to remain in the hub of the social psyche, ever vigilant, such that no class converts its dominance to exploitation. Sarkar recommends *Sadvīpras* remain in the vanguards of social change, so that the fellowmen remain immune to actual or possible evils of exploitation.

Sarkar envisions a social order where people live in loving fellowship not only with their human brethren but also with the members of non-human kingdom, that is, *flora* and *fauna*, nay, the rest of the creation, that is, the so-called inanimate existents. In his scheme, there is no antithesis between 'consciousness' and 'matter' for the so-called matter is nothing but the metamorphosed form of consciousness. The difference between one and the other turns out to be

one of degree but not of kind. Protagonists of humanism who seek to safeguard and promote the interest of human species *vis-a-vis* the interest of the non-humans. Even some eminent philosophers, religious thinkers construe human-beings as constituting the kingdom of 'ends' and non-humans as having the status of 'means', the interest of the latter being subservient to the interest of the former. In and through his writings Sarkar harps upon the theme of cosmic inter-relatedness. The cosmos can be seen as a grandiose labyrinth where each fibre is proximately or remotely related to every other. So, weakness or rupture in any singular fabric is bound to tell upon the strength of the whole. The cosmos is not a finished 'given' but a process. It can very befittingly be compared to a mega orchestra where each note however feeble and insignificant it might appear to be, when viewed in isolation, does positively contribute to the total effect or cadence of the orchestra. Each created particular, therefore, has its necessary place in the cosmic web. Nothing is redundant, therefore, dispensable, simply because it is not immediately relevant to human interest. Moon in the sky triggers the growth of a tiny plant in the ocean floor. A whale in the Atlantic has its ychronic communication with the kindred whale swimming in the pacific. How distantly are they situated ! But how intimate are they to each other and indispensable for one another! This is so because the whole universe being the fulguration of the cosmic principle is pervaded by it.*

This provides the metaphysical fulcrum on which Sarkar rests the thesis of *Neo-humanism* which states that 'humanism',

* *Vistāra sarvabhūtasya viśhor vishvam idam jagat.*

in order to be a living creed, the human-beings must learn how to extend their love beyond their fellow species, by treating every other existent as their intimate kindred, as much as their fellowmen. Realising the truth that we, human-beings, are more dependent on them than they are on us, we should extend our loving embrace to one and all. Every created thing has its existential value in so far as, by virtue of its existence, it does contribute to the harmony of the whole of which the human species constitute an integral part. The right to existence cannot be denied to something simply because it ceases to have its immediate *utility-value* for the humans. When human species arrogate themselves as having the status of the ends, they get oblivious of the *existential value* of the non-humans. As a result, in their bid to protect and promote their selfish interest, engage themselves in moves that prove to be self-defeating in the long run. According to Sarkar, humanism is not wrong but inadequate. Sarkar is aware of the stark reality that human consciousness across the globe, stands regimented under sway of the geo-sentiments, socio-sentiments, dogmas and divisive thought-currents and creeds. How can people cultivate the neo-humanistic mindset? Sarkar recommends the study of proper literature, cultivation of reason, rationality, proto-spiritual outlook and above all, practice of spirituality as multi-pronged efforts to overcome and transcend the limiting influence of geo-sentiments, socio-sentiments and human-sentiments and remain imbued with the neo-humanistic outlook whereof the concept of fraternity comes to signify not simply brotherhood of humans but cosmic brotherhood.

On the economic front, Sarkar floats PROUT (Progressive

Utilization Theory) as an alternative to Capitalism and Communism. In his considered opinion, a theory which is unsound, is bound to be practically infructuous. That which is wrong in principle is sure to go wrong in details. 'Capitalism' as a system of economy grows out of the psychology of accumulation and self-appropriation. The tendency to accumulate (*pipiliká vritti*) accounts for the genesis, growth, maturation and inevitable doom of the institutions and practices in capitalistic system. 'Profit' being the sole motivation, 'maximization of profit' becomes the sole goal of the capitalistic manoeuvres. The principle of *laissez-faire* (non-interference) makes room for free market economy, resulting in concentration of wealth in the hands of the few and widening economic disparities. The rich becomes richer, the poor get poorer. The boons of development do not percolate down to benefit the mass. The minority flourishes at the cost of the majority. History reveals how in the international arena Capitalism assumed the form of Colonialism, Imperialism and in the social domain it led to the spread of pseudo-culture and decadence of values.

PROUT provides an antidote to the illicit fallout of Capitalism suggesting that money has the velocity of circulation. Hence, the Proutistic dictum, 'Keep money rolling'. Increasing circulation of money results in increase of purchasing power which, according to Sarkar, is the vital nerve of a stable economy. Besides, the economy must be consumption-oriented rather than profit-oriented.

Communism came as a reaction to excesses of capitalistic exploitation. It construes 'matter' as the ultimate reality and 'economic factors' as the sole determinants of social change. It goes to the other extreme in wresting economic power from

the individual and the vesting in the State. According to Marx, the history of human civilization is a history of class struggle and class is constituted by homogenous economic interest. Sarkar questions the very fundamentals of Communism in pointing out that 'matter' is not the ultimate reality nor can 'material progress' be the *summum bonum* of individual and social body. Man does not live by bread alone though it constitutes the essential prerequisite of existence and growth. Obsession with 'matter' degenerates human mind and undermines the importance of psychic refinement and spiritual expansion necessary for dogma-free peaceful co-existence. Hypothetically, the economic contradictions, having been resolved, the society may witness contradictions in the psychic realm. The society may get divided on the lines of ethnicity, nationality, language, creed, caste and community. According to PROUT, 'state' remains a mere abstraction without its individuals and there is no reason why individual interest should be construed as incompatible with the interest of the state. In political front Marxism gives rise to a totalitarian form of administration which stalls free flow of thinking and smothers individual initiative. On the social plane it witnesses the rise of sensate culture because in this framework, God is construed as a mere figment of imagination and 'religion' as the opium of the masses.

Sarkar directs his polemics to show how capitalism and communism provide theoretical and practical base for growth of the self-centred and matter-centered institutions respectively, therefore, can never prove to be pro-human or pro-society. If capitalism makes man a beggar, communism turns the beggar into a beast. PROUT draws its rationale from the

perception that a supreme subjectivity (*Parama Puruśa*) is the progenitor of the universe, the operative principle (*Paramā Prakṛti*) is the nourishing mother and the universe is the patrimony of all.* Sarkar advances the idea of collective patrimony, thereby advocates the creed of caring for and sharing with others. The concept of 'other' is a misnomer because every animate, even the inanimate existent is one's kindred. Hence there is no room for conflict of interest between the individual and the collective body. According to Sarkar, there could be two principal motivations that lend strength and sustenance to a theory namely, the Principle of selfish pleasure (*Ātmasukha tattva*) and the Principle of social equality (*Samasamāja tattva*). Capitalism and communism are patently grounded on the principle of *Ātmasukha tattva* whereas the theory and practice of PROUT is based on *Samasamāja tattva*. Sarkar feels that the self-centered and matter-centered ideologies are sure to betray their inherent limitations sooner or later. He underlines the urgency of replacing them with a God-centered ideology based on the thesis of *Cosmic patrimony*.

PROUT underlines the need for progressive and maximum utilization of the mundane, supra-mundane and spiritual potentiality of the universe and rational distribution of them among the people. In order that there is harmony (*pramā*), there should be proper adjustment amongst the utilization of the resources. The principle of social equality leaves no room for accumulation of the physical wealth without the clear permission of the collective body. In order to ensure *pramā* (harmony) in the individual and social life Sarkar insists on proper adjustment among the physical, metaphysical,

* *Harirpitā Gaoriirmātā svadesha bhuvana trayam.*

mundane, supra-mundane and spiritual potentiality of the universe.

PROUT advocates the idea of Balanced economy where the Industry, Agriculture and Service sectors get due priority. PROUT favours the idea of 'Socialization' rather than 'Nationalization'. Nationalization makes room for state capitalism, dulls individual ventures and fosters self-alienation whereas Socialization calls for voluntary participation of the people. Socialization takes concrete shape in formation of Cooperatives which, according to Sarkar, when effectively managed can deliver economic justice to the people. Cooperative involves participatory production of the people and provides ready market for the consumption of the produce. The cooperative system functions on the strength of coordinated cooperation of people, serves as the effective safeguard against the middlemen trading and pseudo consumerism. Success of cooperative depends upon strong administration, moral integrity of the functionaries and appropriate mindset of the people.

Sarkar advances the idea of quadru-dimensional economy namely; (a) people's economy where each individual is guaranteed the five fundamentals of existence such as, food, clothing, shelter, medicine and education irrespective of one's ability and vocation. By virtue of being born on the planet earth one enjoys the natural right to have access to the essentials of living. PROUT stresses the idea of rational distribution rather than equal distribution. Having guaranteed the five fundamentals of existence to every individual, the surplus wealth has to be distributed rationally among the people according their work and worth. It favours the 'trickle up theory' rather than the 'trickled down theory' to serve the

ends of economic justice. It means that the needs of the majority are to be addressed before meeting the comforts and luxuries of the 'worthy minority'. Economic progress is to be adjudged by 'purchasing power' of the people, rather than by *per capita income* or GNP. (b) The psycho-economy aims at doing away with the psycho-economic exploitation aims at fostering proper mindset of the people to ward off the baneful effect of divisive ideologies, pseudo-culture, suppression of local language and indigenous customs. (c) Commercial economy aims at maximum utilization and rational distribution of economic resources through proper control over production and distribution mechanism. (d) General economy ensures the increase of purchasing power, easy access to essential goods, effective functioning of the cooperative system and selection of the appropriate technology. Besides, it has to formulate the principles and the modalities of implementing them.

PROUT advocates the thesis of economic decentralization through micro-level-planning. This led Sarkar to divide the world into two hundred forty seven socio-economic zones. Sarkar was a staunch critic of speculative and unrealistic planning in the ivory towers and developed concept of socio-economic zone (*samájá*). Socio-economic zone is determined by nature of the economic problems, economic potentials, topography, language and sentimental legacy. He envisions the gradual merger of different socio-economic zones on the basis of economic parity, communication and administrative convenience. Sarkar is optimistic that one fine day different socio-economic zones shall merge into one global unit. It is based on the principle 'think globally, act locally'.

The political philosophy of Sarkar stands out conspicuous among the competing models advanced by thinkers down the centuries. He lays down an exhaustive blueprint of a political system for a global society which is in the offing. Interestingly, democracy does not yield dividend when there is lack of proper education, socio-political consciousness, and decadence of values in the society. He floats the idea of *Progressive socialism* and spells out the necessity of an ideal constitution (*neo-magnacarta*) based on four cardinal principles namely – Economic security, Social justice, Individual liberty and Collective freedom. The constitution is to be framed keeping in view the four fundamental objectives, that is (a) extending needed security to flora and fauna, (b) guaranteeing purchasing power as the constitutional right of citizen, (c) guaranteeing the four fundamental rights, that is, to preserve and promote indigenous language, education, cultural legacy and ensure unhindered spiritual practice, (d) giving priority to cardinal values over the customary laws and practices. In course of time, the difference between cardinal values and customary values is to be minimized. A common penal code based on the principle of ‘social justice’ should be evolved in consonance with the constitutional structure, which is to be enforced in all societies across the globe.

Sarkar envisions the formation of a world confederation which shall frame the constitution, evolve a common penal code, develop a mechanism to disseminate and infuse the universal and holistic values in the collective psyche, ensure easy access to minimum essentialities of life, increase the purchasing power of the people and ensure production and supply of goods through decentralised structures. The world Government will have its Executive, Judiciary and Legislature.

The members of the legislative will frame the constitution and make amendments as and when necessary and shall consist of the elected members. It is to be bicameral in nature with a lower council and upper council. Lower council shall consist of elected representatives of each country on the basis of its population. The upper council shall be constituted by fixed number of elected representatives from each country. All legislation shall be initiated by the lower council, to be finally ratified by the upper council. The legislatures shall discharge the synthetic and the executive, the analytical function of the Government. The world confederation will have its prototype structures at the national, state and regional level.

The Government shall function with three-tier bodies, that is, Government at the apex, Social board and body of spiritual cadres. The social board shall consist of elected members from different walks of life and shall have a structure from a village level to central level. Though it shall not have any executive, legislative or judiciary function it has to play a decisive role in times of social crisis and remain vigilant so that people in the helm of affairs do not grow corrupt and exploitative and if necessary, they are serving as catalytic agents of social change. The spiritual cadres shall constitute a structural presence at all levels, consisting of persons with exemplary conduct. They really should stand as the pillars of social edifice. They are the *Sadvipras* who constitute the moral bedrock of the society, impart vitality to the collective body and infuse inspiration in the collective psyche.

Sarkar is not in favour of multiparty system and favours the ideal of 'partyless democracy'. Political pluralism leaves

less elbowroom for the leaders to think of the interests of the people because all through they remain preoccupied with their own interest or the interest of the party, relegating needs and concerns of the people to the background. He thinks of the formation of the Electoral College in every constituency which will consist of representatives from social boards and world federation. The representative shall elect the chairperson who in turn shall elect the members of the executive body. This is termed as 'selecto-electo' process. The members of the Electoral College have to be non-partisan. The right to franchise is not to be linked with the chronological age but with the qualities of head and heart. A member of the Electoral College must have had moral and spiritual base, be educated and have a discriminating mind, possess the sense of responsibility and requisite socio-economic-political consciousness. Political democracy and economic democracy must go hand-in-hand. A common people by and large should imbibe a common philosophy of life irrespective of differences in respect of colour, creed, race and sex. Every being, human or non-human, animate or inanimate is to be seen as expression of the divine, hence deserves our empathetic love, concern and service. Man making should be the focal concern of education. Real education should help one liberate oneself from the trifarious bindings – physical, psychic and spiritual – and cultivate the neo-humanistic ideal of *live and let live*. The medium of instruction should be bi-lingual, that is, mother tongue along with link language which should serve as *lingua franca* for the people across the world. According to Sarkar, as things stand now, English qualifies to be the international language (*lingua franca*).

Sarkar reiterates that every aspect of human life has to

be divinized. Human existence is more psychic than physical. The subtler expression of human mind in the form of literature, music and dance should serve as the fit vehicle for expression of the noble and sublime ideas and experiences and aim at promoting nobler propensities in the people. 'Service and blessedness' should become the touchstone of an artistic creation. Hence his dictum 'Art not for art's sake but Art for service and blessedness'. Here the term 'Art' is connotative of the subtler expression of human mind. Sarkar's view on Art, secures him an unique place in the arena of Philosophy of Art in general and philosophy of Aesthetics in particular. According to Sarkar, any refined or subtle expression of human feelings and thought can be termed as 'art'. Any finer expression which imparts joy comes within the scope of aesthetic science (*Nandana Vijiñána*).

When one perceives something beautiful or sublime it finds expression in the form of a work of art which in turn arouses similar feeling of joy and ecstasy. In moving from the realm of the material to the subtler and from the subtler to still subtler, there comes a stage when the artistic awareness gets pinnacled and lost in the very object of beauty. The artist loses the sense of separateness from the object. The interaction between the subject and object become so intimate and overwhelming that they merge in an unitary awareness which is full and complete without being subject to least enhancement or diminution of its depth and dimension. Such holistic awareness of unity and bliss falls within the purview of Supra-aesthetic science (*Mohana Vijiñána*). Here, the object of experience ceases to be mere 'object', for it is felt to be the same expression of the 'Self'

within and the 'Cosmic Self'. The 'I-It' duality, hitherto present in the aesthetic experience, gets transfigured into the experience of unity in the 'I-Thou' concourse. Thus, the ultimate fruition of the aesthetic sensibility consists in getting itself transmuted into Supra-aesthetic relish.

Sarkar leaves no hiatus between theory and practice, vision and action. He believed and lived the ideology till the last breath of his mortal sojourn. Lest the Philosophy he vouchsafed, remains abstruse and therefore, beyond the reach of the unlettered and the laity, he composed 5018 songs inaugurating the school of music called *Prabháta Samgiita* (songs heralding new dawn) which is nothing but the lyrical exposition of his profound and multi-dimensional philosophic reflections with the hope that the ideas and ideals, espoused therein, are lived through by one and all, ushering in the new era.

*The writer is a Co-ordinator,
Centre of Advanced Study in Philosophy,
Utkal University, Orissa.*

The Music of Devotion and Neo-humanism

Ácárya Priyashivánanda Avadhúta,

“The devotional sentiment is the highest and most valuable treasure of humanity and so needs to be protected. All molecules, atoms, electrons, protons, positrons and neutrons are the veritable expressions of the same Supreme Consciousness. When devotion does not remain confined to a mere practice, when it is elevated to a devotional ideation—when the undelying spirit of humanism is extended to everything animate and inanimate in the universe—it could be called Neo-humanism. When this operates in the external sphere, internal devotion is transformed into ‘devotion as mission.’”

This is a novel interpretation of devotion. The spiritual master Shrii Shrii Anandamurti aka Shrii Prabhat Ranjan Sarkar had been developing it quietly in south Kolkata through a series of discourses. Thus was born Neo-humanism, a new philosophy and vision that is likely to shape the course of our lives in the years to come. It could lead us to new world governed by a new philosophy where “devotion will turn into a mission”. Sarkar turned to music, for music touches the deepest chords in human hearts. The founder-preceptor and the life and soul of a global mission, Ananda Marga, took upon himself the work of composing songs. The first song ‘Oh *Parama Puruśa*, lead me on towards the fountain of effulgence’ flowed out of the poet-musician in the calm and serene surroundings of Deoghar. The

exercise continued for nearly a decade when the number of songs stood at 5,018. Composed in as many as eight languages—Bengali, Sanskrit, Hindi, Urdu, English, Angika, Magahii and Maethili – and christened ‘Prabháta Saṁgiita’, Sarkar’s songs acquire great significance in the post Tagore era.

However, Prabháta Saṁgiita does not mean songs to be sung at dawn. Nor does it derive its name from its composer. Against the backdrop of the contemporary cultural world, Prabháta Saṁgiita heralds the dawn of a ‘new renaissance’, a reawakening with a new light and hope for humankind. Herein lies its true significance.

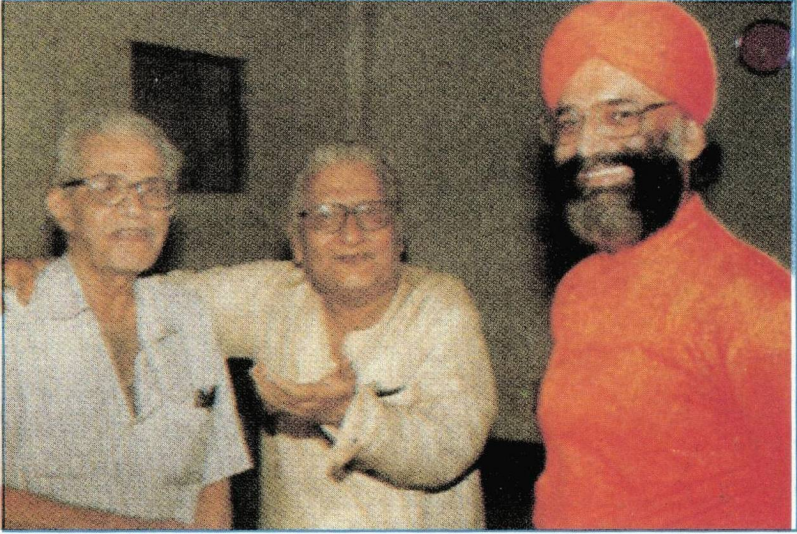
The songs present a wide specturm of molodic styles like tappá, bául, jhumur, kiirtana, thumri, khayal, ghazal and qawálii. Scandinavian, Persian, Israeli and Iberian tunes and Indian classical and folk tunes find a unique confluence in Prabháta Saṁgiita. The themes of songs include mysticism, spiritual fulfilment, optimism, social awareness, celebration, nature, songs for children and songs on Shiva and Krśna, covering the gamut of human existence and transcending it to embrace the plant and animal worlds, and the inanimate world as well. That is why it is called ‘neo-humanistic music’. The songs are devotion-specific. It breathes in every line; it resounds in every melody and rhythm, and always remains committed to Neo-humanism, the ideals of service to entire Creation. The music lights the lamp of love in every heart, for to transform life, love is the key and love divine is devotion.

Prabháta Saṁgiita could play a significant role. If humanism was the cry of the European Renaissance,

Neo-humanism could be the cry of the neo-renaissance of the future. In a world shaken by wars, conflicts and strife, plagued by poverty, hunger, ignorance and disease, Prabháta Saṁgiita could usher in neo-renaissance and we can turn this planet into an ideal home for neo-humanity, if not a paradise.

*The writer is a disciple of Shrii Shrii Anandamúrti.
September 14 is Prabháta Saṁgiita Day.*

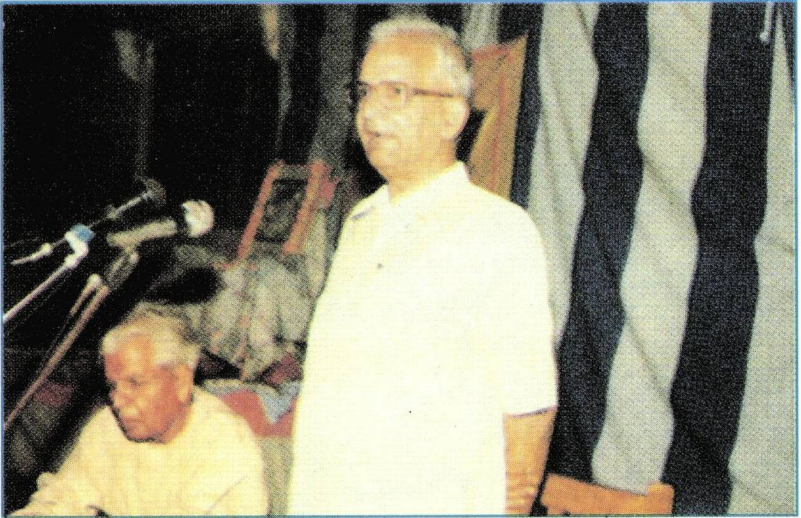
*The article was published in the
Times of India on 13 September, 2008.*



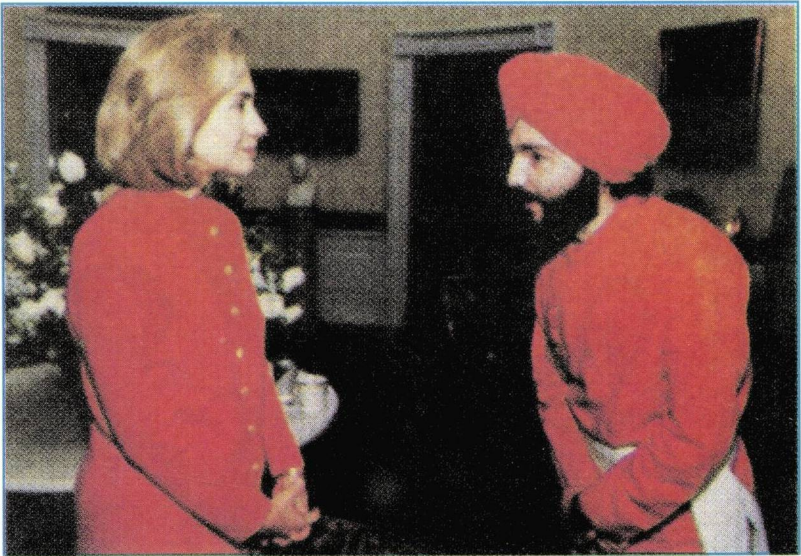
Shrii Ramkumar Chattopadhyay, the famous singer of old Bengali songs and Shrii V. Valsara, the renowned music director, with Ácárya Priyashivánanda Avadhúta at studio Renaissance, Kolkata, during a recording session of the songs of Prabháta Samágitá.



Smt. Gangubai Hangal, Padmabibhusan and a famous classical singer, being felicitated at a RAWA programme organized at Rabindra Kalakshetra, Bangalore.



Dr. U.P. Singh, formerly Vice-Chancellor, Purbanchal University, addressing the audience at a programme organized on the occasion of the Diamond Jubilee Celebration of Shrii Shrii Anandamurtijii. Dr. Ramchandra Tiwari, former HOD, Hindi, Gorakhpur University, is on the dais.



A representative of Ananda Marga Universal Relief Team talking to Mrs. Hillary Clinton, the then first lady of the USA, at White House in Washington.



Ustad Amjad Ali Khan, the sarod maestro, being felicitated by Dr. Asis Dutta, Vice-Chancellor, Jawaharlal Nehru University, Delhi at a RAWA programme at Tamil Sangam Auditorium in Delhi in 1999. Standing beside is Prof. Kapil Kapoor, the Pro Vice-Chancellor of the same University.



Shri Dharendra Chandra Mitra, the renowned classical singer, addressing the audience at a programme organized on the occasion of the inauguration ceremony of Prabháta Saṅgiita Academy in Kolkata. Seated on the dais are Shrii Ananda Mohan Mukhopadhy and Ácárya Mantreshvaránanda Avadhúta.



The artists of Prabháta Saṁgiita Academy and girl inmates of Model Destitute Home, Bhuvaneshvar, Orissa, performing a group dance based on Prabháta Saṁgiita at a RAWA programme held at Science City Auditorium, Kolkata, in 2007.

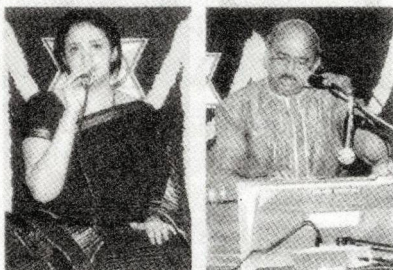


Retd. Justice Bhaskar Rao, Chairman, State Human Rights Commission, Hyderabad, and renowned music director Shrii K. Viswanath at a RAWA programme organized in 2002 at Rabindra Bhavan, Hyderabad.

FRIDAYREVIEW 3

BANGALORE

THE HINDU • FRIDAY, MARCH 21, 2008



DIFFERENT EXPRESSIONS Renowned Hindustani classical musician Pandit Parameshwar Hegde (right) and sugama sangeeta singer Archana Udapa sang the Prabhat songs at the programme

Music for humanity

EVENT Ananda Marga Pracharak Samgha organised a cultural evening

As a part of Golden Jubilee Celebrations, Renaissance Artists and Writers Association (RAWA), the cultural wing of Ananda Marga Pracharak Samgha organised a lively cultural evening based on Prabhat Sangeeta, recently in Bangalore. Noted Carnatic vocalist R. K. Srikantan was felicitated for his valuable contribution to classical music with a citation, shawl and memento.

Noted Hindustani classical singer, Parameshwar Hedge sang songs from the Prabhat repertoire, in different languages. While one composition was set to Rag Bilawal, the other was in Mishra Shivanjani. Archana Udapa, the popular light music singer sang "Tum ho mere Krishna Jagatpati", in Mishra Bilawal and "Krsnisnosti Purusottama" a Sanskrit song in Raag Khamaj.

She also sang a Bengali song "Tumi Amar Dhyana". Acharya Tattvavedananda Avadhuta, the popular RAWA singer sang a Bengali song in Raag Mishra Pilu, followed by "Tum mama priya" in Darbari and "Tumhi Ko Chahati Hai" in Bhairavi.

RAWA is the cultural wing of Ananda Marga Pracharak Samgha founded by P.R. Sarkar to bring about renaissance in all strata of life by promoting art music and literature. RAWA is actively engaged in mobilising artists and writers all round the globe.

The concluding dance drama "Pranam Tumhe Sadashiva" based on P.R. Sarkar's book "Namah Shivayah Shantaya". It was choreographed and directed by Lalitha Srinivasan of Nupura School of dance highlights the glory of Shiva.

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February 8, 2008

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FRIDAY, FEBRUARY 8, 2008

Gradual Evolution Of Human Consciousness

Shrii Shrii Anandamurti

Life is a movement from imperfection to perfection. When inanimate objects become animate there is progress. There is further progress when animate beings become multicellular metazoic organisms, more and more complex structures.

The human being is a perfected animal. But this is the beginning of progress for humanity. We have to achieve further physical, intellectual and spiritual perfection. Movement towards perfection or God is our true nature or dharma. Imperfection or adharma is not our true nature.

No movement is free from friction or obstacles. Even when you walk, you are bound by the force of gravity. Movement towards perfection is obstructed by forces of imperfection. The crude and the narrow obstruct all movement towards expansion of the human mind. But perfection being a God-ward movement, you should not be afraid. Obstacles will go down the drain, where they belong.

The mission of life is to move towards perfection, towards God. In this struggle to move ahead negative forces must be overcome. You must not rest until you fulfil your mission of being perfect, of being divine. A stone has neither the power of action nor the sensation of mind. But trees and plants are more animate than stone. Because of evolution, they grow, draw vital juices from earth, maintain their species by creating seeds in their own bodies, and enjoy and suffer pleasure and pain.

Evolutionary darkness began to fade centuries ago when the first ape-like creature deserted his tree-branch kingdom and shambled out into the light of the plain. He was guided by something he could not understand; something un-ape-like and impossible to do for his comrades. Somehow, somewhere in his seething body chemistry, something had changed. In his

brain lay the seed of humanity; in his strangely bright eyes, the glimmer of a hidden dream.

Time passed slowly. New creatures evolved and multiplied. Wonderful changes in their bodies and minds continued; their brains, nerves and glandular systems grew in complexity and specialisation. New behaviour patterns evolved and after some time, emotions and feelings unknown and denied to all previous forms of life found their means of expression. The waves of thought generated by the first human expression vibrates even to this day in the unconscious mind of every human being. Every one of us carries within hidden memory of that first sunrise, and even beyond it into the darkness of antiquity. We are, by means of this primordial memory which is part of our human heritage, intimately connected to all forms of life.



Humanity, standing as it does at the top of the evolutionary ladder, may sometimes feel proud and in a weak moment commit an act of meanness. Yet one should always remain vigilant. Evolutionary forces have not stopped. The theatre of action has shifted to the psychic level. Evolution is now expressing its power in the daily struggle of men and women everywhere to attain dignity. Through accelerated evolution, through all works, big and small, humanity has to be awakened. Humanity in its fullest sense is Divinity, and its perfection is Brahmatva to the divinity within. The aspirant must not forget this even for a moment.

Whatever you speak or do, never forget Him; keeping His name in your heart, work, remembering it is for Him. Be endlessly active — with His name on your lips and His work at hand; this would lead you to bliss.

<http://spirituality.indiatimes.com>

For similar thought-provoking articles on the art of living see 'Cosmic Uplink', published daily on the Economic Times edit page.

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HINDUSTAN TIMES

Ananda Marg founder composed more than 5000 songs in Bengali

PROBABLY, NO better tributes could have been paid to a versatile and thoughtful music maker's art than to have them put to appropriate uses like Rabindrasangeet, from vocal to instrumental, to solo dance recitals to ensemble presentation and all with a distinct quality of their own.

Though the music-maker is better known as the cult Guru and founder of Ananda Marga but Prabhat Ranjan Sarkar was a multi-faceted intellectual whose creative output in music alone crossed the unbelievable number of more than 5000 songs in Bengali. Not only this, he also wrote in Hindi, Urdu, Sanskrit, English, Maithili, Avadhi and embellished them with such diverse tunes as Spanish, Iberian, Scandinavian, Bengali folk, Bhatiali, Kheyal, quawwali, Kiritan.

A mixed flavour of dance and musical high marked the elaborately conceived programme organised to highlight Sarkar's artistic gifts.

Thanks to the Renaissance Artists & Writers Association (RAWA), the cultural wing of Ananda Marga, such a show could be possible entirely because of singleminded devotion of the saffron-clad-turbaned Swamis better known as Avadhutas.

In particular, however, the programme was the result of the enterprising efforts of Acharya Divya Chananda who had the artistes groomed, in the spirit and philosophy of Prabhat Samgiita ostensibly to make the discerning listeners develop a taste for it.

The star attraction this time was the internationally acclaimed Mohan Veena maestro, Vishwa Mohan Bhatt, who

recently bagged the prestigious Grammy award. He was presented with a felicitation address, a shawl and a memento by Bhaveshananda Avt.

Perhaps for the first time the Bhatts shared the same platform in that while the senior replied to the felicitation address, the junior Salli V. Bhatt offered a brief but enjoyable recital on Mohan Veena based on Prabhat Samgiita.

In vocal sphere, Meeta Pandit excelled in her rendering of Bengali tappa *Prane cheyachi tomare* along with a Hindi devotional *Ankha tumhiko chahati hai* (in Bhalrav) plus a Shiva-geeti *Vajra kadhora kusumo*. As always, the fitting finale to vocal music came from Priya Shivananda Avt, who rendered a Bengali devotional and an English number, *We are that great entity*.

The elaborate programme commenced with a stirring Bharatnatyam recital by veteran exponent Komala Vardhana who did two invocatory pieces, *Jaya Shiva Swayambho* and the other on Lord Krishna *Tuni ki bhulia gale*. The centrepiece — a longer one, came in the shape of an ensemble presentation — called *Banshuree* on the eternal Radha-Krishna theme.

Based on Prabhat Samgiita and scripted by Priya Trimbakeshvarananda Avt, the dance drama in kathak was marked by an easy grace what with expert choreography by Saswati Sen to the accompaniment of lovely numbers, *Amar Krishna kothal balre*, *Chand tumi amar pane*, etc. The Intellectuals Forum this time included Ashok Vajpeyi, Vice-Chancellor, Mahatma Gandhi International Hindi University and Dr K. S. Duggal, eminent writer and Rajya Sabha member.

Debu Mazumdar

नवभारत टाइम्स

दिल्ली, 24 जनवरी 2008 11

सभ्यता, संस्कृति, विज्ञान और आध्यात्मिक प्रगति

श्री आनन्दमूर्ति ॥

आज का येरा विषय है- सभ्यता, संस्कृति, विज्ञान और आध्यात्मिक प्रगति। मनुष्य के विभिन्न भावों का नाम कल्चर या संस्कृति है। मैं शुरू से तुम लोगों को बोलता हूँ कि मनुष्य मानव जाति की संस्कृति एक ही है।

सभ्यता क्या है? अपने जीवन की विभिन्न गतिविधियों के बीच विहायार के जिस सूक्ष्म भाव का स्पर्श हम लोग पाते हैं, उसी का नाम है सभ्यता। एक उदाहरण है, मैंने घर में एक अतिथि आए हैं। हम लोग सरल भाव से उनको 'आओ' कह कर बुला सकते हैं। और खगत करते हुए घर भी बोल सकते हैं, कृपा करके आइये या आइये, आइये, भोजन आइये। यह जो अतिरिक्त भाव या विशेष भाव द्वारा भेदा की अभिव्यक्ति हमने की, यही सभ्यता का आचरण है। हम लोग देखते हैं कि संस्कृति या कल्चर के माध्यम से विहायार का जो सूक्ष्मभाव हम लोग पाते हैं, वह मनुष्य की संवेदनशीलता की वृद्धि करता है। आचार और आचरण में इसी की

अभिव्यक्ति को हम सभ्यता बोलते हैं। सभ्यता मनुष्य की संवेदन को, उस सूक्ष्म विचार क्षमता को वृहत क्षेत्र में ले जाती है।

कई बार देखा जाता है कि किसी व्यक्ति का किसी एक जगह तो सम्मान हुआ, पर दूसरी जगह नहीं हुआ। ऐसा हो सकता है कि पहली वाली जगह के लोग ज्यादा सभ्य और दूसरी जगह वाले अर्धसभ्य हो।

भारतीय समाज व्यवस्था में नारी को मानव की मर्दादी दी गई है। किन्तु वैदिक जीवन में उन लोगों के प्रति उस तरह का सम्मान प्रदर्शित नहीं किया जाता है। दूसरी तरफ, यूरोपीय समाज में धर्म और गैरिध वचनों में स्त्री का बहुत गुण-गान्य नहीं किया गया, किन्तु सांसात्विकता में महिलाएँ निश्चित रूप से पुरुष के समान अधिकार और सम्मान प्राप्त करती हैं।

अब इन दोनों के बीच कौन अधिक सभ्य है, वह बोलना बहुत मुश्किल है। पर मैं कहूँगा कि आचार और आचरण में

विज्ञान अधिक सभ्य होगा, सभ्यता का विकास भी उतना ही अधिक होगा।

सभ्यता और संस्कृति के बीच का भेद बहुत ही सूक्ष्म है। संस्कृति को सभी अभिव्यक्तियों का सामूहिक रूप सभ्यता है। संस्कृति बौद्धिक स्तर को अभिव्यक्ति



THE SPEAKING TREE

हो तो मनुष्य का सभ्य होना भी संभव नहीं है। सभ्यता का विकास कैसे होता है? सभ्यता के साथ विज्ञान का घनिष्ठ सम्बन्ध रहता है। एक ही साथ दोनों की उन्नति होती है। किन्तु यहाँ वैज्ञानिक उन्नति, सभ्यता की उन्नति को थोड़े की ओर फेंक देती है, यहाँ सभ्यता की नीका बुनने लगती है। उदाहरणस्वरूप सिगरेट और प्रीस के अतिशय की श्रात ही आए। बिन्दे समय तक इन दोनों देशों के विज्ञान

की जबकात्रा ने सभ्यता की विकास की उपेक्षा नहीं की, उतने समय तक वहाँ सभ्यता के विकास की गति अबाधित रही। किन्तु जब विज्ञान की उन्नति और उसके माध्यम से भोग्य सामग्री इतनी बढ़ गयी कि लोगों को बौद्धिक विकास और संवेदनशीलता का विकास नैतिकता लगने लगा, तो कालक्रम में वहाँ की सभ्यताएँ भी ध्वस्त होने लगीं।

विज्ञान ने कभी भी सभ्यता से अधिक सम्मान प्राप्त नहीं किया। मानव समाज की सर्वांगीण प्रगति तथा उन्नति के लिए, सभ्यता और विज्ञान दोनों को एक साथ ही प्रोत्साहित करना और साथ ले चलना होगा। सभ्यता और विज्ञान - दोनों क्षेत्रों में बौद्धिक ज्ञान अविभाज्य है। सभ्यता और विज्ञान के सुन्दर सम्बन्ध के द्वारा ही आध्यात्मिक और कीर्धी ज्ञान का विकास सम्भव है। इसलिए जो ज्ञानी हैं, वे दोनों के बीच संतुलन करके ही प्रगति के पथ पर चलते हैं। इन दोनों के बीच संतुलन छोड़कर, जोध जगत में प्रगति की इच्छा कान्त अर्भहीन है।

(संक्षेप - सारणी विभाजनार्थक)

हिन्दुस्तान

हिन्दुस्तान मंगलवार 17 जन्य 2009 नई दिल्ली

बिंदु में सिंधु

किसी भी मनुष्य को थोड़ा सा बड़ा दायित्व देने से कई बार देखा कहते हुए पता जाता है कि क्या इतना बड़ा काम मैं कर सकूँगा? मैं तो सामान्य मनुष्य हूँ; मेरा सम्बन्ध ही क्या है? यह बात तो मोल-मोटी सौर पर छीक है। मनुष्य की अकथा कैसा है? विशाल समुद्र का एक बूँद, जल-कण को जल।

यह स्मरण रखना होगा कि विशाल समुद्र में जो गुण अभिलक्षक भी वही गुण है। यद्यपि वह गुण गुण अवस्था में है। एक बूँदा दूध के साथ एक बूँद दूध की जो अवस्था है, परम-पुरुष के साथ मनुष्य की भी वही अवस्था है। दूध का जो गुण है- वह एक पतुा दूध में जैसा है- एक बूँद दूध में भी वैसा ही है।



आनन्द

एक परिणाम में बादा है तो दूसरा छोट्टा। किन्तु बिन्दु के साथ सिन्धु का अन्तर केवल परिमाणवत् है, गुणात् नहीं। एक ही गुण बिन्दु में भी है और सिन्धु में भी है। मनुष्य ने जब तक अपने मन को परम पुरुष के साथ समुक्त करके रखा है, तब तक वह अपने को अथो बिन्दु समझेगा? वह क्यों नहीं सोचता कि मैं समुद्र हूँ? क्योंकि मन जब तक परम-पुरुष के साथ संलिप्त रहता है, तब तक वह क्षुद्र नहीं है, दुर्बल नहीं है। तब तक वह वृहत् है- अतिवृहत् है। उस अवस्था में तो वह परमात्मा के साथ है, परन्तु दुःख की बात यह है कि अहंकार के कारण मनुष्य अपने को परमात्मा से अलग सोचने लगता है। परमात्मा ने जीव की सृष्टि प्रथक रसा के रूप में नहीं की है।

जीव अपनी अस्मिता के कारण अपने को प्रथक सोचने लगता है और वह प्रथक सोध ही जीव का अस्तित्व दुःख-वशेषों का कारण हो जाता है। हम क्षुद्र नहीं हैं, हम परमपुरुष की संतान हैं, हम परमपुरुष का कर्ण सिद्ध करने के लिए आये हैं- इस अवस्था में कोई भी अत्याचार सहन नहीं करेगा। किसी भी क्षेत्र में सर झुकाकर रहना नहीं पड़ेगा।

श्री आनन्दमूर्ति

সাপ্তাহিক বর্তমান

৮ নভেম্বর ২০০৮ • দাম ৬ টাকা

কৃষিকথা

কৃষি বিহীন তথ্যসমূহ একাধি বই নিশেছেন প্রভাতরঞ্জন সরকার। নিম্নে কৃষিকথা নিয়ে এই বই নয়। এতে রয়েছে বিভিন্ন বৃক্ষের স্বভাব, বর্ণ, বর্ণ, চরিত্র। অঙ্গোষ্ঠ্যদের সুবিধার জন্য তিনি বড়াক্ষরিকেরে তিনটি বর্গে ভাগ করে নিয়েছেন। ১. আকর্ষণীয়, যার মধ্যে রয়েছে তাম, নারকেস, খেজুর, সুপারি, গোল, মালু ও পাম। ২. অধ্যয়্য বৃক্ষ-পত্রায়ে রয়েছে শাল-সেগুন, শিঙ,

গরম, বট, গাব, অর্জুন বকসুম প্রভৃতি।

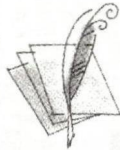
৩. অন্যান্য বৃক্ষ অংশে রয়েছে বেঁটুল, চন্দন, আশ্বপাণ্ড, শিমুল, ইউক্যালিপটাস, অশোক, পাইন, কন্দু, মহল, হাতিম, সর্জনে, পলাশ, মাউ, বাবলা, ঘরের প্রভৃতি।

ফুলের গাছ নিয়ে দীর্ঘ আলোচনা করেছেন লেখক। চাঁপা, গোশাপ, ঝুঁই, বেলা, কুম্ভ, হুঁইফুলি জাতি, শিউলি, কেতা, গজদার, কামিনী, জাকন, বকুল, জল, গোশিখ জবা, করবী, কল্লি ফুল, সোহা ফুল, অপরাজিতা প্রভৃতি ফুল গাছের জন্ম, বেড়ে ওঠা, তাদের বিভিন্ন প্রকারাতি এবং বৈশিষ্ট্য নিয়ে লেখক আলোচনা করেছেন।

এরপর লেখক ওহরি গাছ ও জৈবিক নিয়ে আলোচনা করেছেন। এই পর্যায়ে রয়েছে নিম, তুলসী, হরীতকী, অরুণ, শতদুলী, দারুচরিতা, জোজোবা প্রভৃতি। এছাড়া রয়েছে কলা, কচু, হরিরা, জরতী, অশোক, বেলে, সাত্তিষ, মানকচু, ধান প্রভৃতি।

ধান, গম, ভুট্টা, আঁপ, ধল, শাট, বাজরা, জই প্রভৃতি ফসলের চাষ ও কোথায় খাদ্য হিসেবে কেন্দ্রভাবে ব্যবহৃত হয় তাও জানিয়েছেন। ভাল শস্যজাতীয় ফসলের আলোচনার মূগ, মাছ, কাকড়হ, ছোলা, মসুর, খোসারি, কুর্কিকলাই নিয়েও তিনি প্রয়োজনীয় আলোচনা করেছেন।

তৈলবীজ অথাবে সরষে, তিসি, তিল, চিনে বাসাম, সয়াবিন, সূঁচুঁচী, ওজা, কুসুম



বীজ নিয়ে আলোচনা করেছেন লেখক। বিভিন্ন মন্থা সম্পর্কেও গ্রন্থে তথ্য দিয়েছেন। সব মিলিয়ে বইটি অধ্যয়নকারীদের কৃষিকথা, প্রভাতরঞ্জন সরকার। আলোকনর্মা প্রকাশন বিভাগ। দাম ৮০ টাকা। নিজস্ব প্রতিনিধি।

বর্তমান

(৪) ১৪ সেপ্টেম্বর ২০০৮ বর্তমান

অমৃতকথা

কেন একটা জিনিসকে প্রতিশ্রুত করা হচ্ছে আত্মিক ভাষায় নয়, সুস্থতার অমৃতিক সুস্থতার ব্যক্তিকরণের মাধ্যমে? কেন একটা জিনিস অপাততা দেখান, ভালো লাগল। সেই যে ভালোলাগা, সেই ভালো লাগার পেছনে যে আনন্ডের রয়েছে, কেন ভালো লাগল, সেইটাকে আনন্ডপূর্ণ সুস্থ ভাবায় যেখানে অতিক্রম করা হ'ল নন্দনবিজ্ঞান। কতকগুলো ফুলকে বাড়িয়ে এমন মেঘেতে ছড়িয়ে রাখাও তো যায়। তা না করে ফুলগুলোকে সুস্থিয়ে সুস্থে সাজিয়ে রাখলে, এটা নন্দনবিজ্ঞানের মধ্যে চলে এসে। বাড়ীতে টেলি-সেতার সবকিছু রয়েছে। এখানে কেন একটা, ওখানে কেন একটা-এককভাবে ছড়িয়ে ছিটিয়ে রেখে দিয়েছে। দেখতে ভালো লাগল না। ছড়িয়ে রেখে দিলে তা নন্দনবিজ্ঞানের মধ্যে এসে গেল।

সব জিনিসের ভেতরের যে সুন্দর অংশটুকু ঘেঁষা সবাইকার ভালো লাগে সেই জিনিসগুলোকে সাজিয়ে গুছিয়ে রাখলে, লগু রাখলে নয়, সেটিকগুলোকে সুন্দর মিষ্টি ভাবায় সুস্থিয়ে দিলে বা স্মিটিকাবে সুস্থিয়ে দিলে সব সময়ে যে ভাবায় তাও নয়,—তুলি দিয়েও, কলম দিয়েও তো সেটা অতিক্রম করা যায়। এই হলো নন্দনবিজ্ঞান। নন্দনবিজ্ঞানের পেছনের ছাড়াই রয়েছে কী?—না ভালো লাগছে, ভালো লাগছে এই ভাবটা। কিন্তু ভালো লাগার পেছনে কী তবুটা কাজ করছে? যাতে আমার ওই জিনিসটাকে ভালো লাগছে? আমার এই ফুলটাকে ভালো লাগছে, আমার এইভাবে সাজিয়ে

রাখাটাকে ভালো লাগছে, আমার এইভাবে কথা বলাটাকে ভালো লাগছে—এইভাবে নটকের সুস্থতা হ'য়েছিল, এইভাবে আনন্ড মনুও আবিষ্কার করেছিল। এই আমার ভালো লাগছে—আমি দেখাচ্ছে কণ্ডি আর যাকে ভালো লাগছে সেটা হলো কর্মকারক। এই বকমের অবস্থা চলতে চলতে এমন একটা অবস্থা এসে যায় যে ওই জিনিসটার কাছে আমি ভালো লাগছি। উল্টো হয়ে গেল। হতে হতে এমন একটা অবস্থা এসে যায় যে, নিজেকে মনু হারিয়ে ফেলে। বর্তমানে আমার ভালো লাগছে ততকম আমি তো ঠিক আছি। আমি আছি, তাই না ভালো লাগছে আর যখন নিজে হারিয়ে গেছি, ওই জিনিসটার আমাকে ভালো লাগছে ততকম আমি তো ঠিক আছি। এই করতে করতে আমার 'আমি' ওই জিনিসটার কাছে যায় হারিয়ে। এই যে হারিয়ে যাওয়া, যার কাছে হারিয়ে যাওয়াটা হলো, এই যে হারিয়ে যাওয়ার পালা শুরু হলে এটাকে বলা হয় 'মোহনবিজ্ঞান', যার যার কাছে হারিয়ে যাচ্ছে সে হলো 'মোহন'। পরমপুরুষ হলেন মোহন, কারণ সবাইকে মুগ্ধ করে রেখে দিয়েছেন। পরমপুরুষ যদি এই জগতটাকে মুগ্ধ না করে রাখতেন, তাহলে কেউ আর এই পৃথিবীতে থাকতে চাইত না। কত সমস্যা হয় সেদিন, সমস্যার আলার অধির হয়ে এই পৃথিবী ছেড়ে পালিয়ে যেতে চাইত সব মানুষ।

শ্রীশ্রীঅনন্দমূর্তির 'অনন্দবন্দনামৃতম' থেকে

ಡಿ ಕ್ಲೈಮ್ ಆಫ್ ಇಂಡಿಯಾ, ಬೆಂಗಳೂರು
ಬುಧವಾರ, ಮಾರ್ಚ್ 5, 2008

ಕಲ್ಯಾಣಸುಂದರ ಶಿವ

ಶ್ರೀ ಶ್ರೀ ಆನಂದಮೂರ್ತಿ

ಆತನನ್ನು ಆರಾಧಿಸುತ್ತಾರೆ, ಏಕೆಂದರೆ ಆತನಲ್ಲಿ ಪ್ರಕಟವಾಗಿರುವ ಉಗ್ರತೆಯ ಮೂಲದಲ್ಲಿ ಸೌಮ್ಯವಿದೆ. ಶಿವನ ಮಾತು ಪ್ರಧಾನವಾಗಿ ಕಲ್ಯಾಣಕಾರಕನ ಮಾತು. ಹಾಗಾಗಿ 'ಶಿವ' ಎನ್ನುವ ಪದದ ಪ್ರಥಮ ಅರ್ಥ 'ಕಲ್ಯಾಣ'.

ಶಿವ ಎಂದರೇನು? ಲಿಖಿತ ಮತ್ತು ಅಲಿಖಿತ ಮೂಲಗಳಿಂದ, ತಾಂತ್ರಿಕ ಮತ್ತು ವೈದಿಕ ಗ್ರಂಥಗಳಿಂದ, ಶ್ರುತಿ ಮತ್ತು ಸ್ಮೃತಿಗಳಿಂದ ನಾವು 'ಶಿವ' ಪದಕ್ಕೆ ಮೂರು ರೀತಿಯ ಅರ್ಥಗಳನ್ನು ಪಡೆಯಬಹುದು. ಪ್ರಥಮ ಮತ್ತು ಅತಿ ಪ್ರಮುಖ ಅರ್ಥ: ಶಿವ ಎಂದರೆ 'ಕಲ್ಯಾಣ'. ಶಿವನನ್ನು ಎನ್ನುವುದು ಕಲ್ಯಾಣ ಮತ್ತು ಎನ್ನುವುದಕ್ಕೆ ಸಮ: "ನಿನಗೆ ಆಶೀರ್ವಾದ ಸಿಗಲಿ". ಕಲ್ಯಾಣಸುಂದರ ಸೌಮ್ಯ ದಕ್ಷಿಣೇಶ್ವರ ರೂಪಿಯಾದ ಶಿವನನ್ನು ಪ್ರತಿಬಿಂಬಿಸುತ್ತದೆ. ಅವನು ಐದು ಮುಖಗಳ ಮೂಲಕ ಒಳ್ಳೆಯದನ್ನು ಕರುಣಿಸುತ್ತಾನೆ. ಎಡೆಗಡೆಯ ಎರಡು ಮುಖಗಳು ವಾಮದೇವ ಮತ್ತು ಕಾಲಾಗ್ನಿ; ಬಲಗಡೆಯದು ದಕ್ಷಿಣೇಶ್ವರ ಮತ್ತು ಈಶಾನ. ಮಧ್ಯದ ಮುಖವೇ ಕಲ್ಯಾಣ ಸುಂದರ; ಸರ್ವೋಚ್ಚ ನಿಯಂತ್ರಕ ಶಿವ ದಕ್ಷಿಣೇಶ್ವರ ಏಕೆಂದರೆ ಆತ ಎಲ್ಲ ಜೀವಿಗಳ ಮೇಲೆ ದಕ್ಷಿಣ ಅಥವಾ ಅನುಕಂಪವನ್ನು ಹರಿಸುತ್ತಾನೆ. ಇದು ದಕ್ಷಿಣೇಶ್ವರ ನಿಗೆ ನೀಡಲಾದ ವಿಶಿಷ್ಟ ಮಾತು. ಜೀವಿಗಳು ಮತ್ತು ಮನುಷ್ಯರನ್ನು ಅತ್ಯಂತ ಕಾಳಜಿಯಿಂದ ನಿಯಂತ್ರಿಸುವ ಜವಾಬ್ದಾರಿ ಈಶಾನನದು. ಎಲ್ಲ ಮುಖಗಳನ್ನು ನಿಯಂತ್ರಿಸುವ ಕೆಲಸ ಮಧ್ಯದಲ್ಲಿರುವ ಕಲ್ಯಾಣಸುಂದರನಿಗೆ ಸೇರಿದ್ದು. ಕಲ್ಯಾಣಸುಂದರನ ವಿಶ್ವಕ ಉದ್ದೇಶ ಎಲ್ಲಾ ಜೀವಿಗಳ ಅತ್ಯುನ್ನತ ಕಲ್ಯಾಣಕ್ಕೆ ನೆರವಾಗುವುದು. ವಾಮದೇವನಾಗಿ ಶಿವ ರುದ್ರ; "ಬೇರೆಯವರು ಕಣ್ಣೀರು ಸುರಿಸುವಂತೆ ಮಾಡಿ ಬುದ್ಧಿ ಕೆಲಸವನ್ನೆಸಗು." ಆದರೆ ಅವನ ಮುಖ್ಯ ಉದ್ದೇಶ ಜನರಿಗೆ ಬುದ್ಧಿ ಕೆಲಸವು ದೇ ಹೊರತು ಹಾನಿ ಮಾಡುವುದಿಲ್ಲ. ಮತ್ತೊಂದು ಮುಖ ಕಾಲಾಗ್ನಿ ಕೊಡ ಜನರಿಗೆ ಹಿಂಸೆ ನೀಡುತ್ತದೆ. ಜನರ ಕಲ್ಯಾಣ ವೃದ್ಧಿಗಾಗಿ ಅವರಿಗೆ ಬುದ್ಧಿ ಕೆಲಸವನ್ನು ಆದರೆ ಉದ್ದೇಶ. ಇಲ್ಲಿಯೂ ಕೇಂದ್ರ ಮುಖ ಕಲ್ಯಾಣಸುಂದರ. ವಾಮದೇವ ಮತ್ತು ಕಾಲಾಗ್ನಿಯ ಎರಡು ಮಾತುಗಳನ್ನು ನಿಯಂತ್ರಿಸುತ್ತಾನೆ. ಅವನು ಸುಂದರ, ಸುಂದರ. ಏಕೆಂದರೆ ಅವನು ಕಲ್ಯಾಣವನ್ನು ಒಪ್ಪಿಸುತ್ತಾನೆ. ಹಾಗಾಗಿ ಆತ ಕಲ್ಯಾಣಸುಂದರ.

'ಶಿವ' ಪದದ ಎರಡನೇ ಅರ್ಥ: "ಬುದ್ಧಿ ಅಭಿಪ್ರಾಯ ಉನ್ನತ ಶಿವರ", ಭೌತಿಕ ಜಗತ್ತಿನ ಅಭಿಪ್ರಾಯವನ್ನು ಬಂಧನಗಳಿಗೆ ಅತೀತವಾದ ನಿಷ್ಠಾವು ಕರ್ಮ. ಮೂರನೇ ಅರ್ಥ 'ಸದಾಶಿವ'; ತನ್ನ ದಿವ್ಯಜ್ಞಾನದಿಂದ ಪವಿತ್ರ ಸ್ಥಾನವನ್ನು ಅಲಂಕರಿಸಿ, ಚರಾಚರ ಸೃಷ್ಟಿಯಲ್ಲಿ ಸರ್ವವ್ಯಾಪಿಯಾಗಿರುವವನು.

ಮಾನವರು ಮಾತೃವಲ್ಲದೇ ಎಲ್ಲ ಜೀವಿಗಳ ಸಮಗ್ರ ಕಲ್ಯಾಣವೇ ಆತನ ಇಡೀ ಬದುಕಿನ ಏಕೈಕ ಉದ್ದೇಶ. ಆದ್ದರಿಂದ ಅವನನ್ನು ಸದಾಶಿವ ಎನ್ನುತ್ತಾರೆ. 'ಸದಾ' ಎಂದರೆ ಯಾವಾಗಲೂ, 'ಶಿವ' ಎಂದರೆ ಕಲ್ಯಾಣ. ಆತನ ಏಕಮಾತೃ ಸಂಕಲ್ಪ, ಎಲ್ಲ ಜೀವರಾಶಿಗಳಿಗೆ ಸರ್ವ ರೀತಿಯ ಕಲ್ಯಾಣವನ್ನು ಮಾಡುವುದು. ಇಷ್ಟೊಂದು ಪ್ರಶ್ನೆಯಿದೆ: ಕ್ರೈಸ್ತನಿಲ



ಬೋಧಿವೃಕ್ಷ
THE SPEAKING TREE

ರಾಷ್ಟ್ರಿಯಲ್ಲಿ, ಬೆಳಕಿನ ಹಿತವಾದ ಸ್ಪರ್ಶಕ್ಕೆ ಮನುಷ್ಯರು ಒಂಟಿಯಾಗಿ ಹಿಂಬಲಿಸುತ್ತಾರೆಯೇ? ಇಲ್ಲ, ಎಲ್ಲರೂ ಅದನ್ನು ಬಯಸುತ್ತಾರೆ. ಆದರೆ ಬದುಕಿನ ಪ್ರಾರ್ಥನೆಗಳನ್ನು ಅಂತಿಮವಾಗಿ ನೆರವೇರಿಸಿಕೊಳ್ಳಲು, ಅಭಿಪ್ರಾಯವನ್ನು ಅಂದಾಕಾರದಿಂದ ಬದುಕಲು ಸುಖೋಪ್ಪತ್ತಿಯೆಡೆ ಬೆಳೆಯಲು ಇಚ್ಛಿಸುತ್ತಾರೆ. ಮನುಷ್ಯರಿಗೆ ತಮ್ಮ ಎಲ್ಲ ಬಯಕೆಗಳ ಆಡಳಿತವನ್ನು ಮಧುರ ಅನಂದದ ಅನುಭವ ಪಡೆಯಲು ಪ್ರಥಮ ಅವಕಾಶ ನೀಡಿದ ಶಿವನ, ಮುಖೋನ್ನತ ಅಮೂರ್ತ ತತ್ವಯ ಸೂಕ್ತ ಮೌಲ್ಯವನ್ನು ಈವರೆಗೂ ಮನುಷ್ಯರು ಕಂಡುಕೊಂಡಿಲ್ಲ. ಯಾರೂ ಆತನ ಕಿರುಕು ಹುಚ್ಚು ಚರ್ಚಿಸಿಲ್ಲ.

ನಾವು ಈ ಮೌಲ್ಯ ನಿರ್ಣಯಿಸಲು ವಿಫಲರಾಗಿರುವುದು ಇಂದು ಅಪ್ರಸ್ತುತ. ಶಿವನ ನಿಖರ ಕೊಡುಗೆಗಳನ್ನು ತಿಳಿಯುವುದು ಮತ್ತು ಮೌಲ್ಯಮಾಪನ ಮಾಡುವುದು ಪ್ರತಿಯೊಬ್ಬ ಮನುಷ್ಯನ ಆತಲ ಕರ್ತವ್ಯ. ಮೌಲ್ಯ ಮಾಪನದ ಈ ಪ್ರಕ್ರಿಯೆಯಲ್ಲಿ ನಾವು ಅಸಾಧಾರಣ ಸರ್ವೋನ್ನತ ಜ್ಯೋತಿಯನ್ನು ಕಂಡುಕೊಳ್ಳುವಂತಿಲ್ಲ. ಪ್ರಕಾಶಮಯ ಸ್ವರೂಪದ ಪ್ರಭೆಯಿಂದ ಅನಂದ ದೊರಕಿದರೂ ಸ್ವತಃ ಆ ಭೌತವಾದ ಅತ್ಯುನ್ನತವಾದ ಆ ದಿವ್ಯನುಭವ ಪರಿಪೂರ್ಣವೆನಿಸುವುದಿಲ್ಲ.

ಶಿವ ಉಗ್ರ ಹಾಗೂ ಸೌಮ್ಯ. ಅವನು ಸೌಮ್ಯ. ಹಾಗಾಗಿ ಜನರು ಆತನನ್ನು ಪ್ರೀತಿಸುವುದು ಸಹಜ. ಆತ ಉಗ್ರನಾದರೂ, ಜನರು



DNA

Mumbai,
Monday, March 16, 2009

reflexions

Spiritual quests

Human expressions are varied in character. Human beings have so many physical manifestations such as psychic desires and longings and also a spiritual thirst. This spiritual thirst is the special characteristic of human beings and there lies the difference between a man and other animals. Where there is no spiritual thirst in a man, physically he may be like a man but psychologically, he is not a man. So this special want of human beings should always be encouraged because this thirst turns an ordinary man into an extraordinary person.

There are four kinds of human approaches: one, the physical approach. Human beings do so many things and have so many physical approaches; they have created so many sciences that enhance physical comfort. So many science subjects have been invented and will be invented. In this regard a human being's ability for scientific inventions can be compared to animals. Because science in some form or other is being invented, is being followed by other animals also. Birds build their nests in a scientific way. Thus physical science is not something that may differentiate man from animal.

The second human approach is psycho-physical. This approach differentiates humans from the animals. In the case of animals or other creatures, the approach is physico-psychic, no doubt, but it is never psycho-physical.

The third human approach is purely psychic.

The last approach that is absent in all other animals is the psycho-spiritual approach. This approach is developed or is created or can be found only at a certain stage of developed mind. It is a speciality of humans.

If we are to establish the glory of humanity we must encourage this psycho-spiritual approach, that is, spiritual *sadhana*. This psycho-spiritual approach starts from the realm of the mind and ends in the jurisdiction of the supreme nucleus of human existence. Now for this, the movement of our existence should maintain a parallelism with the movement of our idea. In the case of the psycho-spiritual approach or psycho-spiritual movement we should always remember that human beings are just like electrons moving around the nucleus of an atom. And by dint of our spiritual cult we will have to reduce the difference between the moving electron and its nucleus. The length of the radius is to be lessened by our *sadhana*. And a day is sure to come when the length of this radius will become zero and the electron will become one with the nucleus that is the *Atma* the spiritual aspirant will be one with *Parama Purusa*.

Shri Shri Anandamurti

GLOSSARY

ÁCÁRYA. Spiritual teacher both female and male qualified to teach all lessons of meditation.

ÁJINÁ CAKRA. Sixth psycho-spiritual plexus, located between the eyebrows; the "yogic wisdom eye". *See also* CAKRA.

ÁNANDA. Divine bliss.

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

APABHRÁMSHA. Corrupted form of a word; most corrupt of the Prákr̥t dialect.

ARAVALLI. A range of mountains in western India from northeast to southwest across Rajasthan state. The northern end of the range continues as isolated hills and rocky ridges into Haryana state, ending near Delhi.

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

ATHARVAVEDA. The last Veda, composed approximately 3000 years ago, older than the Jain scriptures.

ÁTMA, ÁTMAN. Soul, consciousness, *Puruśa*, pure cognition. The *átman* of the Cosmos is *PARAMÁTMAN*, and that of the unit is the *jīvátman*.

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

AVADHÚTIKÁ. Nun of the same order.

AVIDYÁ. Ignorance; centrifugal, or extroversial, force; force of repulsion from the Nucleus Consciousness; aspect of the Cosmic Operative Principle which guides movements from the subtle to the crude. See also VIDYÁ.

BABA. Literally, "dear" or "dearest one". It may be used to refer to PARAMA PURUŚA, and is an affectionate name for Shrii Shrii Ánandamúrti.

BANKIM CHANDRA. Nineteenth century Bengali novelist.

BHAKTA. Devotee, spiritual aspirant who has devotion.

BHAKTI. Devotion.

BHÁŚÁ. The "Language" in proper sense of the term must fulfill eight conditions which are: 1) own vocabulary, 2) pronouns, 3) verb-endings, 4) case-endings, 5) oral or written literature, 6) style of intonation, 7) psycho-acoustic and inferential acoustic notes, and 8) syntax.

BOLI. Dialect. Most languages have more than one dialect as Bengali has twelve different dialects.

BRAHMA. Supreme Entity, comprising both PURUŚA, or SHIVA, and PRAKRTI, or SHAKTI.

BUDDHA. One who has attained *bodhi*, intuition. Lord Buddha, the propounder of Buddhism, appeared approximately 2500 years ago.

CAKRA. Cycle or circle; psycho-spiritual centre, or plexus. The *cakras* in the human body are all located along the *súsumná* canal which passes through the length of the spinal column and extends up to the crown of the head. Some *cakras*, however, are associated with external concentration points. The concentration points: (1) for the *múládhára cakra*, the base of the spine, above the perineum; (2) for the *svádhiśhána*, the genital organ; (3) for the *mañipura*, the navel; (4) for the *anáhata*, the midpoint of the chest; (5) for the *vishuddha*, the throat; (6) for the *ájiñá*, between the eyebrows; and (7) for the *sahasrára*, the crown of the head. There are two other *cakras* which are needed in higher spiritual practice, so the *cakras* are nine in number.

CHANDIDAS. Famous *vaeśhava* poet, was born, probably towards the end of the fourteenth century in West Bengal.

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

DÁDÁ. Literally, "elder brother"; may refer to an ÁCÁRYA of ANANDA MARGA.

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

DEVATÁ. Mythologically, a god or goddess. Philosophically, a minor expression of a DEVA, controlled and supervised by the *deva*. (*Deva* and *devatá* are sometimes used interchangeably).

DHÁRAÑÁ. Restriction of the flow of mind, conception; for example, Tattva Dhárañá means restricting the flow of mind to, or conception of, the fundamental factors. Dhárañá is the sixth limb of *ástámga yoga*.

DHARMA. Characteristic property; spirituality; the path of righteousness in social affairs.

DHARMAKAKRA. A weekly gathering of spiritual aspirants for the collective performance of *Ishvara Prañidhána*, held preferably at a fixed hour every Sunday evening.

DHARMA MAHAKAKRA. A gathering of spiritual aspirants for the collective performance of *Ishvara Prañidhána* and spiritual programmes, which is held on special occasions and only in the physical presence of Reverend Marga Guru.

DHYÁNA. Seventh limb of *ástámga* (eight-limbed) *yoga*; meditation in which the psyche is directed toward Consciousness.

DIDI. Literally, "elder sister"; may refer to an ÁCÁRYÁ of ANANDA MARGA.

GÁRGII. A noble Vedic scholar.

GIITÁ. BHAGAVAD GIITÁ. Literally “whatever Lord has sung or said”. The teachings of Lord Kṛṣṇa during *Mahábhárata* – the campaign led by Him to unify India.

GIITÁINJALII. A voluminous collection of Tagore’s songs.

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

HARIYANA. A state of Northern India neighbouring Punjab.

INDRIYA. One of the five sensory organs (eyes, ears, nose, tongue and skin) or five motor organs (hands, feet, vocal cord, genital organ and excretory organ). The eye *indriya* (for example) comprises the eye itself, the optical nerve, the fluid in the nerve, and the location in the brain at which the visual stimulus is transmitted to the ectoplasm, or mind-stuff.

JIIVA. An individual being.

JIIVÁTMÁ. See ÁTMÁ.

JINÁNA. Spiritual knowledge, self-realization, understanding.

JINÁNII. A SÁDHAKA who follows the path of knowledge or discrimination.

KARMA. Action; sometimes, positive or negative action which produces SAMSKÁRAS.

KARMII. A sád'haka who follows the path of action or work.

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

KRŚNA. Literally, "The entity which attracts everything of the universe towards its own self", *Parama Puruśa*. A great Tantric guru, the historical Krśna of about 1500 BC; second TÁRAKA BRAHMA or *Mahásambhúti*.

KULIINA. Literally "born of pure lineage of a high caste".

KAVIR, SANT or SAINT KAVIR. Born in 1398 AD Sant Kavir is one of the great poets as well as mystics of India. His love and devotion towards the Supreme One clearly reflects in his poetry. The Holy Guru Granth Sahib contains over 500 verses by the great saint, Kavir.

KANÁDA. Maharśi Kanáda brought about a great revolution in the world of thought. Apart from his famous cause and effect theory, he also invented the atomic theory. Thus he was both a philosopher and scientist. He belonged to Gándhárbhúmi (present-day Afghanistan).

MAETHILII. A language of the eastern demi-Mágadhii group (Bengali, Oriya, etc.) spoken in Dwarbhanga, Saharsa and some other areas of Bihar.

MAGAHII. A language of the western demi-Mágadhii group (Bhojpurii, Chattisgarhii, etc.) spoken in Patna, Gaya, Aurangabad, Daltonganj and some other areas of Bihar.

MAHÁBHÁRATA. "Great India"; the name of a military campaign guided by Lord Krśna around 1500 BCE to unify India; the epic poem written by Maharśi Vyása about this campaign.

MAHÁSAMBHÚTI. When TÁRAKA BRAHMA utilizes the five fundamental factors to express Himself through a body, this is known as His *Mahásambhúti*.

MAHÁYÁNA. One of the two major schools of Buddhism. Northern school as opposed to southern school or Hinayána Buddhism.

MAÑIPURA CAKRA. The third psychio-spiritual centre, or plexus; the controlling point of the pancreas. *See also* CAKRA.

MÁRGA GURU. Shrii Shrii Ánandamúrtijii is often called Marga Guru.

MARGII. A member of Ananda Marga.

MÁYÁ. Creative Principle, PRAKRTI in Her phase of creation. One aspect of *Máyá* is the power to cause the illusion that the finite created objects are the ultimate truth.

MICROVITA. MICROVITUM. The mysterious emanation of the cosmic factor. Entities which come within the realms both of physical and psychic expressions; they are smaller and subtler than atoms and sub-atomic particles, and in the psychic realm they may be subtler than ectoplasm – *citta* or mind-stuff.

MOKŚA. Spiritual emancipation, non-qualified liberation.

MIIRÁBÁI. Miirabái was a princess married to the crown prince of Chittor state in Rajasthan in the sixteenth century (1499-1550) but universally known for her ardent devotion to Lord Krśńa. A born poetess she composed many *bhajan*s in the praise of the Lord which are held in great esteem for their high literary value.

MUDRÁ. Meaningful gesture; a yogic exercise similar to an *ásana* but incorporating more ideation.

MÚLÁDHÁR CAKRA. Lowest, or basal (or terranean), psycho-spiritual centre, or plexus, located just above the base of the spine. *See also* CAKRA.

MUKTI. Spiritual liberation.

NARANÁRÁYAÑA SEVÁ. Serving the common mass of people considering them to be the embodiment of Náráyaña, that is, Viśnú.

NÁRÁYAÑA. The Supreme Entity; literally, “the Lord of Nára (Prakṛti)”.

NEO-HUMANISM. The philosophy propounded by Shrii P. R. Sarkar in 1982 in his book "The Liberation of Intellect – The Neo-humanism". This philosophy is concerned with the interest and well-being of human beings in connection with the interests and well-being of animals, plants and all animate and inanimate creation.

ONM. The sound of the first vibration of creation; the *bijamantra* (acoustic root) of the expressed universe. Oṅm̐kāra literally means "the sound oṅm̐".

ORIYA. Language of Orissa, a state in eastern India.

OTA YOGA. The association of *Puruṣottama* with each unit creation individually in *Pratisaiṅcāra*. *Puruṣottama*'s intimate relation with every entity.

PRATISAIṅCARA. In the Cosmic Cycle, the step-by-step intro-version and subtilisation of consciousness from the state of solid matter to the Nucleus Consciousness. (*Prati* means "counter" and *saiṅcara* means "movement").

PĀLI/PALI. Buddha gave his teachings in the Pali language. Another name for Māgadhii Prakṛta is Pāli.

PANINI. The world's first grammarian; he wrote the first Sanskrit grammar.

PARAMA PURUṢĀ. Supreme Consciousness.

PARAMÁTMÁ, PARAMÁTMAN. Supreme Consciousness in the role of witness of His own macropsychic conation.

PATANJALI. Maharśi Patanjali, a great philosopher and spiritualist of India born in Patun village of Burdwan District of West Bengal two thousands years ago. His philosophy is known as 'Pátainjal Yogadarshana' or 'Yogasútram' or Seshvara Sámkhya'.

PRAKRTI, PARAMÁ PRAKRTI. Cosmic Operative Principle. The Cosmic Operative Principle is composed of *sattvaguńa*, the sentient principle; *rajoguńa*, the mutative principle; and *tamoguńa*, the static principle.

PRAPATTI. "Whatever is taking place in the universe is all due to the cosmic will". See also Indian philosophies.

PROTA YOGA. The association of PURUŚOTTAMA with all creation in His extroversive movement and with all the unit creations collectively in His introversive movement.

PROUT. Abbreviated form of Progressive Utilization Theory propounded by Shrii Prabhat Ranjan Sarkar (Shrii Shrii Ánandamúrtijii) for the establishment of a balanced socio-economic order to ensure all-round progress of human beings and the entire creation in all ages to come.

PURUŚA. Consciousness.

PURUŚOTTAMA, PARAMASHIVA. The Nucleus Consciousness, the witness of *saiṅcara* (extroversion from the Nucleus) and *pratisaiṅcara* (introversion to the Nucleus).

QUINQUEELEMENTAL. Composed of the ethereal, aerial, luminous, liquid and solid factors, or elements.

RAMMOHAN. Rájá Rammohan or Rammohan Roy was an influential Indian who pioneered socio-religious reform movement during nineteenth century (1774-1833). He is best known for his efforts to abolish the practice of *sati*, the old funeral practice in India in which the widow was compelled to sacrifice herself on her husband's funeral pyre.

RÁGA/RÁGINÍI. Modes of Indian classical Music. *Rágas* are the six Principal modes and *ráginíis* are the thirty-six modes secondary to the Principal modes. Each *raga* or *ráginíis* is a rhythmic or melodic pattern used as the basis for improvisation.

RÁMÁYAÑA. An epic poem of India. It is the story of King Rama, or Ramchandra.

RÁRĪH. The territory, mostly in modern-day Bengal and Jharkhand, stretching from the West Bank of the Bhagirathi River to the Parasnath Hills.

RŚÍ. Sage; one who, by new discoveries broadens the path of progress of human society.

RŚÍ ARAVINDA. (1872-1950) Great Indian scholar, litterateur, philosopher, patriot, social reformer and visionary. He has left behind a substantial body of enlightening literature.

SÁDHAKA. Spiritual practitioner.

SÁDHANÁ. Literally, "sustained effort"; spiritual practice; meditation.

SAMÁDHI. "Absorption" of the unit mind into the Cosmic Mind (*savikalpa samádhi*) or into the ÁTMAN (*nirvikalpa samádhi*).

SAMSKÁRA. Mental reactive momentum, potential mental reaction.

SANNYÁSII (male) or SANNYÁSINII (female) Literally, "one who has surrendered one's everything to the Cosmic will" or "one who ensconces oneself in Sat, the unchangeable entity"; a renunciant.

SANSKRIT. SAMSKRITA. The classical language of India. It first emerged during the Post-Shiva period, and as a spoken language it began to be supplanted by Prákṛta prior to the Krśna period. Although not a spoken language today except in very limited circumstances, it is still important for its vast literature, especially spiritual

literature. Sanskrit and English are the languages of the world that have the richest vocabularies. Sanskrit pronunciation was perfected by non-Aryan Tantrics in such a way that each of the fifty letters of the Sanskrit alphabet constitutes one acoustic root of Tantra.

SATSAUNGA. Good company.

SHAKTI. PRAKRTI; Energy; a deification of Prakrti.

SHANKARACHARYA. One of the greatest philosopher of India born at Kaladi in South India 1300 years ago. He is famous for his commentaries on the classical Upaniśadas, the Bhagvat Gīta and the Brahma Sūtra of Badaryan on which he based the doctrine of pure monism.

SHĀSTRA. Scripture.

SHIVA. The great Tantric guru of 5000 BCE who guided society while His mind was absorbed in Consciousness, hence, Infinite Consciousness, *Puruśa*. The first advent of Supreme Consciousness (an advent is known as Mahāsambhuti). *Sadāshiva* literally means "Eternal Shiva".

TĀRAKA BRAHMA. Supreme Consciousness in Its liberating aspect.

SHRĀVAṆĪI PŪRNĪMĀ. A festival in Ananda Marga observed to commemorate first initiation of a notorious dacoit by Marga Guru in Kashipur Ghat of Kolkata who was then converted into a highly elevated spiritualist.

SHLOKA. A Sanskrit couplet expressing one idea.

TANTRA. A spiritual tradition which originated in India in prehistoric times and was first systematized by Shiva. It emphasizes the development of human vigour, both through meditation and through confrontation of difficult external situations, to overcome all fears and weakness. Also, a scripture expounding that tradition.

TULSIDAS. Gosvami Tulsidas (1532-1623), was an Avadhi poet and philosopher, and the author of *Rámacaritmánasa*, an epic poem devoted to Rama.

UPANISHADS. UPANIŚADA. Literally, "that which brings one near"; certain philosophical sections of the Vedas.

VAESHÁKHII PÚRNIMÁ. Birth day of Shrii Shrii Ánandamúrtijii celebrated all over the world.

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IN ENGLISH

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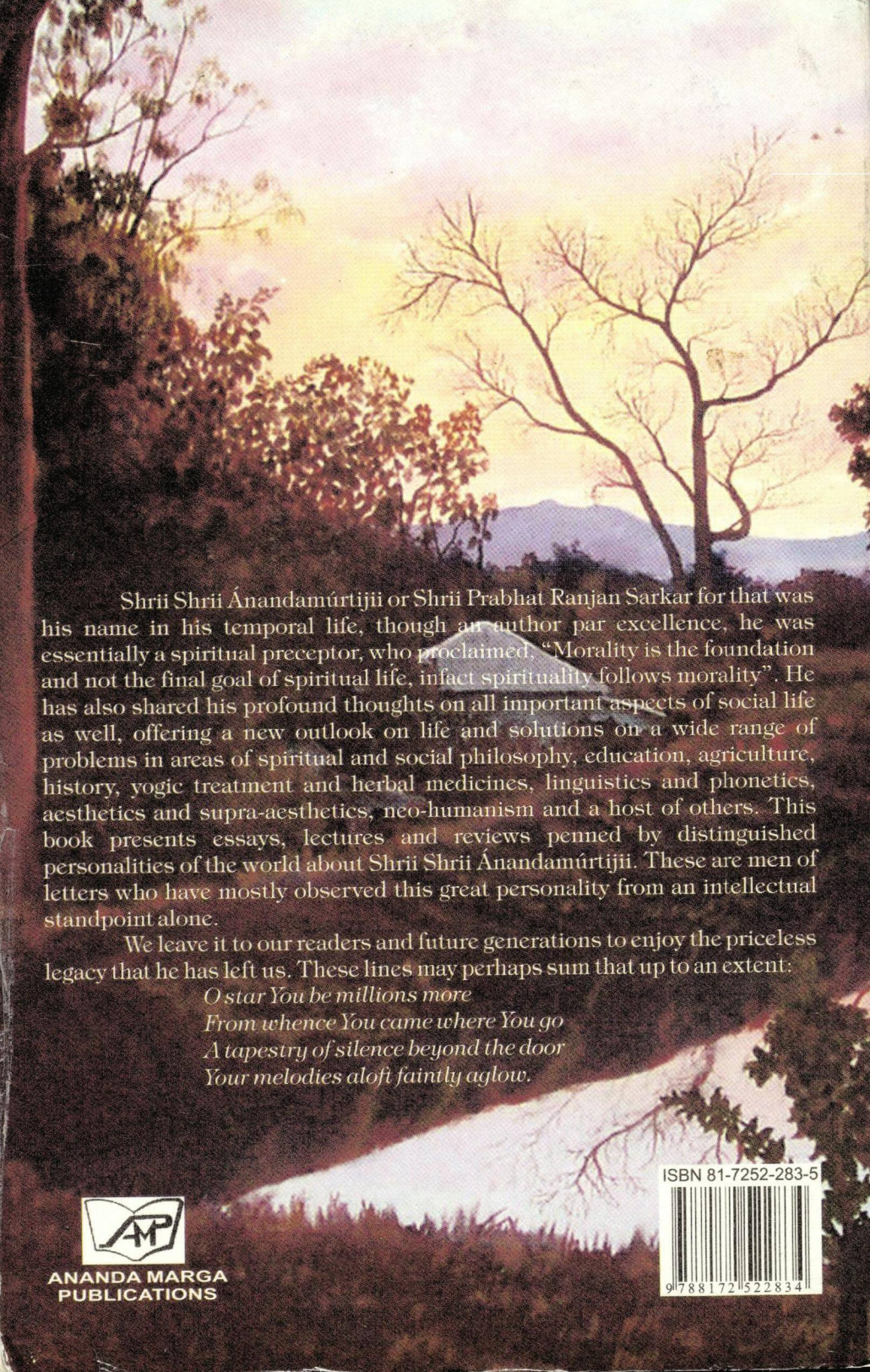
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CORRIGENDA

<i>Page</i>	<i>Incorrect</i>	<i>Correct</i>
68	The sheer's exhaustiveness..	The sheer exhaustiveness..
Picture 11	The artists of Prabháta Samgiita Academy..	The artists of RAWA Academy..
Picture 12	..and renowned music director..	..and renowned film director..
311	A good numbers of news papers..	A good number of news papers..



Shrii Shrii Ānandamūrtijii or Shrii Prabhat Ranjan Sarkar for that was his name in his temporal life, though an author par excellence, he was essentially a spiritual preceptor, who proclaimed, "Morality is the foundation and not the final goal of spiritual life, infact spirituality follows morality". He has also shared his profound thoughts on all important aspects of social life as well, offering a new outlook on life and solutions on a wide range of problems in areas of spiritual and social philosophy, education, agriculture, history, yogic treatment and herbal medicines, linguistics and phonetics, aesthetics and supra-aesthetics, neo-humanism and a host of others. This book presents essays, lectures and reviews penned by distinguished personalities of the world about Shrii Shrii Ānandamūrtijii. These are men of letters who have mostly observed this great personality from an intellectual standpoint alone.

We leave it to our readers and future generations to enjoy the priceless legacy that he has left us. These lines may perhaps sum that up to an extent:

*O star You be millions more
From whence You came where You go
A tapestry of silence beyond the door
Your melodies alofi faintly aglow.*



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