

Ānandamūrtijī as an Author

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Our subject of discussion is 'Ānandamūrtijī as an author.' Ānandamūrtijī established the 'Ānanda Marga Pracāra Saṅgha' 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 Saṅgha"? 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, 'Nīlśāyarer Svarṇakamal' and 'Nīlśāyarer Atal Tale', written at the age of 23, under the pseudonym of 'Rāṅgādādu', 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 Ānanda Marga in this article, I want to emphasize the aspects which concern Ānandamūrtijī as an author. The Saṅgha 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, Ānandamūrtijī took two programmes as the originator and expounder of the ideals of the Marga. One was *Dharmacakra* and the other, *Dharmamahācakra*. 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 *Dharmamahācakra*. In *Dharmamahācakra*, 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 Sangha 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.

Jivanaveda : A Guide to Human Conduct

The starting point of spiritual life is morality and its end point is *nirvīja nirvikalpa samādhi* [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 'Jivanaveda', 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 *aśāṅga yoga* (*yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi*). *Yama* includes five prescriptions - *ahimsā* [non-violence], *satya* [truth], *asteya* [non-stealing], *brahmacharya* [celibacy] and *aparigraha* [non-acquisition]. *Niyama* has five more prescriptions - *śauca* [purity], *śantośa* [contentment], *tapah* [austerity], *svādhyāya* [study of the scriptures] and *Isvara prāñidhāna* [meditation on the Supreme Entity]. The author has lucidly explained these ten subdivisions of moral science from a purely scientific and psychological angle. Thus 'Jivanaveda' 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 Sangha. 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.

Ānanda Sūtram

This book is the philosophical text of Ānanda 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. Ānanda Sūtram is indispensable for persons who are interested in knowing the philosophy of Ānanda Marga in brief span and in the language of intellectuals.

Bhāva O Bhāvādarsha : Idea and Ideology

The author wrote 'Idea and Ideology' with the same intention as Ānanda Sūtram. 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, *saiṅcara* and *pratisaiṅcara*, the origin of life and mind, the five fundamental factors, the five *tamāśra*'s [inferences], the ten sense organs, the mind, the *prāñendriya*, *vṛtti*, *kośa*, *paramāśra*, *sādhana*, life, death, *saṁskāra*, psycho-spiritual parallelism, etc. The book will greatly help people to make a close acquaintance with the philosophy of the Marga.

Subhāṣita Saṅgraha (22 Volumes)

It has already been said that Marga Guru introduced two programmes along with the establishment of the Marga – (1) *Dharmacakra* and (2) *Dharmahācakra*. 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 *Dharmamahācakra*, 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 Saṅgha. Marga Guru was personally present in those *Dharmamahācakra*'s and delivered spiritual sermons. His discourses in *Dharmamahācakra*s were always resplendent with the glint of deep learning and intuition. They were taped and later compiled and published serially under the name of Subhāṣita Saṅgraha. Invariably, the subject of the discourse was related to spirituality and spiritual science (based on the *jñānakāṇḍa* of Indian religious philosophy). The following is a list of the topics discussed – (1) Brahma Vijiṇāna in the Vedas, (2) Brahma Vijiṇāna in Tantra, (3) Shreya and Preya (The most cherished and the desirable); (4) Pravṛtti and Nivṛtti (Desire and Renunciation), (5) Rath O Rathii (The Chariot and the charioteer), (6) Jāḍa O Cetana (Matter and Consciousness), (7) Lokāyata and Lokottara [Non-transcendental and transcendental], (8) Aṅu O Bhūmā (The Microcosm and the Macrocosm), (9) Aṅumana O Bhumāmana (The Microcosmic Mind and the Cosmic Mind), (10) Vyāpīr Aeshvarya (The Wealth of Expansion), (11) Kṣīre Sarpirivārpitam (Like Butter within Milk), (12) Bhuvaneshamiḍyam (To the Lord of the World, Worthy of Worship), (13) Tasya Bhāśa Sarvamidaṁ Vībhaī (All These are Radiant by His light), (14) Yasya Deve Parā Bhakti (He Who has Supreme Devotion), (15) Nānyah Panthā Vidyateyanāya (There is No Other Way Than This), (16) Vivekapañcaka (The Five Elements of Conscience), (17) Parama Prashna (The Supreme Question), (18) Brahmabhāva

O Mānavajīvana (Ideation of Brahma and Human Life), (19) Sadhana, Saṁgharāṣa O Vikāśha (Spiritual Practice, Conflict and Evolution), (20) Brihater Ākarṣaṇa O Sadhana (The Attraction of the Great and Spiritual Practice), (22) Maner Adhiraḥaṇa (Ascension of Mind), (23) Bhakta O Bhagavān (The Devotee and God), (24) Tantra O Sadhana (Tantra and Spiritual Practice), (25) Citishakti O Mānasa Sadhana (Consciousness and Mental Sadhana), (26) Mānasādhyaṭmika Sādhanaṁ Saṁvedanā (Realization In Psycho-Spiritual Practice), (27) Karma Vijiṇāna (The Science of Action), (28) Karma O Karmaphala (Karma and its Effect), (29) Karmasanyāsa O Parābhakti (Renunciation from Karma and Supreme Devotion), (30) Bhaktitattva (The Principles of Devotion), (31) Vāedhi Bhakti and Shuddhā Bhakti. (Formal and Pure Devotion), (32) Brahmasadbhāva; (33) Pratisaṁvedī Puruṣa, (34) Prakṛtiattva Oṅkāratattva (Principles of Prakṛti and Oṅkāra), (35) Sadhana O Madhuvidyā, (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.

Ānanda Vacanāmṛtam (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 Ānanda Vacanāmṛtam. For example, on one occasion Marga Guru while discussing about gods and goddesses, gave a

series of talks on Vedic gods and goddesses, Tāntrika 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 Ānanda Vacanāmṛtam. Again, on another occasion, at the request of a devotee, Marga Guru gave about 12-13 discourses on Kṛṣṇa. 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".

Ānanda Marga Caryā Caryā (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 'Ānanda Marga Caryācaryā' 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 'Caryā Caryā' 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, *pityājina*, *dharmacakra*, *tatvasabhā*, *jāgrti*, 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, 'Tāttvika Board', 'Acāryā Board', 'Avadhūta Board', 'Purodhā 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, *āsanas*, *mudrās*, *bandhas*, *prāñyāma*, etc.

Kaṇikāy 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 'Kaṇikāy 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 samāja* *tatva*, *pramā* (equilibrium and equipoise), human literary and artistic endeavours, block-based and intra-block planings, 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 Varña Paricaya (Beginner's learning letters in two volumes), (3) Tāñ-Baṇḍhā Charā (Rhymes), (4) Nīlāsāyarer Svarṇakamal (The Golden Lotus of the Blue Sea), (5) Hattamālār Deshe, (6) Hattamālār Āro Galpa, (7) Nīlāsāyarer Atal Tale (Under the Fathomless Sea), (8) Prabhāt Raijaner Galpa

Saiṇcayana (Sarkar's Short Stories in 14 volumes), (9) Prabhāt Raiṇjaner Nāṭya Saiṇcayana (Dramas), (10) Prabhāt Sāhitye Ākalmand (Humours), (11) Vicitra Abhijñatā (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 Prabhāt 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 "Hattamālār Deshe", "Hattamālār Aro Galpa", "Niil Sāyarer Svarṇākamaḷ", "Nūṭana Varāṇa Paricaya (Vol É & D)", "Tārā Bāṇḍhā Charā", 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 'Ekānate dādā' 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 Vyāṅgamā and the Vyāṅgamii 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 'Prabhāt Ranjaner Galpa Saṅcayana'. 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 Bátrije", "Censor", "Bijer Jhamelá", "Kholá Theke Nolá", "Manidá Jakhan Barkatá" 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 Padalhvani", Bhunđiválá 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 "Shámianá 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 Abhijñatá : 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. 'Nilkuthir Vibhiṣikā', etc. are remarkable stories of this genre.

Puranic Tales

These include the stories "Trishauṅkur Dashá" "Mahámáyár Abhinaya", "Bandher Jhamelá Shivkeo Poháte Hay", "Falgutire", "Aksáyabat", etc. Such stories occupy considerable space in Shrii Prabhat Ranjan's "Galpa Saṅcayana". 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 Kṛṣṇasundaram

Kṛṣṇa has two aspects – Kṛṣṇa of Vraja and Kṛṣṇa the king. "Lord Kṛṣṇa's role is divided into two main parts – one is Shrii Kṛṣṇa, Vraja Kṛṣṇa; and the other is Kṛṣṇa, 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 – Pāthasārathi 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 Sāṁkhya philosophy', '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' (*Dvaitādvaitavāda*), '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 Pariprasna', '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 Vijnāna' (supra-aesthetics).

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

Namah Shivāya. Shāntāya

Sadāshiva 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 Austrians, 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-minimistis, 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 Sāadhanār Staravinyās

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:

*Ātmajñānam vidurjñānam jñānanyānāni yāni tu,
Tāni jñānāvabhāsāni 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*, *vyaīreka*, *ekendriya* and *vashīkāra*. The

discourses have been compiled and published as 'Mānasādhyātmik Sāadhanār Staravinyās'. This book is priceless for a seeker of truth.

Varṇa Vijiṇāna

The author wrote the book 'Varṇa Vijiṇāna' at the initial phase of his extensive researches on the Bengali language. Here *varṇa* 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 Ānandanagar), 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 *Varṇa Vijiṇāna* (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 *parāpta* [sufficient amount or quantity], *ābarā* for the word *āburo*; the word *mahāshaṅkhā* to mean a large conch shell, etc. Actually, *sambhrānta* (*sa* – *bhran* + *nta*) 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 *uccārāna* 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 Bāuṅgālī

The people known by the appellation of *Bāuṅgālī* [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 Rāṭh. 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; Rāṭh, the Cradle of Civilization; (In this section, the author has shed light on the people of Rāṭh, its fauna; language, literature and culture, the script of Rāṭh, Mangalakāvyā, that is, epic poems on folk deities and Vaeśṇava poems; temples, natural resources and climate of Rāṭh); 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, Aungadesh, 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.

Nṛtya-Vādyā-Gīta – Tīne Saṅgīta : Saṅgīta: Song, Dance and Instrumental Music

Dance, instrumental music and vocal music, taken together, is 'Saṅgīta'. 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 *cittaśū* [ecoplasmic stuff], by creating waves in the mind, and thus bring it into harmony with ideas. Dance portrays mental feeling with rhythm and *mudrā*'s [gestures] without the aid of language. The mainstay of Western dance is rhythm. But oriental dance is mainly based on *mudrās* though it

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

Yogic Cikitsā O Dravyaguṇa : 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 *āsanas* and *mudrās* 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 *āsanas* and *mudrās* described in this book. But it is better for people to follow the advice of experienced trainers in the matter of *āsana* and *mudrā* and thus avoid risks. Along with *āsanas* and *mudrās*, 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.

Mahabhārater Kathā : Discourses on Mahābhārata

Mahābhārata 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, *Mahābhārata*; Kṛṣṇa the hero of *Mahābhārata*; systems of education and treatment, social structure and moral standards in the age of *Mahābhārata*; Kṛṣṇa's mode of action; evaluation of principal characters in *Mahābhārata*, for example, Bhiṣma, Droṇa, Gāndhārī, Vidura, Draopadī, etc.; evaluation of the character of Kṛṣṇa; Kṛṣṇa, the architect of *Mahābhārata* era; Kṛṣṇa at the center of the world's life; Kṛṣṇa the *Mahāsambhūti*; the cosmic plan.

Varṇa Vicitrā (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 *Varṇa Vicitrā*, 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 Cayanikā (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 *ant* in Bengali. *Se ante ghá diye kahá 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 *atá* in Mágadhii Prákrit, and particularly in western 'Ardha-Mágadhii'. It becomes *átá* in eastern 'Ardha-Mágadhii'. From there, it becomes '*ántá* in Bengali. *Ant* 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.

Kṛṣīkathā : 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 'Kṛṣīkathā' in two volumes. The subjects discussed include palmyras, coconuts, date palms, betel nuts, jackfruits, tamarind, *kuṇḍri*, *phulī*, 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 Saṅgīta (201 Volumes containing 5018 songs)

In the world of music, Prabhāta Saṅgīta 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 Saṅgīta 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*, *bāul*, *kiirtana* and semi-*kiirtana*, gazal and semi-gazal, qawali, songs on Shiva, songs on Kṛṣṇa, 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, Aṅgikā, Bhojpuri, Maethili, Magahii, etc. In each of these volumes, there are 25 of these songs with their notations.

Āmāder Prativeshii Pashu O Pakṣii : 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.

Prabhāta Raiṅjaner Vyākaraṇa Vijiṇāna (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.

Nārir Maryādā : The Awakening of Women

The author, Shrii Ānandamūrtijii, 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 'Nārir Maryādā'. 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 (Rājadhīrāja yoga) and monistic Tantra. The monistic philosophy and spiritual practice of Ananda Marga is (diametrically) opposite to Shankara's 'Māya Advaitavādi' monism, Hathayoga, Puranic idol worship and the gross and five distorted versions of so-called Tantra. Ānandamūrtiji, 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 title 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 Tānta.' The treatment is always extremely lucid and rich in substance. Besides, if someone wants to have an idea of the immense influence exercised by Shaeva Tānta on Indian society, culture and civilization, he will find some of the discourses in the book very useful, for example, 'Tānta and Indo-Aryan Civilisation'; 'The Acoustic Roots of Indo-Aryan Alphabet'; 'The Psychology Behind the Origin of Tāntic Deities'; 'Tānta and its Effect on Society' and 'Shiva through the Ages', etc.

Mānuṣer Samāj : Human Society (2 Volumes)

It is well known that the author Ānandamūrtijii 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 *saṁgacchadhvam*

saṁvaddadhvam [moving and speaking together], that group is called a *saṁāja* or society. In defining *saṁāja*, the author says, "*Samānam ejai iti saṁāja*", that is, when all the members decide to move along together and remain together in weal and woe, their collective name is *saṁāja*. *Samāja* 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 *Shūdras* [workers], *Kṣātrīyas* [warriors], *Vīpras* [intellectuals], *Vaeshyas* [capitalists] and the 'Ideal society under the sadvipra leadership'. It may incidentally be mentioned that the words *shūdra*, *kṣātrīya*, *vīpra* 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 "Kṛṣṇātattva and Gītāsāra (Kṛṣṇa and the essence of the Gītā)" "Deshapremiker Prati (To the Patriot)", "Ajker Samasyā' (Problems of the Day)", "Discourses on Prout", "Path Calte Itikathā (Histories along the Way)", "Prayojaner Paribhāṣa (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, Bhāṣā Indonesia, Russian, Chinese, Japanese, Korean and Indian languages. We hope that in the years to come, an innumerably 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.

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