



THOUGHTS FOR A NEW ERA

A NEOHUMANIST PERSPECTIVE



Dr. Shambhushivananda



Born in 1949 in Shimla, India, Shambhushivananda, also known as Dada, has lived an uncommon life. He is a gold medalist of Panjab University and completed his Ph.D at the Wharton School of Business (University of Pennsylvania) in Business & Applied Economics. He taught at several universities in the United States before choosing a monastic life in 1979. Ever since, he has dedicated himself to the pursuit of inner and outer peace.

For over a decade, he served as a Rector of a seminary in Sweden and is presently the Chancellor of Global Neohumanist Education Network.

Shambhushivananda also had the honour of addressing the Lithuanian Parliament, the Kyoto Forum, the Parliament of World Religions and scores of other forums. A known luminary on "Yogic Traditions and Contemporary Problems" he received the International Mahatma Gandhi Award in 1992.

Thoughts for a New Era

A Neohumanist Perspective



Collected Speeches

Dr. Shambhushivananda

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Revered Shrii Prabhat Ranjan Sarkar
(1922-1990)
The Father of Neohumanist Movement



Sá Vidyá Yá Vimuktaye

Education is for All-Round Liberation

Just as the advent of the purple dawn is inevitable at the end of the cimmerian darkness of the inter-lunar night, exactly in the same way I know that a gloriously brilliant chapter will also come after the endless reproach and humiliation of the neglected humanity of today.

Those who love humanity and those who desire the welfare of living beings should be vigorously active from this very moment, after shaking off all lethargy and sloth, so that the most auspicious hour arrives at the earliest.

Shrii Shrii Āṇaṇḍamūrtijii



EDITORS' NOTE

Dr Dada Shambhushivananda has been writing extensively since early 1980s, and delivering speeches around the world on diverse subjects related to neohumanist philosophy. By now many of his talks exist only in the form of sprouted seeds planted in the minds of audience members who have been inspired to actualize his progressive message—he did not archive transcripts or tapes of his speeches. We are lucky that some of his words were recorded and published in journals or conference proceedings. After considerable foraging, the editors were able to bring together in a single volume a representative sampling of some hundreds of talks, along with selected papers, booklets and articles written over the years.

Little record remains of the many speeches from Africa and the Middle East between 1980 and 1983. From 1983—91, he was headquartered in Germany, Europe, in Mainz. A particularly significant 1989 keynote address delivered to the Lithuanian Parliament has been lost. It was received with a standing ovation on the occasion of Lithuania's secession from Soviet Union. Most speeches included here date from 1992 to 2016. A neohumanist finds ready audiences wherever people are longing for an enlightened society. The venues of his talks span all inhabited continents, ranging from Porto Alegre and Caracas to Taipei, from Kyoto to Milan, Delhi and Chandigarh to New York, Toronto to Accra, Gran Canaria to Bangkok, Stockholm to Beer Sheva.

This collection is dedicated to the dear memory of the founder of Neohumanist Philosophy, Shrii Prabhat Ranjan Sarkar, who encouraged Shambhushivanandaji to carry forward the seminal ideas of neohumanism. On these pages you will see reflected Shrii Sarkar's hope that the author would develop neohumanist schools throughout the world to groom young people to become tomorrow's enlightened

Thoughts for a New Era

leaders. That legacy carries on today at all grade levels in the international Gurukula network of schools.

Enjoy these ideas propounded by Shrii Sarkar. Each is a jewel!

October, 2017

Elizabeth Hamilton
Thomas Hartmann
Philadelphia (USA)



PREFACE

When society reaches a point of stagnation and when problems become insurmountable, there is need for a new line of thought.

In 1982, my mentor Shrii Prabhat Ranjan Sarkar propounded “neohumanism” in order to extend the boundaries of human thought to embrace the role of rational spirituality in addressing the mundane problems of human society. At the core of his new philosophy was the attempt to preserve the “sweet tenderness” of the human heart. This sweet tenderness, he claimed, is the greatest treasure of human civilization and a shining jewel. The journey of universal love from 'me' to 'us' can be cultivated through a scientific process of *yoga-sádhana* and through an all-round effort to lead life of selfless service.

This new philosophy opens three new pathways:

First, it calls for a transdisciplinary approach to every problem facing human society. This would enable us to recognize the interdependent nature of this cosmos where the happiness of one is intractably linked with the happiness of all others. We are all interconnected through a web of life that leaves nobody untouched. Knowledge cannot be separated into disconnected boxes. Mundane problems have their roots in the human psyche, which is deeply connected with the subtler domains. A multidisciplinary approach will lead us to discoveries and inventions, which can deliver unthought-of solutions.

Second, neohumanism calls for invoking the transcendental dimension in all affairs of worldly existence. The depth of our relations can only be understood at a submolecular level where the visible and the invisible constantly interact in a never-ending play of hide and seek between the transcendental and the manifested universe. The known and the unknown dance in a continuous harmony of cause and effect in an eternal dance of the Macrocosm. The transcendental world can provide lasting solutions.

Towards this end, Shrii P. R. Sarkar revealed the existence of subatomic entities of diverse densities called microvita which are subtler than electrons, protons, neutrons or positrons.. This theory of microvita provides a bridge between science and philosophy, known and unknown, between crude and subtle, between expressed and unexpressed. The development of intuition is an essential ingredient to fathom the role of microvita in physical, medical and metaphysical sciences. The day is not so far away when scientists will be able to discover the missing submolecular links between different branches of knowledge.

Third, the idea of neohumanism is transformative in nature. It is not a barren idea that gathers dust in books or lies confined to the realm of human thought. Rather, it propels us to awaken and stir our inner conscience in order to transform our inner nature and express it through cosmic sentiment free from the limiting noose of 'individualism'. Neohumanist thinking urges every human being to rise above narrow sentiments and hypocritical behavior and raises the benchmark of leadership at all levels of human society.

I have had the grace and fortune to be intimately associated with the global neohumanist education network and to be one of its spokespersons for the past several decades. The movement has spread on all continents and today, there are thousands of educators worldwide engaged in translating neohumanist ideals into actions. I have been invited to speak to scores of forums over years and some of my talks were documented in *Gurukula Network* magazine. This volume is the first attempt to bring together some of my speeches and published discourses in a book form and make them available through a single compendium.

In this offering, I have been assisted by Arete Brim, Elizabeth Hamilton and Thomas Hartmann. Alan Evans, Anup Anand, Naren Goenka among others, have contributed greatly by their readiness to support neohumanist education movement at every step.

I am also grateful to Sid Jordan, Marcus Bussey, Marilyn Mehlmann, Khun Krisada Kampanatsanyakorn, Yolande Koning, M.P. Poonia, Dhanjoo Ghista, Steve Lim, Rishi and Savi Prashad, Verinder Mehta,

Puneet Bawa, Chetan Dayal, Ravinder Rajput, Vidya Ratan Kochhar, Ranjana Gulati, Roopali, Bharat Bhushan, Mita Chen, Vivek Wu, Henk de Weijer, Teacher Tang and Mohamukta and many more who have encouraged me along the way. I am indebted to Pranav Koul and I-hua Chiu for assistance with graphic representation of ideas.

Human Society has come a long way from the days of yore when we were struggling for mere survival on the planet. Despite human progress, we still live in a world full of wide disparities and divisions, psychological strains and economic stresses. We have not tapped the vast potential that humans are endowed with. A healthy society will be one where all beings are ensured minimum essentialities of life, have the freedom to explore and utilize their potentialities for the welfare of others and where all live in harmony and sentient peace.

The thoughts contained in this collection of speeches delivered all across the world have the same refrain pursuing the path of inner and outer peace.

Shrii Prabhat Ranjan Sarkar (1922-1990) introduced the philosophy of neohumanism in 1982 and founded Gurukula as a global education movement on September 7, 1990, for the explicit purpose of “serving humanity with a neohumanist spirit”. Today, the neohumanist education movement is active in over eighty countries on all continents, cultivating and spreading universal love to one and all.

October, 2017

Dr. Shambhushivananda
Neohumanist Center, #1042,
US-20, New Lebanon, NY
kulapati@gurukul.edu

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- Neo-humanism
- What, How and Why?
- Wisdom Quotient
- Yogi Guides
- Yoga Psychology
- Eco Villages - Happy Nations(s)
- Ten Key Principles of Neohumanist Awareness
- Cardinal Values
- Action Plan for a Freedom Society
- Sadvipra - An Enlightened Leader
- Wisdom Teachers
- Kosá Based Learning
- Food Cycle
- Future of Humanity - Bliss Pyramid
- Child Centered Education



Neohumanist Education (NHE): An Eclectic Model of Holistic Education

Long before script was invented, since the early times of the Rig Veda, when esoteric aphorisms and rhymes called the Upanishads were first composed thousands of years ago, there has been an urge among educators to search for a balance between Intuitional Knowledge (Pará Vidyá) and Mundane Knowledge (Apará Vidyá).¹ The current pressures of globalisation and the need to preserve local values and culture brings this eternal conflict into even sharper focus.²

This article attempts to lay a foundation for a holistic model of education by utilizing the ancient yogic & tantric kośa model of the human personality³ and to guide the development of an educational curriculum which could lead to all-round development of the human mind.⁴ The educational program derived from this ancient paradigm will shift us to a framework of education that is “wisdom-centered”⁵ and inspired by the goal of “liberation of human intellect”.⁶ It does this without sacrificing the modern day urge for material progress.

Philosophical Underpinnings

The *Cognitive Map and Neohumanist Education* (see Appendix) presents a snapshot of the different levels of consciousness from which knowledge emanates, according to an Indo-Tantric perspective as elucidated by Shrii Prabhat Rainjan Sarkar, the originator of the philosophy of neohumanism and founder of neohumanist education. Such a vision is broad enough to accommodate both mundane and spiritual approaches to education. This table builds on the kośa theory of the mind, where the different layers of mind are visualized

Keywords: *wisdom quotient, kośas, pará vidya, apará vidya, holistic education, curriculum, sadvpras*

sequentially like the layers of a banana flower. A short statement about kośas may make it clearer:

- Annamaya Kośa—Physical Body or Food Layer—awareness of inner and outer Physicality
- Kámamaya Kośa—Conscious Mind—interaction with the world through the Senses and Emotional expression
- Manomaya Kośa—Subconscious Mind—conceptual and analytical ability & problem solving, as well as contemplation and cerebral memory: the Intellect
- Atimánas Kośa—First Layer of Superconscious Mind—storehouse of all Past Influences; layer of Imagination & Deeper Thoughts
- Vijińámaya Kośa—Second Layer Superconscious Mind—realm of Intuition, Intuition Insight, Discrimination; special knowledge
- Hirańamaya Kośa—Third Layer Superconscious Mind—awareness of inter-connectedness, Spirituality and Universal Love; Realization of higher consciousness

These kośas, then, begin with the physical body and go on to detail the levels at which various mental activities of daily life manifest. In the chart, these physical and mental phenomena fall within the objective mind. All six of these layers of the objective mind are addressed by neohumanistic education. As a student masters the objective mind, the realm of the subjective mind becomes available, and ultimately the realm of supreme subjectivity. The classification of subjective and objective mind explains the origins and different manifestations of Consciousness as understood in the tantric-yogic tradition. In this perspective, knowledge may be viewed as the subjectivization of external phenomena. The level of subjectivization (see Appendix - Cognitive Map) explains the depth and variety of the faculties of knowledge.

Wisdom through a balance between Inner and Outer

Human civilization may be compared to a wisdom-tree (Figure 1) whose deep roots represent the invisible force of life. When the tree is cut off from its roots, it perishes. This eternal tree of life and civilization

Wisdom Teachers

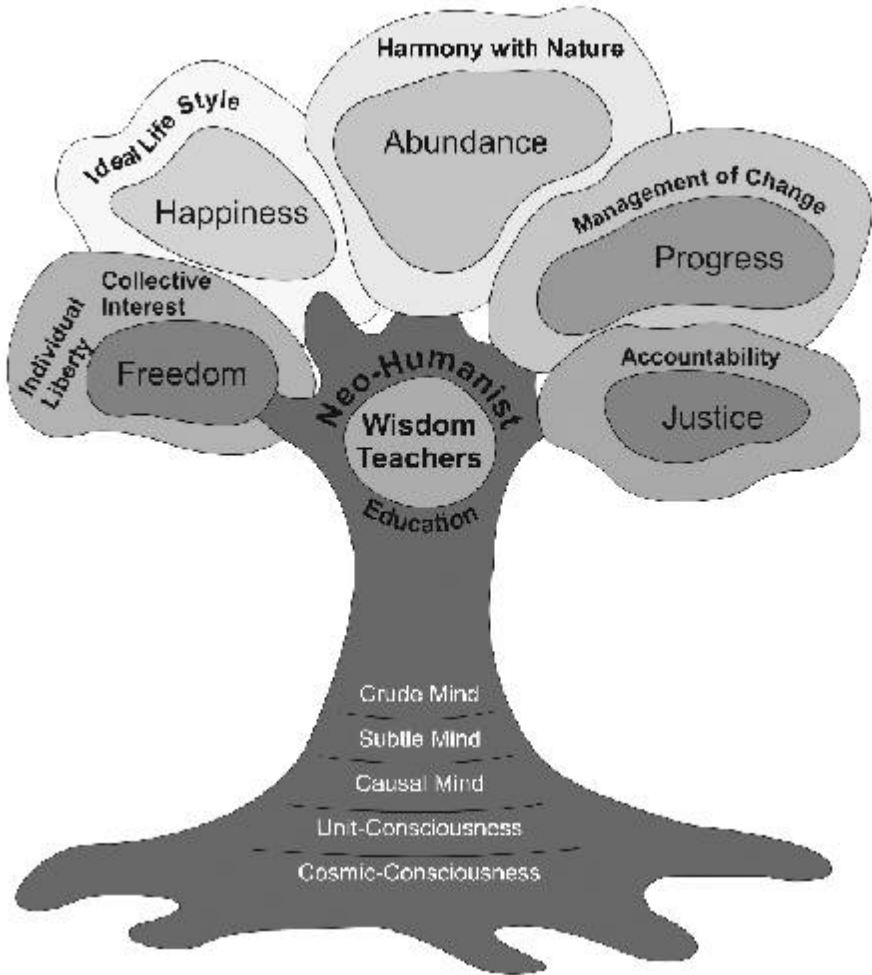


Figure 1

pictures the relationship between internal and external. The roots represent the exploration of what is inside of us, with its many levels of consciousness. The branches, flowers, leaves and fruits represent the social manifestations of that consciousness. Wisdom-centered holistic education must cultivate both the inner and the outer realms of human reality. Today, education is skewed towards mere cultivation of mundane knowledge with the utter neglect of spiritual knowledge. Neohumanist education corrects this imbalance.

“Crude Mind” refers to the Kamamaya Kośa, “Subtle Mind” to the Manomaya Kośa and “Causal Mind” to the Atimánas, Vijinánamaya and Hirańamaya Kośas combined. Wisdom is begotten of awakened conscience (viveka). It is a rationalistic mentality arrived at by a process of study, analysis and consideration of the welfare of all. Neohumanist education is an attempt to cultivate this essential ingredient through culture of cardinal human virtues such as love, kindness, justice, and truthfulness.⁷

Redesigning curricula for a Wisdom Society

I propose that wisdom-directed curricula should involve at least the following six dimensions. These six dimensions flow from the notion of the kośas (layers) of the mind, as mentioned earlier.

Aparávidyá:

1. Subjects related to Inner and Outer Ecology
2. Practical Life Skills as a functioning modality in education
3. Use of Scientific Temper to solve real-life problems and improve decision-making capabilities

Parávidyá:

1. Emphasis on Sense of Aesthetics, Imagination and Creativity
2. Deepening Historical Insight and Predictive Skills (Futures as a formal study process)
3. Universal Love and Spirit of Service

The redesign of curricula along these lines (Figure 2) would facilitate bringing about a holistic development of each child's personality

Customised Curriculum

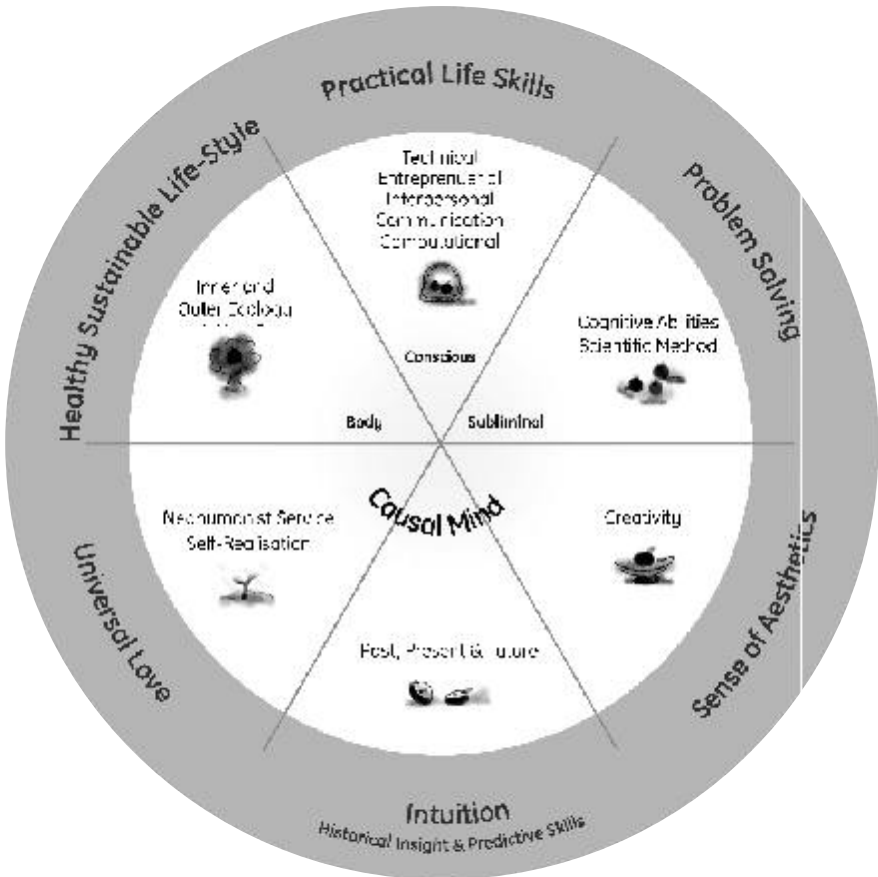


Figure 2

without ignoring the pressures for material development, using the most modern science and technologies. Neohumanist education, with its motto of “*Sá Vidyá Yá Vimuktaye*”, which means, “Education is for All-Round Liberation”, presents a renewed attempt to remove the imbalance between *aparávidyá* (knowledge related to worldly subjects) and *parávidyá* (knowledge related to spiritual or intuitional domains); between modernity and tradition; between urban and rural education; between intuition and science; between formal and non-formal education; between globalisation and localization.

What is Neohumanist Education for?

Today we need, without a doubt, a series of strong, positive institutions in the world to counteract the widespread exploitative tendencies of human beings. But in the ultimate analysis, it is not the institutions that can free us from the ills of the past, but the living examples of enlightened individuals; the “*bodhi-sattvas*”, the *siddhas*, the exemplary leaders. In a nutshell, we need educational institutions which do not only produce intellectuals with commercial concerns in mind, but aim to nurture and create such wisdom-centered leaders. We may choose to call these wisdom-centered persons “*sadvipras*”, as Shrii Sarkar calls them,⁸ or “enlightened persons”, “evolved teachers”, or just “good, educated people”. The success of an educational system should be reflected in how well certain qualities are imbibed.⁹ In summary, educated people must be knowledgeable, wise and intelligent; they must be moral and virtuous; they must be inspirational, confident and commanding; and full of dynamicity.

1. Knowledgeable, wise and intelligent—free from the serpentine noose of intellectual extravaganza; well-read; free-thinking; pragmatic; not mere blind followers of tradition; capable of tapping both analytical and intuitional understandings; capable of amending mistakes; able to formulate and reformulate visions, ideas, plans and programs; not averse to science and technology; visionary (far-sight, foresight and insight); rational; balanced; and trained in a neohumanist stance. This contributes to a high IQ (Intelligence Quotient).

2. Moral and Virtuous—well established in moral codes of conduct and ethical lifestyle. The ten moral principles as outlined in yogic

scriptures give rise to some essential cardinal virtues. For example, ahimísá (non-violence) gives rise to benevolence; satya (use of words with the spirit of welfare) to truthfulness; asteya (non-stealing/correct use) to justice; brahmacarya (cosmic ideation) to love; aparigraha (proper use of resources) to generosity; shaoca (cleanliness) to purity; santośa (mental equipoise) to contentment; tapah (penance) to readiness to serve and sacrifice; svádhyáya (study with an open mind) to self-knowledge; and lishvara praídhána (meditation) to devotion. An individual who becomes established in yama-niyama (morality) is likely to become incorruptible, humble, self-restrained, disciplined and a strong supporter of neohumanist initiatives and actions. This contributes to high SQ (Spiritual Quotient). It further enhances trust, loyalty and goodwill towards a wisdom-centered leader and can bring more lasting success in life.

3. Inspirational—having attractive stamina, charm and charisma arising from a host of attitudes and ways of living, such as being easily approachable; skilled in tact, diplomacy and the art of negotiation; friendly; modest; dependable; trustworthy; loyal; empathetic; possessing a sweet and smiling temperament; with sense of humor; neat and cleanly dressed; loyal; free from apathy; living a simple lifestyle; maintaining an empowering and nurturing attitude; hardworking; and incorrigibly optimistic. All these contribute to the IpQ (Inspirational Quotient) of a wisdom-centered leader.

4. Confident and Commanding—assertive; decisive; able to guide people and control situations; firm; communicative and articulate; able to maintain confidentiality in the affairs of family and society; bringing together persons of diverse psychologies; inclusive; and at peace with the Inner Self. This enhances the stability and level of IpQ (Inspirational Quotient).

5. Dynamic—able to take others forward; having determination, i.e. “do or die” spirit; fearless; courageous; free from dogma and complexes; hardworking; keeping minimum gap between thought, word and action; deeply attached to ideals—whether a personified ideal (ístá, guru or master or mentor) or an impersonal ideal (ádarsha); able to transmute negativity into positivity; and willing to lead for the sake of a higher purpose. This, along with the inspirational qualities described




above, contributes to the high PQ (Productivity Quotient) of a wisdom-centered leader.

Enhancing Wisdom Quotient—the ultimate aim

Neohumanist education aims to develop the Wisdom Quotient (WQ) and not merely the IQ of the pupils (Figure 3). This, indeed, is the step towards building a wisdom society of the future. As postulated in Figure 4, Wisdom essentially begins with rationality but culminates in higher spiritual awareness.

IQ	(Intelligence Quotient)rationality (viveka = discriminant faculty)
PQ	(Productivity Quotient)aesthetics, IpQ (Inspirational Quotient), and Dynamicity
+ SQ	(Emotional Quotient)spiritual (self knowledge) and equipoise
<hr/>	
WQ	(Wisdom Quotient) = IQ+PQ+SQ

Wisdom Quotient

Wisdom Quotient	Values	Inner Expression	Outer Expression	Modality
 Intelligence Quotient	Rationality	Awakened Conscience	Justice	System
 Productivity Quotient	Dynamicity	Missionary Zeal	Abundance	Speed
	Sense of Aesthetics	Mysticism Inner Inspiration	Beauty	Unity in Diversity
 Spiritual Quotient	Self-knowledge	Devotion	Service	Discipline
	Equipoise	Inner Peace	Eco-balance	Surrender

$$WQ = IQ + PQ + SQ$$

Figure 3

Figure 4 brings together cardinal values as they emerge from the understanding of different layers of human existence and is based on the fundamental notions that the goal of education is inculcation of wisdom and not mere transmission of information or even of mere knowledge.

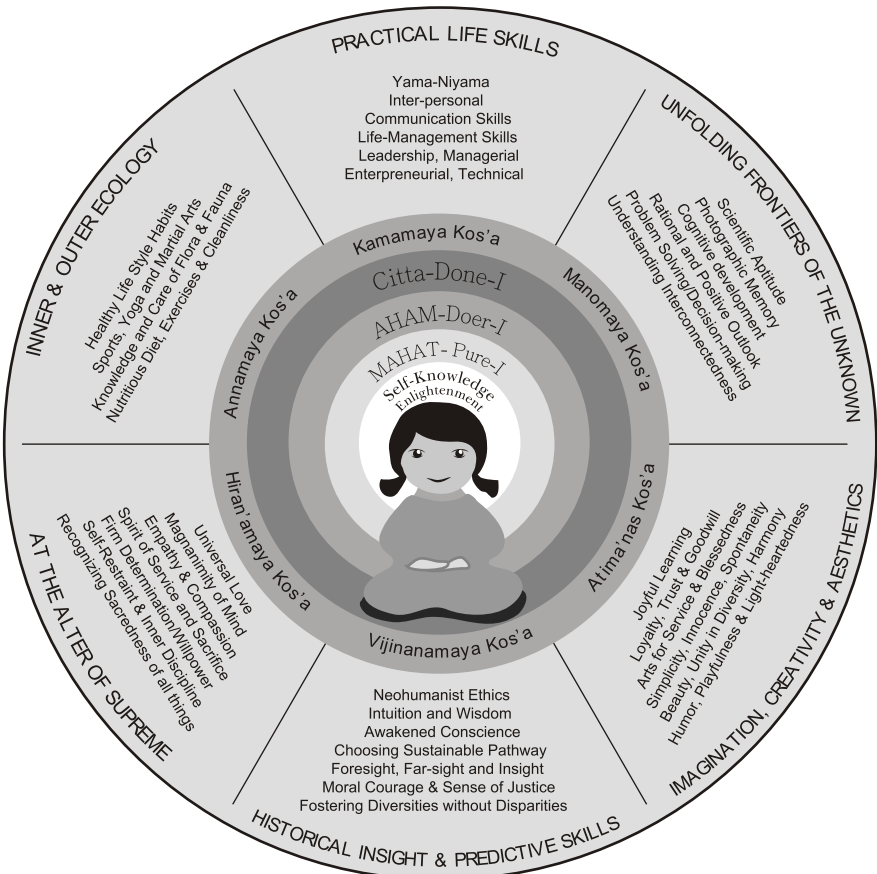


Figure 4

Points to note:

- Information, Knowledge and Wisdom are not the same thing.
- Understanding coupled with a spirit of benevolence or universal welfare alone should admit us to the domain of Intelligence.
- Knowledge becomes meaningful only when it is put to some productive use, for example, to help solve problems or for recreation and enjoyment without causing any harm to anyone.
- Pursuit of peace and lasting freedom are innate in all beings, in all strata of life.

Creating a Tradition of 'Wisdom Teachers'

Human civilization progresses through clashes and cohesions, and the strong tend to dominate the scene until they are replaced by still stronger ones. The strength of the leaders of an age stems from the supportive collective psychology. In our present phase of social evolution we are facing a vacuum of wisdom-centered psychology. I believe it is one of the foremost responsibilities of each one of us to think deeply as to how we can collectively bring together teachers who can create a new generation of wisdom-centered leaders out of our children and grandchildren.

This can be called a sadvipra-making mission. The accumulated collective knowledge of humanity could be brought to bear in hastening the advent of a society which nurtures abundance for all. When the tradition of such evolved teachers is established, we will have laid the foundations of a universal society based on love. The path of love is the path of interdependence, mutual understanding, cheerfulness, liveliness and joyfulness. Love would have no reason to exist if our happiness could exist on its own and did not depend on everything around us. The primary goal of neohumanist education is to create sadvipras (benevolent vipras) and not mere vipras (intellectuals).

Together, we have a recipe for wisdom-centered approach to life and education. Currently, the neohumanist education movement has started over one thousand schools all over the globe and is attempting to imbibe the spirit of neohumanism (ecological/spiritual ethics)

among children enrolled in its educational programs. When a sufficient number of teacher-education programs begin to incorporate the neohumanist principles into their curricula, a massive shift would have begun to occur in fostering evolved leadership in society.

(2017, NITTTR, Chandigarh, India)

Notes:

- 1 P. R. Sarkar, "Education System during the Mahabharata Age" in *Discourses on Mahabharata*. Anandanagar, India: A.M. Publications, 1967.
- 2 *Conference on Educational Challenge of Globalisation*. Chulalongorn University, Bangkok, October, 2004.
- 3 Kathleen Kesson, "Tantra Model of Human Personality & Neohumanist Education" in *Proceedings of the First Global Conference on NHE*. Anandanagar, India, 1992.
- 4 P. R. Sarkar, "Kośas" in *Idea and Ideology*. Calcutta: A.M. Publications, 1959.
- 5 'Wisdom Society': <http://www.congress06.collective-wisdom.org/>;
Anthony Judge, "Council of the Whys": <https://www.laetusinpraesens.org/musings/rock.php>
- 6 P. R. Sarkar, "Sá Vidyá Yá Vimultaye" in *Discourses on Neohumanist Education*. Bangkok: Ananda Marga Gurukula Publications, 1992. In *Gurukula Network*, May 2004, Ithaca, NY.
- 8 Shambhushivananda, "Cardinal Human Values", *Gurukula Network*, October, 2003. Ithaca, NY.
- 9 Sohail Inyatullah in S. Inayatullah & J. Fitzgerald (eds.), *Transcending Boundaries*. Maleny, Australia: Gurukul Press, 1999;
10. Brim, Ārati & Didi Anandarama, "Sarkar's Views on Education" in *Teacher-Training Modules of Neohumanist Education*. Ithaca, NY, 2003.



Nations at the Crossroads

(Excerpts from the talk given at the AICTE (All India Council of Technical Education) HQ at Nelson Mandela Marg, New Delhi to directors of Engineering Colleges and Institutes of Management of New Delhi Metropolitan Area on Redesigning India's Future)

“Divide and Rule” was not merely a political design. It also bifurcated the systems of knowledge into watertight compartments and sapped the inherent vital force embodied in *vidyá* as a tool for liberation. Today, we still are locked into the knowledge machine as a tool of enslavement to matter-centered ideologies rather than as a vehicle of self-reliance, mental expansion and spiritual freedom.

The gurukula system was enshrined in *parávidyáa* pathway which instilled higher values of life through a sacred bond between teacher and the taught. The current paradigm of e-learning does not provide enough scope for instilling higher values of life. Slogans like 'Skill Development' and 'Digital India' reflect a reformed focus on *aparávidyá*. While they are important, they are still limited if they are devoid of the higher purpose of education. Our people need goals that will truly inspire them: *Sá Vidyá Yá Vimuktaye*: Knowledge for Liberation: physical, mental and spiritual.

Today, we need a new approach to education that blends analytical methodology with a synthetic, holistic approach. We need to build habitats which bring us closer to nature rather than putting us at war with it. We need to draw on the power of the Sun and renewable sources of energy in a much bigger way to build our villages as models of self-

reliance, sustainability and resilience. We need to pull people away from mega-cities by providing more attractive options in rural areas.

Our youth are being lured towards the “West”. Instead, we need to provide attractive opportunities to our young people so that they can devote themselves to nation building and utilize all their creative energy to find innovative solutions to real life problems facing our large population.

Indian society is at the crossroads. On one hand lies the noose of the psychology of dependency and 'used futures' and, on the other hand, lies the “aspiration to establish a society that is exemplary in every respect”. We must choose the path of wisdom and not short-term political expediency. Only through a holistic educational paradigm can we transmute the psychology of dependency into the psychology of everlasting freedom. In this task, the teachers have a great role to play as the keepers of 'wisdom'.

(2017, New Delhi, India)





Co-Creating Public Philosophy for Future Generations

A Keynote presentation to Kyoto Forum, Japan

My salutations to each one of you with all the divine charms of my mind and all of the love and cordiality of my heart! This greeting called "*Namaskar*" is performed by bringing both our palms together and touching the midpoint between eyebrows (controlling point of pituitary gland) and then the centre of yogic heart (that controls thymus gland), thereby invoking feelings of fraternal affinity and reverence for the 'sacred' that lies hidden within our beings.

In the last century, there was born a man in India known as Śrī Ramakṛṣṇa. He used to say that there are two kinds of people on this earth. They are like strangers in a new town. One goes to the town and immediately gets engaged in the sightseeing—visiting parks, museums, and places of historic interest. Soon, it gets dark and he looks for a place to rest. The hotels or motels may be closed at that time and such a stranger faces a lot of difficulty. On the other hand, the 'wise' stranger is one who first makes arrangements for the night's stay and only then goes out sightseeing. Such a person faces no difficulty and enjoys a good night's rest.

Likewise, we come on to this earth and there is a lot to touch, taste, feel and experience. When it gets dark, our sense and motor organs begin to fail us and we begin to wonder, "Who am I and where do I come from?"

Keywords: *tantra, private spirit, public spirit, prout, neo-ethics, neo-magna carta*

Where do I ultimately end up?" So, Sri Ramakṛṣṇa used to say: Before we try to learn about everything around us—physics, chemistry, mathematics or whatever, we must first know the characteristics of our nearest and the dearest object: "I". Who am I? Is it in the heart, or is it only in the brain? Where does it reside? What is it that goes by the name of self, spirit, soul or unit consciousness?

The ancient Hindu scriptures say:

*Idam tirtham idam tirtham bhramanti tamasāh janāḥ
Ātma tirtham na jānanti katham mokṣa barānane*

"People wander here and there in search of truth but unless they find the real place of pilgrimage within, how can they attain salvation?"

Dharmasya tattvam nihitam guhayam

"The spirit of true happiness (our *dharma*) lies hidden within the realization of our own real self, the Embodiment of Cosmic Existence".

I

Recently, it has been proposed that *Tantra*, an ancient spiritual tradition with its offshoots in many religious traditions of the world, be explored as an episteme for future generations. An episteme is a set of basic understandings that determine worldview. The basic premise is that institutions reflect the minds of those who create them and if we change those minds, we can change the institutions. The model of the mind founded on consciousness, inherent in the *Tantric* tradition is indigenous to the Orient. Central to the understanding of *Tantric* cosmology is the recognition that all existence is the metamorphosed form of Supreme Consciousness, ranging from the densest to the subtlest and most sacred. Consciousness, under the influence of its innate binding faculty, appears to manifest as matter, and the Consciousness beyond the influence of its innate operative principle is what we call Supreme Consciousness, God, Cosmic Spirit, or whatever name we choose to call it.

This Cosmic Spirit is therefore not residing somewhere behind the seven skies, but is embodied within our own "I" feeling. It is not only within our own "I", but it is ever-present in all of creation, manifest or unmanifest. We are, therefore, never alone or helpless. The force which guides the stars, guides us too. The unending endeavor to link the finite with the infinite, the unit "I" with the cosmic "I", is mysticism, the path of intuitional science, of *Tantra*.

Our "I" feeling, or the unit self, is the repository of all that we call our own, and that is why the ancient yogis and even the ancient Greeks venerated the goal of, 'Know thyself', as the desideratum of human beings. Knowing oneself is considered to be the real knowledge, and all other knowledge is nothing but umbras and penumbras of true knowledge, mere shadows of the real knowledge. In this tradition, worldly knowledge (*apara vidya*) is no longer treated as an end in itself, the possession of which, no doubt, gives its owner significant cultural capital. This *apara vidya*, mundane knowledge, must be placed in an expanded metaphysical framework if it is to lead towards liberation.

A shift in the agenda of knowledge to a focus on universal welfare is likely to open up fresh opportunities for future generations and to ease the path of human survival and development. This ethical change of purpose from individual aggrandizement to social responsibility is at the core of the *tantric* episteme and therefore, any success in understanding the real self could have far-reaching implications in generating a collective psychology running the full gamut from a matter-centered motivation to god-centered, or cosmic, motivation.

In this context, Shrii P.R. Sarkar of India has provided an interesting panorama of social evolution and its dynamics in socio-psychic terms. He traces the history of human society in terms of the evolution of the collective psychology, calling its phases '*varnas*'. He identifies four mindsets (*varnas*), namely *shúdra* (passive mentality), *kśatriya* (martial mentality), *vipra* (intellectual mentality) and *vaeshya* (entrepreneurial mentality). The law of social movement, according to Shrii Sarkar, is the movement from *shúdra* to *kśatriya* era, from *kśatriya* to *vipra* era, from *vipra* to *vaeshya* era, and so on. While the names of these mindsets correspond to the names of castes in India, I must emphasize that reference here is not to social class, rather to orientation or worldview.

This movement can be represented as an eternal spiral. The current social malady is symptomatic of a downward phase of a *vaeshyan* age. At the peak of a *vaeshyan* age, human values and the yardstick of progress get relegated to dollars and cents. Education, politics, religion, and all other human endeavors get reduced to the status of mere tools for the misguided ego. The 'self' couched in the *vaeshyan* social-psychology at its best produces abundance and prosperity and at its worst, dulls the mystical, drives the competitive spirit to private consumption, and devours the subtle sensibilities of human personality.

In such a situation we are left with a little option but to rediscover the self in its majestic splendor, illuminated by a psychology of service and sacrifice for the greater interest of collective survival and progress. This task has been made much easier for us by Shrii Sarkar who, besides spearheading a global movement for universal renaissance in all spheres of life, has also provided the theoretical and philosophical underpinnings of this ethical relocation. Some of the key concepts of this narrative are:

- the theory of Proutist economics, which provides an understanding of the social and economic processes needed to promote justice and equity, taking into account the forces of capital, human ambition and ecological responsibility;
- the philosophy of neohumanism, a holistic philosophy which situates all human activity in intimate and reverential relationship with the universe and brings spirituality to the educational mission;
- microvita theory, which suggests that subtle energy waves create and affect matter and thought, changing our fundamental assumptions about science, learning and consciousness;
- a theory of mind that explains that the mind has many layers and does not die with physical death, reframing what constitutes knowledge, intelligence, communication and non-cerebral memory.

Besides, Shrii Sarkar has reconceptualised the study of history, made some substantial contributions to linguistics, revived innumerable lost *ragas* (melodies) through his 5019 songs, and offered a new frame of reference for society, reconstructing it around universal sentiments. Thus freed from its cultural moorings, the *tantric* episteme per Sarkar,

should have applicability even beyond India and Asia.

His introduction of dynamic universalistic ethics creates conditions which will allow a bridge to be established across gaps of understanding between cultures, classes, genders and species. In the context of this worldview, it should become possible to begin dialogues for the establishment of a world government, a neo-Magna-Carta for a just society, a new socioeconomic order with love and respect for the interests of local cultures and communities in economic self-reliance, a common penal code and a universal constitutional structure.

II

We are today faced with an interesting predicament. There is a widespread feeling that this world's arrangements are inadequate and that we must strive for a better world. So both individually and collectively, we find ourselves at the edge of despair, hoping either for some heavenly intervention to lead us towards the blissful stratum, or waiting for the emergence of a dawn of inner wisdom so that we may face the challenge of co-creating inner and outer peace in an environment conducive for the all-round welfare of future generations.

The task facing us cuts across all disciplines and exists on many levels. It therefore can only be tackled using a synthetic approach, a synoptic perspective that goes beyond the narrow bounds of experts trained in a single speciality. Rather, it will essentially require the leadership and services of those who have explored and mastered the integrative faculty, the depth dimension, the arena which is transcendental—call it *bodhi-sattva* or god or "creative unity" where many come together to produce an unparalleled harmony called life or creation. Echoing the same theme, Tagore once remarked

It costs me nothing to feel that I am; it is no burden to me.
And yet if the mental, physical, chemical, and other
innumerable facts concerning all branches of knowledge
which have united in myself could be broken up, they
would prove endless. It is some untold mystery of unity in
me, that has the simplicity of the infinite and reduces the

immense mass of multitude to a single point....To give perfect expression to the One, the Infinite, through the harmony of the many; to the One, the Love, through the sacrifice of self, is the object alike of our individual life and our society.

Glossing over the long history of Indian philosophical worldviews, we find two streams of thought that have greatly influenced India's collective psyche. One proclaims, "*Brahma-satyam jagat mithya.*" (The Supreme Consciousness is the truth and this world is an Illusion, a mirage, unreal). This outlook was articulated by the great Shankarcarya about 1500 years ago and, despite its success in defeating the Buddhist scholars in India, it has failed to offer any practical wisdom in dealing with the multitude of problems arising in the so-called dualistic world.

Shankarcarya laid the foundations of a rigid Hindu order which has since been languishing, and has been unable to stop the adverse results of undesirable cultural influences. Nor has it been able to set an ideal worthy of emulation by everyone around the world.

Another stream of thought went to the other extreme and proclaimed, "*Brahma Mithyá, Jagat Satyam.*" (There is no God, only the material world exists). This materialistic doctrine was aggressively pursued by Carvaka who went to the extent of teaching, "You have only come to this world for a short span of time, so make the most of it; eat, drink and make merry, throwing all worries aside. Live a life of fun, even if you go into debt, for who will pursue you after death to make you repay your debts?" This dangerous doctrine destroyed all human sensibilities, though it did find many listeners over the ages.

The continuous push and pull between materialistic tendencies on the one hand and spiritual endeavour on the other, has been the living history of human civilization. At times, the forces of divinity have dominated the human scene and we have witnessed waves of religious enthusiasm ending up mostly in institutions that have become the citadels of power and influence—at times serving fellow beings and at other times, exploiting them; at times espousing irrational dogmas and at other times, exuding the sentiments of universal love.

On other occasions, we have witnessed the rampant dance of materialist forces leading to gross disparities, where some degenerate out of abundance and others starve out of deficiencies. Today also, we are in the midst of this same human drama, where our Higher nature calls us to embrace all beings, with a sympathetic outlook and reach out to create "One world, one family", emphasizing the "happiness and welfare of all beings, young and old, animate and inanimate, living and nonliving."

At the same time, our lower nature clamours for narcissism (self-love) with its "smug superiority, arrogant self-righteousness and sense of personal grandiosity."

While the former calls for compassion, for *ahimsa* (non-violence), for tolerance and *abhaya* (fearlessness), the latter draws its strength from the deep-rooted system of injustice based on either placid ignorance, tutored dogmas, or sky-kissing arrogance born out of insecurity and fear.

There can be no breaking with the past without recognizing the prevailing systems of injustice and the dynamics of inclusion and exclusion in history. To repeat the words of my dear friend, Sohail Inayatullah, "Our history can be seen as a battle between inclusion and exclusion. The forces of exclusion have not been the same. They have changed through history. Sometimes they have been centralized empires, other times centralized religious systems, and other times nation-states operating in a world-capitalist system. They have also been elders, brothers, bosses and all the other petty tyrants we must negotiate with day after day."

My contention is that unless we come back to the full understanding of Real Self, we are bound to fall into the trap of defining others as less than ourselves and once we have done so, then every possible heinous crime can be justified. Colonialism and neo-colonialism have been the products of such a shallow worldview, a pattern that feeds the conspiracy of the powerful, whether that strength derives its vital juice from inherited wealth, self-acquired knowledge, forcible occupation or the loot of the nature's endowments.

Only after we have established a universally accepted transcendental standpoint, shall we be able to reconstruct, even at a reflective level, a

kind of morality (call it neo-ethics) applicable to all societies and to all individuals, a system that will seek to protect the welfare of all species, even lifeless robots, including the welfare of unborn future generations.

It is also in this spirit that Shrii Prabhat Ranjan Sarkar, a philosopher-seer of this century (1922-1990) in India, put forth a worldview that tended to be all inclusive. He also expanded humanism to neohumanism (where love of human heart reaches out to embrace one and all—living and nonliving). In this view, he has eloquently redefined the prevailing Indian worldview as:

Brahma saiyam, jagadapi satyam ápeksikam

“The Supreme Consciousness is the absolute truth, and the world is a relative truth.”

This idea can be considered *advaet-dvaeta-advaeta váda* (nondualism-dualism-nondualism), that is “Everything comes from One Supreme Consciousness, gets transmuted into varied forms, then ultimately merges into the subtlest Consciousness.” Thus, Sarkar’s philosophy of neohumanism focuses on “liberation through subjective approach and objective adjustment”. The subjective approach concerns the realization of Supreme Consciousness and objective adjustment pertains to the welfare of the ever-changing universe. Shrii Sarkar suggests a happy blending of the movement towards subtlety and the management of objectivity as a key to collective survival and progress.

Here, the spiritual discourse and social concern are not separate airtight compartments, but interpenetrate each other. The subjective defines the objective and objective qualifies the subjective. Both become the inseparable parts of the whole—Supreme Cognitive Faculty (Cosmic Mass) and Supreme Operative Principle (Cosmic Energy), in an eternal dance of Macrocosm, provide the dynamics of causality and non-causality, movement and cessation, transmutations and sublimation.

III

Many a writers during this century have read the pulse of the times and noted the worldwide tension and anxiety that extend to every aspect of

human life. While civilization is always on the move, certain periods stand out, clearly marked as periods of intense cultural change. The developments in science, technology, environment and economic life have brought us face to face with each other and yet humankind as a community is only a casual whim, a vague aspiration, a distant dream. Never in the history of human civilization have we been able to create a single human society, a paradise on earth where "all could survive as their existential right" and "contribute towards the wellbeing of all others".

This did not happen and rather, cannot happen, unless *homo-sapiens* as a race grows spiritually, unless we touch our innermost soul through an ongoing spiritual endeavour, unless we rise above complexes (*vrittis*) and attain unison (*yoga*) with the all-pervading Cosmic Spirit. This entails the journey from instinctual psychology and control of sentiments to the world of rationality and inculcation of universal love (devotional sentiment).

The devotional sentiment is the elixir that alone can transform the sense of worldly existence into the supreme spiritual stance and remove the incongruities that create imbalances and disparities in every sphere of life. This is the inner treasure of humanity and needs full manifestation if we are to survive as a species on this earth. This cosmic sentiment (devotion) is the antidote for geo-sentiments, socio-sentiments, human-sentiments, pseudo-sentimental strategies and myths created by the learned or by the wealthy.

The task before us is how to culture the will (*iichha-shakti*) and find ways to translate it into ultimate welfare of one and all (*sarvátma shubham*). "*Iichha*" (Will) derives its *élan-vital* from its goal (*lakśya*). If the goal is clear and properly assimilated, the *iichha-shakti* (will-power) is bound to show its inherent strength. This is where humanity seems to have lost its direction. It is not fully conscious of its true ideal.

For ideals are not like overcoats which can be put on or taken off at will. Rather, ideals are like the consciousness of living skin itself which grows organically from energy within, coming in contact with energy outside. When the tree cuts its connection with its roots, it is bound to fall, maybe sooner, maybe later. Without the link with the supreme spiritual

ideal, we can not arrest the trend towards greater apathy, injustices, suppression, repression and oppressions.

In Hindu mythology, we come across a wish-fulfilling tree called *kalpataru*, a tree which has its roots above in the heaven while its branches spread out earthward. A human being can be said to have his roots in the invisible, though his life belongs to the passing stream of the visible. Behind our conscious self is our secret being (our real, cosmic self) without which the waking consciousness cannot exist or act. Consciousness in us is partly manifest and partly hidden.

The goal of man is to transcend his limited self-consciousness unto the Supreme Consciousness. This process is intuitional practice, the path of meditation, the true path of knowledge. We are not, through this process, abolishing our individuality but transforming it into a universal being, the transcendent divine. The material, intellectual and the intuitional, all three, attain their fruition in the spiritual personality. The flesh is sanctified and harmonized with the spirit; the intellect is illumined and harnessed to the realm of ends. Body and mind, instinct and intellect become the willing servants of spirit and not its tyrannical masters.

The sublimation of self from the limited to the unlimited is the source of dynamism in life; and, dynamism is the first and last word of human existence. In the words of Shrii Sarkar,

“That which has lost its dynamism is just like a stagnant pool. In the absence of flow, a pond is invariably overgrown with weeds, and becomes a hazard to health. It is better to fill this sort of pond with earth. Many philosophies and doctrines in the past have rendered this kind of disservice to humanity. In the end they have only flung humanity unto the quagmire of dogmatism, the breeding ground of innumerable mosquitoes”.

Today also, the lack of spiritual awareness and its resulting insensitivity as regards causing hurt to other creatures, consciously or unconsciously, lies at the root of all injustices and exploitations. The culture of inner wisdom, therefore, shall be a process of returning to the

cosmic sentiment, to the psychology of public spirit (*sama-samaj-tattva*) as opposed to self-centeredness, the psychology of private spirit (*atma-sukh-tattva*).

This conference is indeed an historical moment for a clarion call for such a transition on the worldwide scale. It cannot be forgotten that awakened conscience or moral concern is not the just the dreamy fantasy of idealists. Rather, it is a matter of collective survival and its culture must, therefore, begin at an early age. The parents, teachers and the well-wishers of humanity have an indisputably significant role in the neohumanistic training of the young.

Again in the words of Shrii P.R. Sarkar: "The concerted efforts to bridge the gap between the first expression of morality and the establishment in cosmic status is called social progress. And the collective body of those who are engaged in the concerned effort to conquer this gap, I call 'society'." Seen in this light, Sarkar's neohumanism offers a fresh perspective and a versatile yardstick to evaluate human progress—individual and collective—whether at the level of community, nation or planet'.

IV

It has been argued so far that the present crisis in human affairs points towards a profound crisis in human consciousness, a lapse from organic wholeness in worldview. There has been a tendency to overlook the spiritual and exalt the intellectual; ignore the synthesis and engage in the analysis; doubt the unseen and put all one's faith in the visible; neglect the mystic and the intuitional in favor of the pragmatic and sensory.

The triumphs of intellect have enabled us to overpower nature. Today, nature is not seen as an uncontested force. Rather humans create natures based on their own scientific, political and cultural dispositions. Today, earth, sea and air have been made to yield to the service of man. In this striving, we have not, however, been solely victorious. Some of the finest things of life have escaped us—things that the uncouth and unlettered peasants of earlier eras, who lived more naturally and

professed animistic conceptions of life had possessed.

Pitiful and sordid as was their estate, they had a hope in their hearts, a spark of poetry in their lives, and a feeling of exaltation in their relationship with the transcendent. The business of intellect is to dispel mystery, put an end to dreams and strip life of its illusions, whereas the role of intuition and aesthetics is to impart joy through an unending endeavour of linking finite with the infinite. While the intellect reveals the external, the intuition unveils the internal.

So any attempt to create a pathway for future generations must not ignore either the objective or the subjective, either this world or the next; either the mundane or the spiritual. That is the very reason why the neohumanism of Shrii Sarkar espouses *prama*—balance or equipoise as the watchword when establishing and maintaining systems, be they biological, social or supramental.

His notion of progress also draws us back to the world of spirit where the physical and the mental cooperate to maintain an ecology of consciousness. We are being reminded by him and many others that rationality is inadequate and we must look beyond in order to understand the Reality as it is. We are indeed connected at a deeper level, and Shrii Sarkar's positive and negative microvita (seeds of consciousness) enter in neohumanist discourse as materials for bridging the apparent dichotomy between subjective and objective.

V

Lest I commit the blunder of harping only on the spiritual while not tackling the mundane, I shall now draw your attention to what constitutes 'public spirit' from the Indian perspective and how to give it a shape in the economic, social, political and other spheres of community life. This is as relevant for the present generation as for the future generations.

The concept of public spirit can be traced to the mentalities propelling various living beings. Among different creatures, some prefer to live collectively and the other prefer to live individually.

Beginning with unicellular entities, whose intelligence has started functioning, whose ectoplasm has been activated—they instinctively feel, "This is my food, but that is not my food." This sense is as predominant in multicellular creatures as in unicellular ones, but the difference between the two is that, while the unicellular creatures are incapable of providing their own minimum essential needs, multicellular organisms can handle that business quite efficiently.

Through clash and cohesion, with the growth of subtlety, feelings evolve. Tigers, dogs and many other creatures are very sensitive, but they prefer to roam about individually. On the other hand, lions, elephants, and pigeons choose to live collectively. This collective instinct versus individual instinct does not always depend upon the degree of intellect. For example, sheep have very little intelligence, whereas elephants are considered more intelligent; but they both live in groups. Lions have very little intelligence, yet they too live in groups.

Human beings are social beings and possess inborn instincts, emotion of varying degrees and even a rational mind. When human beings are only guided by instincts, they are not much different from their animal friends. When they are guided by sentiments alone, they give birth to what can be termed 'demi-social mentality'. The collective life of human beings remains intact only as long as they are within the scope of sentiment.

Depending on the nature of sentiment (geo-sentiment, socio-sentiment or human-sentiment), they organize themselves into groups. The formation of groups give rise to inter-group rivalries or intra-group clashes. It also, at times, encourages people into collective sacrifice for serving the group interest. The formation of nations is an expression of this sentiment. However, when rationality develops, sentiment orientation starts to wane. Rationality brings us to the door of Cosmic Sentiment and asserts the existential right of all creatures.

Humanism, which recognizes the interests of all human beings, entails a consummate caring for other people which I call 'the consummate socio-sentiment'. However, such a public spirit is not the panacea for all problems. There arise conflicts within humanism and discord among

the interests of living beings of various species.

The destruction of plants, animals and even inanimate objects creates ecological imbalance and ultimately begins to threaten human existence. Each entity in this universe has "utility value", essential value" and "existential value". Even when some creature does not have utility value for humans, its existential right cannot be denied. "All are the children of the Mother Earth; all are the offspring of the Supreme Consciousness".

Often times, we do not know the utility value or the collective existential value of a creature and we wrongly act as if it had no existential value. This is a human error. Human beings, because they are endowed with a developed intellect, have the bounden duty to protect and preserve all creatures, whether they have positive or negative utility value. In this very endeavour lies the glory of human excellence.

A genuine public spirit, therefore, cannot be divorced from the neohumanist sentiment where the love of the human heart extends to embrace the interests of one and all—plants, animals and the nonliving world. The golden mean between public domain and private domain is within our own consciousness.

Where the unit self is limited to serving the demands of our senses, self-centered or matter-centered ideology follows naturally. Where the unit self expands to embrace the world by sentiments, the convergence of dogma-centered ideologies is a logical result. It is only when the unit self is united with the cosmic spirit (universal or cosmic sentiment), that the public spirit finds a strong foundation. Only cosmic sentiment can unite the human race and prepare the ground for the establishment of world government, a universal penal code, socio-economic security for all creatures and a universal constitutional structure.

This public spirit cannot sustain itself without human beings opening the doors of their minds and nurturing the free exchange of wisdom and knowledge for the good of all beings. Some exceptional individuals may achieve this status of public spirit. The real challenge and task for the entire human race is to excel and go beyond what the few individuals have attained after hard labor and persistent efforts.

When the leaders of the people wake up to this heightened awareness, human society will find itself transformed and redeemed, with the world created anew. This is the destiny of the world, the supreme spiritual ideal. It alone can rouse our deepest creative energies, rescue us from cold reason, inspire us with constructive passion, and unite us mentally, morally, and spiritually in world fellowship.

It is the inculcation of this public spirit that our education system must enkindle. It is essentially the task for you, me and all well-wishers of humanity.

VI

The translation of public spirit into action is obviously a herculean task. It is nothing short of a revolution or renaissance in all spheres of life. It is important, therefore, to recognize the impediments in the path of its actualization.

The first and the foremost obstacle we will call "pseudo-humanism". Pseudo-humanism is actually hypocrisy coated in reformist strategies. A gap between thought, word and deed is the stock-in-trade of pseudo-humanists. Pseudo-humanists talk of Peace, Peace, Peace, but wish to keep their powders dry. They talk of freedom but keep tight control over tools of information. They talk of democracy but do not loosen their grip on citadels of power. They talk of economic welfare but are not shy to perpetrate psycho-economic exploitation and politico-economic exploitation. It is these pseudo-humanists who deliver long lectures on human rights but do just the opposite in practice. They might be called purely vocal revolutionaries.

There is another brand of pseudo-humanists who can be called 'reformists'. Such reformists advocate slow change, but in their heart of hearts, they want the machinery of exploitation to continue. The persons rotate in and out, but the system remains intact. The pseudo-humanists celebrate their 'Earth Day' and launch their wildlife funds, but do not reconcile their personal lifestyles to reflect the love of the 'mute' and the 'disenfranchised'. It is the pseudo-humanists who

paralyze the human mind through vulgar expressions and religious dogmas. Their intellectual extravaganza hides their malevolent designs and selfish intentions.

As long as the gap between thoughts, words and deeds is not bridged, the virus of pseudo-humanistic strategies cannot be spotted and controlled. So the first step towards manifesting public spirit is to legitimize it though amplifying legal structures.

Just as the agents of private spirit have institutionalized the unbridled freedom of personal greed, advocates of public spirit must continue to propagate neo-ethics and a modern Magna Carta. Neo-ethics will expose the limits of the insipid fare offered by pseudo-humanists and a modern Magna Carta will guarantee existential rights to all creatures without curtailing personal liberty for psychic and spiritual pursuits.

Another obstacle in the actualization of public spirit is the exploitative emotional strategy also called metamorphosed sentimental strategy. The persons who resort to such strategies have been called by some 'demons in human form'. They create barriers among people; they utilize the common people for selfish ends; they hoodwink the masses by showing temporary allegiance to the latter's sentimental legacies; they lead millions of innocent persons to the jaws of death by their defective policies; they suppress innocent and honest persons and never shed a tear at the miserable plight of those who are forced to undergo sufferings due to the pressure of circumstances and to defective social and economic orders.

Among those who harm humanity, it is a bit hard to identify those human chameleons who change their sentiments. These crafty and cunning political leaders who are adept at utilizing geo- or socio-religious sentiments for their vested interests must be unmasked in the interest of larger humanity. It is such persons who cause bloody wars and spread the venom of hatred. Among those leaders are people who have caused the Middle-East wars, led colonization and engaged in terrorism.

Along with readiness to fight against the impediments to public spirit, there is also the need to create agents of social change who are firmly

grounded in neohumanist principles and practice. There is therefore, no alternative other than investing in the neohumanist education for the young ones, a task which demands our liberal support on a global level. They constitute civilization's future.

VII

The notion of 'public vs. private' conjures up images of the role of state in the management of human affairs. Public enterprises are generally construed to be state enterprises, and private enterprises are understood to be the result of the free association of individuals for their personal gain. Suffice to say, the experiment of state-owned enterprises except in selected sectors of the economy has been a dismal failure in India and several other countries. The net result is that the individuals do not feel at one with their jobs. State enterprises have become examples of inefficiency, lack of discipline and fiscal irresponsibility.

Private enterprises, on other hand, have also on occasion become liabilities to social welfare, especially when they amass wealth, power and influence, which they use to dictate terms for their own good, neglecting the larger interests of the society and environment.

The manifestation of genuine public spirit, therefore, opens up a Pandora's box concerning the legitimacy of politico-economic structures, the rights and responsibilities of the agents of production and the guidelines for economic policies. My dear friend Dr Ravi Batra has spoken extensively on this subject in Japan and has encouraged use of "PROUT—Progressive Utilization Theory" as an alternative to Capitalism and Communism, the systems which guided the world in the twentieth century.

Soviet-style communism breathed its last before our own eyes and the Chinese version is being overhauled. Capitalism is tottering under the crippling weight of excessive wealth concentration, a vast ocean of debt and hollow gospels of free trade. There is compelling evidence of vast global environmental damage as a result of the unbridled materialism

unleashed by these defective economic ideologies. Besides, both systems are just two sides of the same coin. Capitalism turns its victims into beggars and the communism turns its victims into beasts. I subscribe to the view of Vaclav Havel when he says:

The most important thing is for economic units to maintain or, rather, renew their relationship with individuals, so that the work those people perform has human substance and meaning so that people can see into how the enterprise they work for works, have a say in that and assume responsibility for it. Thus, people must be able to work as people, as beings with a soul and a sense of responsibility, not as robots, regardless of how primitive or intelligent they may be.

Furthermore, it is important that man have a home on this earth, not just a dwelling place; it's important that his world have an order, a culture, a style; it's important that the landscape be respected and cultivated with sensitivity, even at the expense of growth in productivity; it's important that the secret inventiveness of nature, its infinite variety, the inscrutable complexity of its interconnections, be honored; it's important that buildings and streets have their own face, their own atmosphere, their own style; it's important that human life not be reduced to stereotypes of production and consumption, but that it be open to all possibilities; it's important that people not be a herd, manipulated and standardised by the choice of consumer goods and consumer television culture, whether this culture is offered to him or her by three giant competing capitalist networks or a single giant non-competing socialist network.

It is important, in short, that the superficial variety of one system, or the repulsive grayness of the other, not hide the same deep emptiness of life, devoid of meaning.

In this background of public spirit, it would be logical to favor an

economic system based on the maximum possible plurality of many decentralized, structurally varied, and preferably small or cooperative enterprises, that respect the specific nature of different localities and different traditions, and that resist the pressures of uniformity by maintaining a plurality of modes of ownership and economic decision making, from private (indispensable in the area of crafts, trades, services, small business, retail enterprises, areas of agriculture and of culture) through various types of cooperative and share-holding ventures, collective ownership (connected with self-management schemes), right up to state ownership.

No enterprise should be allowed to preclude the genesis of alternatives in its own area. Any eventual central regulation of this variegated economic scene—and some degree of minimal regulation is essential—should be based on nothing more than a highly evolved sensitivity to what contributes to the general good of the living beings, and what, on the contrary, limits and destroys it. The referee in such matters, of course, would not be a state bureaucracy but a democratically elected political body that relies on continuing dialogue between public and expert opinion.

In the matter of economic policy, it may be added that balanced economics alone can discourage and possibly eliminate any exploitative tendency that mars the public spirit. The imbalances between urban and rural areas, agriculture and industry, rich and poor are the ugly symptoms of centralized economic systems. In a balanced economy, there would be proper adjustment between the proportion of workforce employed in primary, secondary and tertiary sectors.

The primary sector includes agriculture, forestry, fisheries and mining. The secondary sector includes construction and manufacturing and tertiary sector includes the remaining industries and services. Usually, construction and manufacturing have the highest production value, services and agriculture the lowest, with mining somewhere in the middle. A diversified economy would ideally keep a good mix of both high and low productivity industries.

Furthermore, a balanced economy should also have balanced trade and

no budget deficits. Economic decentralization is the basis of economic democracy without which political democracy becomes meaningless.

Reflecting on the political front, it may be said that the party system in politics is practically antithetical to public spirit. It would seem to make more sense if people, rather than political parties, were elected, that is, if people could be elected without party affiliation. Persons should solicit the support of the electors as individuals in their own right, not merely as appendages to the mega-machinery of parties or as party favourites. The political parties should be nothing more than political clubs, where people could refine their opinions, get to know each other personally, and seek to determine who among them would be the best to administer the affairs of the polis.

Parties should not take direct part in elections, nor should they be allowed to give anyone, *a priori*, the reins of power. Leadership of the society at every level must be placed in the hands of competent, honest, service-minded and virtuous persons, and that can only be done when the electorate is politically conscious, dedicated and above narrow sentiments. The influence of money in politics must be reduced to a minimum if we are to eliminate corruption from politics.

Thus, there is no shortcut to social transformation without a massive drive for purification at the personal level. This work, I repeat, must begin at an early age, through the redesign of our education systems. If we are to create a conducive environment for welcoming the unborn future generations and if we wish to infuse public spirit in our collective life, a significant shift in human consciousness is absolutely necessary. It cannot be accomplished through a simple organizational trick or through the magic wand of a guru, reformer or revolutionary.

It can be only the natural expression of a more general state of mind, the state of mind in which man can learn to see beyond the tip of his own nose and prove capable of taking on responsibility even for the things that don't immediately concern him, and relinquish something of his private interest in favour of the interest of the community, the general interest. Without such a mentality, even the most carefully considered

project aimed at altering systems will be for naught. What the Cosmic Mind has done to date will continue to be done by unit minds, in slow and gradual steps.

VIII

In the foregoing, a *tantric* neohumanist perspective has been outlined for the survival and well-being of future generations. It has also been suggested that the manifestation of this outlook involves inner and outer struggles in these areas:

- epistemic (the language/worldview battle),
- cultural (resisting undesirable cultural influences through a renaissance in art, music and thought),
- social (the reorganization of values and institutions),
- economic (reversing the trend of centralization) and
- political (challenging state powers representing vested segment).

I have also stated that neohumanist education constitutes an important intervention in favour of the psychology of public interest. Let me add a few words on the nature of this pedagogical exercise which may set it apart from the tradition that has faltered. Let me begin by acknowledging that there has not been the dearth of educational endeavours in the world, ranging from the *gurukula* system of the yore to the modern-day 'shops of learning'.

What we encounter today is the total absence of *para-vidya* (intuitional knowledge) and insufficient concern for synthesis and integration, even in realm of *apara vidya* (mundane-knowledge). Our educational systems should seek to fill this vacuum by nourishing all levels of consciousness ranging from densest to subtlest.

This entails the cultivation of an ecology of body (internal-physico-psychic) with the ecology of culture (external physical). The resulting balance between inner and outer is the eternal path of Truth and the secret of joyful living.

The *gurukula* system recognized the fact that the body should be

adequately trained and the hand should be exercised not least because of its effects on the intellect, and that both eye and ear should be trained to *viveka* (discriminating use): the ear by music and beautiful inflexions of voice, the eye by skill with pencil, brush or other means. And above all, the faculties of mind and spirit must be sharpened through dialogue, service and meditation. Through this process, we may begin to appreciate the beauty of the Mystical and experience the ambrosial bliss of Life Divine.

(April 1999, Kyoto, Japan)

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Role of Higher Awareness in Raising Children

Keynote Speech at the Seventh MBC Development Top Forum, 2016 in Beijing, China, given by Dada Shambhushivananda, Honourable Chief Guest, to Members of the Organizing Committee of this Top Forum and beloved friends from all over China.

It is my great honour and pleasure to be amidst all of you to discuss the future of our children and how industry can contribute further towards shaping it in more dynamic and benevolent ways. Thank you for your warm welcome and hospitality. Let me begin with a special greeting called *Namaskar*. The greeting gesture or *namah-mudra*, as it is called in Sanskrit, is done by touching thumbs of both our palms together with the controlling points of the pituitary and thymus glands symbolizing mind and heart respectively. It means that I extend warm greeting to you with all the divine charms of my mind and love and cordiality of my heart.

Today, I wish to remind everyone here that we are more than just body and mind. We are the embodiment of something much greater and more precious, which every child is endowed with from his or her very birth. The human body is the greatest miracle in this universe. On top of it we each carry a brain, which is even more of a miracle. It runs with a mere twenty watts of electricity, yet can easily store 10^{19} bytes of information, equivalent to all the digital information that exists on the planet earth at this time. Something that holds billions of cells together must be more charming, more powerful than anything that we know of.

Keywords: *future, customized learning systems, yogic education*

That is what sages have called “unit consciousness” and various other names. Our children are not just 'limited' creatures who can be moulded into robotic learning machines. They are the repositories of this greatest invisible treasure, waiting to be manifested. What the cosmic mind is doing today will continue to be done by unit minds in slow and gradual steps. Industry has the sacred task of making itself available to enable these 'divine manifestations'—our children—to fully express their potentials.

Learning systems need greater customization, just like our laptops, automobiles or mobile phones. Industry can contribute towards this effort. Yet, there will always be a need of wisdom masters, Lao-Tzus and gurus. Information may be stored in computers or books and be easily accessible to anyone today. Knowledge may be extracted from the patterns of information contained in databases, but wisdom can only be drawn from within.

You already know the difference between efficiency and effectiveness. Industry is quite good at doing things more 'efficiently' in this competitive world, doing a good enough job with the least possible expenditure of resources. 'Effectiveness', on the other hand, is about accomplishing something meaningful—doing the right thing or moving in the right direction to achieve deserving preset goals. It is here that we need foresight, imagination and intuition to grasp the evolving future. The effectiveness of the mission of this industry will depend upon how we view the future of our children and where we would like to see them in the future. It will be dependent on how we understand the future, which is not always obvious to us. There are many forces shaping the future. Effectiveness is linked to our goals, our mission and our long-term vision. It is on this long-term perspective that I shall dwell this morning.

Over a decade ago, I had the fortune to travel through the wilderness of Mongolia with a Mongolian father and his two children. At one point, we stopped to meditate and sat in motionless silence for over 90 minutes. The little child that you see on the screen here stayed in that motionless pose for all that period. I wonder today if this child would continue to retain that effortless natural serenity and innocence as he gets exposed to the wave of modernization that is sweeping the earth, leaving no one

untouched. What type of society or development do we want? And why? This is a question that we all need to ponder in every age. What aspects of our past do we need to always hold on to? And what may have to be (or should be) sacrificed at the altar of the modern notion of “development”, which tends to relegate everything of life into a tradable currency?

The experience of two great civilizations—Chinese and Indian amply demonstrates that there is great worth in the old cultures which should not be forgotten or set aside, and which still blows like a fresh breeze and provides the fragrance of 'oriental sublimity'. This must be the cornerstone of our educational systems, the thing that provides the cultural foundation of a long-lasting civilization. The Vedas and Upanishads in India were the products of such *pará-vidyá*—intuitional knowledge, linking us up to the spirit in us. This knowledge is not mere information, but life-transforming wisdom. It is transdisciplinary—transcendental, as well, and imbued with the tender sweetness of universal love. The contributions of great sages like Shiva and Krishna in India and Confucius and Lao-Tzu in China are a testimony to the importance accorded to higher values of life in these traditions.

My mentor Shrii P.R. Sarkar (1921-1990) propounded Neohumanism in 1982 to salvage the remnants of those ancient traditions. I shall be elaborating this approach in greater detail during my stay here. A little reflection will remind us that every creature and every nation desires freedom, good health and happiness, material prosperity and abundance, progress and justice for all. Yet, these ideals remain elusive for us. My contention is that unless we develop and awaken our inner higher consciousness, we will always fall short of achieving these desired goals.

The examples of such countries as France, Germany, and Romania show that the educational philosophy of rearing children has contributed to massive social changes decades later. Is it not true that the world we create around us is largely the result of our individual and collective thoughts, aspirations and proclivities? The cultivation of higher consciousness is the scope of *pará-vidyá*—the knowledge that has practically disappeared from our educational systems. *Vidyá* means knowledge, not just information; and *pará-vidyá* means knowledge of

all that moves us. It poses a serious challenge and an opportunity. A challenge because it is not an easy task to touch the Transcendental, and an opportunity because with it, we are richer with even less.

Human longings are fundamentally fourfold: physical (*káma*), psychic (*artha*), psycho-spiritual (*dharma*) and spiritual (*mokśa*). The pursuit of physical longings consumes the life of the bulk of the human population. It is important to recognize that desire for pleasure is inbuilt in our biology. There is nothing wrong with the pursuit of immediate pleasures but the only drawback is that it carries the seeds of addiction and transience. If not properly restrained, the human mind can create havoc by unbridled desire for accumulation.

It is no surprise that 1% of the population controls the bulk of the resources of this world in almost every country and disparities abound. The thirst for power is only an expression of a deep inherent longing to ensure lasting peace and happiness, and that can only be quenched through psycho-spiritual pursuits. Hence the need to balance personal desires with the yoga of restraint. Herein lies the secret of integrating the psychology of self-enrichment with the endeavor of collective flourishing. The long journey towards *ananda* or Bliss is an inner journey, not only an outward journey. Both the inner and outer must be integrated and be in harmony.

The inner journey means rising above all our propensities. It is no less of a challenge of life than reaching Mars on an outer-space mission. Hence the need for a system of education that nurtures the exotic (spiritual) as well as the material. Spiritual here does not refer to religious education but relates to the discovery of the life force that resides in each one of us and yet remains so distant from our normal consciousness.

The future of humanity lies in how we rear our young and ourselves, and with what ideals. A happy blending of *pará-vidyá* (intuitional knowledge) and *apará-vidyá* (mundane knowledge) in educational praxis can ensure harmony between the inner and the outer spheres of life. This approach to education which captures the spirit of “oriental sublimity” and “occidental dynamicity” offers a great promise to create a progressive society, a world where there is inner tranquility as well as a compassionate, just and sustainable world.

Yes, we need wisdom teachers today and that could be the role of neohumanist wisdom-based education—to help improve the Wisdom Quotient of each human being. One of the foremost challenges for educators today is the empowering of good over evil, rationality over dogma, culture over brute force, truth over falsehood, selflessness over selfishness, peace over war, and spirit over matter.

(2016, Beijing, China)





Spirituality in Tantra

Tantrism, to date, has defied a neat definition. The complex web of doctrines and practices found in the *Tantrik* systems has posed a challenge of establishing boundaries for what is a phenomenon characterized by its adaptability. The usual practice followed by scholars has been to identify a spectrum of tenets and practices likely to be found in a *Tantrik* system. In this vein, some of the factors identified so far have included theology based upon the cosmic interaction of an active and a passive principle (*Śiva-Shakti*), repetition of mantras supposed to evoke occult powers (*siddhis*); complex visualizations; belief in subtle anatomy comprising *kundalini*, *cakras*, *nadiis*, and *yantras* (geometrical configurations); magico-sexual practices; alchemy; initiation rituals; meditations involving human remains; direct guru-disciple communication of secret formulas with emphasis on secrecy; physical austerities and sometimes socially prohibitive indulgences and sacrifices. The core versus the peripheral elements of *Tantra* have not yet been universally agreed upon and the field of *Tantric* research still lends itself to diverse interpretations by scholars and practitioners.

Etymologically, *Tantra* is derived as *Tan+trae+da*. The spiritual definition of *Tantra* is *Tam jadyat tarayet yastu sah tantrah pariikiirttitah* (“*Tantra* is that which liberates a person from the bondages of staticity”). Vacaspati, Anandagiri and Govindananda derive the word *Tantra* from the root “*Tatr*” of “*Tantra*” in the sense of origination or special knowledge. *Tanyate Vistaryate Jnanam anema, iti Tantram*. Ganapatha refers to *Tantra* as that by which knowledge is spread. The Kamika Agama of Shaiva Siddhanta says: “*Tanoti viputan arthan tattvamantra samanvitan trananca kurute yasmāt tantram*

Keywords: *mantra, yantra, kundalini, cakras, nādiis, sain'cara, prati-sain'cara, paramashiva, vritiis, Tāraka Brahma*

ityabhidhiyate". Gandharva Tantra adds: Aham Brahmasmi vijnana nada jinana vilaya bhavet, Samityeya Samcintya vihoret sarvada devi.

A Historical Perspective

The chronology of *Tantra* covers a long history predating Mohenjo-daro and Harappa civilization and is closely tied to the legends of Shiva, the first *Mahakaula* Guru (one who has raised his/her *kundalini* and can raise the *kundalini* of others at his/her own will) in *Tantrika* tradition. There is a tendency to trace the origin of all branches of knowledge in ancient India to the Vedas. Anandamurtiji, however, believes that both Vedic thought and Tantric thought stand independently and have influenced each other over time. The *Tantras* had their greatest influence on the Atharva Veda, which was composed mostly in Central India.

The fundamental difference between *Vaedikii* initiation and *Tantrika* initiation is that the former consists of prayer to the Supreme to be shown the benevolent path. *Tantrikii diikśá* (initiation), on the other hand, is about attaining oneness with the Supreme Entity by waging a pauseless fight against the fetters and bondages that keep an aspirant away from the Supreme Consciousness. All the schools of *Tantra*, including *Saivite*, *Sakta*, Buddhist, Jain, Hindu, Ganpatya, *Saora*, Chinese *Tantra*, *Páñcarátra* speak of consciousness with the cosmic vibration that is all-pervasive and transcendental. It is this essential universal spirit of *Tantra* that allowed it to be carried across different geographical and doctrinal boundaries, from India to China and Java, and from Buddhism to Islam and Judaism.

Tantra remains an experiential mystical praxis which constantly adapts itself to any theological environment, utilizing appropriate terminology from that system while expanding and reinterpreting where necessary.

For all *Tantras*, "the person" is very important and its theories and practices are meant for the transformation of the person and his or her evolution on the psychological, moral and spiritual planes. *Tantric* practices vary depending upon the level of the development of the human being. Humans are classified into three categories:

Pashu (animal-like), *viira* (Heroic) and *deva* (Divine). Every one is a

pashu in the beginning but when the spiritual thirst develops, they become *viira* (heroic) and when fully established in *viirabháva*, they enter into the stage of *divyabháva* and become Divine. For the *pashubháva*, the Lord is called *Pashupati*, for the stage of *viirabháva*, the Lord is *Vireshvara* and for *divyabháva*, the Lord is adored as *Mahadeva*. These are also the different names of Shiva, the Supreme Embodiment of Universal Consciousness. According to *Vishvasara Tantra*, a competent preceptor imparts lessons to his or her disciples after considering the degree of their spiritual and psychic elevation.

*Vaedikam vaesviavam shevam daksinam pashavam smartam;
Siddhante vame ca viire divyamitu kaolamucyate*

“*Vaedikacara, Vaesnavacara, Shaevacara* and *Daksinacara* are different states of *Pashubhava*; *Vamacara* and *Siddhantacara* are stages of *Viirabhava*; and *Kulacara* belongs to *Divyabhava*.”

In the days of Shiva, three ethnic groups intermingled. One was the Dravidians (blend of Negroid and Austriacs); the second was the Mongolian group who came to India along Brahmaputra river from the north; and the third was the fair-complexioned Aryan group which entered India from the west crossing Hindkush mountain. In those days of polygamy, Shiva had three wives—Parvatii, an Aryan; Kálii, an Austrico-Dravidian woman; and Gaunga, a Mongolian. He hoped to end the racial conflicts by fostering friendship among the different races. Shiva taught *tantra-sadhana* to both Bhaerava (his son) and Bhaeravii (his daughter) and thereby laid the foundation for a tantric culture based on universal humanism. Shrii Shrii Anandamurtiji, in modern times, has revived that ancient tradition in his own way and socialized *Tantra*, making it available to the everyday people and applying it into all spheres of individual and collective life.

Shiva's *tantrika* tradition was carried on by Sri Krśna, the second *mahakaula*, who popularized *Tantra* in the form of *Yoga*. Sri Krśna brought a synthesis of *Páñcarátra-Āgama* and Upanishadic thought. The devotional cult of *Vaeshnavism* drew its inspiration from *Páñcarátra Tantra* that was practiced during the time of Sri Krśna.

Tantra can also be classified into *vidya* and *avidya tantra*. *Vidya tantra*

was meant for God Realization and consisted of intuitional practices. *Avidya tantra* consisted of the use of occult powers such as *māraṇa siddhi*, *vashiikaraṇ siddhi*, *uccātan siddhi*, *sammohana siddhi* and *stambhana*. The *painca-makār* (5 M's) *sadhanas* of *Tantra* had both crude and subtle aspects. The crude aspects related to the intake of wine (*madya*), meat (*mamśa*), fish (*matsya*), accumulation of wealth (*mudra*), and engagement in sex (*maethuna*). Its subtle aspects, however, were related to nectarian secretion from the pineal gland, control of speech, control of *Ida* and *Pingala nadiis* through *Prañdyāma*, sublimation of crude desires towards the Subtle Worlds and the final unification of Unit Consciousness with the Cosmic Consciousness.

So the *painca-makār sadhana* (meditation aimed at controlling five senses or five M's) of *vidya tantra* is much different from that of *avidya tantra*. While both are said to have been prescribed by Shiva for sadhakas of varying states of mental development, the essential spirit of both *vidya* and *avidya* remains the transcendence from the sensual. *Tantra* has not considered sexual activities as an evil act, but only a mere crude expression of a deeper spiritual urge to unite with the Highest Consciousness. Restraint and ultimate control of the senses focuses on Consciousness (*Shiva* or *Purusha*) and Energy (*Shakti* or *Prakṛti*) the twin principles that are under play in the cycle of creation (*Brahmacakra*).

The eternal dance of Macrocosm or *liila* of *Parama Purusa* is the constant interplay between *Shiva* and *Shakti* to gain predominance over each other. *Tantra* emerges as the pure form of monotheism (*advaeta-dvaeta-advaeta vāda*) that blends the apparent contradiction between dualistic and monotheistic schools of thought. When the *kula-kundalini* (consciousness) resides in the *muladhāra* cakra, it is called 'sleeping divinity', that is, *Shiva* is sleeping and *Shakti* is awake. At the *sahasrāra* cakra, *Shiva* is awake and *Shakti* is sleeping. The goal of *Tantra sadhanas* is to arouse the quiescent *Shiva* from *svyambhu liunga* (in *muladhara*) and ensconce it in *Shambhu-liunga* (in *sahasrara*). This also is the eternal embrace of *Radhā* and *Kṛśṇa*.

In this sense, *Tantra* presents the ultimate Non-dual Reality as the sexual embrace of God and the Goddess, of *Shiva* and *Shakti*, of

Emptiness and Form, perpetually united in Eternal Bliss, *Ananda*. Some may construe *Tantra* to be a religion of sensory indulgence but in fact, it is a path of becoming *sva-tantra*, self-functioning, to be free of all limitations. Only through the purification process of *bhuta-shuddhi*, *asana shuddhi* and *citta shuddhi* can one pave the way for the awakening of *kundalini* and its ensconcement in the *sahasrára cakra*. One can find similar refrains in *Baudha-* and Jain *Tantras*.

Tantric Buddhism, generally called *Vajrayana*, is the last phase of Indian Buddhism. Although we find *Tantric* elements in early Buddhism represented by the Pali canon. *Tantric* Buddhism began to take shape after the fourth century A.D. as one of the branches of Mahayana Buddhism and developed through the centuries until the disappearance of Buddhism from the mainland of India after twelfth century A.D.

The *Baudha-Tantras* were instrumental in offering a new interpretation of the basic Buddhist doctrine and showing a new path to *nirvana*. They prescribed new meditation techniques in the minutest detail, subsequently elaborated upon by the auxiliary literature and while doing so, gave rise to hosts of *Tantric* deities quite unknown to early Buddhism. Moreover, they dealt with a number of relevant subjects, among them sciences, arts, astrology, medicine, iconography and sculpture. All these played an important role in the rituals and meditations in the *Tantras*. The Buddhist *Tantras* are generally classified into four classes: *Kriya* (action), *Carya* (performance), *Yoga* (union) and *Anuttarayoga* (Supreme Union).

The *Kriya* and *Carya Tantras* were prescribed for those who delighted in outer action as well as inner *yoga*. The *Yoga Tantras* prescribed the *yoga* of inner *samadhi* with less emphasis on outer action, while the *Anuttarayoga Tantras* focused exclusively on the inner, subtle *yoga* to be practiced by the most intelligent practitioners. *Kalacakra Tantra*, which was brought into practice in the 11th century A.D. belongs to the class of *Anuttarayoga Tantras* and represents the last phase of Indian Buddhist *Tantras*. This *Tantra* sets forth many unique techniques of meditation practices, and in the course of description, deals with a number of subjects which play an important role in *Tantric* practice, but are not

essentially *Tantric*.

Hindu *Tantra*, Jain *Tantra* and Buddhist *Tantras* share the same cosmology and even practices, while using different terminologies. For Jain *Tantras*, the soul in its purity is infinite knowledge and bliss, but attachment and involvements with worldly objects go on accumulating *karmic* matter which veils the purity of the soul. Such a soul with impurity gives pain and suffering to human lives whereas with the infinite capacity or power for right action (*Anantaviirya*) that is endowed in human beings, one can overcome all *karma* and become finally liberated. Jain *Tantra* believes that each person is the repository of this indomitable power. *Karmas* can only create obstacles and produce sufferings, but can never prevent one from attaining the highest good. Thus Jain *Tantra* also aims at liberation from *Karma* and from bondage of *Samsara*, to be established in uninterrupted and abiding happiness.

Similarly, *Baudha Tantra* believes in the chain of causation of actions leading to bondages and sufferings. *Nirvana* or *Moksa*, therefore, represents the state where all passions and attachments are gone and one attains an ultimate blissful stance. In *Baudha Tantra*, Buddha, *Dhamma* and *Samgha* have been accepted as *triratna* (three jewels).

Similarly, *Tantric acaryas* have accepted *Shiva*, *Shakti* and *Bindu* as *Triratna*. This has the reference from *Kamika*, *Raurava*, *Svayambhuva*, *Mrgendra Agamas*. *Shiva* is also called *purna* or *citi-shakti* or pure consciousness, and *Shakti* as *Prakrti* or the inherent tendency of *Purusha*. They are dual in theory but singular in spirit.

Prakrti has three immanent principles: the sentient, mutative and static (*Sattva*, *Rajah* and *Tamah*). When *Prakrti* is quiet and undisturbed, there is absolute silence and divine peace. *Purusha* allows *Prakrti* to act on Its body to the extent It wants. *Purusha* is the chief efficient cause, and *Prakrti* is the subordinate efficient cause. The three principles of *Prakrti* are expressed to the extent that *Purusha* authorizes her. First, innumerable triangles are formed encircling the *Purusha* by *Shiivani*. Here, *Prakrti* is named as *Shiivani* and *Purusha* as *Shiva*. The result of the internal clash and cohesion of three principles of *Prakrti* represents the creative manifestations.

The tangential point of the Unexpressed and Expressed state is termed as *Táraka-Brahma*. *Parama-Shiva* is the controlling nucleus of the triangle of forces that gives birth to multivariate universes. The centrifugal activity of the Macrocosmic Nucleus is called *saincara* and the return from crude to subtle is termed *Pratisaincara*. Organic life evolves in the *Pratisaincara* phase.

Microvita or *anu-jiivat* can be considered to be the building blocks of all life and consciousness, whether animate or inanimate. These microvita are so small that billions of them can be accommodated in an atom. They are emanations of the Cosmic Factor. Thus, creation is a dynamic process where emanations from the Supreme Consciousness are manifested as creation, full of diversities.

With growth in the mind, the physical body also gets more complex. A complex endocrine and exocrine hormonal system in the body is created along with complex psychological expressions. A higher mind with the combination of 'Done I', 'Doer I', and 'I exist' feelings comes into being in the process of creation. The birth of different layers of the mind called *Kośas* takes place as a result of *Kaoshikii Shakti* or *Shiivani Shakti*. The *Shravana*, *Manana* and *Nidhidhyasana* in *Tantra Sadhana* is intended to utilize the *Bhavanii*, *Bhaeravi* and *Kaoshiki* or *Shiivani Shakti* in order to get united to *Parama Shiva*, that is, *Parama Purusha*, the Supreme Entity. The unit mind is unilateral and multipurpose. That is, it can only perform one action at a time but wants to attain many things. On the other hand, Cosmic Mind is multilateral but uni-purpose. It can do many things at the same time but has only one purpose—to help microcosms to attain unison with Universal Consciousness (known popularly as *Yoga*).

The Intuitional Science of *Tantra*

The beauty of *Tantra*, however, lies not only in elaborating a meaningful goal for all practitioners or spiritual aspirants but in showing a practical path for controlling all *vrittis* (propensities) which keep us away from that illustrious goal. These fifty emotive propensities are represented by fifty letters of *Samśkrta* alphabet and constitute the causal matrix of this creation.

The fifty *vrittis* are: *dharma*, *artha*, *kama*, *moksa*, *avaijina*, *murchha*,

prashraya, avishva'sa, sarvanasha, krurata, lajja, pishunata, iirshya, susupti, visad, kasaya, trsna, moha, ghrna, bhaya, ásha, cinta, cešta, mamata, dambha, viveka, vikalta, ahamkara, lolata, kapatata, vitarka, anutapa, sadaja, rasabha, gandharva, madhyama, paincama, dhaevata, nishad, om, hum, phat, vasat, voasat, svaha, namah, visa, amrta, para and apara. The psycho-acoustic vibrations of the fifty letters associated with these *vruttis* is the instrumental power that manifests in *mantras* by the grace of *siddha-gurus*. Any combination of sounds cannot be called a *mantra*. *Mantra* is defined as that incantation whose repetition leads to liberation.

Mananat taryet yastu sah mantrah parikiirttitah

“The sonic vibration which establishes parallelism of the unit consciousness with that of cosmic vibration and helps in the merger of the former with the latter is called *mantra*.”

However, only *sabiija* as opposed to *nirbiija mantras* can bring about the desired result. The *Mahakaula Guru* alone is capable of infusing power into *mantras* by the process of *purshakaran* of *kundalini*. The science of infusing power into *mantras* is *Mantra-Caetanya*. A *mantra* which is empowered by the *Guru* can aid the spiritual aspirant to arouse necessary *bháva* and get him or her ensconsed in an elevated state. Beyond the *ájina cakra*, the unilateral grace of the Supreme Consciousness alone can escort the spiritual aspirant to the Ultimate Stance. That is why, in *Tantras*, a great emphasis has been laid on *Guru-Disciple* relationship. Through the process of *dikśa*, the *Sadguru* establishes the emotional link with the spiritual aspirant and through the *diipani-shakti* acts as the torch to lead the way to the Divine Consciousness.

*Diipajinánam yato dadyát kuryát pápakśayam tathá
Tasmát diikśeti sá proktá, sarva tantras ya sammatá*

“*Diikśá* is an important *tantric* ritual in which the *kundalini* gets awakened by *mantraaghata*. Each and every *mantra* has the support of an acoustic root and when that acoustic root strikes at the root of the coiled serpentine (*kula-kundalini*), the *jiiva-bháva* begins its journey towards the merger with *Parama-Shiva*. Unless the *mantra* has been made *siddha* by a competent Spiritual *Guru*, even a million repetitions

does not bring about spiritual progress.”

*Caetanyarahitah mantrah proktavarñastu kevalam
Phalam naeva prayacchanti lakśakoti I japaerapi*

“*Tantra-sadhana* is *bháva-sadhana*. *Mantras* enable a *sadhaka* to ascribe cosmic ideation to every object and action and thereby, it becomes a potent tool for rising above the *karma-bandhana* (bondages of actions and reactions).”

Yantra too is an effective tool for *Tantra* practitioners. It is a geometrical representation or form which symbolizes elevating ideas. *Yantra* is *Yam+trae+da*. It is a device which works under control and is capable of specific output. The human body is also considered a form of *yantra*. *Yantras* contain points, lines, circles, geometric figures and *Bijjaskaras* which represent divine ideas. *Yantras* must also be made *siddha* by a competent *Sadguru* and only then they get the potency to aid *sadhanas*. Jain *Tantra* uses *yantras* like *Pataka Yantra*, *Anka yantra*, *Rekha Yantra*, and *Aksara Yantra*. Jain *muni* Bhagwan Parshvanatha started the use of *mantra* in Jain *Tantra*. Later, Jain *Tantra* included some techniques of mesmerism and occult powers through practices like nail-gazing such as *Khangadarpan*, *Jaldarpan*, and *Kajjal darpan*. The Star of David used by Jews is the same as *Bhaeravii-Cakra* in Hindu *Tantra*. It is said that this *Bhaeravii Cakra* has been used by *Tantrikas* since the time of Shiva. However, it must never be left without anything inside it. The different *mandalas* used in Tibetan *Tantra* are the variations of different *yantras*.

Tandava dance as taught by Shiva and revived by Anandamurtiji is also a *tantric* practice for stimulating certain hormones. A substitute dance especially for ladies called *Kaoshikii* has been invented recently by Shrii Shrii Anandamurtijii and is claimed as a cure for twenty-two hormonal imbalances. It can also be performed by men. Shiva also gave birth to the science of Indian Music, *Svarashastra* (Science of Breathing), Science of Herbs, and in these ways, the comprehensive approach of *Tantra* utilized multi-methods for tapping the power that lies hidden in this creation. Shrii Shrii Anandamurtiji also composed 5019 songs within a span of eight years (1982-1990) and revived many lost *ragas*. Perhaps for the first time in human history, *Tantra* has been prescribed as a way of life based exclusively on *Vidya Tantra* and touches all aspects of

human life, ranging from economics to education and from health to arts. Shrii Shrii Anandamurtiji also introduced morality as the basis of *Tantra* so that there is no degeneration of human beings as they develop occult powers through the practice of *tantra-sadhanas*.

Tantra is more a practice than a theory. It is a living wisdom. It is not a subject that has so far been learnt through books or texts. It is not a bookish knowledge. In *Tantra*, theory regulates practice and practice inexorably modifies the theory. The aim of *Tantra* is *laya*, return of the seeker to the state of undifferentiated existence. Renunciation disappears when one arrives at the Absolute because nothing remains to renounce. When an aspirant goes beyond the ego's flaws, when the ego is completely naked, cleansed of its accretions of personality and its stains of desire, then it perceives pure consciousness and knows that pure consciousness is both Thysel and Myself.

Five Cults of *Tantra*

While *Tantra* remains a singular science, it developed into five cults during *Paoranik* period of Indian history: *Shaeva* cult, *Shakta* cult, *Vaeshnava* cult, *Ganapata* cult, and *Saora* cult.

In the *Shaeva* cult, the practitioners have to direct all the expressions of their life towards the inner world and finally merge into the Supreme Cognition. The foundations of Kashmiri-Shaevism were laid by *Siddha-acarya* Abhinava Gupta.

Vaeshnava Tantra aspires for Divine Love. It insists that Vishnu, the supreme entity, pervades each and every particle of this creation. According to some, Sri Krsna learnt *Tantra* from Durvásha Ríi. *Vaeshnava Tantra* was popularized by Tamil Alvars and *acáryas* from the south of India like Ramanujacárya, Madhavacárya, Brahmácárya, Nimbakacárya and others.

Shaktas believe in attaining extraordinary powers latent in the person and apply them judiciously for the welfare of humankind and elevation of the self. It is said that Buddha also practiced *painca-makár* and *kapalika* *sadhanas*. Faha-Ucha from China learnt these *sadhanas* in Vajrayogini village of Bangladesh which was the center of *Vajrayana Tantra*. Sri Gorakhnatha was a *siddha* in *Vajrayana* tradition and his

name was Ramanvraja. He is considered the *ádi-guru* of *Natha dharma*. Yogi Vashishta is said to have developed *bindu-dhyana* in China.

The Ganapatya cult is based on the idea that Ganapati is the deification of the leader of the tribe and is also the Master of the Universe. The head and trunk of the elephant placed on the torso signify a warrior society led by the strong leader of the society.

Saora cult conceives that just as sun is the nucleus of the solar system, God is the hub of this cosmological order. One can get salvation only when his or her consciousness merges in the Supreme Nucleus.

Thus, *Tantra* remains a singular path, a system which channels the physico-psycho-spiritual longings towards the Supreme Divinity.

Concluding Note

At the end, it should be mentioned that *Tantra* does not overly concern itself with sufferings. Rather, the approach of *Tantra* is to look at life as “being born out of *Ananda*, being maintained in *Ananda* and which ultimately merges in *Ananda*.”

Ananda Brahmeti Bijanat

Ananda dhyeva Khalvimani Bhutani Jayante

Anandana Jalani Jivanti

Anandam Prayantyabhisam vishantiiti

Thus, *Tantra* is the path of Optimism, the path of Bliss, the path of fight against inner and outer obstacles in order to get established in *Ananda*.

Teilhard de Chardin once said, “After we have mastered the winds, the waves, the tides and gravity, we shall harness....the energies of love. Then for the second time in the history of the world men would have discovered fire.” *Tantra* may just be that science of religion which is waiting to be explored. This Intuitional science of *Tantra* can open up new horizons in every sphere of life. Research on Consciousness has just begun to attract the attention of scientists of different hues. In the current debates on body-mind-consciousness spectrum, the perspective of *Tantra* could enrich our understanding. In the process,

Tantra also will surely become richer. As always, *Tantra* adapts and modifies itself in the environment in which it is transplanted without losing its intrinsic character. Once again, *Tantra* promises to be the new universal religion of humanity which offers to blend science and spirituality, faith and reason, knowledge and devotion.

(2001, Torino, Italy)





Knowledge and Goodness

In 1781, John and Elizabeth Phillips founded a school in America's New England region on the twin principles of “knowledge” and “goodness”. They called it Phillips Exeter Academy. In their words: “Goodness without knowledge is weak and feeble, yet, knowledge without goodness is dangerous.” In 1986, Shrii P.R. Sarkar, propounder of Neohumanist Education expressed a similar sentiment while giving a message to teachers: “Education which leads to the acquisition of knowledge plus morality makes for a peaceful society.”

Knowledge, first of all, is an essential ingredient to ensure the survival of the planet and all its inhabitants. The inhabitants include not only humans but all things that live: flora, fauna and all other life forms including the microvita which are invisible to the naked eyes but are said to be the fundamental building blocks of all creation. All need to exist and thus deserve to be preserved at all costs. The recognition of the existential value of all creatures would enhance the chances of survival and flourishing of all species on the planet.

One of the primary objectives of the gurukula system of education is to strive incessantly towards a better understanding of the created world and to fully grasp the *raison d'être* of life forces that make up our colorful mysterious world. Thus, the scientific perspective in gurukula education is an endeavor to help students better understand the mysteries of creations, develop a rationalistic mentality and live with “awakened consciousness”.

Knowledge itself is neither good nor bad, but its utilization may make it so. It must, therefore, be guided by some higher criteria which will fully manifest the usefulness of all created entities. Human beings often use

Keywords: education, gurukula, knowledge, morality, yoga, limitless

knowledge to manipulate situations and other people for selfish ends. Knowledge should instead be used for all-round welfare and happiness. Morality is not a utopian ideal but a self-preserving instinct of the collective mind. All desire to be happy and to live in peace. Education based on ethical foundations could help to build a peaceful and harmonious society. The emphasis on aesthetics and cultivation of higher sensibilities in the spirit of goodness is thus another defining characteristic of gurukula education and must also pervade the entire educational process.

The purpose of educational institutions is to cultivate the knowledge and wisdom that will foster goodness in this world. Further, education should ideally free the human intellect from all dogma and divisive, narrow sentiments; contribute to greater justice and fairness; and ultimately bring transcendence and emancipation.



Spiritual knowledge and mystical sciences are the product of an unending endeavor to link the finite with the infinite. Human beings have an unlimited thirst for limitlessness which leads them towards pursuit of deeper knowledge beyond mere intellectual thought. This search for the unknown has led humanity towards exploration of Higher Consciousness. Besides academic qualities, an educated person must, therefore, also possess inner tranquility, a blissful mind and ensconcement in the cosmic-controlling nucleus. This yoga (unison) of the unit mind with the cosmic mind is the final liberating goal of gurukula education.

(2015, Toronto, Canada)



The Eternal Philosophy

The answers given here are by necessity short. They scratch the surface of a profound and complex issue. The readers are encouraged to refer to the works of Shrii Shrii Anandamurtiji for elaboration of different concepts.

Q 1: What Is?

A 1: This question defines the domain of ontology. Rather than matter, energy or ideas, the fundamental stuff of being—the essence of the universe—consists of consciousness called *Brahma*, which is the composite of the Cognitive Faculty and the Operative Principle. Complex organizations, such as atoms, molecules, space and time, living beings, minds and societies emerge out of Supreme Consciousness through transmutations and metamorphoses. Microvita—the emanations from this Cosmic Entity—are instrumental in maintaining both equilibrium and equipoise in the universal strata of the physical, physico-psychic, psychic and psycho-spiritual realms.

Q 2: Why is there something rather than nothing?

A 2: The state of apparent cosmic void, nothingness, is only a relative state. There is consciousness everywhere. Only when *Prakriti* (the Operative Principle) is dormant, consciousness appears without any manifestation and is called “Non-Attributional Consciousness”. That state is sometimes referred to as *shunya* (nothingness). But actually, the seeds or potential of expression lie embodied within this *Nirguña Brahma* (*Brahma* that has no attributes). Hence, to call it *shunya* or nothingness is a misnomer. Something cannot come out of nothing. So if this universe exists, it must have an origin or source. The source of everything is *Nirguña Brahma*.

Keywords: ontology, teleology, causality, theology, epistemology, philosophy, sociology

Q 3: Why is the world the way it is?

A 3: Evolution takes place through physical clashes, psychic clashes and longing for or attraction to the Great (Supreme Consciousness). The world is in constant transition towards higher and higher levels of self-organization in order to free itself from the shackles of *Prakriti*. The cycle of creation begins from the Subtlest Entity and reaches its climax at the crudest manifestation and then travels on, returning to the source. *Nirguña Brahma* is the starting point and the terminus of all movements in the world. All other movements are merely transitory states.

Q 4: Where does it all come from?

A 4: The human mind cannot ordinarily comprehend the source of its existence since it is itself an effect, and knowledge of its own primal cause eludes it. To know the primal cause of creation, one will have to step back. A *muktapuruśa* (one who is emancipated) is operating on a level of being that is unaffected by the influence of *Prakriti* and can, therefore, reveal the motivation of creations and dissolutions. *Nirguña Brahma* is without attributes, so it cannot be the direct cause of the manifested world. It is *Saguña Brahma*, Supreme Consciousness with attributes, which allows the dexterous *Prakriti* to create a variegated world through the infinite power of its sentient, mutative and static principles. In this process, the Cosmic Mind, microvita, elementary particles, atoms, molecules, living cells, multicellular organisms, animals, people and societies come into being. The transmutations and metamorphoses continue until each entity returns to the primordial state of *Nirguña Brahma*.

Q 5: Where do we come from?

A 5: *Homo sapiens* (the human being) is a step in the evolution of the species, and evolved out of animals that had the capacity to learn associations from the environment by additionally developing the ability to think or display powers of the mind. Human thought is rooted in the emergence of symbolic language. However, human beings are also a repository of clearly reflected consciousness, and that is what makes them divine beings, capable of performing intuitional practice and, ultimately, of uniting with the highest subtlest consciousness, *Nirguña Brahma*.

Q 6: Who are we?

A 6: Humans are considered to be the most advanced creatures on this planet and occupy a high position in the hierarchy of meta-systems. Our capacity for thought distinguishes us from the animals or other creatures by giving us uniquely human characteristics, such as self-awareness, tool making, imagination, capacity of visualization, play, sense of humour and aesthetic appreciation. We are also capable of performing higher intuitional practices and thereby can control emotions and cultivate universal love. On the other hand, we are also capable of degrading our minds to utmost crudity and of destroying the sacred opportunity to attain *mokṣa* (self-realization or liberation from the bondage of *Prakṛti*). We have yet to demonstrate that we can build a peaceful society where everyone can enjoy the maximum amenities and equal opportunities for physical, mental and spiritual growth.

Q 7: Where are we headed?

A 7: We are in a state of constant transition towards increasing complexity, adaptivity and use of intelligence. As we learn to use the hidden powers of body, mind and spirit, we are being propelled to find equilibrium and equipoise in every sphere of life. What has so far been done by the cosmic mind will gradually be taken over by unit minds, in greater or lesser degrees, in gradual steps. Despite developments in science, technology and the arts, human beings will always have to resort to intuitional practices in order to unite with the Highest Consciousness in the spiritual stratum. So we may be headed to a spiritually inspired, enlightened, wisdom-based society. Without it, we may head to our destruction or even extinction. Yet, as long as we have need of physical bodies, we will find ourselves manifested somewhere in the cosmos in some form.

Q 8: What is the purpose of it all?

A 8: Evolutionary process is characterized by increasing complexity, adaptivity and intelligence. However, that is only an external goal. The inner spirit of evolutionary process is to manifest the hidden longing for unison with Highest Consciousness. All creatures strive for an incessant flow of happiness. Our merger with Cosmic Consciousness is the culmination of our thirst for limitless happiness. To be happy and make

all others happy is the purpose of it all. One can achieve this through cultivating universal love and putting it into action for the welfare of all.

Q 9: Is there a God?

A 9 : To consider an entity that is outside of the universe to be God would mean putting limits on that Entity. 'GOD' can be thought of as standing for Generator, Operator and Destroyer—the entity which creates, maintains and sublimates. In that sense, the Supreme Consciousness alone represents the concept of God. It is known in religious cultures by different names. Fundamentally, God is one, is all pervasive and therefore it resides even in our own 'I' feeling. To realize God, we do not need to look for sacred places outside ourselves, but to dive deep into the core of our own being.

Q 10: What is good and what is evil?

A 10: Anything that brings us in closest proximity to the Supreme Consciousness is fundamentally good and anything that takes us away from that cosmological hub is evil. In an unending cycle of birth and death, we are constantly moving, but if our distance from the Cosmic Nucleus remains the same or increases, we are not progressing. Any action that helps to preserve our existence, to express our hidden possibilities and bring us into the closest proximity of *Nirguña Brahma* may be considered moral or good. Good and bad are otherwise relative in nature. No action is intrinsically or permanently good or bad.

Q 11: What is knowledge?

A 11: This question defines the domain of epistemology. In the Rig-Vedic language, *jina* or *vid* meant 'to know'. The verb *jina*, invented by the ancient Aryans, was changed into *keno* in Old Semitic and remained *keno* in Old Latin. It became *jnya* in Bengali; and in modern English we say "know". As the original spelling of the word is *keno*, we still spell the word with 'k' in the beginning without actually pronouncing it.

In the mechanical sphere, knowing or the functional side of knowledge occurs upon perceiving special types of reflections and refractions, but in the psychic sphere, it occurs when objective realities are subjectively interpreted. In essence, knowing oneself is the real knowledge and all

other sorts of knowledge are mere umbras and penumbras of knowledge. The goal of all knowledge is to help us to unite with Supreme Subjectivity (the knowing I which lies even behind our sense of I am). The best way to connect with Supreme Subjectivity is to bear in mind, "In all actions—big or small, significant or insignificant, done in a wakeful state or in sleep; in dream or in hard reality—the Supreme Consciousness is maintaining constant or close vigil over me." Our minds are actually the Supreme Subjectivity, or Cosmic Mind, in an objectified form. In order to function within our egos, however, we take a subjective role in relation to our world, and that individual subjectivity eventually supercedes our awareness of the Supreme Subjectivity and our relationship to it. Only when we can consistently perceive our unit minds as manifestations of the Cosmic Mind or Supreme Consciousness will we find ourselves established in the final stage of the faculty of knowledge.

Q 12: What is Truth?

A 12: Everything of this relative world is subject to change in time, space and person. Hence, this world is called relative truth. The truth of a theory is merely its power to explain and produce predictions that are confirmed by observations. In the relative world, there cannot be any absolute truth. However, the Supreme Cognitive Faculty of Supreme Consciousness always remains in its original state and never undergoes any change. So it is called Absolute Truth. The changes which appear in the universe are caused by the varying binding influence of *Prakṛti* (Cosmic Operative Principle) over *Puruṣa* (Cosmic Cognitive Faculty). That is why Truth is always one and Its essence is always one.

Q 13: What is Consciousness?

A 13: To be conscious means to be aware. While in deep sleep, coma or in death, we are not aware of our existence and therefore we are called unconscious. However, in the dream or awake stage, there is always a part of our mind which is awake and therefore gives us the sense of knowing our existence. Ultimately, the mind cannot be aware unless, on a subtle level, it witnesses its own functioning. The subtlest level of awareness in us can be called unit consciousness. It qualifies the existence of our mind. Without it, the mind would not be conscious at all.

That is why the entity beyond the mind is called Consciousness. It lends its power of awareness to the mind and enables it to become cognizant of its bearing.

The totality of all unit consciousness is called Cosmic Consciousness or Supreme Consciousness. Hence, Supreme Consciousness is the omnitepathic entity that is the ultimate knower of everything. Each mind reflects the power of consciousness based on its subtlety. The crude mind cannot feel the power of consciousness, but subtle minds can fully reflect and feel the presence of consciousness. To some extent, every mind can sense its environment and has some capability of sending and receiving signals. Hence, it is a conscious entity. Robots, too, can be infused with that power but the true repository of awareness lies only in the Supreme Cognitive Faculty. It manifests its power with the help of *Prakrti*—the Cosmic Operative Principle. That is why consciousness is always referred to as the composite of Cognition (*Shiva*) and Energy (*Shakti*). Its rank varies, depending on the degree of influence of *Shakti* over *Shiva*. In *Nirguña Brahma*, *Prakrti* or *Shakti* has no influence and in matter, it has its greatest binding influence.

Q 14: Do we have free will?

A 14 : The human mind is endowed with an uncanny ability to think freely and choose between different possibilities. This has given the impression to evolutionists that there is no predetermined future. Because of their capacity for thought, humans are not only free to choose between given possibilities, but also able to conceive novel possibilities and explore their consequences. The unpredictability implied by quantum mechanics has done away with the Newtonian worldview, in which future events are predetermined following the law of cause and effect namely, “Each action has an equal and opposite reaction.”

However, we also know that we are not absolutely free. We are conditioned by our past, by our present and by our limited view of the future. While we respond to human constraints, we do have some freedom of action. It would be more correct to say that humans have a free will only within the jurisdiction of their mental capacities. Beyond that, we are just like puppets in the hands of a puppeteer. Just as cow tied

with a long string moves about thinking that it has freedom of movement, we too are tied by the long string of the unit mind, and carry a false notion of total free will. Rather, ultimately, our future is at the mercy of the Supreme Cognitive Faculty who, through the noose of *Prakṛti* (Cosmic Operative Principle), keeps us bound in this mortal world. We must act, but the fruits of our actions are not ultimately in our hands. That is why the wise do not stay attached to their actions or to the fruits thereof. We must do our best, and leave the rest to the Supreme Consciousness.

Q 15: How should we act?

A 15: The universe is sustained by actions (*karma*). Where there is any expression, there is invariably vibration (*spandan*) and behind vibration, there is action—be it physical, physico-psychic, psychic, psycho-spiritual, or spiritual. Inaction is indicative of death, not of life. For the sake of self-preservation alone, we need to engage in some action. Furthermore, every action gives rise to reactions—be they in potential form (*samskaras*) or ready to be experienced (*bhoga*). We are tied to our actions and reactions and this cycle keeps us tied to the noose of *Prakṛti* (Cosmic Operative Principle). As long as we remain engrossed in the individual 'I' feeling, we remain tied to the reactions of the actions performed by our 'I' feeling. This keeps us yoked to the cycle of birth and death.

Only when we identify our 'I' feeling with Supreme *Brahma* (Cosmic Consciousness), we can begin the process of disidentification with our little 'I'. When our 'I' feeling is completely ensconced in the Supremely Subjectified 'I' feeling, we can begin to get freed from the vicious cycle of *karmas*. Good actions yield good results and bad actions yield bad results—yet both good and bad actions are like chains. Good actions may be called chains of gold and bad actions chains of iron. The proper way to act is to first get established in cosmic ideation and then perform actions as an instrument of Divine. The practical process of this science of action can be learnt from the spiritual teachers called *acharyas*. This practice leads to annihilation of *samskaras* (reactive momenta) and ultimately brings *mukti* (liberation) and *mokṣa* (emancipation or salvation, or liberation of a permanent nature.)

Q 16 : How can we be happy?

A 16: Happiness is a state of mind. Some become happy with little possessions and some are unhappy despite their enormous accumulated wealth. $H = W/D$. Happiness is wealth divided by our desires. If we are not established in *santośa* (contentment), no amount of wealth can enhance our happiness. Hence, self-restraint is essential to control our desires. Happiness is most common in societies which provide sufficient purchasing power to all citizens, proper affordable health care, free education, personal freedom and equality. Happy people tend to be self-confident and open to experience and to have good personal relations. In the end, those who have attained mastery over all their *vrttis* (the mind and its expressions) are most likely to experience inner peace and a state of tranquility, equipoise and permanent happiness. True happiness stems from the philosophy “Live and let others live.”

Genuine happiness will come only when the needs of all are satisfactorily met and disparities are wiped out. Diversity is healthy for a progressive social and economic order while disparities are a curse to human society. An all-round renaissance which will unite the entire human family by a cosmic ideal and a benevolent philosophy is the only panacea for creating a happy world. Of course, to actualize these ideals, proper education must be imparted to one and all from an early age. Actions inspired by universal love (neohumanism) can convert an unhappy world into a happy world.

Q 17 : Why can we not live forever?

A 17: Evolution has predisposed us to age and die because fitness is achieved more easily by fast reproduction than by long life. Aging is the result of a variety of deterioration processes. It is unlikely that we will achieve biological immortality in the near future, in spite of a constantly increasing lifespan. Yet, we live not only on the physical plane. Each of us also carries a mind and consciousness which transcends temporal and spatial barriers. We achieve immortality only when our unit mind merges into the eternal cosmic mind and our unit consciousness gets united with Supreme Consciousness. “Oneness in objectivity leads to oneness in subjectivity.” When any mind expands, consciousness automatically widens its horizons. Supreme Consciousness alone is

immortal and never dies. We, too, can attain immortality by uniting with that Cosmic Ocean of Consciousness. At that stage, we become omnitepathic, omniscient, and omnipresent. One who attains that stage is called *muktapuruśa* (liberated soul). The *muktapuruśa* is uninfluenced by the binding principle (*Prakṛti*) and can guide others also to attain emancipation. A true *sad-guru* (preceptor) is one who has attained that exalted rank. Such a preceptor leads a moral and exemplary life and becomes a beacon light for humanity for all times. In the past, Sada-Shiva and Shrii Kṛśṇa won the admiration of humanity. Such personalities never die. Shrii Shrii Anandamurti also belonged to the same rank. Their consciousness and grace lives forever, and guides genuine spiritual seekers irrespective of caste, creed, nationality, race or social and economic status. These preceptors belong to all of humanity and their ideas contribute to the happiness of human civilization and of the entire living world.

Q18 : What is the meaning of life?

A 18: The first and foremost goal of every creature is to secure its own survival (*asti*) hence, all of humanity must come together to ensure the survival of all species and to preserve biodiversity at all costs. This endeavor requires the compassion of this universe's developed creatures. To deprive anyone of the right to exist is suicidal for all of humanity. Second, each creature—every species of flora and faunais endowed with some unique possibilities and capabilities. Even so-called inanimate objects possess unique specialties. We must, therefore, understand those dormant capabilities of one and all. If we understand, we are more likely to preserve those treasures of the universe and utilize them optimally for the welfare of all. So *bhati*, or sustainable and progressive development, is the second task for human beings on this earth.

Finally, the ultimate aim of human life is attainment of *anandam* or *Parama Puruśa* (Supreme Consciousness)—the desideratum of our total life journey. It may take one lifetime or a million years but sooner or later, we must establish ourselves in the grand splendour of the all-pervasive Cosmic Consciousness. We are travelers on the path of eternity. While moving towards that subjective goal, we also need to maintain an objective adjustment with the temporal, spatial and

personal boundaries of this relative world. Hence, our journey should be a proper, well-balanced continuous journey. That is why, 'Self-Realization (*atma mokṣartham*) and Service to Humanity (*jagat hitayaca*)' alone can be the lasting motto for all of humanity. This will make our lives meaningful and blissful at the same time. This is the unifying positive philosophy for all of humanity as advocated by neohumanism.

Q 19. What is the root cause of poverty in the world?

A 19 : Despite all the aid that has been provided year after year, poverty has not been eliminated from this world. Charity cannot solve long-term problems. It can only provide a brief breathing space from the cruel impact of the defective socio-economic orders prevalent in the world. During the last century, wealth disparities have only increased in almost all parts of the world. Unless we tackle this problem of increasing income and wealth disparities and the centralization of economic power, the root cause of poverty cannot be removed. Towards this end, the Progressive Utilization Theory (PROUT) was propounded by Shrii P.R.Sarkar as an antidote. Economic policies need to be followed which will ensure minimum purchasing power among the people at all times. Salaries must increase in proportion to labor productivity, which will be enhanced by the use of modern efficient technologies. PROUT stands for economic democracy and for tapping the vast potentials of nature for the welfare of one and all, not a mere few.

Q 20: Isn't technology the panacea for solving all the problems facing the planet?

A 20: Appropriate use of technology is a potent driving force for hastening change towards a progressive and happier world. However, technology by itself cannot deliver peace and prosperity to this world. Technology is only a means, a tool. When used appropriately by just people and for good intentions, it can save us from much human suffering. On the other hand, when it is used for selfish purposes, it can cause much havoc to all species on the earth and even delay the movement towards a progressive and happier world. Hence, it is important that arts, science and technology must be goaded towards universal welfare and blessedness. Neohumanist values exemplified by

service-minded visionaries or leaders (*sadvipras*) and supported by a widespread adherence to sentient lifestyle within an exploitation-free socioeconomic order alone can ensure a blissful world. Let all the righteous forces of the world hasten the advent of a genuine cosmic family by uniting under the banner of One Cosmic Ideology and burying all narrow sentiments. Such an ideology can usher in an all-round renaissance in all spheres of life, liberate human intellect from all dogmas and lead us to a true paradise on earth for the first time.

2010, Phoenix, Arizona, USA





P.R.Sarkar on Indology:

Lost and Forgotten Cultural History of Rárh and North East India

Evidence of an ancient 'lost river civilisation' was uncovered off the west coast of India in 2001. Local archaeologists claim the find could push back currently accepted dates of the emergence of the world's first cities. (18th January, 2002, as reported in New Scientist in India). Underwater archaeologists at the National Institute of Ocean Technology (NIOT) first detected signs of an ancient submerged settlement in the Gulf of Cambay, off Gujarat, in May 2001. If confirmed, the find would also push back the date of India's earliest known civilisation by 5000 years. The Harappan civilisation has been dated to about 2500 BC. The newly identified site looks like a Harappan-type civilisation but dating way back to 7500 BC. NIOT has now conducted further acoustic imaging surveys and has carbon dated one of the finds. The acoustic imaging has identified a nine-kilometre-long stretch of what was once a river but is now forty metres beneath the sea. The site is surrounded by evidence of extensive human settlement. Carved wood, pottery, beads, broken pieces of sculpture and human teeth have been retrieved from along the river banks, according to a report in the Indian Express newspaper. "The carbon dating of 7500 BC obtained for the wooden piece recovered from the site changes the earlier held view that the first cities appeared in the Sumer Valley in Mesopotamia around 3000 BC," said B. Sasisekaran of India's National Science Academy. Tom Higham of Oxford University's Radiocarbon Accelerator Unit says submerged wood is often well preserved and should be relatively straightforward to carbon date. "I don't see how you could get it grossly wrong," he says. "In the past, it has been said that you shouldn't pin all your interpretations on a date from one sample. But that's not so true these days. And dating a sample that's between 5000 and 10,000 years old is pretty easy."

This piece of news is a mere substantiation of just one of the many facts that Shrii P.R.Sarkar revealed during his historic tour of North and East India in 1984. A brief summary of his revelations is as follows:

Humans of the pre-Stone Age did not know how to dig wells, so they liked to live beside water sources, especially rivers, and in caves to hide themselves from ferocious animals and to protect themselves from biting cold. Cultural traits developed differently depending on the needs and specialty of each river valley. The racial blending, religio-cultural synthesis, philological transformations, changes in the scripts, geoeconomic mutation, changes in administrative systems, artistic expressions, social values, and collective psychology all carried the imprints of the river valleys and their blending. Shrii P.R.Sarkar explains that Indic civilization developed along rivers in three stages: hill stage, plain stage and delta stage. Hill-valley civilizations are the most simple and deltaic civilizations are most complex in their psychology, because maximum blending had occurred in the deltaic stage as opposed to the hill stage.

The history of Indic civilizations is a perfect testimony to this theory. For example, the Gangotri civilization is a hill-stage civilization. At Hardwar, where the Alaknanda and Mandakini rivers merge, the hill-stage experiences the merger of two simple civilizations, namely Garhwali and Kumauni, and transforms into a plain-stage civilization. Several civilizations show up during the plain stage due to the confluence of several river valleys. The river Yamuná, into which other tributaries and branches meet and merge, carries the imprints of several subcivilizations comprising many customs, usages, and manners. The Bundeli subcivilization emerged due to the blending of Yamuná and Sona rivers. Further downstream, the Yamuná and Ganga merge at Prayag, causing additional cultural blendings. Later, the Alaknanda,

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Rapti, Sona, Sarju, Narayani and Buri Gandaki, Lakhandei, Bagmati, Kamala Banan and Koshi river valley civilizations, some of which have Mongol-Tantrika influences, merge and involve the Bagheli, Bundeli, Avadhi, Bhojpuri, Magahi, Maithali and Aungika civilizations. These are all civilizations of the plain stage.

At Maldah, the delta of the river Ganga starts and the blended, deltaic stage Gaungottarii civilization attains maturity. From Sahebganj to Gaungáságar is the Gauriya civilization, and from Prayag to Gandaki is the pre-Gauriya civilization. In the Gauriya civilization, the Brahmaputra brings blending characteristics from the Indo-Tibetan region and influences the Gangetic civilization. Besides, the rivers of Rárh also merge, with their several subcivilizations. The Gauriya civilization emerges as the blending of the Ganga, Brahmaputra and Rárh river valleys take place.

Rárh is the name given to the oldest undulating land on this earth. It was part of original Gondwana land, covering portions of North and East India and, at one time, stretching to include Africa, Andamans, Malaysia, Indonesia, the Philippines and Australia. The Himalayas came into being much later. Rárh existed prior to the emergence of Himalayas. The sand and silt originating from the Rivers Ganges and Brahmaputra gave substance to what we now know as East and North India.

Rárh was not only the starting point and cradle of human civilization but also represented the first-ever steps towards cultural progress and cultural blendings, according to Shrii P.R.Sarkar. The people of Rárh came in touch with the eternal gospel of a great personality, Shiva, who can be considered the first father of human civilization. The Rárh Civilization was composed of five river valleys: Suvarnarekha, Kansavati, Dulang, Ajay, Kumari and Damodar. Rárh was essentially the land of Shaivism since ancient times and Sańskṛta was the native language.

About 2500 years ago, Mahaviira Jain came to Rárh and his gospel was accepted by the people of western Rárh. Jainism, however, had to compromise with the Shiva cult and Shiva was ultimately accepted by Jains. The worship of large Shiva-linga and Gaurii-piitha by followers of Jainism is the evidence of a Jain Shiva. On the eastern side of Rárh,

Buddhism had a much greater influence. However, after the Pal dynasty in east Bengal, the people gave up Mahayana Buddhism and embraced Hinduism. They were usually treated as low caste by Hindu community, so they embraced Islam during the Pathan period except in Chittagong where the people kept their faith in Hinayana Buddhism.

During the middle of the Pathan period, under the influence of Caetanya Mahaprabhu, the entire Jain following in Rárh embraced Mahaprabhu's Vaishnavism. A Pathan king from the North East, Mu-chang-fa, also embraced Vaishnavism and became known as Vir Bikram Bahadur. The religio-cultural history of Rárh is replete with history of blending of different religions. Despite this rich tradition, King Shashanka stands out as a fanatic Shaivite. He was responsible for destroying and disfiguring several non-Shaiva Jain and Buddhist deities in northern and eastern India. Rárh has a rich cultural history and needs a deeper study.

There was a period in human history which can be called a Bone Age. The evidence of Stone Age, Bone Age and Bronze Age can still be found in the Rárh civilizations especially near Bangurda village, thirty five kilometers from Tatanagar. The bones may have been used as tools, implements and weapons until more flexible materials began to be made in bronze, iron etc. Agriculture was invented during the Bronze Age in this area and those who invented were called Mahatmas, later Mahatos.

Shiva was born some 7000 years ago. The cultural heritage of Varanasi/Káshi also goes back 7000 years. It was the winter capital of Lord Shiva. According to P.R.Sarkar, "If excavations are done in and around Varanasi, some ancient relics from Shiva's time may still be found and the cultural history of Varanasi will establish it as the oldest civilization in the annals of recorded human history." Prayag is one of the oldest cities, but the ancient Prayag was submerged in the floods of the Ganga and Yamuná rivers. Today, Burdwan in West Bengal can be considered as the oldest living city in India and Varanasi as the second oldest living city.

Shrii P.R.Sarkar revealed in 1984 that the oldest civilization whose remnants can still be found is the Alániá Civilization. Alániá (near Kota)

is also the name of a subsidiary river of the Chambal Valley which is also part of original Gondwana land and has never been under water. Pre-Aryan Shiva was the deity of this place. Mohenjodaro and Harappa were destroyed by the Sindh river but no such destruction occurred in Chambal valley of Hadadesh. Some cave paintings have been found from this valley and this civilization flourished between 7000 and 5000 years ago. According to Shrii P.R.Sarkar “no civilization older than Alániá exists today. The Chinese civilization is 6000 years old; the Indo-Aryan civilization is 5000 years old; and the Egyptian civilization is 4500 years old.”

About 4000 years ago, there was a thriving town on the bank of the Ganges near Allahabad. It was called Vrśńípura. It was destroyed due to severe floods about 3000 to 4000 years ago. Between 800 and 1200 years ago, Vrśńípura was destroyed for the second time, killing many people. It took two to three hundred years to resettle people there. Historically, Vrśńípura was similar to Mohenjodaro. From the Sańskṛta Vrśńípura 4000 years ago, it became Bishura in Shauraseni Prakṛta, Bitthura in demi-Shauraseni 2500 years ago, Bitthura in old Avadhi 1000 years ago and Bithura in present day Avadhia process of philological metamorphosis covering about 4000 years. The current constructions in Bithura are not older than 750 years although the deities in the temples are older than that. Shrii P.R.Sarkar remarked that if excavations are carried out, the old historical city of Vrśńípura could be found.

During visits to the historical sites in and around Delhi, Shrii P.R.Sarkar further revealed the history of the times when Lord Krśna was born, around 3500 years ago in Mathura. He also revealed that the city of Indraprastha, the capital of Pandava, still lies beneath the mound of the Lodi Gardens. He indicated that Hastinapur, the capital of Kauravas, was a more beautiful city than Indraprastha. He also pointed out that the Bhaeravii *cakra* or also known as Star of David can still be found on the walls of the Purana Quila in Delhi. It is also found in ancient Persia and amongst Aryan relics.

Buddha lived around 2500 years ago and was born in Lumbini and attained *mahaparinirvana* (permanent liberation) in Kushinagar. Kushinagar was the capital of the Malla kings, belonging to the Indo-

Tibetan tribes. Mallas ruled over all of the Himalayan ranges, plains and valleys from Sikkim to Garhwal or Uddayan. The Shakyas (ancestors of Buddha) were descendants of Mallas. Kushinagar was part of Kashi Rajya. To the east of Kashi Rajya was Mithila (Videha) and to the west of Kashi Rajya was Shravasti (East Kaushal). What is significant is that the first democracy in the world was formed by the Licchavis of Vaishali which was a portion of Shravasti. According to P.R.Sarkar, "A comprehensive study of this locality which is so closely associated with Buddha, will not only reveal the cultural legacy of Kashi Rajya but also a better understanding of its impact on the world culture.

Buddha spoke in Pali (Magadhi Prákrta). Today's Bhojpuri language (spoken by forty million people) is the granddaughter of Mágadhi Prákrta and is the fifth most widely spoken language after Bamgla, Telugu, Maráthi and Tamil. A blending of Hinayana and Mahayana Buddhism also took place at Kushinagar. Pali was written in Brahmi script. Later the blending of Shaivism and Mahayana Buddhism resulted in the Natha cult. Kabir was a Natha Yogi. Later, as Vaishnavism extended its influence, the influence of Buddhism waned. Buddhism had an extensive religious and cultural impact on the Indo-Aryan civilization. Its influence spread to Tibet 400 years after Buddha, when Padmasambhava, the prince of Uddayana or Garhwal-Kumaun initiated Songtsen Gampo, the powerful king of Tibet, into the Buddhist cult from Bonpassism. Songtsen Gampo married Trikuti, the daughter of Anshuvarmam, who was the king of Nepal, and Tenzing, a Chinese princess. Buddhism spread throughout Nepal and China as a result of the influence of these princesses.

The Magadha civilization is also a composite river valley civilization that flourished along the Sona, Koyal, Kiul, Ganga and Phalgu rivers. Magadha was the focal point of those who challenged the Vedic ritualism and accepted Buddhism, which opposed the Vedic rituals. The soil in Magadha belongs to old Gondwanaland and its laterite character is ideal for growing roses, papayas, grapes and lemons. Hindus and Muslims share the same cultural, linguistic and racial heritage in this area. Both speak Magadhi, have an Austrico-Negroid history, and both observe common rituals and traditions. Muslims who came from Persia and spoke Urdu have adopted a blending of Urdu and Magadhi as their

language. The intonation of their dialect is like Magadhi. Magadhi Prákrta became extinct 2000 years ago and its two offshoots were eastern or oriental demi-magadhi (consisting of Assamia, Bengali, Oriya, Angika and Maithili) and western or occidental demi-magadhi (consisting of Magadhi, Bhojpuri, Nagpuria and Chattisgarhi). The further, deeper study of Magadha civilization as proposed by Shrii P.R.Sarkar will also reveal the assertion that “Human society is one and indivisible” and the changes in cultural, linguistic and other apparent differences are only part of an ongoing process of transmutation and metamorphosis resulting from interactions among living beings. Transmutation is the result of inherent forces, and metamorphosis is the result of mostly outside forces.

Islam was brought to India by Turkish people who added a new dimension to the cultural history of India. Hindu is a Persian word brought to India by the Muslims. Hindus and Muslims have a shared history, have spoken a common language and wear the same dress. The same spirit enlivens their hearts and minds. A proper understanding of cultural similarities and differences should show the richness of cultural blending and synthesis, and should unite human beings belonging to different groups. It should never be used to divide human beings as was done by the British in India for imperialist reasons. For example, Mahatma Kabir was highly regarded by Muslims and Hindus alike. A *mázár*, or mausoleum, of Mahatma Kabir lies in Gorakhpur. Certain rituals are observed in *Mázárs*. Consecrated *mázárs* are called *Makabara*. The architectural style of Kabir's *mázár* is semitic and not gothic. Semitic architecture is indigenous to the Middle East. Indian temples usually follow one of the four architectural styles:

1. Dravida style found in the temples such as Rameshvaram, Cidambaram, Thiruvananthapuram, Madurai (Minakshi temple).
2. Utkal Style: such as in the temples of Puri and Bhuvaneshvar.
3. Rájvára Style as found in Rajasthan, and in other places in Northern India.
4. Gauriya Style: found in the Kálii temple of Kálighát.

At some places, a combination of Tibetan and Rájvára styles can also be

seen such as in temples of Kumaun, Garhwal, Kulu Valley and Kangra.

About 1200 years ago, a convention of Brahmins was organized in Prayág, now known as Allahabad, the name that demonstrates later Muslim influence. During that convention, several groups of Brahmins emerged. Finally, ten groups were accepted—five belonging to Gauriya (north India) and five belonging to Dravida (South India). The Gauriya groups were: Sárasvata Brahmins of Punjab and Kashmir; Kañyakubja Brahmins of West and East Uttar Pradesh; Gaorha Brahmins of South Punjab and Rajasthan; Maethli Brahmins of Mithla; and, Nágara Brahmins of Gujarat. Marriage was prohibited between Northern and Southern groups.

A scriptological and linguistic survey of India shows that the tie among the recognized tongues of the ancient world was Vedic. The Aryans who came to India spoke a distorted Vedic language which was blended with Austrico-Negroid-Mongolian tongues and got transformed. The later Vedic language was known as Saṁskṛta, meaning reformed or repaired. Saṁskṛta is of Indian origin. Thus, when Vedic came in contact with the general populace, their language became Rig-vedic Saṁskṛta. Both Latin and later Laokika Saṁskṛta are the daughters of the old Vedic language and are classical languages. The descendents of Saṁskṛta include: Persian (grandchild of Rig-vedic Saṁskṛta), Pasto, Western Punjabi, Eastern Punjabi, Dogri, Kashmiri, Sindhi, Gujarati, Rajasthani, Nagpuria, Chattisgarhi, Oriya, Magadhi, Bhojpuri, Hariyanvi, Bengali, Assamese, Burmese, Thai, Indonesian and Tagalog (Phillipines). Multani is a blending of Punjabi and Sindhi which evolved about 3000 years ago.

Saṁskṛta was the language of the original inhabitants of India especially the natives of Rárh area. About 4000 years ago, Saṁskṛta was transformed into seven Prákrta the peoples' languages. They were: 1) Mágadhi Prákrta (Eastern India); 2) Shaursenii Prákrta (North Central India Kṛsna spoke in this language); 3) Paeshachi Prákrta; 4) Páshcatya Prákrta; 5) Saendhavi Prakrta; 6) Málavi Prákrta; and 7) Maharashtra Prákrta in West India. Most of the present languages of North, Central and Western India are descendents of these Prákrtas and even the five languages of South Indian languages abound in Vedic Saṁskṛta words, even though they were not of Saṁskṛta origin.

South Indian languages are of Austrico-Negroid origin but the scripts are of the Indo-Aryan group. Examples are Telugu and Kannada, which contain about eighty percent Saṁskṛta words. Malyalam, which is a Austrico-Negroid language, contains seventy-five percent Saṁskṛta and Vedic vocabulary. Bengali is an Austrico-Negroid-Mongolian language, but it contains ninety-two percent Saṁskṛta vocabulary. Thai language contains eighty percent Saṁskṛta words, Burmese contains forty percent Saṁskṛta words and Chinese has between two and three percent Saṁskṛta words. Punjabi is a direct descendent of the Vedic language. It contains eighty percent Tadbhava Vedic or distorted Vedic. Due to the close relationship of Punjab with Persia and Turkey, Persian and Turkish vocabulary are also included in Punjabi. Tibetans are ethnically Mongolians of Indo-Tibetan origin but their script is Indo-Aryan. The same script is used in Kinnaur and Ladakh. Prakṛta were peoples' spoken languages and underwent further transmutation in course of time.

From Magadhi Prakṛta came eastern demi-magadhi and western demi-magadhi. From western demi-magadhi originated Chattisgarhi, Nagpuria, Bhojpuri, and Magadhi. From eastern demi-prakṛta originated Assamia, Bengali, Angika, Maithili, and Oriya. Buddha spoke in Pali, that is, Magadhi Prakṛta. Palli means village and Pali means language of the village, or common peoples' language.

From Shaurseni came Avadhi, Bundeli, Bagheli, Brajabhāśa, and Hariyanvi. From Hariyanvi (which had Persian and Turkish vocabulary) came Urdu, the language of the people who wear *vardii* or military dress. Hindi has evolved as an offshoot of Hariyanvi.

From Paeshachi Prakṛta came Multāni, Eastern Punjabi, Western Punjabi, Pahāri (Sirmauri-dialect of Nahan) and Dogri.

From Pāshcatya came Pashto, Afghāni, Peshavari, Kashmiri, Tazaki, Kurdis, and the languages of South Russia.

From Saendhavi Prakṛta came Sindhi, Kacchi, Bahici and Bruli. The last two are Dravidian and not Indo-Aryan languages.

In the east, several languages emerged from Mālavii Prakṛta and were

spoken in Bhopal, Vidisha and nearby places: Gujarati, Kathiavari or Saurashtri. To the western side, Marwari, Mewari, Harauti, Dhudhári and Mewati were spoken. From Maharáśtri Prákrta came Varádi spoken in Vidarbha, and Debastha Maráthi, spoken in Pune and Konkon.

In ancient times there were two scripts in India: Brahmi and Kharásti. With the passage of time this Bráhmī-Kharósti script evolved into three separate scripts. The name of the distorted script to the southwest of Allahabad is Náradá script. The distorted form to the northwest of Allahabad is Sáradá script. The script that arose in Allahabad and the lands east of there is known as Kufilá script. These scripts were written from left to right like English. Prayag was the meeting point of Sáradá and Náradá scripts. Kufila script was developed in Kaushambi and became known as Kausambi script, or Shriiharśa script. According to Shrii P.R.Sarkar

“The metamorphosed form of the ancient Bráhmī script is the Shriiharśa script. It was named Shriiharśa after King Harshavardhan, since a seal in his handwriting that was discovered, was written in this script. This Shriiharśa script was the script of the whole of eastern India (Allahabad and the regions to the east). Manipuri (Mithei and Viśeñpurii), Assamese, Bengali, Maethilii and the like are written in this script, though with local variations, of course. Languages such as Angika, Magahi, Bhojpuri, Nagpuri and Chattrishgarhi also use this script. But those people's mother tongues having been suppressed for a long time, their mother script is unfamiliar to them. The script of Oriya also is this Shriiharśa script. The characters in the Shriiharśa script are basically angular. In Orissa it was the custom to write on palmyra leaves with an iron kitchen implement, but writing the angular characters in this way with that iron implement, the palmyra leaves were likely to be damaged. Thus the practice was introduced of avoiding angles and writing in a circular way. Hence the present Oriya script is nothing but the Shriiharśa script, avoiding angles.

As Shriiharśa is one of the ancient scripts of India, Sanskrit

has been written in this script since ancient times, and most ancient books in Sanskrit were written in this script. The Devanagari script came much later. The deed of gift written in the Sanskrit language by King Chandravarma of Shushunia Hill, Rárh, was written in Shriiharśa script, and that Shushuniyá script is the most ancient example of Bengali script which is about 1100 years old. (Dálmá script discovered by Shrii Sarkar is about 1700 years old.) From this perspective, Shushunia Hill may be regarded by scholars and litterateurs as a sort of *tirtha* [sacred place]. Such inscriptions carved in stone in ancient Bengali script are available in Jaida of Singhbhum District and Chiyada of Bankura District. If searches are carried out, such will be found in many more places. Some think that Devanagari is the script of Sanskrit, but this idea is totally wrong. Sanskrit has no script of its own. The Shriiharśa script is much older than Devanagari, and it facilitates swift writing (as one can write for a long time without raising one's hand)."

Nárada script was also known as Nágari script due to the influence of Nágara Brahmins. Before, Kúfila used to be the script of the entire eastern portion of India. The scholars of Kashi also wrote in Kúfila script but later, due to the declining influence of Kányakubja Brahmins after the Gupta period, the Nárada began to dominate Kúfila script. Ancient inscriptions on copper and stone slabs have been found in Kúfila script.

During the Mughál period, the Kayasthis wrote their official records in a distorted form of Nágari. It was popular in eastern Uttar Pradesh and Bihar. It also came to be known as Kayasthi script. Bhojpuri was written in this script. Kayasthi has a close resemblance to Gujarati. When the United Provinces of Agra and Avadh were consolidated after the merger of Agra, Avadh and Rohilkhand provinces, Kayasthi disappeared from the courts and Mughal kings replaced it with Urdu. Sárada script had three branches: Kashmiri Sáradá, Dogri Sáradá and Punjabi Sáradá. Guru Arjan Deva developed Gurmukhi script. However, Persian script continued to be popular. Later, Landei script developed as a distortion of Punjabi Sáradá script and shopkeepers in Punjab and Sind used it until very recently.

During ancient times, horoscopes and books were written in Saptasindhu Sáradá (Punjabi Sáradá). Today horoscopes are written in Punjabi Sáradá and books in Gurmukhi. Assamese and Bengali horoscopes and books were written in Shriharśa script. Oriya script used to be written on palm leaves with iron pens, so in order to avoid tearing the leaves, it was written in rounded letters. Bengali was, however, written in angular letters. Kashmiri scholars were the first ones to write the ancient Rig Veda and Atharvaveda in Sárada script. Sárada script is 1300 years old. Nárada script was used in the south west of Allahabad up to the Gulf of Kachh, north of Mumbai and is 800 years old. It was invented by Nágara Brahmins and they started writing Devabhasha i.e., Samśkrta in Nágri and so it was called Devanágari script. Devanágari script came from Gujarat and not from Uttar Pradesh. Kuřila script is used in the east of Allahabad and is the script for Bengali, Oriya, Bhojpuri, Maithili, and Angika. Bengali is 1100 years old. Now it has twelve dialects.

Another significant aspect of the cultural history of ancient India is the use of the Bhaeravii *Cakra* and the Swastika. The Bhaeravii *Cakra* is popularly known as the Star of David and is used by Israel in their national flag. The Swastika was later used by Hitler and given a negative connotation but both the symbols are originally from the time of Shiva and part of Tantric culture of ancient India. They have spread all over the world and were absorbed by different cultures and belief systems. They have been found on Viking ships, old churches and on the old forts and temples. The five pointed star is found on the walls of Purana Quila in Delhi as well as in ancient Persia and amongst Aryan relics.

The so-called tribal people of India have distinct ethnological and linguistic characteristics. Rohtas of the Bhojpuri area belong to the Austric tribe and speak their own dialect as well as Bhojpuri. Tharus who reside in the Bhojpur area of Nepal speak a non-Aryan dialect and Bhojpuri. In Bengal, Munda, Humunda and Uraon speak Bengali as their second mother tongue. Jamatia and Chakma tribes of Tripura and Mizoram also speak Bengali as their second mother tongue. In Rárh, the Singmundas are Austrico-Mongoloids, while Bauris and Dakras generally have Bengali fathers and Austrico-Mongoloid mothers. There is little Negroid influence in the Singmunda, Bauris and Dakras. Their

complexion is not jet black but light brown and they speak Bengali as their mother tongue. The Bagdis live in Birbhum, while the Oraon tribe lives in Ranchi and Palamu and belong to Austrico-negroid or Dravidian race. In Bengal, Oraons were the main tribals and there has been a blending of the tribal cultures of Tamil, Coorg and Telugu. The Como tribe lives in twenty-four parganas. Transported tribes live from Ranchi to Sunderban. The British policy of cultural subversion and tribal dislocation has caused widespread cultural alienation among them. Their cultural specialties must be protected while integrating them into the mainstream of collective life.

This short cultural history of India as originally narrated by Shrii Sarkar with his omni telepathic vision shows that history must not only be confined to the study of the rule of monarchs but must reflect the weal and woes, and hopes and aspirations of the common people. If humanity is to profit from the study of lost history, it must also bring out the specialties and noble qualities of the common people. Such historical analysis will inspire ordinary people to march ahead with confidence and pride in their heritage.

Notes (1)

Rivers of India

The Rivers of India are classified as Himalayan, peninsular, coastal, and inland-drainage-basin rivers. Himalayan rivers are snow fed and maintain a high to medium rate of flow throughout the year. The heavy annual average rainfall levels in the Himalayan catchment areas further add to their rates of flow. During the monsoon months of June to September, the catchment areas are prone to flooding. The volume of the rain-fed peninsular rivers also increases. Coastal streams, especially in the west, are short and episodic. Rivers of the inland system, centered in western Rajasthan state, are few and frequently disappear in years of scant rainfall. The majority of South Asia's major rivers flow through broad, shallow valleys and drain into the Bay of Bengal.

The Ganga River basin, India's largest, includes approximately twenty-five percent of the nation's area. It is bounded by the Himalayas in the north and the Vindhya Range to the south. The Ganga has its source in the glaciers of the Greater Himalayas, which form the frontier between India and Tibet in northwestern Uttar Pradesh. Many Indians believe that the legendary source of the Ganga and of several other important Asian rivers lies in the sacred Mapam Yumco Lake (known to the Indians as Manasarowar Lake) of western Tibet located approximately seventy-five kilometers northeast of the India-China-Nepal tripoint. In the northern part of the Ganga River basin, practically all of the tributaries of the Ganga are perennial streams. However, in the southern part, located in the states of Rajasthan and Madhya Pradesh, many of the tributaries are not perennial.

The Brahmaputra has the greatest volume of water of all the rivers in India because of heavy annual rainfall levels in its catchment basin. At Dibrugarh the annual rainfall averages 2800 millimeters, and at Shillong it averages 2430 millimeters. Rising in Tibet, the Brahmaputra flows south into Arunachal Pradesh after breaking through the Great Himalayan Range and dropping rapidly in elevation. It continues to fall through gorges impassable by man in Arunachal Pradesh until finally entering the Assam Valley where it meanders westward on its way to joining the Ganga in Bangladesh.

The Mahanadi, rising in the state of Madhya Pradesh, is an important river in the state of Orissa. In the upper drainage basin of the Mahanadi, which is centered on the Chhattisgarh Plain, periodic droughts contrast with the situation in the delta region where floods may damage the crops in what is known as the rice bowl of Orissa. Hirakud Dam, constructed in the middle reaches of the Mahanadi, has helped in alleviating these adverse effects by creating a reservoir.

The source of the Godavari is northeast of Bombay (Mumbai in the local Maráthi language) in the state of Maharashtra, and the river follows a southeasterly course for 1400 kilometers to its mouth on the Andhra Pradesh coast. The Godavari River basin area is second in size only to the Ganga; its delta on the east coast is also one of the country's main rice-growing areas. It is known as the "Ganga of the South," but its

discharge, despite the large catchment area, is moderate because of the medium levels of annual rainfall, for example, about 700 millimeters at Nasik and 1000 millimeters at Nizamabad.

The Krishna rises in the Western Ghats and flows east into the Bay of Bengal. It has a poor flow because of low levels of rainfall in its catchment area 660 millimeters annually at Pune. Despite its low discharge, the Krishna is the third longest river in India.

The source of the Kaveri is in the state of Karnataka, and the river flows southeastward. The waters of the river have been a source of irrigation since antiquity; in the early 1990s, an estimated ninety-five percent of the Kaveri was diverted for agricultural use before emptying into the Bay of Bengal. The delta of the Kaveri is so mature that the main river has almost lost its link with the sea, as the Kollidam, the distributary of the Kaveri, bears most of the flow.

The Narmada and the Tapti are the only major rivers that flow into the Arabian Sea. The Narmada rises in Madhya Pradesh and crosses the state, passing swiftly through a narrow valley between the Vindhya Range and spurs of the Satpura Range. It flows into the Gulf of Khambhat (or Cambay). The shorter Tapti follows a generally parallel course, between eighty kilometers and 160 kilometers to the south of the Narmada, flowing through the states of Maharashtra and Gujarat on its way into the Gulf of Khambhat.

Harnessing the waters of the major rivers that flow from the Himalayas is an issue of great concern in Nepal, India, and Bangladesh. Issues of flood control, drought prevention, hydroelectric power generation, job creation, and environmental quality—but also traditional lifestyles and cultural continuities—are at stake as these countries grapple with the political realities, both domestic and international, of altering the flow of the Ganga and Brahmaputra. Although India, Nepal, and Bangladesh seek to alleviate problems through cooperation over Himalayan rivers, irrigation projects altering the flow of Punjab-area rivers are likely to continue to be an irritant between India and Pakistan—countries between which cooperation is less likely to occur. Internally, large dam projects, such as one on the Narmada River, are also controversial.

Notes (2)

A Date Line of India's Cultural History

- Birth of Rárh—an ancient cradle of human civilization and root of eastern thought.
- Rig-vedic Age (15,000 to 12,000 years ago)—root of western Aryan civilization.
- Shiva's Advent (5000 BCE) and Tantra Yoga. Born around the end of Rig-vedic period and beginning of Yajur-vedic period; Hill stage civilization; Alániá civilization (finds are older than Indus Valley).
- Post-Rig-vedic period, Composition of Upanishads and Indo-Aryan Exchange spread over a long period. (5000-2000 BCE)
- Maharśi Kapila (Samkhya)—a little before Krśna. Born in Patti Jhalda (Anandanagar).
- Krśna's birth (1500 BCE) Plains stage civilization; Atharva-vedic period; Veda Vyasa period.
- Panini (520-460BCE) and Maharśi Kanad from Gandhar in Afghanistan, Taxila; Rśi Kaushamba.
- Buddha and Jain doctrines (500BCE) Magadh spread to Rárh
- Patanjali. (300 BCE, some say older) born in Patun village of Burdwan (Bengal); Chanakya 300BCE.
- Maharśi Astavakra 2000 years ago Astavakra Samhita (Raja Yoga/Rajadhiráj Yoga).
- Jesus visits Kashmir and some believe he was introduced to yoga-sadhanas about 2000 years ago.
- Adi Shankaracarya (500 or 788-822CE) Paoranika Dharma introduced caste system.
- Natha Cult (Matsyendranath, 8th-9th century), Miinanatha,

Gorakshanatha, Gohininatha, Caoranginatha, Mahendranatha, Bhartihari, etc.

- Vasu Gupta (860-925) and Abhinava Gupta (975-1025); Valmiki (7-8th century). Kashmiri Shaivism tradition.
- Tibetan Yogis (9th century onwards) Padma Sambhava, learned prince of Oddiyana in 7th century, was first to spread Mahayana Buddhism in Tibet. Kumarayan was Kashmiri pandit who was invited to China, married Chinese Princess Jiivá and did groundwork pracar in Buddhism in Ladakh. He translated scriptures in Chinese, too. His son Kumarjiva spent most of his life in China. The Kadampa School was founded by Atiśa Dipamkara (982-1054), based on renunciation and compassion. Atiśa was born in Bengal; served as the abbot of the Buddhist university in Vikramshiila and spent his last days in Tibet. Dromtonpa Gyalwai Jungne (100-464) was eminent disciple of Atiśa. The Geluk Tradition in the 14th and 15th centuries (1357-1419) was founded in a monastery by Tsongkhapa Lobzang Drakpa. His student Gedun Drup (1391-1474) was 1st Dalai Lama. The Sakya tradition introduced by Indian master Virupa and in Tibet by the charismatic translator Drokmi Lotsawa (993-1077); Kunga Nyingpo (1092-1158), Sakya Pandita (1182-1251); Chögyal Phagpa (123-580) was tutor to Mongol emperor Kublai Khan. The Kagyu tradition: Mahasiddha Tilopa (988-1069); Naropa (1016/1060-1100); Marpa (1012-1097); Jetsun Milarepa (1040-1123). Karmapa Dusum Khyenpa (1110-1193). Other Tibetan lineages include: Shangpa kagyü; Chöd (Yogini Machik Labdron 1055-1153); Shije; Kalacakra; Urgyen Nyendrub; Siddha Urgyenpa (1230-1309) have survived. 6th Dalai Lama Tsang yang Gyatso. China invaded Tibet on June 25th, 1950. The extraordinary life of Khyentse Rinpoche ended on 28th Sept. 1991. Currently, 14th Dalai Lama is: Tenzin Gyatso.
- *Hatha Yoga Pradiipiká* (15th century) by Swatmarama, a disciple of Gorakhnatha.
- Kabir (spiritual poet); Trailanga Swami and Totapuri—naga

sanyasins 17th century—20th century. Siddhas who lived for over 250 years.

- Babaji, Lahiri Mahasaya, Sri Yuktेशvarji, Ramakrishna, Meher Babaji, Vishuddhanandaji, Anandamayii Ma; Pandit Gopinath Kavirajji; Prabhupáda Bhaktivedanta, Vivekananda, Sri Krishnamacaryaji (1888-1991); Swami Shivananda, Swami Satchiddananda, Raman Maharśi, Swami Muktananda and many others.
- Life of Mahakaula Shrii Shrii Anandamurtiiji (1922-1990) Delta-stage civilization Jamalpur phase; Trips to Philippines; Anandanagar phase; Ranchi phase, Patna phase, World Travels, Travels in India to many historical sites. Anandanagar/Kolkata phase. His yogic contributions included: A new philosophical treatise (*Ananda Sutram*), scientific meditation systems, yoga-śanas and therapy system, yogic dances especially Kaoshikii, Prabhat Samgiita, Sixteen Points, Kapalika Sadhana, Visheshā Yoga, Madhur Sadhana, Ávarta Kiirtan, Avadhuta cult, guidance on diet and dealings, etc. He created a global organization with thousands of wholtime worker sanyasins and dedicated householders from over a hundred countries who sacrificed their lives for the establishment of a universal ideology.
- Unlike past civilizations which led to physical clashes and brought about resultant biological and social transformations in physical realm, the future evolution of human society is likely to be more marked by psychic-metamorphosis and spiritual evolution. Shrii P. R. Sarkar predicted the advent of a *Sadvipra*-society led by benevolent individuals. Yoga is likely to contribute towards this golden future of the human race.

(2008, Anandanagar, West Bengal)



Sacred Activism for a Sustainable Future

Gurukula-Cellenium Global Partnership

We stand today at the crossroads of a fossil fuel driven age versus the renewable energy age. The former evokes the fears of conflicts and wars, scarcities and a future ridden with competition and mutual fights for survival. The latter opens new horizons for a world of abundant energy, new models of habitats, decoupling of energy and food security and a paradigm shift towards a self-reliant and a sustainable future.

At the crux of this movement towards a sustainable world lies a shift in worldview. Centralized models nurture centralization of economic power while decentralized models aim towards bringing economic democracy with the participation of millions of the impoverished masses and their governments.

If poverty is to be permanently driven from the face of this earth, we need to adopt models of economic development which are based on energy-efficient habitats, widespread use of renewable energy utilizing energy-storage systems like Cellenium's Vanadium Fuel Cell and Cellenium's other ecologically smart solutions which provide for total recycling of all wastes, water purification, fertilizer production, and tapping carbon dioxide to generate carbohydrates and abundant energy. We also need the support of a sentient lifestyle that respects nature, values compassion, sharing and service.

Gurukula joins Cellenium's efforts to spread sacred activism through a host of eco-friendly technologies that offer a promise of self-sufficiency in all essential matters, especially provision of comfortable habitats, fulfillment of energy needs, food security, availability of drinkable water and regeneration of depleted soils through organic fertilizer.

Keywords: renewable energy, eco-friendly

Human beings need to take control of their biosphere by learning to manage the ecosystem to fulfill all their essential needs. Cellennium has engaged in research on these issues for the past twenty years and is now ready to enter the marketplace to help alleviate the pressing economic problems created by the fossil fuel age. Gurukula Network has championed the cause of economic self-sufficiency through its neohumanist educational philosophy and hundreds of educational centers in over 70 countries. The Gurukula-Cellennium partnership is a historic initiative to help all developing economies to adopt the shortest path to rooting out poverty, utilizing the most appropriate technological solutions aligned with the abundant potential of nature. The farther we go from nature, the more scarcity we shall have. The closer we align with nature, the greater abundance we shall have. This is the key principle of Gurukula-Cellennium global initiative.

(2014, Bangkok, Thailand)





Cultural Empowerment and Dogmatic Traditions

Cultural traditions are favourite and trendy. It is considered progressive to legitimize cultural diversities. Rightly so. All humans have their own way to dress, eat, laugh, sing and celebrate. Each human being needs the psychic space (freedom!) to express his or her emotions, feelings and sentiments.

However, traditions generally begin to take over and run our collective lives. Mass media today is also contributing to spreading established traditions. Most of the traditions find their origin in religious beliefs. Some are the product of geography, history or special events of history. If we deviate from traditions, there could be an inter-generational rivalry or we could contribute to furthering distances among people. Respecting others' traditions is a very convenient way to begin dialogues and build bridges with strangers.

However, not all traditions are always healthy. Some are just meaningless routines and some, even dogmatic and environmentally unhealthy too. Some cause pain to innocent creatures and some cause divisions in human society unnecessarily. Every part of the world has its share of useless traditions and few of us ever challenge them based on logic and rationality. Dogma creates rigidities in life. No tradition remains the same for ever.

The key challenge for us today is to bring traditions in harmony with cardinal values and universally accepted spiritual desiderata. Maintaining a balance between tradition and modernity is a difficult and sometimes tortuous exercise for all cultures.

Keywords: traditions, dogma, diversity, globalization

The shift in traditions, however, should come not by force or by a decision of others. It should come with greater self-understanding and free choice guided by enlightenment and wisdom. Let there be a constant review of what we believe to be relevant, important and worthy of being adhered to. In the end, what brings us closer to our spiritual desideratum is the touchstone of real worth of our beliefs and traditions.

It is not always easy to discern or judge the intrinsic value of a tradition and that is why some cultural diversity needs to be preserved irrespective of its natural worth. Traditions may or may not have any relevance for an individual, but for the society as a whole, a record of traditions is a useful database in order to trace the evolution of human thought. Their tourist attraction is an added benefit for every society. For these and historical reasons, it is important to document the folklore and folklife of small communities spread all across the globe. Knowledge of the tapestry of subcultures could be an aid in devising meaningful development strategies for neglected communities.

Globalization and pop culture are threatening the extinction of languages, customs, lifestyles, dietary habits, and relational dynamics. We are witnessing the destruction of a host of precious cultural artifacts. Any endeavor to preserve them would be a great service to humanity, a meaningful way to recognize our link with the past and to pay respects to the legacy of our ancestors. If our traditions happen to be close to the Truth, it would be worthwhile to revive them or at least preserve them. In some cases, they may be our saviour and a guide to a better future for lost humanity.

(2013, Stockholm, Sweden)



Neohumanist Education for Peace

*Keynote address at the International NHE Conference
Caracas, Venezuela, April 2014*

Looking back, about 8000 million years ago (mya), this Earth was only a blazing ball of fire; 4000 mya, it consisted of molten lava and volcanoes; 340 mya life existed only in water; 223 mya land appeared as Gondwanaland; 70 mya birds and mammals appeared; one mya human beings appeared on the scene. We should not assume that we have come to the end of this evolutionary ladder. Through physical metamorphosis and psychic transmutations, we seem to continue to move on.

The last 15,000 years have seen the emergence of human civilization. Numerous thought currents have marked our history. It has been an impressive history both punctuated by great discoveries and inventions and marred by ugly wars and bloodshed. In just the past 500 hundred years, we saw the Copernican Revolution that established that Earth was not at the center of this universe; 150 years ago came the Darwinian Revolution that told us that we are not angels but hairless apes; 100 years ago we had the Freudian Revolution that brought with it our preoccupation with the unconscious; and among other developments, in the last twenty years, neuroscientists claim that we are in the midst of another frontier of knowledge, this time concerning our own brain, the organ that brought about the earlier breakthroughs, and which also gave birth to all ideas, including colonialism, imperialism, and war. And we continue our journey to explore other stars in search of extraterrestrial life. Yet despite all advancements, we are a fractured

Keywords: evolution, Sarkar, PROUT, neohumanism, prema, prama, moral choices

society. We are bound in fear, hatred, violence and disparities, rooted in selfishness and goaded by vested interests.

Educators are faced with the challenge of helping to build a peaceful society. Not long ago, Shrii Prabhat Rainjan Sarkar, a philosopher-seer of the 20th century living in a far-off Indian village, launched another revolution in thought, that might well be called the 'Sarkar-ian Revolution'. He proclaimed that our collective attainments, and existence itself, are on the brink of perishing if we fail to create “one universal human society” on the strong moral foundations of spiritual humanism and the practical guidelines of PROUT (the Progressive Utilization Theory), Neohumanism and Tantra-Yoga. During his brief visit to Caracas in 1979, he reminded us of the urgency of building an “exploitation-free peaceful society”.

Towards this end, he also propounded a pragmatic educational philosophy that would “empower good over evil, rationality over dogma, culture and dialogue over brute force and violence, truth over falsehood, and spirit over matter”. This system of education is called Neohumanist Education. Its primary goal is to nurture harmony (coexistence; live and let live), abundance (prosperity through alignment with nature and the use of green technologies), social and economic justice (minimizing disparities and preserving diversities), freedom (protecting individual and collective liberty; replacing vulnerabilities with resilient approaches), and sentient peace (balance of inner and outer ecology through sentient lifestyles).

PROUT (the Progressive Utilization Theory), in a nutshell, is a new socio-economic-political philosophy that calls for all-round changes in our attitudes, lifestyles, socio-economic structures, public policies, leadership and education systems. Neohumanism is a philosophy and attitude of life based on universal love that helps us transcend narrow sentiments and embrace all animate and so-called inanimate forms of life as varied manifestations of Divine Spirit.

- Neohumanist education (NHE) is about expanding our awareness in order to free us from ill health and a stressful life; and moving towards a blissful life through a sentient life-style. It is more about reflecting upon our attitudes, living habits and

worldview than striving towards mere political and economic power grabbing. This training needs to start with young children and be cultivated throughout life.

- NHE is about a journey from scarcity to abundance for one and all, including other species. It involves alignment with nature, using green technologies and finding creative solutions that utilize existing resources in optimum ways for the good and happiness of all.
- NHE is about creation of an enlightened leadership; liberation of human intellect and freedom from dogmas. It is about exposing the dogmas of science, rigidities of social systems and irrational worldviews.
- NHE is about replacing local vulnerabilities with greater resilience in all walks of life. The discourse of PROUT-based education enhances the economic power of local communities and promotes regional self-reliance.
- NHE is about tackling the challenge of historical social injustices, recognizing and eliminating wide disparities in all walks of life, and urgently moving towards minimizing inequalities especially in economic affairs. Diversity is healthy but disparities increase social tensions and inhibit the optimum utilization of human potentials and the collective wealth of humanity.

Human existence is an ideological flow. It is a movement from crudity to subtlety, from imperfection towards perfection, from limited to unlimited, from unit to cosmic, from animality to divinity. And the path of divinity is the endeavor to control our instinctual tendencies and to further our mental faculties through reason, intellect and intuition towards universal welfare.

In this long spiritual journey from “human minimitis” to “human maximitis” we may encounter many challenges or difficult choices that are called moral dilemmas. Moral dilemmas abound in our personal and collective social lives, irrespective of our areas of work or profession. All of us, as parents, businesswomen, community leaders or whatever roles

we are in, are faced with common daily decisions that have some moral component. Should I do it or shouldn't I? Should I tell the truth or be less forthright? Should I act now or wait? Should I support or oppose? We all face such questions in our minds. Some of our conscious choices affect just our near ones or ourselves, while others may affect millions. The gravity of a moral decision varies with the nature of the impact of the decision and where we stand on the evolutionary ladder. For a cat, to catch a mouse is an instinctual behavior and not a moral choice, but for a human, to raise and kill animals for meat may involve a moral choice. In these days of epidemic viruses and ecological disasters, the invisible link and interconnectedness of all life is becoming more and more obvious.

Yet ignorance and fear make a mockery of human attainments. Ignorance and fear are the twin companions of violence-ridden, troubled societies. Through dialogue based on facts and reason, genuine love and compassionate outlook, cosmic sentiment and applied rationality, we could transform the atmosphere of hatred and break the deadlock of aggression and frustration. Without compassionate dialogue, a display of the ugly manifestations of human ego and vested interests will remain. Education can sow the seeds of this transformation. Learning must be for positive change and it must be rooted in love. This is the challenge for educators.

When we begin to make decisions based on their intrinsic impact on our own and others' physical, mental and spiritual well-being, it may be surmised that we have begun to tread the path of benevolence. The path of dharma is the path of righteousness and if we choose to recognize and follow it, the immediate reward is likely to be transcendence into an more highly evolved and elevated mental status; and the ultimate reward, at the least, is an untainted experience of Life Divine, endowed with all its perks—like deep inner peace and the enjoyment of goodwill and friendship with all fellow creatures who will be benefitted by our wise choices. The message of spiritual humanism as enunciated by Shrii P.R. Sarkar is thus loud and clear:

- we need to return to connectedness with our common spiritual roots, which will drive away the menace of group or religious intolerance;

- we need to take our inner and outer ecology seriously so that we may continue to protect and preserve all biodiversity of the planet;
- we need to reverse the trends of pseudo-culture and profit maximization that fuel consumerism, violence, addiction and apathy to our own welfare;
- we need to choose our leadership so that we may establish the primacy of service over self-interest, whether in politics, economy, religion, education, culture, science or the arts;
- we need to spread the call to remold the socio-economic-political framework so that sustainability initiatives can begin to bear fruits and multiply.

In brief, we need to make a collective moral choice to accept those ideals which will nourish the interests of all, rather than of a select few. This alone is the cornerstone upon which we can build solutions for the moral dilemmas of modern times. Are we ready to confront our own greed, our own drive for power and control, our own jealousies and temptations, our ignorance and doubts? This moral dilemma is all-pervasive and speaks not only to the leaders of society but to each one of us who willingly or unwillingly chooses her lifestyle and her leaders. The call of our consciousness is to reflect and act with a “refined moral conscience” in mind. If we succeed in so doing, we may be laying the foundation of a new world. This gathering in a glorious setting in Venezuela seems an august beginning in this endeavor. It appears to me that our task is threefold:

1. Choose, follow and propagate ideas that are in harmony with our divine nature.
2. Continue to empower individuals who wish to follow these ideas in their personal lives.
3. Build institutions that are open to making moral strategic alliances for establishing and nurturing a progressive “one human society” based on *prema* (universal love) and *prama* (balanced development/dynamic collective equipoise).

Finally, towards these ends, we need to bridge the widening knowledge gap among people of all countries and continue to “strive for excellence” in order to hasten the creation of a world of abundance for all species; foster greater understanding and harmony among all beings; and ensure justice, freedom and peace for all.

(April 2014, Caracas, Venezuela)





Future Education Philosophical Perspectives and Programs

Keynote Inaugural Address *Conference sponsored by Center of Advanced Studies in Philosophy (CASP) of Utkal University and Neohumanist Education Research Institute (NERI), Sweden*

Honorable Chairperson, Esteemed Guests of Honor, Students and members of the Faculty of Utkal University, Representatives of all affiliated colleges from Odhisa:

It is an honor for me to be present here today to partake in these academic deliberations on the challenges of future education. The future is always uncertain, yet the future is always in our hands. We create it by what we do and what we do not. We are going through difficult times in the world when not only individuals face economic collapse, but entire nations face bankruptcy. The “peak of everything” scenarios are quite real, and billions of people face daily hardships. A critical evaluation of current pedagogy at this time therefore befits all of us. In order to make it even more meaningful, let us remember the old saying of the sages, “*Sa’ Vidya’ Ya’ Vimuktaye*”: Knowledge is for Liberation; physical, mental and spiritual. If we can begin to align our educational endeavors with the perennial search for human liberation and social justice, we may come closer to establishing “heaven on earth”: a peaceful, productive and prosperous world for all its inhabitants.

I laud the pioneering efforts of the CASP of Utkal University, a leading

Keywords: *materialism, spiritual teachers, sustainability, self-knowledge, education*

center of advanced studies of philosophy in India, for hosting this international conference with the intention of going beyond old traditions and roped-in perspectives to arrive at ideas that may seem a little far fetched and beyond the current map of concepts. It is here that creativity may unleash itself to enable us to see the world with newer lenses than those to which we are accustomed. Information is not knowledge and not all knowledge is essentially endowed with wisdom. In the educational and related scientific domains, there cannot be a better forum than this Faculty of Philosophy to consider the search for wisdom.

We now know that one human brain, which runs with less than twenty-five watts of electrical power, is potentially capable of storing information equivalent to 10^{19} bits of information. So if even one brain could be properly harnessed, it could make entire information networks superfluous. Despite the advancements in the quantum of information, knowledge and analytical abilities, we are still like infants as we try to fathom the wisdom of the brain's unseen power and to understand the unexplained regions of the seemingly limitless mind as well as the physical world spectrum lying beyond the known bounds of relativity. At the crossroads of this world of ignorance lies our pathway for further human advancement.

It is indeed the challenge of each generation to bridge this gap between the known and the unknown, between matter and abstract, and among the crude, subtle and causal worlds. This work cannot be the prerogative of a few research institutes or a few lone worshippers of the spirit, but must be shared by all enlightened human beings endowed with searching minds. In this group effort of the human species lies the seed of an emerging renaissance for a happier, progressive world. It is here that reflection on our educational principles, curricula, methodologies and reforms of all sorts can be immensely useful.

While, on one hand, we are the embodiments of the Cosmic Spirit capable of all that can be called divine and good, on the other, we are creatures of eccentric force (*avidya'-shakti*), taking pride in snatching the rights of others and irresponsibly using the bounties of nature for personal gain. In addition, the dogmas faced by our present society are a constant threat. In the garb of pseudo-truth, they lead human beings to

the path of exploitation, suppression, oppression and destruction of fellow humans and other species. Educational systems cannot continue to remain mere silent witnesses to this degradation, still allowing *avidyá-máyá* (destructive illusion) to play havoc on innocent beings. The greatest challenge for education today is to find ways to empower Good over evil; Rationality over dogma; Culture over brute force; Truth over falsehood; and Spirit over matter.

The materialist culture of today has placed moral values on the back burner. The custodians and guardians of educational traditions have the duty, first and foremost, of reviving the 'awakened-conscience' of a whole generation, because that is the essential ingredient needed for the liberation of human intellect. And truly, human intellect must be freed from the shackles of geo-socio-sentiments, of metamorphosed sentimental strategies, of vocal revolutionaries and of the extravaganza of pseudo-intellectuals. These are the things that shield those in power, irrespective of moral stance.

This will be no easy task. It requires iron will, indomitable courage, supreme surrender, fearlessness and a flaming love for all creation, animate and inanimate. It is a task which cannot be the responsibility of a few sages, but of the entire community of educators—we will call them *ácáryas* (spiritual teachers). These teachers must imbibe this ideological spirit and come to the rescue of a faltering society. In the words of my mentor, Shrii P.R. Sarkar, “Without psycho-spiritual guidance, human beings tend towards exploitation, and exploitation can be more dangerous on the psychic level than the physical level. In order to avoid physical subjugation and intellectual extravaganza, human beings require proper physical, mental and spiritual training.” Educators must come forward to provide such training.

In summary, I can say that three challenges haunt us, as we look into the future:

First, how can we save society from extinction due to rising “peak of everything” scenarios? This is an existential question and we all need to face it. The industrial revolution was devoid of any higher moral compass, and combustion-engine-based industrialization has brought us to the brink of a cliff, beyond which lie dark, gloomy scenarios. I am

glad that persons like Khun Krisada Kampanatsanyakorn are offering paradigm shifts to enable us to leapfrog into the renewable energy age and are giving us practical solutions to bring energy self-sufficiency, affordable habitats, food security and above all, to show us an alternative mode of thinking for global sustainability. This is no small achievement and educators must become familiar with their philosophical approach. Our educational curricula may need to reflect such alternative paradigms.

Second, we must recognize that humans embody a complex galaxy of emotions and propensities that make them the most intriguing creatures on this planet. They also create a society which is equally complex and colorful. To understand the individual and collective needs of humans is a herculean task and social scientists must come forward to unravel the dynamics of social-evolutionary changes. The dualities of confrontation and compassion; hate and love; war and peace; conflicts and resolutions; poverty and affluence; ugliness and beauty constantly remind us that the greatest challenge of education is to bridge the gaps of disparities while preserving the diversities of complex systems. Ultimately it will be this harmony that will equip us to move towards a world of peace, affluence and contentment.

Third, we should have no illusions —While we may marvel at some past wonders, on the whole our past has been bleak and our present is nothing more than the product of our earlier realities and visions. To acknowledge the past and all its pitfalls is a brave step towards facing the future. Hence, a constructive glance at the past may not be out of place in this future-oriented seminar. We may, however, find that we need to act expeditiously, focusing on essentials and not lamenting lost opportunities. How do we translate our hopes, longings, aspirations into reality? How will we keep from falling into the same traps that humans have fallen into for the past three millennia? We are here today to begin the much-needed deep philosophical introspections and dialogues.

I am convinced that ultimately the fruits of education, like the knowledge and wisdom they bring, are present in us for a greater purpose: to know ourselves, to manifest the perfection that is already

within us. Hence, Knowledge that is devoid of the spiritual dimension will always be incomplete and fall short of its true purpose.

It is exciting to have great scholars and thinkers at this international seminar/conference, and I am as excited as all of you to go ahead with exchanges and deliberations without further ado. Perhaps, we may rediscover the messages of the messiahs of the past in a new way and come to the old conclusion that “Knowing Oneself is the Real Knowledge”, and to attain it we need a balanced pursuit of “Inner and Outer Harmony”.

(2012, Bhubaneswar, India)





Roots of Societal Transformation

The Intercultural Foundation held an international conference in Milan, Italy, from the 7th to the 9th of April 2011, the topic: Reconciling Babel: Education for Cosmopolitanism. The purpose of this conference was to reflect on what it means today to be a global citizen and how young people may be educated for this citizenship. Dada Shambhushivananda addressed a plenary session and gave a workshop on the topic "Roots for Societal Transformation" which introduced NHE as a response to the tensions emerging out of the drive towards cosmopolitanism.

We are living at a special moment in history when social and economic systems are in turmoil and the natural world that sustains us all is equally turbulent. Furthermore, the opposing narratives of people sharing the same biosphere pose both challenges and opportunities. In addition, the global information revolution led by a host of technological advances goads us to squarely face the stark neglects and widespread global disparities in all walks of life.

In a nutshell, the neglect of the body (inner ecology); neglect of others (foes, minorities, other species and vulnerable people); neglect of the environment (outer ecology); neglect of the sublime mind (value-based thinking); and, neglect of the spiritual (cosmic sentiment) all emerge as opportunities for forging a new Cosmopolitan Renaissance in the 21st century. At the root of these challenges for social transformation lies a need to "re-frame the frames of knowledge that we use to construct our world going beyond tribal, religious, national or even civilizational lenses."¹

Keywords: *sustainability, reframing knowledge systems, resilience, empowerment*

It is this cry which leads us through empirical, systemic, worldviews unto mythical analysis, and brings us to a neohumanist perspective. Neohumanism², the philosophy and practice of love for all beings living and non-living as propounded by Indian philosopher and seer Shrii P.R. Sarkar (1922-1990), attempts to reconcile inner and outer; individual and collective; tradition and modernity; rational and intuitive; material and mystical; local and global; living and nonliving; and pragmatism and idealism.

What lies at the core of global citizenship? How to foster and strengthen social and natural resilience? What should be the pedagogical response to shift human consciousness towards a world guided by a balance of individual liberty and collective interest?

Finding the 'essence' of identity

We are all different in many ways, similar in other ways and identical on some level. Identity is not about the multiple roles that we play in society. Rather, it is the essence of what we call 'me' or 'us'. It is the combination of all three—our physical, psychological and spiritual dimensions as they inter-relate with the world around us. Yet, at the core of our existence is the universal-spirit. When we get disconnected from the universal spirit—universal love and universal consciousness—we become like a tree which is cut off from the roots and soon the tree of civilization begins to become dry and ultimately dies out. Hence, the only way to revive the elan-vital of human civilization is to bring back that essential component in our life styles—the practice of love and compassionate perspective towards all that appears different and varied.

It is with this perspective that we need to eliminate the wide disparities prevalent in the world today and yet preserve the diversities that add to the beauty of human civilization. To maintain this harmony, it is also essential to spell out cardinal moral/ethical principles as distinct from local cultural differences. A 21st century cosmopolitanism must be based on these ethical principles if it is to last. Unless we modify our lifestyles and bring them into alignment with our spiritual journey, we shall not be able to remove the dichotomy that exists between me and them. Towards this end, yoga and meditation methodologies were also

discussed as an integral part of any coherent neohumanist response. Through connecting with our deepest inner-self, we also get connected with the universal cosmic-self that pervades the entire creation.

Resilience through Empowerment³

Resilience is the ability of a society to survive and thrive in the midst of crisis and all odds. In order to build resilience, the inherent potential of each community, each citizen, will need to be tapped. People become empowered when their inherent longings are satisfied with the least cost to the rest of society and nature. Hence, an empowerment model should enhance the welfare of each individual, society and nature through a quadruple bottom line economic prosperity, social inclusion, harmony with nature and spiritual growth. This is the focus of Neohumanist Education.

The future of society will greatly depend on recognizing the emerging paradigm that calls for the end of 'modernity' and its outmoded ideologies of patriarchy, individualism, materialism, dualism, nationalism and even humanism. Instead, the emerging paradigm points towards a partnership model, multicultural reality of human experience, empathetic civilization, and recognition of self-realization and ecological ethics. In order to build a resilient society, we shall have to choose empowerment models that call for a socio-economic system which encourages regional self-reliance in all basic amenities of life.

PROUT (Progressive Utilization Theory) is one such approach⁴. It invites abundance by streamlining our economies in harmony with nature. By showing restraint in exploiting the planet's fossil fuels and by tapping the abundant renewable potentials of nature, we can reverse the trend of increasing scarcities. The tensions of global citizenship remind us that we are a fragile link between the past and the future and our choices today will inevitably condition our options tomorrow.

In summary, we need a neo-magna carta which will establish the rights and responsibilities of all beings—living and nonliving; we need to spell out universal ethics that go beyond religious nomenclatures; we need to adopt a socio-economic system that will strengthen and empower local communities and help improve the purchasing power of

each citizen and not only a few while neglecting the majority; and, we need to modify our lifestyles so that we do not pursue happiness at the cost of pain to others. Thus true development would be that which is built on our local resources and not based on draining others' resources for feeding the consumption of a few. Hence, the task of neohumanist education is to affirm and express our self-realization modalities while bringing to centre stage thinking and action based on ecological ethics and social justice, especially in all our inter-cultural dialogues.

(April 2011, Milan, Italia)

Notes:

1. S. Inyatullah, M. Bussey, & I. Milojevic, [Eds], *Neohumanist Education Futures: Liberating the Pedagogical Intellect*. Taipei:Tamkang University Press, 2006
2. P.R.Sarkar, *Neohumanism in a Nutshell*, Ananda Nagar, India:A. M. Publications, 1987
3. *Gurukula Network* November, 2010 Special Issue, <http://www.gurukul.edu/gknetwork/Issue31/>
4. Shambhushivananda, *PROUT: Neohumanist Economics*, Mainz:Dharma Verlag, 1989



From Confrontations to Universal Harmony

Life is indeed a bundle of misunderstandings. Facing conflicts of some proportion is perhaps inevitable during our lives, whether it is within a family, an organization, a business-relationship or among nation-states. While conflicts may be devastating and destructive, they often prove to be a double-edged sword, offering an opportunity for growth. Some conflicts strengthen us, while others may totally mar our motivation to move ahead. Some leave lifetime scars, while others get healed through conscious endeavors. It is important, therefore, to realize the source of conflicts and attempt to find a pathway to go beyond them.

First Step

Dialogues and Communications

The first victims of a confrontation are communication channels. The absence of dialogue can make it more difficult to find solutions to problems emanating from diverse points of view. Hence, there is a need for conflict resolution methods. Some conflicts end up in the courts of law at much expense, while other get resolved through mediation or the initiative of a well wisher. Ideally a sincere conversation does the trick. In all resolution methods, empathy is the cornerstone. If not approached with clarity and caring, a conflict may create a breakdown in relationships, resulting in further misunderstandings and a difficult reconciliation. From the yardstick of sublime ideology, one has to nurture those points of view that can bring the greatest welfare. There is never a magic formula to deal with unpleasant situations created by confrontation, yet objective awareness of the greatest need of all participants could offer the necessary strength to transform negativity

Keywords: *conflict-resolution, empathy, collaboration, supportive exchanges*

into positivity. Since all living beings search for peace—knowingly or unknowingly—let one and all contribute to the universal goal of peace. Peace that is driven by love is the surest way to help achieve resolutions to conflict at every level.

Second Step

Collaboration and Competition

Since we do not live forever, the continuity of any institution or structure can only be accomplished through a conscious endeavor to build in systems of collaboration. While healthy competition helps to break down the sloth that results from centralized control, collaboration ensures that we tap the hidden potential of diverse elements of any system or structure. Collaboration demands respect and tolerance; freedom and governance; sense of responsibility and faith. Working together requires mental discipline, maturity and patience. It is easy to walk away from one another, but in turning our backs we lose the opportunity to tap the hidden potentials among us. The yardstick of sublime ideology offers a healthy mix of benevolent competition and cooperative institutions as a way of creating lasting collaborative mechanisms. Nature shows us that collaborations have given rise to all life forms. Collaboration is built into our bodies; it could also be engineered in the social institutions that we create. Collaboration is a necessary second step towards building a harmonious society.

Third Step

Exchanges among Sustainable Communities

There was a time when bankruptcy occurred only among individuals and small businesses. Now it is not uncommon to see international businesses and entire countries facing the same state of collapse. It is high time we realized that a sustainable future economy can be built only on the principles of self-sustaining decentralization. Taking immediate action towards building such sustainable communities is the greatest challenge of our times. However, in so doing, we must build systems of supportive exchanges among these sustainable

communities, ensuring mutual benefit, lest these well-intentioned community-building efforts fall into the abyss of old competitive paradigms, devoid of highest social consciousness. The umbrella of Universal Harmony is a necessary third step to ensure that we keep our intellects free from the dogma of narrow 'isms' and self-centered ideologies. The yardstick of sublime ideology encourages us to explore the avenue of 'universalism' in all things, big and small.

(2011, Beirut, Lebanon)





On Ethical Dilemmas

A cursory glance at the history of ethical dilemmas of each age reveal that 'moral issues' have been couched and imprisoned within the bounds of a sub-culture, religion or a prevalent belief system of a particular age. What is considered good or bad; right or wrong; appropriate or inappropriate; legal or illegal; legitimate or illegitimate; acceptable or unacceptable; bearable or unbearable; just or unjust; equitable or inequitable; moral or immoral and therefore, welcome or unwelcome, have all been conditioned by changing values of each time, place and the group psychology. The punishment for deviations or violation of norms has often been harassment, a blatant rejection, expulsion, persecution and sometimes, even death.

The thresholds of "ethical boundaries" have often been solely interpreted by the power brokers and forces responsible for preserving the status-quo. What is treated as wrong and kept in the periphery in one age may be venerated as the core value in another age and brought in the nucleus of social power. Thus, human history is replete with examples of the shifting character of moral norms.

Each creature is endowed with certain *prá-na-dharma*, an innate characteristic. At its root lies its existential challenge. Each living creature is also confronted with certain developmental options and the choice of its desideratum. The future of moralism in human affairs lies in saving humanity from its premature end by pulling it away from relative conditioning and giving it a cardinal character that will withstand all forces that may assail it. A moral option that robs any creature of its existential right or serves to stop its "growth", by turning it away from the Cosmic Desideratum should be considered "moral trash" to be thrown into the dustbin of moral distractions.

Keywords: *neohumanism, morality, ethics*

Ultimately, the defining characteristic of "moralism" is that particular discriminating faculty which propels humans to embrace unison with their Highest Consciousness. Anything that serves to widen the gap between "us" and "our highest nature" is dogma and anything that brings us, individually and collectively, closer to our desideratum is innately moral. Furthermore, anything that aids our march towards our common desideratum may be included as a part of our toolkit of morality.

Morality can never be considered an absolute virtue. It is that relative truth which allows us to live in harmony with the rest of creation while enabling and goading us to unite with our highest nature: self actualization, merger with *A'tman*, Cosmic Consciousness.

Some of the conflicts in the world today are about economic justice. Others strive for freedom from dogma or for the creation of sustainable lifestyles. Ugly wars, environmental crises, poverty amidst plenty, denial of freedoms, self-centered politics, religious dogmas, and misuse of arts, science and technology are all raising moral and ethical dilemmas. While there is never an easy answer to moral dilemmas, it is important to remember that moral justification of our actions should be judged from a universal perspective and not by a mere convenience of a group interest.

A neohumanist perspective would treat every creature with the same compassion as is reserved for those sitting on the seat of justice. Our highest consciousness alone is the ultimate judge of our moral and immoral actions. If our stances and actions bring us, individually and collectively, closer to our Cosmic Desideratum, they can be adjudged moral, otherwise they may have to be declared to be falling short of neohumanist morality.

(2005, Rayong, Thailand)



Middle Path Scenario for Asia's Future: A Spiritual Perspective

Summary of the paper presented at an international conference entitled "Global Transitions and Asia 2060: Climate, Political-Economy, and Identity" in November 2010 at Tamkang University. The objective of the conference was to explore Asia's alternative futures given current conditions on the planet.

Each age manages the world in its own way with a certain level of consciousness and a moral compass, creating good and bad precedents for the future. We are left with dark ages or golden periods of human history depending on the pathways that we follow. Reforms, Renaissance and Revolutions are not uncommon in human history. The future of Asia, too, will depend on how its residents choose to envision and act. Our wisdom will lie in improving our individual and collective capabilities of leading change in all three realms—physical, mental and spiritual. We can choose to remain complacent or decide to be proactive in creating a world order which serves the highest good of the largest number of people, that is, the greatest good of one and all, including all the other species.

While thinking of Asia and its future, I am reminded of Rudyard Kipling's [born in Bombay in 1865] well-known remark in the Ballad of East and West (1889): "*East is east and west is west and never the twain shall meet*". It is worth quoting the refrain which opens and closes the poem:

*Oh, East is East and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat;*

Keywords: *future scenarios, Asia, Asian Union*

*But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, though they come from
the ends of the earth!*

This has been interpreted as saying that 'it is indisputable that geographic points of the compass will never meet in this life, but that when two strong men [or equals] meet, the accidents of birth, whether of nationality, race, or family, do not matter at all the Asian and the European are equals'.¹

The ancient Indian scriptures called the Upanishads repeatedly speak of the unity of human race and cosmic fraternity irrespective of geographical differences. *Hararme Pitá Gaorii Mátá svadesha bhuvanatravam*. In the words of Shrii P.R.Sarkar “*Supreme Consciousness is our father, Cosmic Operative Principle is our mother and the universe is our home. This universe is our common patrimony and we must utilize it as members of a joint family. The exploited and unexploited potentialities of the world do not belong to any particular person, nation or state. We are to utilize all the mundane and supra-mundane wealth accepting the principles of Cosmic Inheritance.*”² Hence, the sooner we can forge mutually beneficial bilateral and multilateral alliances or even better, create an Asian Union based on equity for all and rule of law, the greater the chances of a bright future for all in Asia. This could be the greatest political and economic challenge of our times.

To simplify, I may start by saying that some of the key forces that are driving us towards different futures for Asia and the rest of the world include:

- 'Peak scenarios' of running out of almost everything such as peak oil and peak food. Seventeen rare earth elements are depleting fast and we may face phosphate-famine in less than two decades due to lack of fertilizer
- cracks and fissures in the dominant world economic model that has thrived on the top-down trickle approach
- the information revolution brought about by satellites and other technologies, fostering social networking & raising popular expectations

- biotechnology and research on genetics
- revolutionary innovations in green technology

These and other developments and their ramifications can be viewed pessimistically or optimistically, as we choose. I am an optimist and believe in the Tantric notion that *"What the cosmic mind has done to date will continue to be done by unit minds in slow and gradual steps."*³ The power of the spirit lies beyond the vagaries of the human mind and will ultimately lead us towards a brighter, more abundant future. What has brought us good in life so far could again give us better and, hopefully, the best in the future. However, no progress happens without clashes and cohesion, so a brighter future will not happen without aggressive movements for renaissance and change, whether in Asia or elsewhere.

The core issue of Asia's social renaissance will be to establish and align with the Cosmic Ideal; place *dharma* (universal welfare) as the guiding faculty behind knowledge; and to act decisively to eliminate wide disparities prevalent in every walk of human life. If Asia ignores the call, its future will fall short of fulfilling its limitless possibilities and it will also lose the opportunity to become an example of success or to be a source of inspiration for others. The flagbearers of an Asian renaissance will be those who go beyond rigidities in human thought and are able to embrace the unimaginable.

The key lies in the quality of thought of Asian visionaries. Will they merely ditto the West? Will they merely dance to the tune of traditions without reflecting on their cardinal worth? Will they muster the courage to utilize their own creativity in order to address its challenges rather relying on 'packaged futures' from the occident? And will they shake off hesitation and forge an uncharted path endowed with the wisdom of the past and the promises of the future?

The scientific achievements of the twentieth century have brought us all closer, no doubt, but we have lost the balance that was prevalent in earlier times. Our forefathers walked lightly on the earth and kept in balance with nature. However, as populations multiplied, nature became an externality that needed to be controlled and manipulated for the benefit of humans.

The reformed 'conquer nature' psychology finds its culmination in the mass mobilization of human talent via public interests or large private multinational corporations. These corporations have no allegiance to any particular place and move out as soon as local resources are exhausted. It may even reach the point where we will abandon the earth and move on to other stars with the same human-centric mind set. Some of us on this earth are hardwired into that psychology.

Old civilizations, on the other hand, grew along river valleys. The primitive cultures in Asia learned to build their civilizations by sticking to their habitats and cultivating local resources, while being mindful of the people, future generations and the welfare of other species. Empires (manifestations of power!!) can be built with a 'drive for conquest' mindset, but civilizations (manifestations of culture!!) can be built only with an intergenerational perspective and a 'preserve Mother Nature' psychology.

Today, Asia is on the verge of going to its roots and shaking off its over-dependence on imported colonial solutions to its problems, solutions which rarely have solved its unique problems in the long run. The West has, no doubt, greatly contributed towards world development with its analytical approach—which however has now reached its limits due to its exploitative mentality, and must now be balanced by synthetic solutions which would care also for future generations and all life forms.

Asian mindset was traditionally agrarian and, by necessity, oriented toward keeping harmony with its environment—fellow beings, animals and other flora and fauna. Asia now stands at a crossroads and longs to rediscover and reinterpret its cultural roots with the help of modern technological insights. Perhaps it is time to blend the oriental sublimity and occidental dynamicity into hybrid pathways for the future of Asia as well as the rest of the world. What is hoped from Asia is that it will draw from its wisdom of thousands of years of civilization and guide the future where arts and sciences are used for “service, blessedness and peace” and that its entrepreneurs will further the interests of all stakeholders and not just the providers of capital or labor.

I see three pathways in the future spectrum of Asia but from the spiritual world view, the middle path is the most likely scenario to

unfold in the next fifty years.

First Scenario—Tragedy of the Commons

A matter-centered, self-centered or dogma-centered pathway⁴ would close options for all of humanity and lead to mass extinction of species. To some extent this is already occurring and is not far fetched. It could accelerate as the population increases, and demands on the ecosystem multiply, while the resource base quickly depletes. Matter-centered (eg. Capitalist and Communist) and dogma-centered (eg. Religious Fundamentalist) pathways dominate the collective psyche in modern societies and direct the entire potential of the respective societies into obsession with mundane concerns. Affluence amidst poverty becomes the common scene.

Disparities abound and accelerate. Lifestyles become unsustainable. Community or social consciousness is almost nonexistent. Selfishness pervades and corruption goes unchecked. Lack of moral values remains the greatest challenge for social polity. Rigidities of worldviews become stumbling blocks to any moves toward total renaissance.

Second Scenario—Utopias of the Enlightened & the Wise

An Enlightened Idealist Utopian pathway⁵ dreams of some enlightened leadership to take over our planet. With some magic wand it would inspire people to change their lifestyles, motivate the entrepreneurs to follow a value-based model of socio—economics and ultimately build a world of self-sustaining communities. This idealist or neohumanist utopia—we can call it the “Paradise of the Commons” or “*Dharma Rajya*: Rule of Righteousness” assumes that everyone's needs are met with equanimity. Lifestyles are sustainable and all species are respected and cared for.

Third Scenario—The Middle Path: Asia's only viable option

The Middle Path⁶ is ridden with conflicts and tensions, and delivers only incremental progress. It is the most pragmatic scenario where the ignorance in us will try to hold onto the easy path of ensuring our own survival, neglecting the interests of all others, including other species,

unless compelled by laws, politics, or global tragedies. At the same time, the enlightenment in us will goad us to reengineer our habitats, respecting the laws of nature and the interests of all species. In redesigning systems for collective human survival, we may discover the next phase of ethical revolution, a core-value system that will spearhead humanity's future cultural evolution from a static to a sentient state.

The middle path scenario might well be one with conflicts which will bring into focus the tension between benevolent and malevolent options; between empowerment and growth models; between rural and urban; between agriculture and industry; between labor and capital or technology; between affluence and scarcity; between neohumanist and self-centered philosophy. Discovering the balance between the physical and the transcendental is the hallmark of the middle-path.

The logic of the middle path is rooted in the Buddhist and Tantric perspectives which recognize that humans are endowed with the best of best (drive for *mokṣā*) and the worst of worst (instinct for selfish pleasure: *kama*), and only by pursuing the middle path can we tame the evil in us and encourage the movement towards the enlightened in us.⁷ In some ways each one of us will always be different and unique; in other ways we are always similar and share the temperament and social conditioning of our subculture, religious affiliation or any group to which we belong or feel a close affinity; and, in some ways we are all the same, universal, carrying common human traits and evolutionary forces that shape humanity and its future, in general.

Within Asia, there are wide differences, diversities, disparities, commonalities and similarities. The 'cultural creatives' of Asia are likely to display hybrid⁸ mind-sets:

- **Conformist** - sticking to age-old traditions
- **Mutative** - continuing to catch up in order to keep pace with the western growth model
- **Sentient** - integrating the best of the western tradition with the best of the Asian traditions.

What is most likely to evolve is some variant of the middle path which would recognize unity amidst diversity; hope amidst chaos; optimism amidst hopelessness; potential for affluence for all of humanity in a world run by insecurities and pandemic fears.

This middle path will replace the old three R's (**R**eading, **wR**iting and **aR**ithmetic with five new R's, namely **R**eflective eco-friendly education; **R**edesign of Eco-friendly Habitats and Communities; **R**enewable Energy conversion to clean electricity; **R**egeneration of life forms via sequestering carbon and **R**ecycling of all wastes—solid, liquid and gases. Cellennium's HSP⁹ & Sangkhlaburi Eco-Village Model¹⁰ experience shows that it is feasible and can be a reality now.

Moving Towards Asian Integration

Asian Integration is fraught with numerous obstacles: divergent political and national interests, lack of trust, wide economic disparities and potentials, various religious belief systems, languages and cultural histories, geographical separation, and lack of unifying Asian sentiment among the people of Asia. All these obstacles could be overcome over a period of time if we:

- **first**, take steps to adopt local socioeconomic programs which would ensure that the purchasing power of common people is enhanced consistently through a “bottom-up” approach
- **second**, strengthen universal cardinal human values irrespective of different belief systems or religious sentiments
- **third**, emphasize reflective education, benevolent use of arts, science and technology, eco-friendly lifestyles and the fostering of Cosmic Ideals
- **fourth**, adopt national policy and put systems in place in order to establish regional self-sufficiency as a priority; minimize dependence on nonrenewable resources, learn to manage the carbon cycle and take decisive steps to recycle all wastes—solids, liquids and gases
- **fifth**, foster regional commerce, allow free movement of persons and goods, and further regional cooperation and

exchange of education, science, technology and arts

- **And**, as parity develops among all socioeconomic zones within the region, take steps towards the formation of an Asian economic union with a common universal currency, where there is unobstructed movement of ideas, people, goods and services.

The political Asian Union, like the European Union, could then succeed the stable Economic Asian Union. Hopefully, the Asian Union will be a prelude to the Earth Union with a World Government supported by self-reliant decentralized economic zones. The most important ingredient to foster peace, harmony and prosperity in Asia lies with the passion, devotion and dedication of Asian visionaries. If present leadership fails, the new generation will take up the challenge and build a new world with wisdom-based policies.

(November 2010, Taipei, Taiwan)

Notes:

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6. Shrii Shrii Anandamurti, "On Madhyam Marga (Buddha's Majjhima Magga)" in *Discourses on Tantra*, Vol 2 (Kolkata: Ananda Marga Publications), 236.

7. Shrii Shrii Anandamurti, "Four Dimensions of Micropsychic Longings (1987)" in *Discourses on Neohumanist Education*. (Kolkata: Ananda Marga Publications, 1990).

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9. Shambhushivananda, "A Future Model of Eco Villages", *Gurukula Network*, November, 2010 www.gurukul.edu/newsletters

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Inauguration of Prabháta Samágiita Academy

The journey that began with a song of a mere four lines has brought out innumerable pearls in the form of exquisite ragas, bhávás, lyrics, melodies, rhythms and an almost unending stream of cosmic grace with it. Humanity has been blessed by Shrii Prabhat Ranjan Sarkar with a treasure-trove of songs which enriches us the moment we sing them with love, devotion and joy. The composer of Prabháta Samágiita had disclosed that it is an antidote for pop (psuedo) culture which is widely prevalent in the world today. It is befitting, therefore, that PSA (Prabháta Samágiita Academy) be first opened in Europe in the progressive land of Sweden to counter this malady and to initiate a new chapter in spiritual humanism. I hope that we can develop this tender institution with our sweet love for PS.

Samágiita means the combination of vocal music, instrumental music and dance. PS represents a revolution in the world of samágiita. PS carries both a wide variety and depth of emotion that is unparalleled. It attempts to take us from the world of staticity and mere sensory pleasure unto the celestial realm, the realm of devotion—the abode of true inner peace and awakening. Respecting the laws of musical jurisprudence, PS is mostly given in one language but it has synthesized many different traditions, styles, ragas and rágiinis. Even many extinct ragas have been revived. According to Shrii Sarkar, many new ragas have also been invented in PS, but they have yet to find a name. We are indeed fortunate to live in a time when we can listen to these melodies and relish the beauty and charm of gandharva microvita being carried through PS.

Keywords: *songs, prabhata samgiita, pop culture, devotion*

PRABHÁTA SAMGIIT 5019
(Last Composition)

Ámra gare nobo gurukul	We will establish the Gurukul.
Jináner áloke ráungiye dobo	We will dye each and every bud
Pratiti kunri phul	with the light of knowledge.
Keha ná thákibe dure	No one will stay away.
Bájábo pratiti tare	We will bind everybody
Bándhibo priitiri dore	with the thread of love and create
E maniháre atul	a garland of incomparable beauty.
Keha ná thákibe piche	No one will stay behind,
Theli ná kare o niice	none will be thrown at the bottom.
Sabe átmiya biráje	All will exist with kith and kin
Mano májhe doduldul	with their minds full of sweetness
	and tenderness for all.

Every aspect of PS needs further research and in-depth study. I hope Prabháta Samgiita Academy (PSA) can create an impetus to go deeper; to learn to sing the songs correctly; and to spread it to the world through publications, concerts, regular workshops, seminars and preparation of PS learning materials.

(2007, Sweden)



Seventy Questions and Answers on Prabháta Samígiita

As the founder of the Prabháta Samígiita Academy, in Ydrefors, Sweden, Shambhushivananda fields many questions about the songs written by Shrii P.R. Sarkar. For archival purposes, he includes here the seventy questions he most often encounters.

Q1: How many and in which languages have the songs of PS been composed?

A: A total of 5019 songs were composed by Shrii P.R.Sarkar in eight languages: Bengali, Samískrta, Hindi, Urdu, English, Maethali, Angika, Magahi. A total of about forty songs were composed in languages other than Bengali. The 5019 songs of PS were composed in a total of eight years, one month and seven days (2957 days). He gave sixty- two songs while in the nursing home in Kolkata, and composed 602 songs in Madhu Koraka in Tiljala, Kolkata. 3749 songs were composed in Madhu Malainca in Lake Gardens, MG Quarter, Kolkata.

Q2: Where and when was the first and last song of PS composed?

A: The first song was composed on 14th September 1982, in Deogarh (Bihar/now Jharkhand, India) and the last two songs were composed in Tiljala, Kolkata, India. Song #5018 was on establishing Anandanagar and song #5019, given during the last twenty-four hours before his passing, was on establishing Gurukula.

Q3: What are the four specialties of a style of Samígiita?

A: Samígiita is the combination of song, dance and instrumental music.

Its four specialties are bháva (idea), chanda (rhythm), sura (melody), and bháśa (lyrics)

Q4: List the broad categories under which PS songs fall, with examples?

A: PS represents a wide variety. There songs for different seasons, different occasions and festivals, different rágas, different styles, from different countries, conveying different ideations. More specifically, there are songs for: New Year (130, 127); Birthday (135); Ananda Purnima (12, 135, 403); Shraavanii Purnima (4954); Diipavali (63, 1637); Spring Songs (103, 1682); Summer Songs (109); Drought Songs (119); Rainy Season (116); Winter (97); Baby Naming (59); Funeral (60); Marriage (58); Tree-Planting Ceremony (136); Anandanagar-related (5018); Gurukula (5019); PROUT (1340, 1341, 4795); Mahaprayan (2085, 3857); Full Moon (903); Dream Songs (80); VSS Song (50,74); Songs for WTs (342); For One Human Society (880); Farewell Song (1698, 2085, 3857); Krsna Gitii (4281, 4425); Shiva Gitii (1418, 1565, 2505, 4279); Songs in different languages like Hindi (4070, 4195, 4512), Urdu (25, 4072, 4146, 4335); Autumn (123); AMURT (3714, 1222, 3713, 1335); Surrender (2777, 2300, 1859); Folk Songs (485, 911); Neohumanism Songs (647, 3821); Jhumur (3910), Ghazals (25, 1187, 212); Tandava 3282, 4983, 4722); Mystic songs (1440, 1423, 1556, 347, 372, 266, 1341, 1413, 1702, 1789, 1557, 1859, 3906); Laying the Foundation Stone (137); SSAC (1330, 1331, 1767, 1815); PMSA/PWSA (1127); Desert songs (1345); Baul (911, 2085); Meditation (162, 4673); Lotus (3191); Sunflower (2935); Israeli (4582); Persian (4644); Chinese (14, 4621); Icelandic (1932), Swedish (4864); Songs on Ecological Balance (2192); Iberian (663); Balkan (4697); Children's Songs (29, 303, 361, 1784, 4682); Polish (2608); Brothers Day (4473), Thumri (3481, 1419); Rowing Boat Song Bhátiyáli (919); Blues/Sad Song (2023); Song in English (5009); Qawalii (223); Kiirtan (138-150); Scandinavian (960).

Q5: What rágas and melodic structures have the PS songs been composed in?

A: Rágas are the principal modes of Indian classical music. They are six in number. Ráginíis are 36 in number and secondary to the principal modes. Each rága or ráginíi is a rhythmic or melodic pattern used as a

basis of improvisation. PS has been composed in innumerable rágas and rágiñiis. Even some of the rágas in which PS has been composed have yet to be named. Some examples are:

Behag (1022); Desh (1269); Bhaeravii(4673); Mishra Chandrakaus (1717); Mishra kafi (2023); Jaunpuri (236); Mishra Shiv rainjani (3769); Yaman (1565); Mishra yaman (2929); jay jayanti (828); Malkaus (34); Chayanat (3881); Darbari Kanada (1039); Diipak (175—this rága was sung during Lord Shiva's time); Pure-Classical (1443, 1002, 828, 82, 187, 203, 748); Semi-Classical (4621, 3481, 1419); Tappa (2302); Ghazal-Urdu (25); Hava-Ghazal (1187); Bengal Ghazal (212); Urdu Kawalii (2230—its original home was near Port of Aden); Bengal-Kawalii (25); Song from Buddhist era (7); Bhaga Kiirtan (181, 276, 1612, 2546); Indian-Persian Classical (1443); Indo-Chinese (1078); Jhumur (1078, 476); Baul (2085, 911); Pada Kiirtan (138-150), Thumri (3481,1419).

Q6: How does PS compare with Rabindra Samígiita?

A: While Rabindranath Tagore also composed many songs throughout his life, his work was like a poet or devotee reaching unto the Infinite. On the other hand, Bábá's contributions are of a different genius. It is like Lord giving words to the diverse feelings of the devotee. PS also has many similar tunes as used in RS but there is a unique blending of different styles never tried before.

Q7: To whom has Bábá, Shrii Prabhat Ranjan Sarkar, dedicated his book of Samígiita (first published in 1987)?

A: To the sacred memory of the late Ramnidhi Gupta (Nidhi Babu) and the late Ustad Alauddin Khan, two music maestros who brought about epoch-making changes in the world of music.

Q 8: Is there any example of any PS which can cure any physical or psychic disorder of any kind?

A: There are different rágas for different times of the day and they have effect on human body and on animals, too. The therapeutic benefits of PS are many. It is confirmed that PS can have beneficial effect in case of epilepsy, gout, hysteria, melancholia, grief, shock or any nervous problem. PS can vibrate nerve fibers and bring back vital energy. It can

remove pain in the upper portion of the arm. It can remove seminal weakness (via 3282, 4983, 4722), and help in sound sleep. Even losing hair can be stopped. This is an area of empirical research.

Q9: On which single day did Bábá compose the maximum number of PS songs?

A: On November 20, 1984, Bábá composed 15 songs (2101–2115) in his Lake Gardens residence in Kolkata. They were composed so effortlessly that it filled all around him with awe and admiration.

Q 10. What is the secret of the lyrical beauty of PS?

A: Bengali is one of those languages which predominantly uses komala-svara (soft sounding letters). Lyrics sound sweet if letters belonging to komala-svara (ca and ta) are used properly within the various lines. The sweetness is enhanced if kathor dhvani (hard sounds—major notes or tones) are scattered through the lines, followed immediately by komal-svara (soft sounds—minor notes or semitones). PS is the living testimony of application of this lyrical science.

Q 11. What is the symbolic significance of PS being named so?

A: Prabháta Samígiita were composed by Prabhat Ranjan Sarkar. So many may think that it is named so to indicate the author who composed PS. In fact, the real significance of PS is that they represent the new dawn (prabhata) in the world of samígiita. It is indeed a revolution in the world of music. It heralds the dawn of a new era of music and culture. PS carries both a wide variety and depth of emotion that is unparalleled. It fills the vacuum caused by the dark night of pseudo-culture. It takes us from the world of staticity and mere sensory pleasure unto the celestial realm, to the realm of devotion, the abode of true inner peace and awakening.

Q 12: What bhávas are expressed in PS?

A: PS is a storehouse of a wide variety of bhávas (ideations) ranging from viraha (pain of separation) to the madhur bháva—joy of unison with the Supreme Beloved. There are songs carrying the feelings of optimism (2102, 1574, 1754, 1695, 1393); universalism (880); service spirit (3714); personification of love (1918); different types of devotion

(1041); sakha-bháva (607); social awareness (4795); love for flora and fauna (647, 3821); varnaghyadána (1403); anudhyána (162); abhiman (1762, 1831, 2005); dhyána (1058, 1956), jyotirdhyana (1301), downfall of communism (4705); savikalpa samadhi (383); marching song (1330); mysticism (925, 1440); prama-siddhi (3879), viraha (1753, 1627, 1585, 1545, 1068, 1033). This area needs more research.

Q13. At which places did Bábá compose PS?

A: Almost all PS were composed in India. Most of them were composed in MG Quarters in Kolkata and Anandanagar. Other places where he composed included Deogarh, Ranchi, Tatanagar, Daltonganj, Kanpur, Agra, Bilaspur, Gadaipur (Delhi); Allahabad, Gwalior, Betia, Digha, Bhagalpur, Burdwan, Dhanbad, Ananda Shiilá, Mathura, Jammu, Anandapur Sahib, Fatehpur Sikri, Gorakhpur, Jaipur, Kota, Banda, Varanasi, and Bishnupur. Some were composed while traveling on the road. Some were even composed in the nursing home in Kolkata.

Q14 How is PS spelled in Roman Samískrta?

A: Prabháta Samígíita

Q15. How many primary ragás and rágiñiis are there?

A: 6 ragás and 36 rágiñiis

Q16. Has any scholar done a literary appraisal of PS?

A: Many scholars have attempted. Among them are late Professor Ramaranjan Mukherji, formerly Vice-Chancellor of Burdwan University and Rabindra Bharati University, and Chancellor of Tirupati Sanskrit University and Dr Subhas Sarkar, formerly Head of the Department and Shakespeare Professor of English at Rabindra Bharati University, Kolkata. In the words of late Prof Ramaranjan Mukherji:

“ A poet does not suddenly appear in the field of literary art, nor does a literary thought emerge all of a sudden. There is continuity in the chain of ideas, and there is a tradition which is inherited by all literary artists. Indian seers first started carving out their poetical paintings in the morning of humankind, and the thoughts projected by them are contained in the miniature word-paintings contained in the Samhitás. The craving of eternal humanity for Truth, Beauty and Bliss—our

unending aspiration to have a state of Bliss associated with the Infinite—starts its journey from the period of the Samhitás and winds its course through the Upanishads and Epics, the specimens of literary artists and systems of philosophy. “This eternal longing ultimately appears in the writings of literary artists and philosophers of the contemporary period, like Sri Ramakrishna and Vivekananda, Tagore and Sri Aurobindo, and finally in Shrii Prabhat Ranjan Sarkar, who has tried to rescue the Supra-sensuous from the morass in which it has found itself sunk due to the onslaught of the sensuous and the physical. The lyrics of Shrii Prabhat Ranjan Sarkar represent the final results of the confrontation between the sensuous and the Super-sensuous, the physical and the supra-physical, the material and the spiritual—the confrontation in which the supra-sensuous and the spiritual have always come out victorious.”

In the words of Prof. Subhas Sarkar :

“The devotional and esoteric poetry of India, which has a great tradition that has been nurtured by the contributions of the South Indian Alwar poets, Vaesava saint-poets, Meerabai, Tulsidas, Kabir and Tagore, finds a significant and great exponent in modern times in Shrii P.R. Sarkar. His Prabháta Samgiita is a testimony to the richness of that tradition, which continues unabated. “Sarkar’s importance, however, lies in his originality of approach and enrichment of that tradition by imparting to it a neohumanistic bias which adapts devotional poetry to the idea of a human commitment and “mission” for the welfare of all beings. The application of his neohumanistic ideas and Proutist beliefs, making spirituality an essential part of his implementation of ideas in life, has given a new dimension to his devotional and esoteric poetry. If he was a mystic poet in his quest for meaning in life and in his sincere endeavour to correlate the human with the divine, his utmost sincerity even in his contemplative poetry brings in a neo-vedantic zeal which is very close to that of the great humanist thinker and religious philosopher Swami Vivekananda. “Even Sri Aurobindo’s zeal for a spiritual evolution of humanity and his concept of involution receive a new interpretation in Shrii P.R. Sarkar’s novel idea of Neohumanism. This places the well-being and continuous progress of all human beings at the centre, while inalienably linking us up with the whole of creation by investing in us the responsibility for the universal well-being of all living beings and

even the inanimate, encompassing the entirety of Nature itself. This at once makes Shrii P.R. Sarkar a significant poet of Nature and humanity, and a mystic poet who brings spirituality down to earth, to the everyday life of all existence. Here esoteric poetry comes to be integrated into life itself.”

Q17. What is the inner import of Samágiita?

A: The totality of song, instrumental play and dance (giita-vádyá-nrtya) is called Samágiita (music). Language (lyrics), bháva (idea), rhythm, and melody are the indispensable parts of a song. In instrumental music, rhythm is predominant, melody is subordinate, and language is absolutely nil. Dance is customarily divided into two categories: gestural (use of mudrá) and rhythmic. The gestures give expression to inner sentiment, and the rhythm gives it dynamism. If dance is only gestural, devoid of rhythm, it is called pantomime, not dance. And dance devoid of gestures is nothing but another form of physical exercise—it is not art. In acting there is both language and gesture and in recitation, there is only language. Thus in acting there is greater scope for the expression of refined aesthetics taste than in recitation.

When the song is composed only to express the laughter and tears of ordinary life, there is hardly any difficulty in conveying this to the ears and hearts of the people: the song discharges its responsibility well enough through the medium of ordinary language and melody. But where the feelings and sensibilities are deep and subtle, where one has to create vibrations in the molecules and atoms of the body, PS falls in that special category where scores of subtle and deep sentiments of the human heart are expressed in colourful melodies and rhythms. Humans are always yearning for the unknown. PS fills that need and appeals to the intuitional faculty of the human mind. The ideal of the artist is to be established in transcendentalty beyond the bounds of the sensory world. The cultivation of fine arts is but a mockery on the path of those who have not developed spiritual sentiment or accepted the spiritual ideal as the goal of life. Thus, PS goads us to the inner core of art and aesthetics—a tactual experience of transcendental world.

Q18: What forums were created by Shrii P.R.Sarkar for the popularization of PS?

A: RAWA (ERAWS); Spandanik (PU); Chandosik (VSS); Nandosik (ASD);

Surasaptak (SDM)

Q19. What is the original home of Qawalii?

A: The original home the Qawalii was near the port of Aden. The Urdu style of Qawalii later was popular in Pakistan, and Bengal later also adopted it. PS Songs #25, 223 give us a taste of that tradition.

Q20. Who is “Ajána Pathik” referred in PS?

A: Ajána Pathik means “Unknown Traveller”. It is the personification of the Transcendental Entity, the Supreme Consciousness. Supreme Entity is not like a judge of a court but the divine father who loves His creation and stays eternally with His creation. He is none else but the Táraka Brahma—the tafastha consciousness that links the expressed and the unexpressed. Unknown Traveller—Ajána Pathik— is none else but Bábá of this creation who likes to play hide and seek with His creation.

Q 21. What are the five compulsory songs of PS?

A: The compulsory songs are #154, 158, 159, 162 and 163. These compulsory songs were chosen in the initial days of PS because of their spiritual significance and because they could be sung before any spiritual collective function. Now, of course, one can prepare one’s own repertoire from among a large selection to fit the occasion where the songs are being sung.

Q22: Which song(s) conveys the spiritual anguish of a spiritual aspirant in PS?

A: #1627- kato kache chile dure chole gele....#2023 eto dukha diye áamáre.....there are many more, of course.

Q23. How many songs did Bábá compose in Deogarh when he first started?

A: Twenty Five Songs #1–25. (14th September 1982 – 28th September 1982)

Q:24.What was the first song composed in Anandanagar and when?

A: Song #26 on 4th October 1982: bandhu gao gao madhugiiti, tandra

bhenge diyo. Later, many songs were composed there.

Q:25 Which was the first song composed in Madhu Málainca (Lake Gardens, Kolkata), and when?

A: On 19th October 1982. Song #38 Se je eseche mor hrdaye guinjariyá. Later many more were composed there.

Q26: Which was the first song first composed in Madhu korak (Tiljala) in Kolkata and when?

A: 12th November 1982. Song #104 Nrtyaer tále tále nrtyáter chande...Later many songs were composed there.

Q27: Is PS a subset of Nandan-vijinana (aesthetic science) or Mohan-Vijanana (Supra-aesthetic science)?

A: In my humble opinion, Prabháta Samágiita falls on the silver lining between nandan-vijinana and mohan vijanana. It definitely begins as nandan-vijinana but it also transports the singer to the celestial realm of mohan-vijinana. The beginning of the process of losing oneself to the very source of joy, is known as Mohan-vijinana or the science of supra-aesthetics. And the entity to whom we lose ourselves is Mohana, or the embodiment of enchantment. Parama Purusa (Supreme Consciousness) is Mohana as He enchants one and all. Thus, PS brings us to the doorsteps of Mohana-Vijanana. In PS, there are also some Kiirtan tunes which fall in the category of Mohan-Vijinana. Since samágiita includes dance, song and instrumental music, Kiirtan as samágiita falls with in the category of mohana-vijanana. It can ensconce the spiritual aspirant in the infinite rhythm and charm of PS and should be sung before Kiirtan.

Q 28: What is sura-saptaka?

A: The seven musical notes sá, re, gá, má, pá, dhá, ni constitute sura-saptaka or the Indian musical notes, and the western musical octave comprises the eight notes do, re, mi, fa, sol, la, si, do. Do comes twice and thus the combination of eight produces the octave. The sura-saptaka and occidental musical octave have no basic difference. Sura-saptaka was invented by Lord Sadashiva and taught to Maharási Bharata. Sura-saptaka is part of the svára shástra or sarvodaya or shabda-shástra of Shiva.

Q 29: What is difference between giita (song) and samígiita and gandharva vidya?

A: What is sung meticulously, emitting sound in a pleasing sequence in unison with melody, rhythm and beat is giita (song). And if it gets associated with dance and instrumental music, it becomes samígiita. (sam+gae+hta). Samígiita is nothing but gandharva-vidyá.(science of music). At the first stage it is to be learnt, then knowing is required, which calls for the subjectivization of external objectivity. Later it must be made part and parcel of one's nature. And when it becomes such, it is worthy to be called gandharva vidyá.

Q30. Why is the virtuoso artist called samígiitajina and not samígiita shilpii?

A: In Samískṛta, the word shilpana means an activity done with one's hands that requires artistic skill (in a word, handicraft). But the song sung by a singer is in no way a work done by hand. So the word samígiita shilpii is a misnomer. However, those who play musical instrument have a scope to display the dexterity of their hands and therefore, can be called samígiita shilpii.

Q31. What is a gharáníá?

A: Gharáníá is a particular style of rendition. The rule, method or style of singing varies as per the master of compositions. It gives rise to different gharáníás. Noted families of musicians also create their own gharáníás. In various countries or places, songs are sung differently at particular stages of time in diverse rágás and rágiñiis. PS may also be called a unique gharáníá of devotional music.

Q 32. What are the different stages of expression of sound?

A: According to the science of acoustics, the origin or the seed of a word remains in latent form in paráshakti (the primordial desire for expression). The dormant condition of a word is called pará. It goes through other stages: pashyanti, madhyamá, dyotmáná, vaekharii, shrutigocará. Shrutigocará is the stage when the idea borne by the uvula comes out of the parted lips. When human beings attain proficiency in controlling vaekharii power by dint of spiritual sádhana (meditation), it is called vaekharii siddhi.

Q33. How can sweetness be added to a quivering voice while singing PS?

A: Adding sweetness to a quivering voice warrants concentration of mind in the kúrma nádii (energy channels related to vocal cord) which is close to the centre of vaekharii power.

Q34. What was the traditional remedy for sore-throat for singers in the Rkvedic and Yajurvedic age?

A: Human beings have been singing since prehistoric times. In Rigvedic period, songs were primarily in long and elongated voices. In the Yajurvedic period, there were songs in short, long and elongated forms. In the Atharveda period also, there were songs in short and long voices, although we cannot say that elongated forms was totally absent. Singing a song requires the use of uvula. As it came under strain during singing, the uvula and other parts of throat contracted diseases and became painful. In the remote past, people tied gossamer or pashm (gossamer or fleece or hair of all kinds) to the end of a slender stick dipped it into warm honey and anointed the uvula and other affected parts of the throat. Some people used warm or fresh ghee in the same way. In the Yajurvedic age, if a singer, male or female, suffered from sore-throat, they used to fasten cotton to a slender stick or coconut stick, soak it in warm ghee or black pepper powder and use it to rub the affected parts of the throat (as throat paint).

Q35. Which is the oldest stringed musical instrument?

A: It was called ektára, one stringed musical instrument. It was invented during prehistoric times to bring resonance to the sound of the string. Shiva improved upon this ektára and made the viiń or viińá. This viińá was the first musical instrument so devised as to maintain unison with surasaptaka or musical octave. The lower portion of stringed instruments, which at one time used to be made from hard dry ripe gourd shells, is known as kolambaka in Sańskṛta. This shell especially helps to deepen the sound, and thereby the sound becomes harmonious.

Q36. Where did Sitar, Tablá and Violin originate?

A: Although the viiń originated in India and has been there since the time of Shiva, its descendent violin came from Italia. The tablá evolved

from the mrdanga and originated in India. The sitár, however, came from Persia. The word 'sitár' means a combination of three strings.

Q37. Where did the gazal originate?

A: Gazal originated in Persia and Hává gazal came from Turkey. In PS, there are ghazals and havá-gazals, too.

Q38. Why is Shivá also called Koñesh?

A: The regions or points on the lower part of a stringed instrument and its upper part between which the strings remain attached are called koña or koñavindu. As Shivá could tune the stringed instruments very well, he was called Koñesh. It is noteworthy that as the first stringed instrument of this world, the viiń, was invented by Shiva, the other name of viiń or viińá (lyre) is shivakońá.

Q39. What can the fine tuning of stringed musical instruments teach us?

A: It is said "In a loose string, the melody remains mute; If pulled, the delicate string is torn apart." Human life is somewhat like that also. If one practices too many austerities, tender human sensitivities snap and break into smithereens...the soft, delicate parts of the mind get charred and petrified. On the other hand, if life is made akin to a loose string, the nobler yearnings of life degenerate into the life of an animal, characterized only by bathing, eating and sleeping. Hence one must never allow the string of life to be too loose. But also the string of life should not be left to snap due to excessive strain. The ideal course is the middle path which Buddha called majjhimá mágga. The ideal course of life is neither left oriented nor right oriented. The middle path is the divinely exquisite, superhuman existence.

Q40. Cárushiilá was the name given to which type of women in Gupta period of Indian history?

A: Women who were adept in fine arts were known as cárushiilá in the society during Gupta period of Indian history.

Q 41. Have new rágas and rágińiis been created in PS?

A: On 29th April 1984, Shrii P.R. Sarkar commented that he had already created a few new rágas and rágińiis in PS, but had not yet named them.

Since then, he composed so many more songs that there is the possibility of discovering a storehouse of new rágas and rágiñiis among his compositions.

Q 42. Is there frequent use of extra-long (pluta) 'a' and á vowels in PS?

A: According to Shrii P.R.Sarkar, "there is a definite need for the use of the extra-long 'a' and á vowels—at least in the case of samígiita. The inadequacy of letters (to express mental feelings) in general conversation is much more prominent in the case of music. In the Bengali alphabet, this inadequacy can be made up to some extent by the uses of the diminished a, the diminished á, the long a, the long á, the extra-long a, the extra-long á, etc. But not all alphabets of the world have this convenience. Symbols similar to lupta a can be used with various other vowels (to represent long or extra-long vowels); if used with music, both the teachers and the students of music will be immensely benefited." Bábá introduced the use of an extra-long sound to be sung in the kheyal style at the end of the first line of each antará (stanza) in PS.

Q 43. What is dhrupadii style of music?

A: That which is mastered by continuous arduous practice is called dhrupada. Dhrupada music is a certain type of method or style where the music is fixed in a certain scale. This method or style may differ from place to place. From each distinct style emerges a different gharáñá. When the rendering styles become rigidly confined to only certain specific notes corresponding to a particular rága and rágiñii, they may become monotonous and die out. The attempt to break this monotony found its way into kheyál where the vocalist is given some freedom while maintaining the correct scales. The languages which follow strict rules of grammar are also called dhrupadii languages. Dhrupadii is a sort of classical language or music.

Q 44 How does bánshii (flute) derive its name?

A: A bamboo is called bánsha in Samískṛta. It was observed that hollow bamboos allow the wind to pass through it and can create different type of sounds. So from these hollow bamboos (bánsha) primary musical instruments were created and these flutes came to be called bánshii. The different sounds created when the flow of air is divided and

obstructed came to be called flute sounds. So this bamboo flute was the first musical instrument created by nature. Afterwards, by regulating the passage of air through the bamboo in musical rhythm and time, the musical scale was brought forth.

Q45. Which song of PS has a melodic structure from Hawa-Ghazal?

A: Song #1187, Tomárii Priiti te gar'á, tomári giiti te bhará...

Q46. Who was Maharśi Bharata? What is his historical contribution to the music world?

A: Maharśi Bharata was born during the time of Sadashiva. Shiva taught him music and directed that he should teach it to anyone who has ardent interest in learning irrespective of any discrimination due to caste, creed or worldly status.

Q47. From whom did the first humans learn to sing?

A: Humans learned to sing from sounds of birds or animals. Shiva observed that the sounds produced by birds and animals maintain a harmonious adjustment with the undulations of the sound waves of the universe. Based on the sounds of the seven creatures, Shiva evolved the seven musical notes.

Q 48. How can we recover the lost charming notes and melodies?

A; According to Shrii P.R. Sarkar, there is no reason of disillusionment. "If people only develop their vigour, discipline, simplicity, and make intense effort, then success will come automatically. The lost treasure of the past will be fully restored to human society." Gandharva microvita can aid us, too.

Q49. What was Bábá's system of giving these songs of PS?

A: Usually, when Bábá was ready to give a song, he would ask his personal assistant (PA) for the gán party (a group of three persons designated to take dictation of the song) to be present outside his door. There were, of course, exceptions when the words were taken only by His personal assistant, especially when he was in the nursing home or when he was traveling. He would usually first hum and sing the melody

and then give the lyrics. The words were immediately noted down and he will then ask the song party (consisting of one, two or three persons) to sing the melody to him and once they were able to capture the tune and words properly, they were asked to practice it and immediately record the melody for posterity. Later when he would go for his evening or morning walk, the song party was expected to sing the new songs to him so that he could correct any mistakes. Sometimes, he would spend a long time explaining about the lyrics, rága, melody or the information connected with the song.

Q50. What is the URL of Prabháta Samígiita website and what information is contained therein?

A: www.prabhata-samgiita.net The website provides access to the lyrics of all 5019 songs and many of the recorded songs can be heard.

Q51. What is the role of gandharva microvita in PS?

A: Gandharva microvita can aid in reclaiming many lost melodies and can impart to us the joy of the subtle sentiments contained in the PS.

Q52. How many songs were composed in Samískṛta in PS?

A: Eight. #3653, 4279, 4281, 2505, 3951, 2526, 3246, 4425.

Q53. What songs of PS are in English?

A: It is heard that Bábá composed about 100 songs in English while he was a young boy of about 10 years. However, we have only three songs in English in PS: Songs #5009, 5008, 68. I was fortunate to take the first dictation of song #5008, #5009 from Bábá.

Q54. Bábá gave first initiation to a robber on Shṛavani Purníma when was only 18 years old. Which song of PS reminds us of that historical event?

A: Song # 4954

Q55. Does PS also contain a collection of songs in Urdu/Hindi?

A: About twenty songs. Song # 25, 4172, 4167, 4979, 4078, 4168, 4146, 4072, 4335, 4170, 4062, 4283, 4327, 4165, 4733, 4135, 4070, 4195, 4171, 4512.

Q56. Why is PS sometimes called the songs of Mysticism?

A: Mysticism is an unending endeavour to link finite with the infinite. In PS also, we find the similar attempt. All songs take us from the mundane to the transcendental.

Q57. Is there a PS for every social function of AM? Give examples.

A: Yes. PS contains songs for almost every occasion and festivals. House-entry Ceremony (137); Baby-naming Ceremony (59); Tree-planting Ceremony (136); Wedding Song (58); Birthday (132); Funeral (60); Ananda Purńima (12, 133, 134, 135, 403); Diipávalii (63, 1637); New Years day (127, 130, 131); Vasantotsava – Spring Song (105, 1682, 3110); Flag Ceremony (50); Marching Song (74); Summer Song (110, 119); Rainy Season (116); Autumn (123); End of Autumn (90, 93); Winter (99); End of Winter (101), Mahaprayan (2085).

Q58. Which is the song with a Scandinavian tune and an oriental structure?

A: Song #960.

Q59. Why is PS composed mostly in Bengali, Samśkrta or Indic languages?

A: It is obvious from Bábá's works on grammer and philology that He was the Master of all languages and encouraged each local language and even dialects. Yet, He chose to give the songs in Bengali and a few other Indic languages. Bengali is a living language and contains more than 92% Samśkrta words. Bábá wanted to popularize Samśkrta words because it has the largest vocabulary for expressing subtle bhávás (sentiments and thoughts). Respecting the laws of musical jurisprudence, PS is given mostly in one language but it has synthesized many different traditions, styles, rágas, and rágińiis. In the future, it will become easier to do research on PS through the proficiency in a single language. Furthermore, as mentioned before, Bengali is one of those languages which predominantly uses komala-svara (soft sounding letters). This specialty adds to the lyrical beauty of songs when combined with kathor dhvani (hard sounds).

Q60. Is there any example of any extinct rága which has been revived in PS?

A: Bábá Himself has alluded to many. One example is Song #175 (Diipak Rága) which was sung during Shiva's time 7000 years ago.

Q61. It is said that Bábá disclosed that he had composed many songs during his schooldays. Why did he wait so long before giving PS?

A: The timing of every action of Bábá itself is a mystery and yet a work of art. He was the Master of utilizing his time and that is the reason He was able to accomplish so much during his short stay on this planet. PS can be considered a musical exposition of all his philosophy. So, after giving the most essential elements of His philosophy—for example, spiritual and social, he began the task of expressing it in poetic form for those who can not read or write but could listen the songs and get the same benefit of all His thoughts.

Q62. What is the distinction between oriental and occidental dances?

A: The primary difference is that oriental dance uses more of mudrá and occidental dances rely more on rhythm.

Q63. Have any famous singers sung PS so far?

A: Yes. Many leading Bengali and other singers have tried, and they have all expressed their sense of honour at being able to sing the songs composed by a musical and spiritual genius of our times, Shrii P.R. Sarkar. Among them are Ramkumar Chattopadhyay, Anup Jalota, Jayashri Gupta, Madhuri Chattopadhyay, Kanchana Bandopadhaya, Shreya Ghoshal, Sonu Nigam and many others.

Q 64. Is there a song of PS which can be considered to be the best of the compositions of Shrii P.R. Sarkar?

A: I have many favorites and probably you have yours, and everyone else who loves PS has his or her own selection of their favorites. Depending on the mood, the state of mind and phase of one's life, one is attracted to different songs. Also according to the temperament of the person, one is attracted to different songs. Herein, lies the beauty of mass appeal of PS. It can cater to the spiritual needs of all, irrespective of their state of spiritual development. Incidentally, one of my favourites is Classical

Song #33 Tomar náme, tomár gáne hayechi ápanhára..."In your name, in your song—I lose myself..."

I used to hear Ac. Tadbhavanandaji sing this song on roof top in Tiljala, Kolkata in the early morning and it was an enchanting experience. I also like some songs composed by Bábá in Bhaeravii rága. In a nutshell, PS is the revolution in the world of spiritual music and will continue to inspire humans for all generations to come due to its diversity and transcendental nature.

Q65. Is there any song that particularly demonstrates the lyrical beauty of PS?

A: I personally loved song #3476 when I first listened to it, where the lyrics are musical in their cadences and structure. The symbolism used in the last stanza is beautiful indeed. There are, however, scores of even better examples. One of the specialties of PS lyrics is that it is filled with charming rhythmic notes. Dr. Subhas Sarkar has elaborately described the lyrical beauty in PS through examples from Song #6, 48, 84, 174, 292, 299, 335, 391, 438, 448, 513, 519, 539, 608, 646, 663, 755, 758, 761, 772, 990, 1002, 1017, 1155, 1162, 1168, 1197, 1245, 1251, 1421, 1591, 1877, 2061, 2612, 3249, 3665, 4289, 4559. Musicality heightens and intensifies the emotions articulated in poetry. In PS, we find an eloquent expression of this.

Q 66. What is a Cho dance?

A: Cho is a war folk dance performed in Ráfh (Bengal). It was performed after battle during times of rest in the military camp. It contains lots of mudrás. The dancer only dances and does not sing. Another person sings and narrates in song what is taking place. The faces are hidden in masks and elaborate costumes are used to decorate the dancers. This dance was performed in front of Bábá at Anandanagar DMCs, especially on the RAWA Cultural nights.

Q67. What is lalita carana, cárukala or lalita-kala ?

A: All these terms signify the cultivation of fine arts. Human beings express their feelings in different ways. The feelings human beings express in the physical realm are called 'worldly action'. When expression is brought to the psychic realm, it is called lalita carana

(cultivation of fine arts). Lalita carana is also called simply “the fine arts” or “subtler arts”. In ancient literature, the word Cárukalá was used (cáru means “charming” and kalá means “art”). These days, lalita-kalá is more often used in the same sense. Lalita represents the arousal of happiness or bliss. The dance invented by Párvati, Shiva’s spouse, is called Lalita-Mármika. Lalita helps people in their spiritual progress and psychic expansion. Kiirtan can be called Lalita-dance. In PS, there are also many Kiirtan tunes.

Q68. Why has Shrii Shrii Anandamurtiiji made singing of PS compulsory in all spiritual functions especially Páincajanya Dharmacakras?

A: It is said, “Dhyan mulam guru murti, puja mulam, guru padam; Mantra mulam guru vakyam, mokśa mulam, guru krpa”. Shrii Shrii Anandamurtiiji has blessed us with PS through the medium of innumerable melodies and songs. The singing of PS gently transports our mind into a spiritual ideation and brings us to the doorstep of Supreme Consciousness (Parama Puruśa). So, PS, Kiirtan and Spiritual sadhana are usually done in combination for maximum spiritual benefit.

Q69. Is it necessary to learn Bengali (or Samáskṛta) in order to enjoy or to get the benefits of PS?

A: Not necessarily. Language (lyrics) is only one aspect of the four essential aspects of Samágiita—bháva, chanda, sura being the others. Understanding the meaning of the words used in PS definitely adds to the enjoyment of PS. The therapeutic benefits of PS can be derived both by singing and listening PS.

Q70. What is Prabháta Samágiita Academy and where are they located?

A: Currently, all songs have been originally recorded in Kolkata. Ac. Priyashivananda Avt. has made a big contribution in this work along with Ac. Tattvavedananda and Ac. Nityasatyanandaji. There are few Prabháta Samágiita Academies in the world today. Once we have a sufficient number of accomplished teachers of PS, we will establish such academies on every continent. Prashiksana Matha in Sweden has already made a beginning in this sacred work. We invite all lovers of PS to join hands to further the cause of PS and bring this great gift of beloved Bábá to all of humanity.



Climbing the Bliss Pyramid: An Integrated Perspective on Self and Society

Knowingly or unknowingly, every living being on this earth longs for pleasure, happiness and bliss, human beings perhaps most of all. Despite our sincerest endeavors to achieve enjoyment, however, the fulfillment of this urge remains an elusive dream for a large segment of society. Instead, what we see is a fractured self, dysfunctional organizations and a tormented society.

Here, I advance four secrets drawn from a yogic perspective on how to climb the bliss pyramid and attain a stance of lasting peace and tranquility for both the self and the larger society. The basic thesis is that there are four inherent longings in humans, namely physical longings (*kama*); psycho-physical and psychic (*artha*); psycho-spiritual and proto-spiritual (*dharma*) and spiritual (*moks´a*). Our endeavor to attain them may take us in either of two directions—toward greater bondage, or in the direction of ultimate freedom from worldly bondages. Individual and collective endeavors in these four domains similarly produce a materialist or a spiritual society. Taken to an extreme, the path of selfish pleasure (*atma-sukha tattva*) is likely to lock us into an unending vicious cycle of unsatisfying sensual gratification, insecurity, desire for more and more wealth and knowledge, craving for power and other manifestations of the human ego, and ultimately depression, frustration, disappointment and lack of fulfillment. There is however, a way out of this vicious cycle. It requires mastery of the following four secrets.

Secret 1

Moderation or restraint is the secret of sustaining pleasure in this

Keywords: *bliss, moderation, freedom, enlightenment*

world. In order to maintain our bodies, we may need to indulge in *kama* (physical sensual gratification of any kind) but we shall need to use our discernment (*viveka*) in order to keep the *kama* under control. A mere indulgence without restraint is the sure recipe for attachment, addiction and pain. Our inner passions are like wild horses and need to be trained and cultured. The yogic lifestyle has several ways to achieve this.

Secret 2

Progressive Utilization rather than mere accumulation of wealth for selfish pleasure is the secret of overcoming psychological insecurity. We want to secure pleasure in the future via control of wealth, information and knowledge. Progressive Utilization Theory (PROUT) teaches us the importance of maximum and proper use of all wealth and shows us how to explore the inner secrets of society's functioning for the fullest and most benevolent utilization of all wealth, using the latest tools of science, technology and the arts for the good and happiness of all beings. Sharing is the anti-dote of accumulative tendency.

Secret 3

Control of the inner faculties of the mind often strengthens the tendency to control and manipulate in external affairs, and can sometimes lead to addiction to power. The secret of transcendence over this lust for power is through leading others by empowering them and through cultivation of the spirit of service and sacrifice. Only with such a philosophy of life goading us towards neohumanist service will the human intellect be liberated from the noose of intellectual extravaganza and pseudo-intellectual games. This is the panacea for fighting senseless dogma. However, it is not an easy task. It requires constant application of a discriminating intellect and a spirit of coordinated cooperation—never subordination.

Secret 4

Freedom is an innate urge in all living beings. However, freedom begotten out of control of others is not lasting. History is a testimony to the cruel endings of all endeavors to keep control through suppression, oppression and repressions. The secret of true and lasting freedom is a

peaceful attunement to the call of our Higher Universal Spiritual Self. This spiritual work brings inner enlightenment, enfoldment of creativity, genuine wisdom, and the perennial flow of universal love. It also gives vitality to stand for Truth or fight for *dharma* (righteousness). So, the ultimate solution for bliss is to strive towards spiritual enlightenment above everything else in life. Spiritual enlightenment comes through discipline of the mind, cultivation of selflessness and an unending devotional endeavor to unite with the omniscient Cosmic Consciousness beyond all forms and expressions.

Climbing the Bliss Pyramid

While the above four-secret theory may appear simple, its actualization is not an easy task. It is like climbing Mount Everest. It is fraught with dangers and risks. The obstacles are both internal and external. They originate both from the individual mind and from the collective consciousness. The staticity of self and society intertwine and generate a powerful invisible downward pull. Hence, a collective effort is required to create an environment that will enable the climbing of this Bliss Pyramid. Any endeavor in this direction would be a laudable task. The mission of Gurukula Neohumanist Movement is to empower each individual to overcome all obstacles; attain the highest stance of blissful spiritual attainment; and contribute towards removing the bane of fractured self, dysfunctional organizations and a tormented society.

(May, 2007, Wendelsheim, Germany)



Harmony in Today's World

We have been surrounded by war cries for thousands of years. Every few years, wars take a toll of thousands of innocent civilians. Violence has crept into human relationships and ordinary households. Peace and harmony have been the need of our world for a long time.

The desire for 'inner peace' and 'outer peace' has been addressed by millions of people over the years. A simple google search on 'peace' reveals six hundred million references on the web. There are high profile awards designated for Peace, such as the Nobel Peace Prize and many others and yet Peace remains as elusive as ever.

How Do We Make Peace a Reality?

1. **Personal Dimension of Peace** A lifestyle of peace must be based on *ahimsa*—on the idea that we must not intend to hurt other entities by thought, word and action. That is why the yogis and sages of the past have repeatedly emphasized love and compassion as the foundation of a religious and spiritual world view. In today's world, this can only be achieved if we have a world government with world militia guided by the spirit of *ahimsa*. Neohumanism provides a conceptual framework for creating such a world government.

2. **Socio-Psychological Sensitivity**—Each culture and group is guided by its own sentimental legacy and temperamental peculiarities. Recognition and fulfillment of the genuine interests, aspirations and psychological needs of each group are essential, along with the transformation of any elements of our culture which are irrational, dogmatic, or destructive to the fine tapestry of sweet cordiality among

Keywords: *peace, PROUT, neohumanism, education, sublimation of sentiments, ahimsa, liberal thinking*

all beings. This is the most fragile task, since sentiments are difficult to guide with rationality. Proper education is the only way to sublimate narrow or irrational sentiments into benevolent or cosmic sentiments.

3. Fulfillment of Basic Needs—Conflict is driven by a lack of fulfillment of basic human needs, such as the need for survival and freedom of movement and expression. That is why widespread acceptance and the establishment of PROUT (Progressive Utilization Theory) is a *sine qua non* for the establishment of permanent peace in the world. PROUT ensures that each being is provided the capability to secure minimum and maximum amenities of life without jeopardizing the collective interests.

4. Magnanimity of Mind—Sharing power requires magnanimity of mind. Accepting leadership of others also requires magnanimity of mind. Solving collective problems requires patient listening and sensitive talking, both of which require first of all, magnanimous and liberal thinking. Neohumanism is a magnanimous idea. It is a pathway for bringing unity among diversity rather than causing greater distrust and tearing apart human relationships. A proper cosmic ideation is the key to establishing oneself in ever-increasing circles of greater magnanimity.

(2006, Stockholm, Sweden)



Global Citizen in a Global Era

Summary points of a 2006 talk in London and Israel

1. Opposing narratives of people sharing the same biosphere offer both a challenge and an opportunity. We may choose conveniently to avoid or ignore the underlying core issues, or may confront and deal with them; we may compromise ungrudgingly, may surrender to the powerful or to the will of the majority; or we may select an enlightened and rational combination of these options. Let us hope that all parties will be able to draw on the wisdom within their beings to see (and foresee) the bright side of both the seemingly weak and powerful forces.

2. Our obstacles are internal as well as external. Overcoming them may require a long & difficult endeavor of self-purification (elevation of consciousness) and collective goodwill (multilateral dialogues).

3. The curse of neglect is all pervasive, spanning neglect of the body (inner ecology), neglect of the others (especially foes and minorities), neglect of the environment (outer-ecology), neglect of the mind (value-based thinking) & neglect of the spirit (universal welfare).

4. Some guiding principles that may enable us to approach the current situations positively may be:

- a) balancing a subjective approach with objective adjustment
- b) making social life into a subset of universal spiritual life
- c) transforming both means and ends from brute force to divinity
- d) adopting genuine love as the foundation principle and

e) looking for ways to adopt inclusive, as opposed to exclusive, approaches.

5. Some of these and other solutions are lifetime endeavors and must therefore begin with the young in our schools. A civic spiritual society must provide the room for fostering diversities while curbing the prevalent human tendency to increase disparities. Neohumanist Education is one response to a felt need for an educational system that would create wisdom-based leadership in society. Neohumanism steps out of the traditional paradigm for dealing with civic education, that is, it is not simply a structural response that involves curriculum, technology and schools. It offers a new deep story and lays bare some of the dysfunctional myths of the present, such as the ideas that God gave us dominion over creation and that certain races are destined to suffer more or to achieve greatness.

6. Do civil society and citizenship relate to city or the nation state born out of geo-sentiment, socio-sentiment or pseudo-human sentiment, or is universal citizenship begotten of neohumanism?

7. Above all, the wisdom-based leadership of today must balance the centrifugal force that claims separateness & unique expression with the centripetal force that is passionately longing for greater unity amidst myriad diversities. As Daniel Barenboim recently said here in his Reith lectures a few weeks ago: “We indeed need sensitive talking and painful listening.”

(2006, Beer Sheva, Israel)



Yogic Dances & Therapeutic Claims — I

Kiirtan

History

The dance performed by Párvati, the spouse of Maha Yogi Shiva is known as *Lásya* or *Lalita Mármika*. *Lalita* means 'graceful' and *Mármika* means 'that which touches the core of the heart'. In *Lasya*, the movements are gentle, graceful and sometimes expressive. Some scholars call *Lasya* the feminine version of *Táńdava*. *Lasya* is of two kinds—*Jańita Lasya* and *Yauvaka Lasya*. According to the Puránás, Shiva dances a wild and vigorous *táńdava* dance in the cremation grounds at night but dances a soft and graceful *lasya* dance in the tranquility of twilight.

Caetanya Mahaprabhu introduced *Kiirtan* as a popular spiritual movement to overcome religious dogmas. Mahaprabhu, while meditating at Kankalmalini Ghat (Birbhum District in Bengal) at one particular spot for six years with deep concentration, realized that meditation was not easy for many people, so he invented *Kiirtan* with the *mantra*: "*hare krsna, hare krsna, krsna krsna, hare hare. hare rama, hare rama, rama rama, hare hare.*" It is said that Caetanya Mahaprabhu empowered this *mantra* and made it valid for five hundred years. In early 1970s, Shrii Shrii Anandamurtiji revived *Kiirtan* with a new *siddha mantra*: *ba' ba' nam kevalam*.

Meaning

Kiirtan is the dance of the cosmic spirit or voice of the inner spirit.

Types & Variations of *Kiirtan*

In 1980s Anandamurtiji also began composing songs called *Prabhat Samgiita*. Some of the songs followed different styles of *Kiirtan* such as *Pada* (sectional poetic composition) *Kiirtan* and *Bhanga* (breaking the composition in a call-response style) *Kiirtan*. There are many styles of *Kiirtan* and many *gharanas* (individual musical styles which channel specific feelings pleasing to the Supreme). All are effective due to the link, known as *Svara Shástra*, found by Shiva, between the exhalation and inhalation of breath on one hand, and dance, song and instrumental music on the other.

Indo-Aryan music is divided into two main schools: Hindustani music and Deccan or Carnatic music. The basic characteristics of those two schools of music are that, based on specific *rágas* or *ráginiis*, they give expression to different feelings. Then again, there are other sub-schools of music.

Each person tries to please *Parama Puruśa* in a particular style which is unique to him or her; these styles are known as *gharana*. In Bengal (India & Bangladesh), for example, there is *Viśnúpuri gharana*. In *Kiirtan* there are different musical styles or *gharanas*, such as *Manoharshahi*, *Ranihati*, *Garanhata*, and *Mandarram*.

The idea of *tála* was introduced in Indian Music in order to establish an adjustment, a new beat or rhythmic expression. The intention is to balance the active jumping of Shiva's *Tándava* with subtle expression of *bháva* (ideation) through *mudrá* in Párvati's *Lalita Mármika*. *Lalita* is to be used during *Kiirtana*. It is the only dance which is universally accepted as the best dance for *kiirtana*. *Akhanda Kiirtan* can be performed in multiples of three hours without any limit. *Nagar Kiirtan* is done by singing and dancing in public or on the streets. Morning *Nagar Kiirtan* (just at dawn) is most loved.

Shrii Shrii Anandamurtiji has also introduced a variety of *Kiirtan* for special occasions. It is called *Avarta Kiirtan*. Spiritual aspirants are provided instruction in this *Kiirtan* by an *açarya* of *Ananda Márga* during the course of imparting instructions in spiritual practices.

System of performing *Kiirtan*

Kiirtan tunes may be lively or slow. The arms should be held high (above 90 degrees). Preferably, the elbows should not go below the shoulders.

Steps:

1. Start with a *namaskar* gesture; then raise the arms. The upraised hands indicate the spirit of surrender
2. The right toe goes backwards behind the heel of left foot and touches the earth very gently while reciting “*Báábá Nam.*” The knee bends a little, loosening the knee joint of the right leg.
3. The left toe goes backwards behind the heel of the right foot and touches the earth again very gently while reciting “*Kevalam*”. The knee bends a little, loosening the knee joint of the left leg.

Mudras and their significance

Dance expresses inner psychic feelings through *chanda* (rhythm) and *mudrá* (specialised gestures), without the help of language or words. In occidental dance, there is more beauty in rhythm. But oriental dance utilizes both rhythm and *mudrá*. These *mudrás* because of their close association with rhythmic qualities have become more expressive and beautiful than the rhythmic occidental music. For instance, when we offer something, we perform a particular *mudrá* which is called *sampradan mudrá*. Similarly, there are other *mudrás* which also indicate different styles of offering, for example, *Prakśepa* and *Náráyána mudrás*. We can offer things in any style we choose; we can direct a person to stop with a variety of *mudrás* also. Here we express ourselves without the use of words.

Mudrás find their origins in an innate longing of living beings to express their *práña-shakti* through expressional gestures. According to Tantra Yoga, the source of all sound is *Paráshakti*, which is such a vast entity that it cannot be explained in words. This *Párashakti* manifests further via *Madhyama Shakti*, *Vaekharii Shakti*, *Dyotamána Shakti* and *Shrutigochara Shakti*. Now, the characteristic of dance is to use *mudrás* to give expression to this last item, that is *Shrutigochara Shakti*, without

the help of words. The *mudrás* of dance are directly related to the *citta*, or mind-stuff: thus the specialties of oriental dance are easily appreciated by all.

Duration of *Kiirtan*

It is advisable that all spare time should be utilized for singing and dancing *Kiirtan*. Instead of wasting one's time in gossiping or in useless idle pursuits, one should do *kiirtan* even for two minutes or five minutes, whenever one gets the opportunity. In the words of Shrii Shrii Anandamurtiji, "One who has been blessed with a human body is not a fool, but an intelligent person. Such people feel internally that they are the children of *Parama Puruśa*. Why should they waste their time? So do *Kiirtan*, sing *Kiirtan*, chant *Kiirtan*, whenever and wherever possible."

Benefits of *Kiirtan*

When performed before meditation, this dancing exercise creates a proper frame of mind for meditation and also loosens the body so that sitting in meditation pose is easier. Meditation should always be done immediately after dancing *Kiirtan* in order to allow the proper assimilation of the ecstatic vibrations created through *Kiirtan*.

Kiirtan also has all-round benefits. It wards off disasters and natural calamities. It invites positive microvita and therefore, creates a positive attitude of mind.

In the words of Shrii Shrii Anandamurtiji, "*Kiirtan* frees one from all complexes. By *Kiirtan* you will always feel that you are not an insignificant creature, you are not inferior or low. *Kiirtan* will always remind you that you are the affectionate children of the Supreme. In *Kiirtan* there is no restriction regarding time, place or person, no distinction between educated and uneducated, between black and white."

Kiirtan dissolves egotism and so it should be done as much as possible. *Kiirtan* is a valuable aid in spiritual practice (*sádhana*). It accelerates the speed of human progress towards Supreme Consciousness—*Sáadhanásaháyakam*. *Kiirtan* is not only helpful in the realm of spirituality, but also in all spheres of life; it banishes physical troubles

and tribulations as well. *Kiirtan* enables one to fight against all mundane difficulties. To finally become victorious one must do *Kiirtan* not only to surmount physical afflictions, but psychic and spiritual afflictions as well. It is the best medicine for all psychological complexes, including mental depression. *Kiirtan* will help you in all circumstances, in all possible ways. If people do *Kiirtan* with distinct expression of the *mantra*, their mouths become pure, their tongues become pure, their ears become pure, their whole bodies become pure and when so many parts of the body become pure, the *átmá* (self) also becomes pure. The absence of a proper balance harms not only individuals, but society as a whole. *Kiirtan* contributes towards establishing harmony in individual and collective life.

Science of *Kiirtan*

Every aspect of *Kiirtan* is guided by a subtle intuitional science. For example, the idea of touching the earth with tip of the toe is explained by Shrii Shrii Anandamurtiji as follows:

You are on this earth. You are to do all worldly duties, all psychic duties, all spiritual duties, but your (pressure) on the Earth should be minimum. You should give the least pressure on the Earth so that the Earth may not think you are a liability to the Earth. Be an asset. So, by touching the Earth with this portion [the toe tip], you are giving minimum pressure. That's why you are to touch the Earth with that portion.

This *mudrá* is part of a subtle science behind *Kiirtan*.

Similarly, the science behind the gesture of raising the hands is explained by Shrii Shrii Anandamurtiji in the following words:

This position of the hand [downward] is the most natural physical position of the hand, is it not? Under normal conditions you will remain in this position. It is the most natural physical position. And while doing any hard work, your hand will be in this position. You can't use a hammer in this position [arm up], can you? No! You will have to keep the hand in this position [down]. This is the most natural

physical position. And this is ninety degrees? While maintaining your hand in this position (out), you utilize your psychic strength. When your mind desires, only in that condition can your hand remain like this. Otherwise, your hand will be in this position [down]. When you desire it, when you want it, only in that condition will it be at ninety degrees. Is it not a fact?

We say, “Raise the hand,” and you raise your hand with your mental strength. Mind likes it. That's why it is raised. This is the style for using, for exercising the mind. This is physical [down] and this is mental [out]. Now, while you do *Kiirtan*, *Lalita Mármika*, what is your position? Are you using your mental power or your psycho-spiritual power? Psycho-spiritual. It should not be in this position [out]. In psycho-spiritual approach, this angle must be more than ninety degrees. This shows that your hands are now at the mercy of *Parama Puruśa* (Supreme Consciousness). Your hands are in this position [up], not by your psychic power, but because of the mercy of *Parama Puruśa* your hands are in this position. So, in *Lalita Mármika*, hand must be more than ninety degrees.

Significance of the *Bábá Nam Kevalam* mantra

This *mantra* is called *Aśtakári mantra* because it is composed of eight syllables: *Bá Bá Ná ma ke va la ma*. It has been made *siddha* (empowered) by *Mahákoula Guru Shrii Shrii Anandamurtiji* with his spiritual power through the system of *Purśacaran* (the science of raising the *kulakuńdalinii* using *mantras*), which can only be done by a *Mahákoula Guru*—one who has perfect control over the movement of the *kulakuńdalinii* of all microcosms.

In the words of *Shrii Shrii Anandamurtiji*,

Witnessed entities have a trifarious existence—doer, doing and done—and above those three is the Witnessing Entity. As far as the human structure or living structure is concerned, when you are seeing something, the object is the done or seen, your eyes are the vehicle, and the person

in the nominative case is your optical nerve, and is the witnessing entity also. Similarly, where inferences are in the role of objects, the mind itself is the witnessing counterpart. Because the mind is, the organs function. If the mind doesn't want it, if there is no approval by the mind itself as the witnessing counterpart, then even if you have got the power to see, you won't see.

Suppose you are moving along the road and there is a horse, but your mind is somewhere else: you won't see the horse, will you? No. And when people say, "Didn't you see the horse?" you will say, "No, no, I was thinking about something else, that's why I could not see." Sometimes don't you say this? That is, in that case there was no support of the mind. Without the support of the mind, the function was imperfect; rather, the function could not get any recognition. In the case of a dead body, the eyes are there, but those eyes cannot see because there is no support, no approval, by the mind.

Similarly, in the case of so many functions done by minds, minds are the objective counterparts, and the *Atman*, the Supreme Knowing Entity, the spirit, is the nominative counterpart, is the witnessing counterpart. And in the case of so many functions, so many works done by so many people and witnessed by so many souls, so many spirits—all those things remain unrecognized, if they don't get the sanction of the Supreme Source, the Supreme Spirit, *Paramátman*. So whatever is done is being witnessed by Him. You cannot do anything secretly.

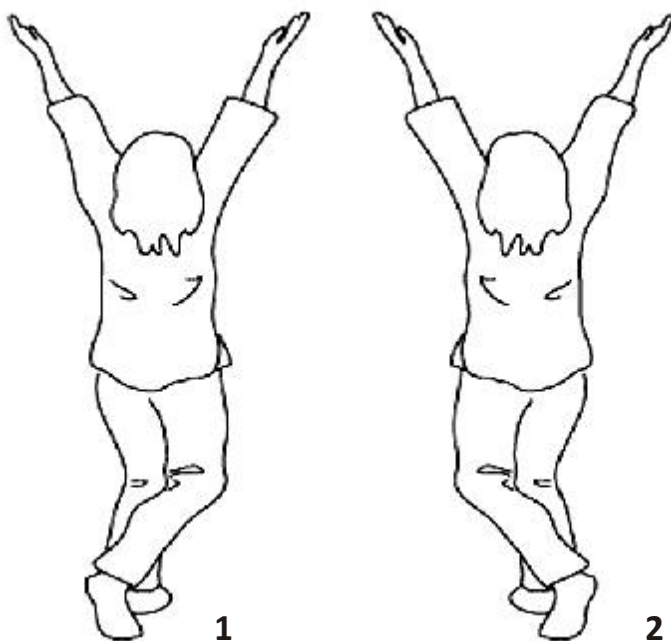
Whatever you do, it is something reflected or something refracted, and those reflections or refractions must get the support of the Supreme Source. And that's why nobody, neither a man nor a goat nor a cow, can do anything secretly—everything is known to Him. And that's why He is known as *Antarátma*, that is, the Inner Soul, the Supreme Soul. And that's why it is said that this Supreme Soul, this All-witnessing Entity, is all-pervading. Your mind-stuff, your ectoplasmic structure, is also in the scope of this

Supreme faculty; and each and every inter-ectoplasmic gap is filled up by His essence—there is no vacuum. So He is within, He is without. And He is in the closest proximity—you are never away from Him. You can never be an outcaste, and you can never be hated by Him. The society may hate you, but He cannot hate you, because the so-called gaps of your ectoplasmic structure are filled up by Him. There cannot be any vacuum in your ectoplasmic structure.

So what is your duty? Your duty is to move along the path of righteousness, along the path of beatitude. And when you

Kiirtan

Bábá Nám Kevalam



have been doing so, all crude elements of this universe will be converted, first, into ectoplasmic stuff, and in the second phase, into the form of the cognitive faculty; that is, slowly you will become one with Him. And when your mind gets completely apexed, you will be completely one with Him.

The above explanation provides the philosophical background for the use of the mantra *Bábá Náma Kevalam*. That is, that the conversion of all crude elements of the universe to the ectoplasm of our divine mind and from there to Supreme Consciousness is the only goal that belongs to all beings. In our life, there cannot be two goals, and when we are doing *Kiirtan*, ascribing godhood to all our internal and external objectives, slowly our very structure, our very being, our very sense of existence gets transmuted. That's why it is said, "*Kevalam*"; *Kevalam* means it is the way, it is the route, there is no alternative.

Furthermore, all complexes—the fear complex, the defeatist complex, the inferiority complex, complexes of hopelessness or hatred—are creations of *avidya*. Now if one curses another person, saying, "Let that fellow die," one is resorting to *avidya*. Similarly, if a person constantly thinks, "I am a sinner, I am a sinner," the idea of sinning complex gets ingrained in his or her mind. The ideation of *bábá nam kevalam* supports the *vidya-shakti* and counteracts *avidya*.

For "matter", the *Samśkrta* term is *jada*, and for "abstract", the *Samśkrta* term is *bháva*, and for "astral", the *Samśkrta* term is *sámánya*, and for "noumenal", it is *múlakáraña*. *Kiirtan* has relation with all planes of existence, but the inspiration in *Kiirtan* comes from the Noumenal Entity. That is why, singing "*Bábá Náma Kevalam*", while performing *Kiirtan* brings bliss in immeasurable amount.

(2006, Los Angeles, USA)



Yogic Dances & Therapeutic Claims — II

Kaośikii

History

Shrii Shrii Anandamurtiji invented and taught *Kaośikii* on September 8, 1978, in Patna (India). This yoga dance exercise was especially given for women for their physical, psychic and spiritual development as an alternative to *Táńdava*, which is prohibited for women. It should be done by young boys and men also.

Meaning

Kaośikii is “the dance of mind expansion”. “*Kośa*” means “layers” (of the mind and the inner self). In yogic philosophy, *Kaośikii shakti* is the transcendental cosmic operative energy representing the causal matrix and first cause of creation. The *kaośikii* dance is intended to give a sublime expression to subtler psycho-spiritual potential within. That's why this dance is considered to have immense value in the psychic and spiritual strata of human life. It also has innumerable physiological benefits and serves as a therapeutic aid in scores of instances. Since mysticism is an unending endeavor to link the finite with the infinite, *Kaośikii* — could also be called a mystical dance exercise.

System of Dancing

According to the Indo-Aryan custom (commonly called simply “Aryan”) there are certain special techniques for moving different parts of the body that follow a particular system. The heel of the foot is related to the sound *tá*, the ball of the foot to the sound *dhiin*, and the toes to the sound *dhae*. In the *kaośikii* dance, all three are utilized to some extent. In contrast, in the *táńdava* dance, *tá* is utilized more than *dhiin*, and *dhae* is

not utilized at all.

Steps:

1. Caller says: "Ready." The dancer begins by raising the folded hands directly overhead, in a vertical position. The upper part of the body is kept straight from the waist to the fingertips, with the arms straight at the elbows and the middle fingers always touching.
2. Caller leads by saying: *Dhiin Dhiin Dhiin Dhiin Dhiin* (in later rounds it is replaced by *Baba Nam Baba Ke Valam*). The body is first bent three times, incrementally, to the right and then two times back to the original position (upright). The movements start with the right toe touching backwards behind the left heel. With each step (foot movement), there is a corresponding arm movement. The lower part of the body keeps rhythm with the arm movements by stepping to right, left, right, left and so on, touching the toe or ball of the foot to the ground behind the heel of the other foot. As the dance gathers momentum, it is more convenient to touch the ground with the ball of the foot.
3. Caller says: *Dhiin Dhiin Dhiin Dhiin Dhiin* (in later rounds it will be replaced by *Baba Nam Baba Ke Valam*). The movements are repeated now with arms bending to the left in a similar fashion as in step 2.
4. Caller says: *Dhiin Dhiin Dhiin* (in later rounds it is replaced by *Baba Nam Baba*). The next step takes the arms, palms still facing, first straight out in front, then straight down, touching the right toe of the foot and then bringing them straight upright once more.
5. Caller says: *Dhiin Dhiin Dhiin* (in later rounds it is replaced by *Baba Nam Baba*). This step takes the arms backwards in two stages and then returns them back to the original position in one stroke.
6. Caller says: *Tá Tá* (in later rounds it is replaced by *Ke Valam*) This is the final part of each dance-exercise round and is

performed by vigorously stepping two times in place, stamping the heels firmly on the ground (right foot first, then left foot).

7. This way the dance can be repeated starting again with the right ball of the foot going behind the heel of the left foot for the next round in the same rhythm of *baba nam baba ke valam...baba nam baba ke valam...baba nam baba...baba nam baba...ke valam*.

Symbolism of Mudras Used

This dance expresses inner psychic feelings through *chanda* (rhythm) and *mudrá* (specialized gestures), without the help of language or words. In occidental dance, there is more beauty in rhythm. But oriental dance utilizes both rhythm and *mudrá*.

In *kaosíkii*, the two hands when upraised and folded together represent, "Now I am trying to establish a link with Supreme Consciousness." Both hands bending to the right indicate, "I know the right way to request." The bending of the body should come to a 45° angular projection. The leftward movement represents, "I know how to fulfill its demands." The movement of bending in front suggests complete surrender. The backward bending represents, "I am ready to face all troubles that may come," The last *tá, tá* represents, "O Lord, I repeat Your cosmic rhythm".

The spirit of touching the earth with toe-tip also has certain significance. In the words of Shrii Shrii Anandamurtiiji, "You are on this earth. You are to do all worldly duties, all psychic duties, all spiritual duties, but your pressure on the Earth should be minimum. You should give least pressure on the Earth so that the Earth may not think you are a liability to the Earth. Be an asset. So, by touching the Earth with this portion [the toe tip], you are giving minimum pressure."

A *mudrá* expresses *bháva* (ideation) without creating any sound. There are more than twelve thousand *mudrás*. How do these *mudrás* originate? According to Yoga philosophy, the source of all sound is *Paráshakti*, which is such a vast entity that it cannot be explained in words. *Madhyama Shakti*, *Vaekharii Shakti*, *Dyotamána Shakti* and

Shrutigocara translate the mental action (ectoplasmic expressions) into words. The characteristic of dance is to use *mudrás* to give expression to *Shrutigochara Shakti*, without the help of words.

Therapeutic Value of *Kaośikii*

Kaośikii, like *Tándava*, is more of a physical exercise than a form of dance for entertainment. It is considered a sort of panacea for almost all female diseases, and for many male diseases in younger boys. It is a medicine for most liver diseases for both men and women. It ensures safe deliveries for women, and also checks the advent of old age. It is a medicinal exercise. It was intended to have a very good effect on the physical body, on the mind and on the spirit. *Kaośikii* is widely proclaimed as a medicine for twenty-two diseases*

*1) It exercises all the glands and limbs from head to foot. 2) It increases longevity. 3) It makes for easy childbirth. 4) The spine will become flexible. 5) Arthritis of the spine, neck, waist and other joints will be removed. 6) Gout in the spine, neck, hands and waist will be lost. 7) The mind becomes strong and sharp. 8.) Irregularities in menstruation will be cured. 9) Glandular secretions will become regulated. 10) Troubles in the bladder and urethra will be cured. 11) It gives control over the limbs. 12) It adds charm and shine to the face and skin. 13) It removes wrinkles. 14) It removes lethargy. 15) It cures insomnia. 16) It cures hysteria. 17) Fear complexes will be removed. 18) Hopelessness will be lost. 19) It helps in self-expression and develops one's potentials. 20) Spinal pain, piles, hernia, hydrocele in men, nervous pain, and nervous disability will be cured. 21) It cures kidney and gall bladder troubles, gastric trouble, dyspepsia, acidity, dysentery, syphilis, gonorrhoea, obesity, thinness and liver diseases. 22) It increases the capacity to work until seventy five to eighty years of age.

It is found that human beings are sometimes affected by various diseases, and frequently they are faced with various difficulties with respect to their *sádhana* (meditation). These impediments may or may not be major. For instance, small diseases like liver trouble may cause problems from time to time, and to remove these types of hindrances,

the *Kaoshikii* dance has been invented. The *mudras* in Yogic dances are primarily meant to first of all vibrate the ectoplasmic stuff (*cittánu*) which in turn is concentrated at a certain point touching the point of the soul, where Supreme Consciousness resides in microcosm.

As for the benefits, *Kaośikii* is as important as *Táńdava*. *Kaośikii* encourages women to overcome complexes and strengthens the nerves; men can also perform it. *Kaośikii* is beneficial for the entire body from head to toe. It keeps the spine flexible, reduces unnecessary body fat and promotes regular menstruation. By reducing pain during delivery, it eases childbirth. Depending on the individual; it can be danced even during menstruation and until the sixth month of pregnancy. *Kaośikii* also increases longevity, keeping the body fit even until the age of 80. It stimulates the heart and circulatory system and creates suppleness in the joints, knees, hips, spine, and shoulders. *Kaośikii* is thus an invaluable health practice, especially for women, for it develops strength, flexibility and endurance, and by its stimulating effect on the spine and nervous system, it strengthens and sharpens the mind as well.

Kaośikii Competitions & Public performances

Kaośikii is beneficial for both men and women. Competition in *Táńdava* and *Kaośikii* is very good and is encouraged. There should be competitions wherever there are collective functions. There is no harm in it; rather it is beneficial in all respects. According to Shrii Shrii Anandamurtiiji, "In spiritual congregations, *Táńdava* and *Kaośikii* dances should also be performed."

Dress

Everything in this universe is characterized by certain colours. Knowingly or unknowingly human beings are attracted by different colours. When the human mind becomes strong enough not to be affected by any colour, it is called *vaerágya* [renunciation]. Certain colours such as green and maroon are very pleasing to the human eye. These two colours have been prescribed for those dancing the *Kaośikii* dance. Parrot Green blouse and maroon colour *sárii* is the prescribed dress for women. Maroon sleeveless t-shirt and green-colour shorts is

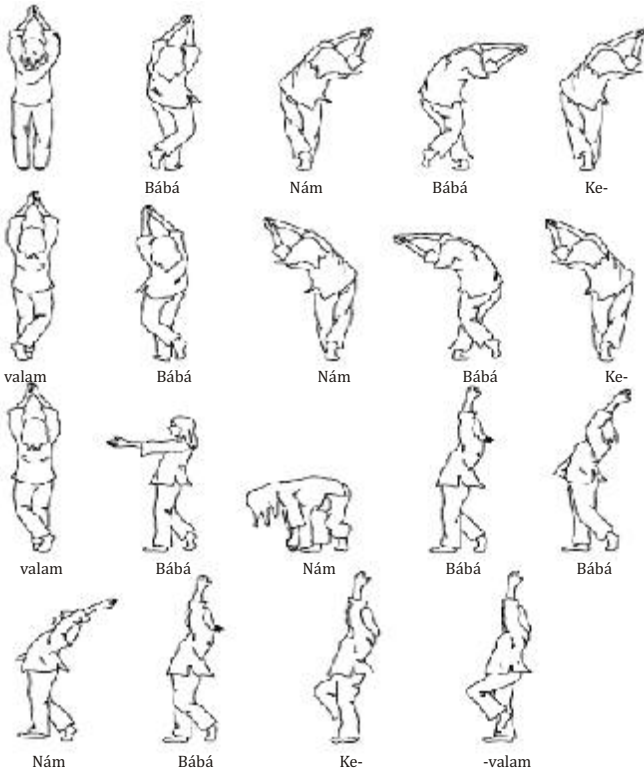
the prescribed dress for men.

Mantra Used

It is the natural wont of the mind to take the shape of its object of meditation. If the object of worship is crude, say money or any crude thing, the mind takes the shape of that crude thing in the course of time. Hence the proverb “As you think so you become.” That is why a *siddha mantra* is used in this dance exercise. This *mantra* implies that Supreme Consciousness alone is everything: “Love is All there Is”.

(2006, Ydrefors, Sweden)

Kaośikii





Yogic Dances & Therapeutic Claims — III

Táńdava

History

Táńdava was originally invented and taught about seven thousand years ago by the great Indian Yogi Shivá. That is why He is called *Natarája: Nádatanundéshamí* (“The One whose very body is made out of the *náda* the primordial sound is the Lord of the Dance.”). In September 1971, Bábá Shrii Shrii Anandamurtijii began to teach it to his followers and revived it as a daily dance-exercise for men. This revival is also not a small achievement. The revised *Táńdava* has its own beauty due to incorporation of *siddha-mantra* and other simplifications that have been made. Historically, Shivá’s *Táńdava* is understood as a vigorous dance that represents the cycle of creation, preservation and dissolution. Due to the power of *Táńdava* dance, Shivá has been sometimes known as the Lord of Destruction.

Meaning

In Sanskrit, *tańdu* means “of jumping habit”. For example, when rice is prepared from paddy (in the traditional rural way) the paddy and rice jump. Because of this, rice is called *tańdulam* in Sanskrit. *Tańdu* plus the suffix *sna* makes *táńdava*, the dance where jumping is the main thing. *Táńdava* is the fundamental step, “the primordial pace”, of all oriental dances. It may be done individually or collectively.

Characteristics of *Táńdava* Dance

According to scholars, “Characteristics of the *Táńdava* Dance” have been described in the fourth chapter of Bharat Muni’s *Nátya Shastra*, which is

referred to as the fifth Veda and is a verbal expression of Lord Shiva's eternal dance, *Táńdava*. It says that Shiva's *Táńdava* is embellished with one-hundred-and-eight *káranás* and the thirty-two *anghaharas*—the composite parts of the dance. Bharat Muni further says that *Mahayogi* Shiva conceived the dance, as he was very much fond of dancing every evening. Shiva further mentioned that the one-hundred-and-eight *kárnás* included in *Táńdava* could be employed in the course of dance, fight, and personal combats and in other movements like strolling.

Types of *Táńdava*

Some scholars believe that there are seven different types of *Táńdava*. The *Táńdava* performed with joy is called *Ananda Táńdava* and that which is performed in violent mood is called *Rudra Táńdava*. The other types of *Táńdava* identified are *Tripura Táńdava*, *Sandhya Táńdava*, *Samara Táńdava*, *Kaali Táńdava*, *Uma Táńdava* and *Gauri Táńdava*. However, there are some people who believe that there are sixteen types of *Táńdava*. Anandamurtiji has prescribed three types of *Táńdava*. "In *Táńdava*, the knees must cross the navel. When they cross the navel it is called *Brahma Táńdava*. When they cross the *anáhata* (mid-point of the chest) it is called *Viśńu Táńdava*. When they cross this portion (indicates the throat), it is called *Rudra Táńdava*. It is very difficult to dance *Rudra Táńdava*."

Significance of Shiva's *Táńdava Nritya*

According to religious scholars, the cosmic dance of Shiva, called *Anandatandava* meaning "The Dance of Bliss", symbolizes the cosmic cycles of creation and destruction, as well as the daily rhythm of birth and death. According to the learned scholar Coomerswamy, the dance of Shiva represents his five activities namely, *Shrishti*—creation, evolution; *Sthiti*—preservation, support; *Samhara*—destruction, evolution; *Tirobhava*—illusion; and *Anugraha*—release, emancipation, grace. The overall temper of the image is paradoxical, uniting the inner tranquility and outside activity of Shiva.

System of Performing *Táńdava* as Taught by Anadamurtijii

The dance is performed by vigorous jumping from one foot to the other, the knee of the raised leg crossing one of three selected points—the navel,

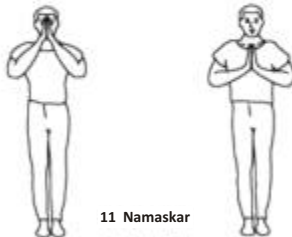
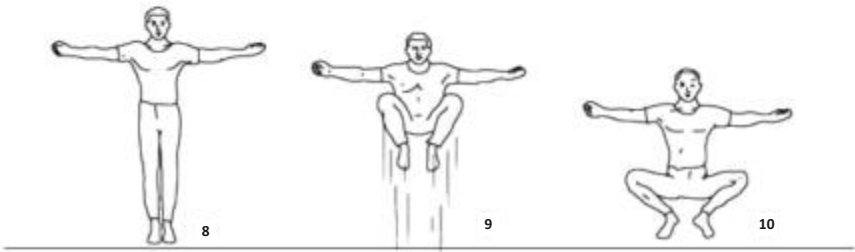
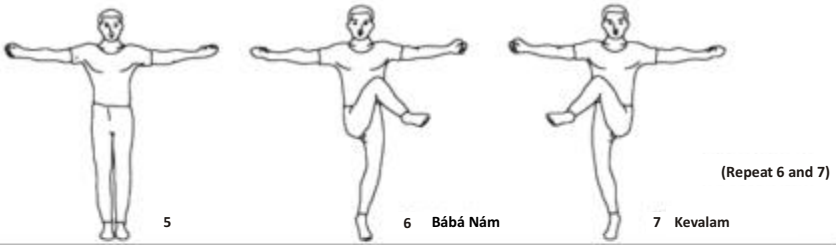
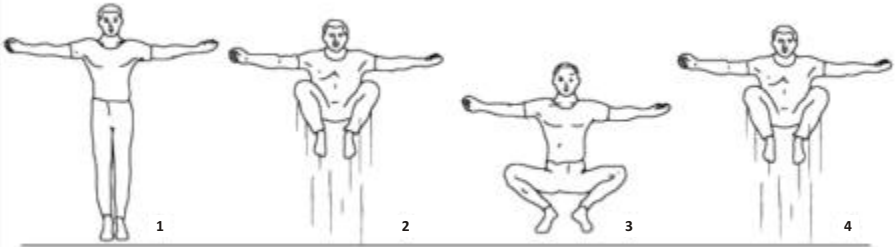
the heart, or the throat.

Steps:

1. Caller says: “Ready.” Stand on the ball of the foot, arms stretched out to the sides holding the symbols.
2. Caller says: “One, Two, Three Jump.” Jump and while doing so, bump the chest with the knees, landing on the ball of the foot in squatting position, thighs pointing in a way to create a wide V angle.
3. Caller says: “*Tá, Tá, Dhiin, Tá.*” Jump on “*Dhiin,*” land on ball of the foot not touching heels to floor.
4. Caller says: “*Tá, Tá, Dhiin, Tá.*” On the last “*Tá,*” jump up and cock your right foot up to the left and begin the dance on the next call.
5. Caller says: “*Tá, Tá, Dhiin, Tá.*” On the first “*Tá,*” jump to the right foot and bring the left foot up; weight will be on the right foot (knee should go above waist). For the “*Dhiin, Tá, Tá,*” repeat the process, jumping to the left leg. Hop once and swing the leg to each side.
6. The dance is in three phases of constant acceleration: “*Tá, Tá, Dhiin Tá...*” “*Tá, Tá, Dhiin Dhiin...*” “*Dhiin, Dhiin Dhiin, Dhiin.*” Chant *Bábá Nám Kevalam* in harmony with the rhythm and speed of dance.
7. To end the dance, the caller yells: “Stop” and the dance comes to a halt, standing straight on the ball of the foot.
8. Caller says: “Final Pose. One, Two, Three—Jump” and the dancer makes a final jump first, into a squatting position resting on the ball of the foot and then standing up while bringing the arms down to the sides and heels down.
9. Store or remove the symbols used and do Namaskar or if possible, sing or keep ideation of *Bábá Nám Kevalam*.

Note: The heel of the foot is related to the sound *tá*, the ball of the foot to the sound *dhiin*.

Táńdava



Duration

To be danced at least twice a day at the end of meditation or asanas, for a period of five minutes. If possible, it can be practiced for a longer period. During competitions, it may be practiced as long as possible without compromising the posture of dancing. *Táńdava* is not necessarily an easy exercise for everyone to do. According to Anandamurtiiji, as many men as possible should practice *Táńdava*. Those who are a bit old should practice it twice a day at the time of their spiritual practices. As far as young people are concerned, they may practice it as much as they can. *Táńdava* competitions could be organized for young and old separately.

Symbols & Dress

While dancing *Táńdava*, the left hand holds a snake, skull or fire (*mashála* or a torch). A skull is held facing straight forward with the middle finger extended into the cranium, from below. A torch is held straight out as an extension of the arm. And as per the rule, during the day, if one so desires, one may use a live snake in place of the skull; and at night one may use a fire *mashála* (torch) or a *damaru* (small drum). The right hand holds a sword, knife, *trishula* (trident), *lathi* (staff) or *pinaka* (*dhanush*, or bow of Shivá). A sword or trident is held perpendicular to the arm as if ready to throw. Ideally, a dancer wears an orange *lungii* (a six-foot piece of cloth tied around the waist) and often ankle-bells tied to ankles.

Symbolism

Táńdava is a heroic dance, showing the fight between life and death. During a fight, the mind must not be in a state of surrender before the evil force. The knife represents life, represents our vital stamina, and the skull is a symbol of death, decay and waning. We fight with a weapon represented by a knife or a *trishula* (trident). So *Táńdava* represents the eternal fight, the fight for survival, the fight to maintain existence, the fight to establish oneself as a man in this world. The right hand holds things which are symbols representing the life force of the sharpened and vigilant mind; aesthetic and discriminative sense. The left hands hold things that represent the fear of death. When fighting darkness, shall we carry darkness in our pockets, or carry a torch? Certainly a torch. This is the significance of inner spirit of *Táńdava*.

The spirit of *Táńdava* is expressed in the sentiment “I will face the fear of death, which surrounds me on all sides, and overcome it with the power of the life force of my mind. No power can deter me from my goal. No evil tendency, no enemy, no bondage can shake my determination to be victorious.” In the words of Shrii Shrii Anandamurtiiji, the inner motivation of *Táńdava* is the following: “Destruction is inevitable, but I will continue to fight against destruction through struggle. So there is a skull in one hand and a dagger in the other. The skull represents destruction, and the dagger represents fight.

The underlying feeling is “I will not surrender to destruction or death. I will continue the struggle with this dagger.” Hands placed at ninety-degree indicate the strength of the arms of the dancer. *Táńdava* expresses the spirit of strength and vigour. They are straight, meaning thereby that they are ready to fight death. One hand, holding a skull or fire or a snake, represents death, while the other hand is holding a dagger, which represents the spirit to fight death. Now, this dance was invented by Sadášhivá to help *yogiis* maintain their physical and psychic purity.

Cautions

1. Men must wear a *lungota*.
2. This dance is prohibited for women due to certain physiological constraints. (As for benefits, *Kaośikii* is as beneficial for women).
3. *Táńdava* is a mandatory dance for all spiritual functions and public processions.

Science behind *Táńdava*:

Táńdava has a masculinizing effect. It stimulates the adrenal cortex, which secretes male hormones. These hormones in turn stimulate the testes to produce testosterone, the hormone responsible for “maleness”, that is., secondary male characteristics; in comparison to women, more body hair, lower voice, enhanced development of skeletal muscles and bones, and a greater degree of aggressiveness. *Táńdava* also stimulates the entire circulatory system, the heart, and lungs and the muscles of the feet, lower leg, thigh, pelvis, back, neck and arms. Its

regular practice reduces the possibility of heart attack, high blood pressure and lung atrophy.

Most importantly, *Táńdava* is a therapeutic aid for developing virility, vitality and courage. *Táńdava* can grant clarity of mind and inner peace. It may contribute to longevity also. *Táńdava* is an all-corporal exercise, an exercise for the entire body, including the brain. There are intellectual exercises for the brain, but hardly any physical exercise. In fact, *Táńdava* is the only physical exercise for the brain by which nerve cells become strengthened. And among all dances, it is the best.

Significance of *Bábá Nám Kevalam Mantra*

The spiritual idea behind Yoga is that there is only One Noumenal (primordial) Entity and that creation is its phenomenal effect. Whatever happens in the material stratum, abstract or astral stratum or in the causal stratum, the singular source is One and that is the dearest entity for all created beings. 'Dearest' in Samáskṛta is '*Bábá*'. That is why it may be called the *Bábá* of the universe. *Bábá* also means Father, Supreme Father. Within the scope of infinite space, and outside of the scope of infinite space, Supreme Consciousness is the Singular entity. So nothing is outside of Him. So that alone is the goal, the only Desideratum, and for That Entity we can say, "*Bábá Nám Kevalam*". That is, "I am taking the name of that Singular Entity. Love is All there is." *Kevalam* means only; so, "Only the name of that Noumenal Entity", because that consciousness is the only Noumenal entity and there is no second Entity. So there is no alternative but to move and dance and sing around That Entity. We may call it our Cosmic Father or Cosmic Progenitor. Just as the earth, Saturn and Mars are moving and dancing around the sun, we also can dance to the tune of that Supreme Father. In the words of Shrii Shrii Anandamurtiji, "This is a very sweet subject. For 'matter', the Samáskṛta term is *Jada*, and for 'abstract' the Samáskṛta term is *Bháva*, and for 'astral' the Samáskṛta term is *Sámánya*, and for 'noumenal' it is *Múlakárańa*. *Bábá Nám Kevalam* relates to that *Múlakárańa* the primordial causal entity". In Yogic dances as taught by Shrii Shrii Anandamurtiji, this *mantra* has been incorporated for bestowing spiritual benefits of the dance to the practitioners.

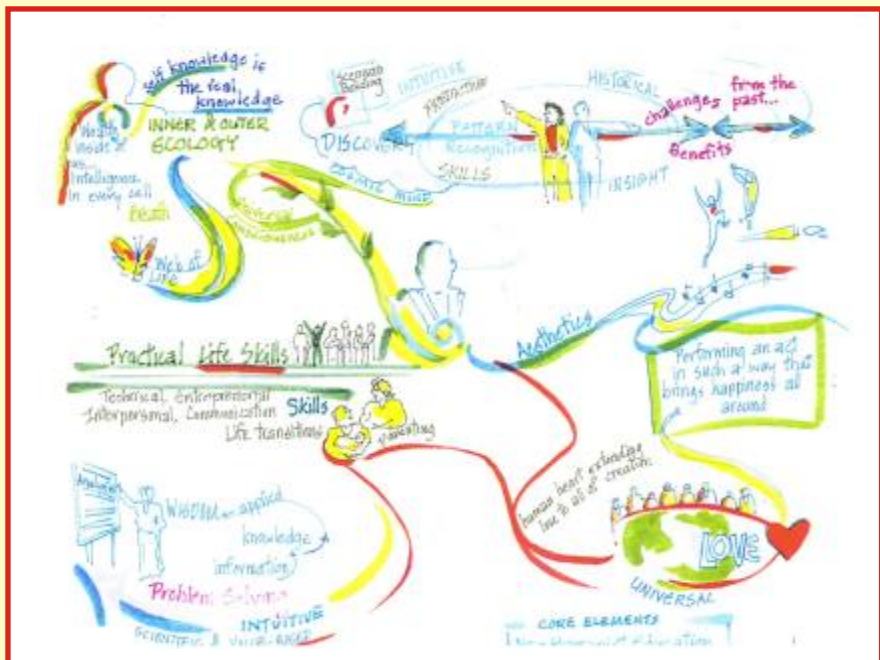
(2006, London, UK)



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Education Through the Ages

Non-Formal Education in Primitive Cultures

In prehistoric and other early civilisations, education was largely non-formal and can be considered an enculturation process. Children participated in the social processes of adult activities, and their participatory learning is what American anthropologist Margaret Mead has called empathy, identification and imitation. Primitive children, before reaching puberty, learned by doing household chores and their teachers were none other than the immediate community. In contrast, post-puberty education relied on initiation ceremonies where cultural values, myths, rituals, and other knowledge created an emotional and social anchor in the wider web of culture. In this sense, education meant the transmission of the values and accumulated knowledge of a tribe or clan. Such a perspective is still visible in traditional tribal societies of the world.

Formal Education in Ancient Civilisations

The educational process changed with the growth of human civilisations. In the ancient Indian and Chinese civilisations, we come across first attempts to formalise education. Similarly, Mesopotamian and Egyptian civilisations shared monumental literary achievements and gave impetus to formal education. In most of the early societies, religion was the mainspring of all activities, and knowledge of philosophy, morality, law and government was imparted through religious and spiritual priests. The period of studentship in early Vedic days extended to 12 years at the *gurukul ashram* or forest school. Those who wanted to continue their studies would join a higher centre of learning presided over by a *kulapati* (a founder of a school of thought). Advanced students would also improve their knowledge by taking part

Keywords: *educational systems, cultural diversity, gurukula system*

in philosophical discussions at a *parisad*, or academy. Occasionally, a great king would summon a national gathering or congress to which the representative thinkers of the various schools of thought were invited. Education was not denied to women, but normally girls were instructed at home.

The methods of instruction varied from subject to subject, ranging from the use of parables, to questioning or mere memorisation. Mayan, Aztec, Incan, Vedic, and ancient Chinese societies have demonstrated an extraordinary degree of knowledge of, among other things, astronomy, mathematics, medicine, and moral and spiritual outlook. All this indicates that education played a crucial role in the development of human culture and society. Knowledge also did not remain confined and isolated, but spread from one land to another, and the resulting physical and psychic clashes further nurtured the growth of intellect. The Buddhist influences on China, Aryan influences on India and Indian influences on Mayans., can be easily understood as we delve into the pages of the history of human thought. The role of great personalities like Shiva, Confucius, Buddha, Socrates, Plato, Aristotle and numerous others left their imprints on both the educational systems and their content.

In the pre-Shiva society of the Rig-vedic age, there was *chanda* (metre) but no *mudra*. In order to acquire proficiency in the study of the Vedas, a student had to master the six branches of Vedic knowledge: proficiency in the science of metre (*chanda*), *kalpa nirukta* (lexicography), *jyotiśa* (astronomy), *vyakarana* (grammar), and *ayurveda* or *dhanurveda* (the science of medicine).

Shiva laid the foundations of human knowledge by introducing *mudra prañáyāma*, the cult of *Tantra* and *vaedyak shastra* (*Tantric* system of medicine). Shiva had such a pervasive influence on human life that he can rightly be called the "first teacher of human civilisation". His marks are, therefore, visible in the remains of Mohenjo-daro and Harappa excavations of Indus-Valley Civilisation.

Education In Ancient India

Revealing the status of the education systems of ancient India, Rev.

Shrii P.R. Sarkar further says

In the Vaedika age, there was no educational system in particular. Generally, students would go the *guru's* house at the age of five and, completing their studies at the age of twenty-four, would return home. The *gurus* would maintain their *catuspathis* by begging from the public. The students were in turn maintained by the *catuspathis*. Vaedika language was a spoken language without grammar and script. The Vaedika language was replaced by seven *Prakṛta* languages and its reformed stage is called *Samśkrta*.

In the Mahabharata age, education was given through the medium of *Samśkrta*. A strong *Samśkrta* grammar was made by Panini, a Pakhtoon of the Peshawar area. Logic (*nyaya*), social Code (*smṛti*), *Samśkrta* grammar and the science of spirituality were included in the educational curriculum of the Mahabharata age. Mahārṣi Kapila's *Samkhya* philosophy was written down sometime after the Mahabharata period. A speciality of the education system of the Mahabharata age was that people considered it to be a sacred deed to help the *catuspathis*, which they did with food, clothing and other necessities. This was something spontaneous. Each scholar (*pundit*) set up his educational system and curriculum according to his wishes or his own teaching. Every *catuspathi* was like a small university in itself. Each student belonging to a *catuspathi* was the adopter (*dharaka*), supporter (*vahaka*) and patron (*pariposaka*) of a particular thought.

Education In Other Classical Cultures

Confucius had a lasting influence on the Chinese educational system. As Confucius said of the ancient spirit of education, "learning without thought is labour lost". As early as 1122—721 B. C. in the Chou dynasty, a liberal education consisted of six arts: ritual, music, archery, charioteering, writing and mathematics. However education was primarily for the ruling classes, even though education of the common people was not neglected.

Like all preindustrial societies, ancient Israel also developed a system of education that was essentially familial. As early as 720 B.C., the synagogues in which the community assembled became not merely a houses of prayer but also schools, with "house of the book" (*bet safer*) and a house of instruction (*bet hamidrash*) corresponding to elementary and secondary or advanced levels of education. Both oral and written methods of instruction were employed.

Persia did not lag behind in its educational initiatives. Particularly in 224-651 A.D., the Sasanid dynasty revived education and developed the Academy of Gondishapur, where subjects taught included physical and military exercises, reading (*Pahlavi* alphabet), writing (on wooden tablets), arithmetic, and the fine arts. Here the Zoroastrian culture, Indian and Greek sciences, Alexandrian-Syrian thought, medical training, theology, philosophy, law, government and finance and other disciplines also developed to a high degree. It was partly through the Academy of Gondishapur that important elements of classical Greek and Roman learning reached the Muslims during the 8th and 9th centuries AD and through that same academy came Latin translations of Arabic works during the 12th and 13th centuries to educate men of western Europe.

For almost a thousand years (425-1453) the University of Constantinople remained a rich centre of secular learning, embodying some of the best features of classical education. In general, secular curricula of the major Byzantine universities were quite diversified. Taken together, they included instruction in humanities, Greek classics, rhetoric and grammar, philosophy as a preparation for theology, secular music founded upon mathematical concepts, geometry, astronomy, logic, poetry in Ancient Greek, religious literature, as well as courses of study leading to the professions of law, medicine, architecture, and civil service. The state depended upon the universities to train qualified men for government services. Even after the educational centres of Athens had been closed, other universities and teaching centres carried much of the classical tradition through secondary and higher education, with the University of Constantinople and the patriarchal schools surviving as centres of Hellenistic Christian education.

In the process of christianisation of Russia, the educational system

became the jurisdiction of the church priests. However, in 1028 prince Yaroslav the Wise, the greatest ruler in the Kievan period, sent to Novgorod a request for three hundred children's books. In 1096 prince Vladimir Monomakh wrote a letter to his children on the advantages of education. This letter is one of the earliest documents on education in Russia. In 1624, a Kievan religious Order, the Lutsk Brotherhood, composed an educational document defining the qualifications of a teacher. They included devotion, judiciousness, humility, gentleness, continence, and sobriety. The good teacher should not be a usurer, a fornicator, a liar, or an envious, ridiculous or irascible person. S(He) should above all, conduct himself/herself with religious piety and never fall into heresy. The Lutsk Brotherhood school laid down the strictest and most extensive rules for teaching and teacher conduct, school discipline, and parent-teacher cooperation.

The Lavr school established in 1631, had an eight-year curriculum, similar to some Jesuit schools, although it aimed at combating the increasing influence of the Jesuits by teaching Greek and Latin, Slavonic, and the doctrines of Eastern Orthodoxy. The school attracted some fine teachers and became known as the Kiev Academy. In early 17th century, deacons and sextons taught reading, writing, computation and religion and prepared students to become deacons and priests or government clerics. The Romanov family, which ruled till 1917, developed cultural and educational relations with Germany, France, and England very early, with Tsar Peter the Great making systematic efforts to "westernize" Russia, inviting western specialists to help found several schools of engineering and a naval academy. In a new type of school, called a cipher school, arithmetic dominated the curriculum. It became compulsory for children of nobility to attend these schools. Later, these were replaced by diocesan schools. Peter the Great also initiated efforts to establish an Academy of Science in St. Petersburg in 1725.

During the Islamic era, there were varieties of Islamic schools such as *halfah* (circle schools), the *maktab kuttab*, or writing schools, the palace schools, the *masjid* or mosque schools, the bookshop schools, the *madrasah*, or schools of public instructions, and universities. During the golden age of Islamic scholarship in about 800-1000 AD, the classics were translated and interpreted and the period also witnessed the introduction and assimilation of Hellenistic, Persian and Hindu

mathematics, astronomy, algebra, trigonometry, and medicine into Muslim culture, and their modification and adaptation to Islamic needs. Creative scholarship in Islam from 10th—12th centuries included works by such scholars as Omar Khayyam, Al-Biruni, ar-Razi, Ibn-sina, Al-Tabari, Ibn-Bajja and Ibn Rushd. The translation into Latin of most Islamic works during the 12th and 13th centuries had a great impact upon the European Renaissance.

Education in European Middle Ages

At the end of the 12th century, the multiplicity of students and masters, their rivalries and the conflicts in which they opposed the religious and civil authorities obliged the world of education to reorganise. In practice, a doctor of Paris or Bologna would be allowed to teach anywhere, and those great schools began to be known as *studia generalia*, that is, places resorted to by scholars from all parts.

The word *universitas* originally applied only to the scholastic guild(s) that is, the corporation of students and masters—within the *stadium*, and was always modified, as *universitas magistrorum*, or *universitas scholarium*. Towards the end of 14th century, the term began to be used by itself, with the exclusive meaning of a community of teachers and scholars whose corporate existence had been recognised and sanctioned by civil or ecclesiastical authority. In the course of time, several leading universities sprang up in Italy, France, England, Germany and Spain. The University of Paris came into being around 1160, Oxford University (1167), the University of Cambridge (1230), the University of Heidelberg (1386), University of Salamanca (1243) and in the subsequent hundred years, Universities were founded at Cologne, Erfurt, Leipzig, Rostock, Freiburg, Tuebingen, Ofen (Budapest), Basel, Uppsala and Copenhagen.

Educational progress in the Oriental World

The *gurukula* system of education reached its climax during the six generations of the Gupta kings. During the Buddhist age, in East India there was Vaneshvarpur Vihara University, which is in the Rajshahi district of present Bangladesh. In East India, in Angadesh, in the Bhagalpur district near Kahalgaon was Vikramashila Vihara University. Towards the frontier side near Peshawar was Taksashila University.

Nalanda University (Patna district) and Takasashila were the controlling universities during Buddhist period.

The University of Nalanda housed a population of several thousand teachers and students, who were maintained out of the revenues from more than one hundred villages. More than fifteen hundred teachers discussed over one hundred different dissertations every day. These covered the vedas, logic, grammar, philosophy, astronomy and medicine. Other great centres of Buddhist learning of the post-Gupta era were Odantapuri and Jagaddala.

The achievements in science were no less significant. Aryabhata in the late 5th century had been the greatest mathematician of his age. He introduced the concepts of zero and decimal. He died at the age of twenty-seven years. Varahamihira of the Gupta age was a profound scholar of all the sciences and arts, from botany to astronomy and from military science to civil engineering. More than eight branches of medical science, including surgery and pediatrics were practiced by the physicians.

Nine jewels (navaratna) of Vikramaditya's court in the Bankura district of Bengal, dating back 1750 years, included renowned scholars like Dhanvantari, Khapanaka, Amarsingh, Shanku, Betal Bhatta, Vara Ruci, Kalidas, Bhava Bhuti and Ghata Karpur. Dhanvantari, born of mother Ghanavati and father Keshi, was one of the greatest physicians ever born on earth. *Pathashalas, catuspathis, vidyapiithas, maha-vidyapiithas* and *Gurukula* imparted instruction to students. *Gurukulas* were the largest embodying a student body of 5,000—500,000. The Buddhist *vihars* (monasteries) sprang up in varied places supported by *Rajas* (kings). Many Chinese and Tibetan monks studied in Buddhist *vihars* in India. In the Buddhist age, the educational institutions were supported only by kings and not the public. This was the root cause of the downfall of Buddhist *vihars* in the later years. Their influence ceased by the 15th century A.D. and on the eve of the rising influence of western Europe, a vacuum existed in Chinese and Indian polity.

Education during European Renaissance and Reformations

Europe became the citadel of humanistic tradition beginning in the 14th century. The educational reforms that Humanists brought developed

slowly but affected a greater number of people throughout Europe. Among Dutch humanists Desiderius Erasmus left a strong impression in 16th century. Among other topics, he wrote on the "Right Method of Study", "The Politeness of Children's Manners" and "The Liberal Education of Boys from the Beginning". Erasmus sought renewal of the schools and better training for teachers, which he felt should be a public obligation, certainly no less important than military defence. Many of the Erasmus' themes were elaborated a century later by Moravian-born bishop Comenius (1592-1670). They now form the basis of modern western education. Examples are the effort to understand the child psychologically and to consider education to be a process that starts before the school experience and continues beyond it. Comenius was the first one to introduce a picture book for children. His ideas were carried forth in Spain by Juan Luis Vives, who strongly opposed Scholasticism and emphasized induction as a method of inquiry, and in England by humanists such as John Colet and Thomas More.

New political and social systems developed in those European countries that, for various reasons and at different times, broke away from the Church of Rome in the 16th century. The religious reform brought about by Martin Luther (1483-1546), John Calvin (1509-1564), Ulrich Zwingli (1484-1531), and the ruling family of England were both cause and effect of these transformations. Characteristic of all these countries was the importance of the state in the organisation of the educational system. Luther emphasised opening of public schools for all.

Philipp Melanchthon (1497-1560), Johannes Sturm (1507-1589) Valentine Friedland Trotzendorf (1490-1556), and Wolfgang Ratke all contributed to the educational reformation process in Germany. The Protestant reformer John Calvin was of French origin but he settled in Geneva and concentrated on higher education. The major educational contributions of Calvinism were its ability to convey its vision to large number of people and the development of Protestant education at the university level.

In response to the Reformations in North Europe the Roman Catholic Church spearheaded growth of seminaries. These seminaries were to prepare the clergy for a more austere life in the service of the Church.

The Society of Jesus founded in 1534 by Ignatius Loyola, though not a teaching order, left an indelible imprint in educational service. The first Jesuit College was opened in Messina (Sicily) in 1548; by 1615 the Jesuits had 372 colleges, and by 1755, just 18 years before the suppression of the order, the number had risen to 728. The Society was re-established in 1815.

In *Ratio Studiorum*, an elaborate plan of studies issued by Jesuits in 1599, there is laid out an organisation of these institutions down to the smallest details. The complete course of study took 13 years, divided into three periods: six years that included grammar and rhetoric, three years of philosophy; and four of theology. The teacher was thought of not only as an instructor but also as an educator and often a controller, for he was at the centre of a vast network of controls in which those students considered promising also took part. Emulation was encouraged in the class, which was often divided into two groups to stimulate competition. These new techniques, as well as the Jesuits' efficient training of teachers, had good results, proof of this being the rapid increase in their colleges, which found greater favour than others started in the same period. By mid 17th century, Jesuits had 14,000 pupils in Paris alone.

In 1651, John Dury proposed that control of education be in the hands not of a regimenting state, but of free educational organisations. He was also concerned about teaching youth the useful arts and sciences so that they might "become profitable instruments of the commonwealth". John Milton, Samuel Hartlib and Sir William Petty, a noted economist, John Locke (1632-1704), Jean Jacques Rousseau (1712-1778) Robert Owen (1771-1883) and Friedrich Wilhelm Froebel (1782-1852) all contributed towards education for Humanism, Philanthropy, Naturalism and Enlightenment.

Locke emphasised the principles of practice and conditioning in education. By example, by habituation and practice, through encouragement, respect and discredit, a child's good habits and intellect could be developed. Thus Locke called for change in parental attitudes towards children's care and development. Rousseau believed that parents and educators should express confidence in the natural growth process by giving children the freedom to explore and do things

for themselves. By showing the child's right to a natural development relevant to his age, he placed the teacher in the role of an adviser, and he also freed the child from the compulsion of having to be a miniature grown-up.

The main ideas of Rousseau's education were: attention to naturalness; developmental independent judgement, harmony of needs and abilities, and the founding of a general humanity and not a training of people to fill set roles. The child was to be educated to be a complete human being, not to be a priest, civil servant or soldier. Immanuel Kant agreed with Rousseau's education according to nature; but from his ethical posture, he insisted that restraints be put on the child's passionate impulses and that the child even be taught specific maxims of conduct. The child must learn to rule himself or herself and come to terms with the twin necessities of liberty and constraint, the product of which is true freedom.

Swiss reformer, Johann Pestalozzi (1746-1827) believed that the first year of life is the most important in the child's development. He advocated sensory exploration and observation as the basis of learning as opposed to rote memorisation. Children learn through self-discovery and can pace their own learning. Robert Owen (1771—1858) recommended a warm, non-punitive and nurturing environment for children. He emphasised spontaneous play as a vehicle of learning and proposed that there should be a period of time for "child-choice".

Froebel is regarded as the father of modern "kindergartens". He believed that children were social beings and that activity was the basis for knowing. He encouraged discovery, manipulation, inventiveness and spiritual values through stories. He believed that play was an essential part of the educational process. The teacher's role should not be that of taskmaster but an affectionate guide. In traditional schools, children passively learned skills, followed predetermined curriculum by drill and rote memorisation and practised repetition under the teacher's strict discipline. School, for Froebel, was not an establishment for the acquisition of a greater or lesser variety of external knowledge but a place to which the pupil comes to know the "inner relationship of things", meaning God, man, nature and their unity. Froebel's curriculum for kindergartens consisted of chiefly three of types of activities

- (1) playing with "gifts" or toys, and engaging in other occupations designed to familiarise children with inanimate things;
- (2) playing games and singing songs for the purpose not only of exercising the limbs and voice, but also of instilling a spirit of humanity and nature; and
- (3) gardening and caring for animals in order to induce sympathy for plants and animals.

All this was to be systematic activity.

Education in the 20th Century

In the modern times, John Dewey (1859-1952), Maria Montessori (1870-1952), Herbert Read (1887-1966), Rudolf Steiner (1861-1925), Rabindranath Tagore (1861-1941), Jean Piaget (1896-1980), Erik Erikson (1902-1994), Sri Aurobindo (1872-1950), Swami Vivekananda (1863-1902), Mahatma Gandhi (1869-1948), Paul Goodman (1910-1968), Paolo Freire of Brazil and Philosopher Shrii Prabhat Ranjan Sarkar (1922-1990) have offered some of the key educational initiatives to reform the theory and practice of pedagogics.

Herbert Read in the area of art education, gave new meaning and purpose to art teachers by revealing the psychological significance of a child's innate creative abilities. Paolo Freire's success in literacy campaigns in the third world demonstrated the electric force for change that results from working with people's own feelings within their own situations. John Dewey believed that human intelligence developed through action and that children learned through experience in cooperation with each other. For Dewey, the cooperative community of the school was the necessary precondition of a truly participatory, democratic society. Rudolf Steiner's understanding of how humans emerge and mature informs the uniquely child-centred curriculum and teaching method of over 650 Waldorf schools in thirty-seven countries. Maria Montessori also believed in child-centred education. According to her, children go through "sensitive periods" in their development, and education must be designed around the needs of the children as they develop through these stages. She valued independence and productivity. Three important factors in childhood education are: the child, the environment and the teacher. In the classroom, the materials

should be didactic and self-correcting. The basis for education is first-hand experience.

Paul Goodman, a creative iconoclast, saw that the monolithic education system in the United States often actually harmed children. In its place he recommended a decentralised system of small schools in which children, as well as parents and teachers would have their say. Swiss developmental psychologist Jean Piaget began his career as a biologist and focused on the development of thought, while Eric Erikson concentrated on the development of personality. A student of Freud, Erikson observed that nature sets the basic sequence of stages while nurture shapes development processes within stages.

Piaget was a stage theorist who maintained that development proceeds through a sequence of qualitative transformations in the overall psychological structure of the child. He defined the stages as sensory-motor (0-2), preoperational (2-6) concrete operational (6-12) and formal operational (12- 19) corresponding to infancy, early childhood, middle childhood and adolescence.

More recently, contrary to the notion of intelligence as a singular phenomenon, several psychologists in the modern times such as Louis Thurstone (1938), J.P. Guilford (1967), Ulrich Neisser (1976), Howard Gardner (1983) and Robert Sternberg (1985) have proposed theories of multiple intelligences. Howard Gardner's scheme of seven intelligences, namely linguistic, musical, logical-mathematical, spatial, bodily-kinaesthetic, personal and social, have broken the mould of linear thinking in learning and educational assessment.

Most recently in the United States, the Bank Street Model from New York, the Cozi Project of Yale, the ATLAS Communities project of the New American Schools Development Corporation funded by American Business Leaders, the Distance Learning Technologies of Batt State University, the Project Construct of Missouri, the California High School of the Future Task Force, and the attempts of the Global Alliance for Transformation of Education (GATE) are a few samples of the varied attempts to integrate, refine and improve the current educational systems of the day. Along with these initiatives, there has been a rising trend to incorporate environmental concerns and a scientific universal spiritual perspective into the dry analytic approach of the earlier

centuries.

On the Asian subcontinent, Raja Ram Mohan Roy (1774-1833), Dr. Sun Yat Sen, Swami Vivekananda, Rabindranath Tagore, Madan Mohan Malviya and Sri Aurobindo emphasised the spiritual and social component of education. According to Swami Vivekananda, "Education is the manifestation of perfection already in Man." Tagore tried to revive the ancient *gurukula* education system where the pupils would learn in the lap of nature, in harmony with the Higher Self. According to Tagore, "True modernism is freedom of mind, not slavery of taste." It is "independence of thought and action". Sri Aurobindo, too, highlighted the objective of knowledge to be liberation of self and not merely accumulation of facts. Dr. Sen, the father of Taiwan, called for an education that was socially relevant. These 20th century thinkers and educationists viewed education as the vital element in the process of personal and social transformation. Their conception of social change was inseparable from their concern for the needs of the individual child and from their understanding of the dynamics of personal growth. They were doers as well as thinkers, involved in society and not remote academics.

In the words of Freire, "the new man and the new woman will not be constructed in the heads of the educators but in a new social practice, which will take the place of the old, that has proven itself incapable of creating new persons."

Emergence of Ananda Nagar Gurukula

At a time when materialism, consumerism, individualism and competition has reigned the day, Shrii P.R. Sarkar (1922-1990) initiated an education movement that rapidly spread to 180 countries and once again focussed on educational reform. The language of education was getting increasingly commercialised. Once teachers "taught" children. Later, the national curricula were designed, "delivered" to pupils through "delivery systems", just as goods and services are delivered to customers in the market place.

According to Shrii Sarkar, "Educated is one who has learnt much, remembered much and made use of it in practical life." He defines EDUCATION as embodying Enlargement of Mind, DESMEP (Discipline, Etiquette, Smartness, Morality, English and Pronunciation) Universal

Outlook, Character, Active Habits, Trustworthiness, Ideation of the Great, Omniscient Grace and Nice Temperament. Shrii Sarkar's vision of Neohumanist Education culminates the endeavours of educational thinkers by presenting a holistic perspective towards moral, spiritual and intellectual growth. Educational systems to date have failed to provide meaningful direction and motivation to build a healthy society.

While the materialistic and analytic outlooks of contemporary educational systems brought about material advancement, they failed to instill moral and spiritual values. As a result disparities abounded. Without psycho-spiritual guidance, human beings tend towards exploitation and this exploitation can be more dangerous in the psychic level than in the physical level. In order to avoid intellectual extravaganza or physical subjugation, human beings require proper physical, mental and spiritual training. The *Gurukula* Movement founded by Shrii Sarkar provides the system, environment and inspiration for human beings to achieve self-knowledge and nourish all levels of consciousness. More than a thousand schools spread out throughout the globe and based on *Gurukula's* Neohumanist Education (NHE) are a signal for a global society based on universalism and moral values.

Neohumanism proposes a deepening of the Deep Ecology approach of Arne Naess (Norwegian philosopher), suggesting the cultivation of ecology of body (internal physical), and ecology of culture (external psychic), as well as traditional ecology of nature (external physical). NHE fulfils the long yearning of scholars to develop an education system which develops the subtle capacities of the human mind and reclaims transcendental ecstasy that is our natural human condition. NHE represents both a response to a paradigm shift in human thinking and a return to ancient *tantric* teaching in which all of creation, animate and inanimate, is viewed as the manifestation of Divine Consciousness ranging from densest to subtlest.

Thus, the NHE Curriculum posits leading the pupil from crude to subtle, from material to spiritual, from bondage to freedom, from finite to infinite, from imperfection to perfection. The motto of NHE is "*Sa Vidyaya Ya Vimuktaye*", which means, "Knowledge for all-round liberation". NHE provides a rare blend of concern for mundane improvement of one and all; love for the entire creation and unison with

the Supreme Progenitor. If we are to turn dull and dry learning into learning with ecstasy, we need a new and dynamic theory of education. NHE is a fresh attempt to fill up the gaps in holistic learning methodology and practice. NHE is the first attempt of a sweet blending of synthetic approach of the oriental and the analytic rigor of the occidental approaches to education.

The two main tasks facing the educational community today are:

- (i) to bridge the widening knowledge gap between the world's richest and poorest countries, and
- (ii) to cultivate and utilise the quest for excellence in order to develop the human personality for its own sake, to serve the unique purposes of a particular culture in harmony with its *prana dharma (elan vital)*, to contribute to a global culture of peace and mutual understanding and to enhance the collective joy of all species by expressing the will of the Creator.

Thus, education is not an end in itself, but a means for a fuller life for all creation. The objective of an educational system should be to serve humanity with neohumanist spirit and to acquire knowledge for that purpose. The widespread propagation of Gurukula Neohumanist system is meant to bring about such a divine kingdom on this dusty earth based on the trilateral foundations of PROUT (Progressive Utilisation Theory), Neo-Humanism and Tantra. This will bring about a balanced progress in the physical, mental and spiritual realms.

"Those who have the required academic qualifications do not have the automatic right to become teachers. Teachers must possess such qualities as strength of character, righteousness, sense of social service, unselfishness, an inspiring personality and leadership. They are the preceptors of society, and that is why it is not possible for everyone to do the job. Just as the position of teachers is very important, the standard of their proficiency must also be of a very high order." - Shrii P.R. Sarkar

(1996, Anand Nagar, India)



Emanative Flows and Spiritual Education

Renaissance Universal speech at DMS in Taiwan, Oct 8, 2005

The song of life is the song of movement. Where there is life there is a flow of vitality. Nothing is stationary in this universe. Everything moves and this movement represents the emanative flows in this universe. We appear to come from a land of invisibility and at some stage we disappear into the void of invisibility. Our existence is an eternal mystery waiting to be unravelled. Only a small portion of our individual and collective existence comes within the scope of our understanding. Some of it is captured by the lens of our direct and indirect perceptions, some by varying degrees of mental conceptions and the rest either through intuitive flashes or revelations by omniscient grace.

Our evolutionary journey is an unending endeavour to continuously expand the domain of our experience and comprehension, and attain the stance from which there is no more desire to return. That coveted state has been described by sages as a state of dynamic equilibrium and unfathomable composure and is also popularly known as *Nirvána* or *Samádhi* or *Ananda*. True education therefore is a process to hasten the attainment of such a state of being. All other goals are subservient to this ultimate desideratum. That is why we say, "Knowing oneself is the real knowledge."

In this worldly sea of vibrations, there are innumerable rhythms, each having its own structural peculiarity and functional uniqueness. These waves or vibrations can be described as 'Emanative Flows'. In *Yoga*, these emanative flows are also considered part and parcel of *Ota* and

Keywords: *spiritual bio-psychology, emanations, neohumanist education, PROUT*

Prota Yoga. Emanative flows are of many types: physical, physico-psychic, psychic, psycho-spiritual and spiritual. Some emanations are subtle while others crude. Some stem from the spiritual domain while others belong to the mundane plane. They influence one another in varying degrees and determine the status of an entity. Our collective existence is a collection of all emanative flows.

Physical Emanations

Each object or entity has its own vibration (emanative flow) and unique properties. That is known as its *dharma* or special nature. Material objects like chemicals and compounds have their special characteristics and those characteristics are known as *vastu dharma*. It is the task of material science to unravel the secrets of matter and explore progressive ways in which they can be used for the benefit of humankind and all the beings of this universe. It is a huge task in itself and requires collective endeavor. More importantly, it requires a dual perspective: first, to avoid the waste or misuse of the world's resources and second, to ensure that the benefit of this knowledge goes not only to a few people or species, but to all beings.

Progressive Education, therefore, is about values of life as much as about increasing the knowledge of facts or mere flow of information. The incorporation of the Progressive Utilization Theory in our educational system is important. Its objective is to urge the physical emanations of this world towards benevolence to bring about greater welfare in all the strata of life. One vital area of study is the secrets of the human body, including its physiological, psychological and spiritual aspects. Our educational system puts at the core of its curriculum this area of self-control of all glands, sub-glands, and hormone secretion and control of the sympathetic and parasympathetic nervous systems.

With a greater understanding of systems of emanative flows of human beings, there will emerge a new science of spiritual bio-psychology. Its theory and application will offer enhanced benefits to human beings of all ages. For example, with a greater understanding of the dynamics of the area of habenula nuclei that lies just beneath the pineal gland in the brain, we may be able to improve the utilization of psycho-spiritual exercises. The superior and inferior colliculus are visual and auditory

pathways in the brain and their proper control can assist us in improving our learning and experiences. There is still a lot to discover in the area of controlling systems involved in the firing of neural networks. The influence of electrical and magnetic impulses on our neurological systems and consciousness is another area that concerns interdependence of emanative flows.

The quest for a healthy body in a healthy mind opens a vista of opportunity to educational objectives of the future. The emanative flows of all material objects are also likely to be better understood with a fuller appreciation of the role of microvita in this creation. An important goal of moral science (*yama-niyama*) is to direct the potential of the human mind towards elimination or minimization of disparities that encourage the clash among emanative flows of created beings. In a nutshell, physical emanations pose a challenge even as they provide an opportunity to create a world of sentient peace, beauty and harmony.

Psychic Emanations

The importance of psychic emanative flows is far greater than the physical emanative flows. Similarly, the psychic potential is also far greater than the physical potential. The danger of misuse and harm done is also greater in case of psychic emanations as compared to physical emanations. Ideas and thoughts are wasted if they are not properly directed or focused. Waste is usually of two types:

Psychic extravaganza—engagement of mind in thoughts which do not lead to the welfare of either the individual or of society but do not necessarily bring its downfall.

Psychic exploitation—use of psychic potential for one's own benefit or that of a few individuals, in a way that leads to the downfall of others.

The role of progressive education is to discover and utilize ways by which both psychic extravaganza and psychic exploitation can be stopped, and constructive channels can be created for expressing the possibilities of psychic emanations. The inclusion of neohumanist philosophy as an integral part of our educational curricula is an antidote to pop culture and the exploitative mentality created by distorted psychic emanations. Neohumanist attainment is the result of arduous discipline in constructive and benevolent thinking. It is indeed a

penance (*tapasya*) and requires training under competent and accomplished teachers.

Rationality (*Viveka*) alone is the guide in this work. It requires patience, ingenuity and long-term commitment. This task is no doubt difficult, but not impossible. Each creature has its *jiiva-dharma* that dictates the nature of its psychic emanations. The objective of our educational program is to bring about psychic transmutation and physical metamorphosis through a well-regulated code of conduct, sense withdrawal and spiritually directed thinking. Spirituality nurtures universal love within a disciplined and responsible environment. It leads to expansion of mind, enhanced awareness and blissful expressions. This training can benefit other creatures, too.

Spiritual Emanations

The greatest danger in the spiritual progress of humanity is the human ego. A great many so-called elevated persons have fallen from the divine path due to ignorance, carelessness, or flagrant violation of codes of discipline prescribed for the spiritual aspirants by the Enlightened Teachers. We easily notice the faults of others but rarely look within and reflect on our own faults. One who reflects and always remembers the Supreme Being is insulated from the danger of being distracted by his or her ego.

When we realize that the *summum bonum* of all our endeavours is to please the Supreme Divinity, there is little scope to deviate from the spiritual path. In that situation, the supreme grandeur of the spiritual emanative flow becomes our boat in the ocean of life. It helps us cross the ideational gap (*bhava-ságar*) that separates microcosm from macrocosm. The power of spiritual emanations is considered to be a million times stronger than that of physical or psychic emanations. The objective of today's renaissance is to make each person realize the significance of spiritual emanative flow (devotion).

The time has come to tap its unused potential in order to solve all problems of our individual and collective lives and to unite us with the purest bonds of love, compassion and cordiality. Spiritual education of children—of all ages—is the beginning of this task.

(2005, Tainan, Taiwan)



Towards a Cosmic Society: A Tantric Perspective

Talk at Tamkang University, "Global Soul, Global Mind, Global Action" Conference

We live in interesting times.¹ The developed human intellect aspires to put us face to face with reality in time, space and person, hoping to break the boundaries of relativity that have hitherto separated humanity and shrouded the secrets of our existence. In cosmic and mythical terms, however, we are still no closer to understanding the mysterious realm of the Supreme Consciousness (Cosmic Soul or Cosmic Spirit), the Cosmic or Global Mind, and the secrets of the vast cosmological order that contains the countless galaxies of the visible worlds.

I take this opportunity to draw attention to the essential tenets of the old Vedic *Rśis* (intuitional scientists) and current elucidations of those ancient *vedic* and *tantric* thoughts by my mentor Shrii Prabhat Ranjan Sarkar, in the hope of gaining some illumination as we explore the futures in the context of 'Global Soul', 'Global Mind' and the movement towards a 'Cosmic Society'. The term 'global' is generally used geographically to represent the planet earth and also metaphorically to represent greater or higher dimensions that underlie visible creation.

The basic premise of the ancient Vedic *Rśis* was that the proof of existence lies in its substantiation, and that something cannot come out of nothing (*Maharśi Kanad*).² The entity that substantiates may be called the Subject, and existence may be called an Object. Every object has a witnessing entity that may be called its subject. The Supreme Subjectivity is the Supreme Consciousness which is non-causal and

Keywords: *social evolution, collective psychology, cosmic society*

therefore the ultimate transcendental entity called Brahma or, loosely speaking, 'GOD': Generator, Operator, and Destroyer.

Nirguna, Táraka and Saguna Brahma are the variant states of that one Universal Consciousness. Consciousness is the combined name of Cognition (*Puruśa* or *Shiva*) and its concomitant immutable Energy (*Prakriti* or *Shakti*). *Shiva* and *Shakti* are like two sides of a paper or like fire and its thermal property. The entire creation is an eternal play (*liila*) of inseparable *Puruśa* and *Prakriti*. The cognitive faculty (*Puruśa*) is the fundamental stuff out of which all creation is apparently formed and Operative Principle (*Parama Prakriti*) of that Consciousness is the energy which serves as the agency for the transmutation of One into Many or Many into One.

This eternal dance of the macrocosm is an unending cycle of evolution and dissolution (*Brahma-cakra*), like waves in the Infinite Ocean of Consciousness.³ Philosophers and scientists have searched for a Grand Unified Theory, on the one hand, or for the seeds of consciousness (such as microvita) on the other, as part of a ceaseless endeavor to link the known with the unknown core of consciousness.⁴ This is the eternal journey of intellect and intuition until it fathoms the intention and mysteries of creation.

Here, I begin with a short panorama of the ancient *Rśis'* world view about our origins and our desideratum.

This universe of ours is the creation of the dexterous hands of *Parama Prakriti*, the Supreme Operative Principle. This *Parama Prakriti* is non-causal and its cosmic manifestation is called 'causal matrix'. All that happens within this cosmos comes within the ambit of relativity, and science reveals the hidden cause-effect relationships. This causal matrix is the apparent cause of the eternal dance of macrocosm and it is also called the *liila* of the Supreme Consciousness (also known as *Shiva* or *Citti-Shakti*). Our cosmological order is only a small fraction of the Macrocosmic Consciousness (*Shiva*), begotten out of the influence of the binding faculties of *Parama Prakriti*. The binding principle of

Parama Prakriti that creates the unceasing spell of metamorphosis is called *Mahamaya*; when it operates within microcosm, it is called *anumaya*; when it enables the unison of the microcosm with macrocosm, it is called *yogamaya*; and when it spans over the whole cosmos, it is called *viśnumaya*. This universe, including all its manifestations like land, money, property, etcetera, is also called *kśara* because it undergoes constant change under the influence of the binding faculties of the Supreme Consciousness, *Shiva* or *Citti Shakti*. Nothing of this world that we own is permanent. Either that thing goes away from us in time or we go away from it. That is the nature of *kśara*. That is why sages have dissuaded us from making the things of this world our sole object of ideation.

The seed of the Primordial Creative Faculty (*kāma-biija*) of Shiva is called *Shambhu-liunga*. It is the starting point of creation. Within Shiva lie all the potentials of creation, preservation, and destruction or sublimation. When *Shiva* or Transcendental Consciousness does not get the scope to create anything concrete with the help of its binding faculty, it is termed *Para-Shiva* or Non-Attributional Consciousness. This *Para-Shiva* is free from all attributions or karmas and remains as the eternal witness of all transmutations. The waves emanating from *Para-Shiva* are in a straight line. The nucleus of *Para-Shiva* may be called *Adi-Shiva*, the Supreme Noumenal Subjectivity. This is the origin and terminus of all consciousness. Everything rotates around this Cosmic Hub. This nucleus is also termed *Tarāka Brahma*, *Mahakaula*, or *Mahasambhuti* in Tantra. It keeps both individual and collective relation with all its progeny as *Ota-Yoga* and *Prota Yoga*. One of the names given to this Nucleus Consciousness is *Jināna-Swarupa*, one who knows everything. There is nothing that any microcosm can do that is beyond the knowledge of that Transcendental Consciousness. The

advantage is that we are never alone and the disadvantage is that we are being watched every moment by our Cosmic Father and cannot do anything secretly. With our small cranium and tiny brain, we cannot even begin to comprehend that Infinite Entity.

The waves emanating from Adi-Shiva have been described in the *yoga-shastras* as “*sarva dyotnatmaka akhanda cidaka rasah*”, that is, the all-vibrating, pauseless, breathless, flow of Cosmic Cognition. That is why the existential stance of each and every entity of this universe is maintained due to the existence of the Cosmic Nucleus Consciousness, Adi-Shiva. Adi-Shiva is the *adi-guru* (original educator), our dearest father. He is the most effulgent and charming one (*krśna*). Our existence has no standing without the existence of the original Entity. Intuitional science is the practice of reuniting with the cosmic hub, the final destination of all beings. This ultimate union is termed *yoga*, *ananda* or *samadhi*. *Mahābhāva* is nothing but the different aspects of the joy of that cosmic fusion. *Bhakti marga*, the path of devotion, is the name given to that arena which enables the closest proximity to the irresistible joys of staying in tune with the Cosmic Hub.⁵

A society where all are attempting to move towards the attainment of that Cosmic Bliss (*Mahābhāva*) may be called a Cosmic Society.

Seen in this *Indo-Tantric* perspective, Global Soul would be the witnessing counterpart of the Global Mind. Global Mind would consist of different faculties of cosmic intelligences. The unit-cognitive faculties are mere thought projections of the Cosmic Cognitive Faculty.⁶ In the words of Shrii Shrii Anandamurtiji, “Just as every unit consciousness is a multiplicity of Cosmic Consciousness, so, too, is every unit mind a part of the Cosmic Mind.”⁷ The progressive fulfillment of the aspirations of each individual would contribute to the fulfillment of the aspirations of humanity as a whole which lie embodied in the Cosmic Cognition. Human Society then is the conglomeration of all individuals with all

their innate possibilities.

In a broader sense, it is not just the collection of all humans, but of everything, that provides the context within which they live, strive and function. Naturally, in the physical environment, animate things like flora and fauna and the subtler entities that may be beyond the reach of mortal minds but yet influence the way we think, act or move forward, are all part and parcel of human society. The more we understand the world we live in, the richer will be our understanding of our place in this Cosmos.

Humans are one of the most evolved species on this planet, though not necessarily in all of creation. Yet, so far, human beings have not been able to establish a society free from negative factors like wars, starvation and hatred. We still have a long way to go if we are to establish one universal society based on cardinal human values or virtues. Such a societal condition, where all are endowed with the minimum essentials of life, where all get the opportunity for expressing their psychic potentials and where all enjoy the freedom to realize the highest stance of universal consciousness, could be called a movement towards a Cosmic Society.

The evolution of human society from its primitive ape-like days to modern man has been studied and researched by streams of scholars. What can be easily deduced from this research is that psychic metamorphosis underlies physical transformations. The brain research of living beings shows that brains have become more and more complex with the evolution of each species. Hence, it would not be surprising to find that future humans will have larger brains with a greater capability of manipulating their environments. We may then lose those organs which we use less and increase the size of organs that we use more or even add new physical structures into the human body to accommodate the fresh neural networks generated by the need to explore invisible worlds. These changes would be quite normal evolutionary phenomena in the gradual evolution of the human species.

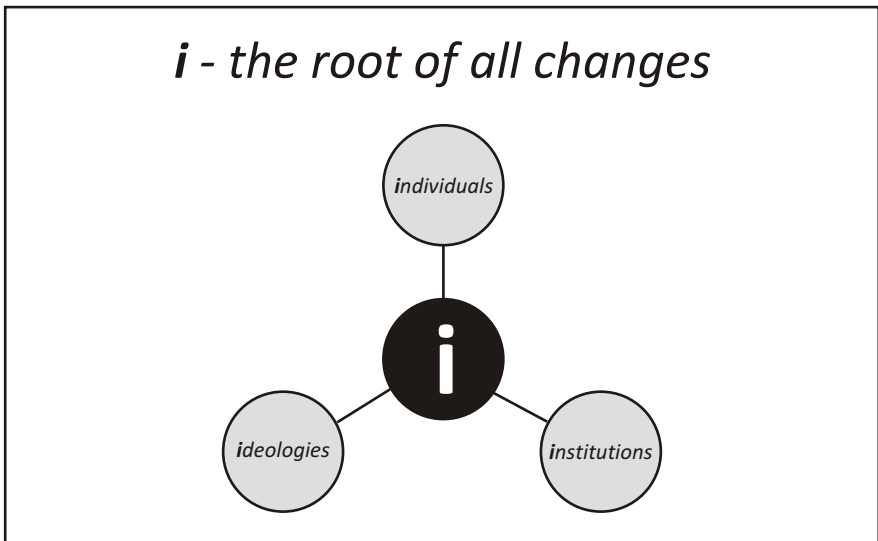
Unit and Cosmic

According to the Indo-Tantric episteme, human beings are endowed

with a clearly reflected consciousness. The supreme consciousness is reflected in the unit consciousness as in a mirror. This 'I' feeling is at the core of changes in social systems. Tracing the process of social dynamics, Shrii P.R.Sarkar remarks, "If the resultant cumulative flow of innumerable individuals is termed the social or collective flow, then the latter's trough and crest is shorter than the trough and crest of the individual flows. This shortness of collective wave length hastens either an evolution or a revolution".⁸

Humans are not passive beings even though sometimes they may wait a long time to react to conditions. The repository of human consciousness, which may be called the 'cultural soul' and its concomitant 'global mind', actually goad the unit minds towards evolutionary or revolutionary stances. Through its pervasive influence on microcosmic mind states, it influences opinions, behaviors, lifestyles, ideologies and institutions. The society is thereby steered towards newer horizons.

Figure 1



With the expansion of unit "i" (*ātman*) in microcosms, there emerges a many-aspected transformation in the interactions between individual

behaviors, ideological leanings and institutional structures. The inspirational ideology, imaginative individuals and integrative institutions are the socio-psychic instruments of this transformation from a merely Global to a Cosmic Society (see Figure 1). The socio-cultural-economic-political-technological changes in any society are a result of the evolution or devolution of the unit consciousness of living beings. Hence, there is a close connection between individual growth in consciousness and humanity's collective consciousness.

The collective consciousness, in Indo-Tantric tradition, has been called by different names such as *Bhumá Mánas* (Cosmic Mind), the Cultural Soul, the Global Self, the Universal Self or domains of Transcendental Consciousness (*lokás*). The collective treasure of humanity lies stored in the archives of the Cosmic Mind. It is never lost and can always be accessed with the subtler technology of mind transcendence. A universal human being with an omnitepathic mind can know all the secrets of the past. Shrii P. R. Sarkar has been widely acclaimed as one such person, who was an embodiment of such uncanny abilities. In his view, the movement towards Cosmic Society must involve growth of individual consciousness in all beings towards transcendental consciousness.

What the Cosmic Mind has been doing since the beginning of creation is taken over by the unit mind in gradual steps. This constitutes the advancement of human civilization. The stages of the Global Mind are related to the evolutionary stages of human society. Marilyn Mehlmann has offered a typology of social evolution in psychological terms as consisting of patterns resulting from a matrix of child/adolescent/adult and innocent/fluid/rigid categories.⁹ In her analysis, societal development parallels psychological development, with all its potential not only for progress and maturation, but also for conflicts, trauma and regression. Societies like individuals can freeze into rigidity. On the other hand, universal spiritual renaissance can unleash energy that can move us into innocent sage-like states where we are in harmony with enlightened mind states and the highest consciousness.

The journey of social collective consciousness has been a difficult one to track down. Some scholars like Shrii P.R.Sarkar approached this subject from a socio-psychological perspective and traced shifts in collective

psychology and identified the societal stages as a spiral/cyclic order. He, for instance, termed them as *shudra* (passive mentality); *ksattriya* (martial mentality); *vipra* (intellectual mentality) and *vaeshya* (capitalist mentality). Whatever the names, we do see that collective psychology is not a mere replication of individual psychologies. The collective psychologies become more complex and lead to social events marked with tumultuous changes and sometimes upheavals in political and social orders. However, social progress is altogether different from mere social change. Progress entails transporting aesthetic objectivity into supramundane subjectivity.

Such a moral stance leads human beings to the fullest expression of their finer human qualities. In the words of Shrii P.R. Sarkar “The concerted effort to bridge the gap between the first expression of morality and establishment in Cosmic Status may be called social progress. The collective body of those engaged in the concerned effort to conquer this gap may be called Society.” The vision of a Cosmic Society definitely entails the redefinition of social progress in terms of global ethics.¹⁰ Ethics are at the centre of any discussion of social progress. The global mind states which embrace the greater welfare of all beings would provide the *élan-vital* of social evolutions.

In Shrii P.R.Sarkar's description of the Cosmic Mind, there emerge seven stages: *Bhuh loka*, *Bhuvah loka*, *Svah loka*, *Mahah loka*, *Janah loka*, *Tapah loka* and *Satya loka*. These domains of macrocosmic mind embody the collective *citta* of microcosm (*annamaya kośa*, *kāmamaya kośa*, *manomaya kośa*, *atimānas kośa*, *vijinamaya kośa* and *hiranmaya kośa*) and beyond *citta* (*ahamí* and *mahat*) of microcosms. Cosmic Consciousness (Cosmic Soul) is the ultimate witness of all manifestations and therefore, may be called the Supreme Synthetic Subjective Proposition (SSSP).

(November 2005, Taipei, Taiwan)



Moving Forward

Time and again, great prophets and sages have come on this earth with a universal message, and mortal humans have polluted that universal teaching with their ego-centered tinge and relegated the message to a mere sectarian call. Human beings tend to be obsessed with lust for power and the élan vital of universal spirit gets clouded by the use of moral and spiritual authority for narrow ends. Still today, the world is steeped in disparities, diseased bodies, misuse of precious treasures of the earth, underutilization of human potentials for greater welfare and we are still far from being connected with the blissful realm of divine consciousness that pervades the entire creation and gives it the power to exist, evolve and reach its fullest manifestation.

Today, we stand at the crossroads. On the one hand lie narrow sentiments protecting the interests of the 'few,' and on the other hand lie the hidden aspirations of the multitudes to create a pathway that will be firmly imbued with universalism, discipline, harmony and magnanimity. Global Neohumanist Education Movement has consciously chosen the latter path. We wish that all moral and spiritual aspirants imbued with divine love may join together to build an ideological institution that is rooted in the cosmic spirit and uphold the flaming torch of "one indivisible human society."

The global neohumanist network sets aside all flimsy differences among all people working to create a universal human society. On the 25th anniversary of the founding of AMGurukula, we reaffirm our essential purpose: to serve humanity with neohumanist spirit and to acquire knowledge for that purpose. In this endeavour, we are forging alliances with one and all who are inspired with this vision and who are tuned to the vision of its founder Shrii P. R. Sarkar, who devoted his

Keywords: *neohumanism, P.R. Sarkar, gurukula*

entire life to the formation of a blissful universal family (Ananda Parivar) on this earth.

On this auspicious moment, we have announced several steps forward:

1. Creation of a PR Sarkar Institute in order to support educational communities with information and educational materials that will help raise the consciousness of the world.
2. Formation of a Neohumanist College in order to facilitate the meeting of teachers and students who are spread across continents and are keen to learn from one another. A thirty three acres campus has already been donated in Marshall, NC (USA) to lay the foundation of this initiative which will also have an on-line presence.
3. Strengthening of the “Global Association of Neohumanist Educators” who are working in over a hundred countries on different continents. Currently, representatives from fifty four countries have already signed up as active members and we hope that in the coming year, the rest of the educators will also get actively linked to this global network.
4. We are also pleased to announce an alliance with wellness centers, a biopsychology research group, microvita research institutes and yoga teacher training programs, including kids' yoga initiatives being offered on different continents. Ananda Marga Association of Yoga Educators (AMAYE) is spearheading the integration of all yoga & intuitional science education and alternative therapy programs and we hope to continue to hold joint events to further develop and standardize these trainings.
5. Gurukula has taken special interest in supporting formation and development of Prout Academies, Prout College and the Master Unit Network in the world. These are concrete steps to create an alternative society where there is happiness, freedom, progress, justice and abundance.
6. Finally, Shrii P R Sarkar has left a vast reservoir of knowledge

for posterity. We hope that the development of all Gurukula faculties will enable the transmission of his seminal ideas to the coming generations through the growing neohumanist educational institutional network.

(2015, Porto Alegre, Brazil)





On Neohumanist Economics

Summary of a talk delivered at Ramjas College of Commerce, Delhi University

Every society wants freedom, happiness, abundance, progress and justice. Economics is intimately connected with all these sublime goals.

One cannot have freedom without recognizing the basic fact that individual freedom must be accompanied by and balanced with collective interest. Thus, in the process of pursuing individual goals, every human being must think and act in such ways that no other creature is harmed or neglected. The laws and their enforcement must also ensure that individual and collective liberties are always protected. Unfortunately, the unbridled accumulation of wealth works against the goal of granting economic freedom to one and all.

Economic freedom requires that the purchasing power of the general populace be raised. That is the true measure of economic growth. Today's society, where extreme economic disparities abound, cannot be considered an ideal society. Hence, neohumanist economics expounds that the goal of economics must be to enable every human being to be free from mundane problems so that he or she can have greater opportunities for intellectual and spiritual growth. It is also premised on the truth that lasting freedom is only possible in the spiritual realm.

A simple formula of happiness is: *Happiness = Wealth / Desires*

“Happiness equals wealth divided by desires.”

So if wealth and desires are equal, there is unitary happiness, which is

Keywords: *PROUT, purchasing power, nation building*

fine. If desires are greater, happiness is fractional—not so great. If desires are fewer, happiness is multiplied—best yet.

There must always be a regulated endeavor to balance individual longings, wants, urges and desires with the purchasing power at hand. It's not just living on a budget. Choice of a restrained lifestyle is a sure way to achieve lasting happiness in personal and collective life.

Today, are we conscious about where our food comes from? What is the status of our water resources and their quality? Where does our energy come from? Where does our trash go? What is the status of our material resources in the country? Why do we have pollution? Why do we have wars? What is our competitive advantages *vis-à-vis* other economic zones. We cannot shop our way to sustainability and resilience. We need fundamental shifts in our thinking and consciousness.

If we want abundance in our lives, we must come closer to nature and tap her abundant possibilities. We must not follow lifestyles or economic policies which decrease our freedom. We need to align our lifestyle to nature—the source of abundance. Unfortunately, we do not seem to have sufficient time for the real issues and challenges facing society and our survival. We are too absorbed in our immediate satiation of personal desires, and that is a recipe for a bleak future.

Education in the field of Economics must not be a mere intellectual extravaganza. It must be transformed into a precise, practical science through which we can begin to see the interconnections among the status of our natural resources, our technologies and human aspirations.

When a nation or community is dependent on other nations or communities for its basic necessities, it is always vulnerable. The seeds of economic exploitation reside in this vulnerability. Hence, we must always try to make each socio-economic zone as self-reliant as possible, especially for the minimum essentials of life.

The productive use of labour must ensure that purchasing power is improving the standard of living of all citizens, and not merely bloating the coffers of a few private individuals or of the state. The wealth of

society must be shared among one and all through a cooperative economy. Imbalanced economies lead to war psychosis and imperialist tendencies.

Similarly, overindustrialization causes collective psychic degeneration. Industry must be based on local raw materials and not imported ones. The surplus and deficit labour problem must also be tackled through a balanced economic approach: balance between agriculture and nonagricultural sectors; and between rural and urban centers. Decentralization of economic power is necessary for granting economic justice to all.

The real development of our country requires attention to five R's.

1. Reflective eco-friendly education
2. Redesign of eco-friendly habitats
3. Renewable energy conversion to clean electricity
4. Regeneration of life forms via sequestering carbon
5. Recycling of all wastes—solids, liquids and gases

Technologically, solutions are available, but they will not be forthcoming without the political will and consciousness of the people that is necessary to bring about fundamental changes. A political process alone does not form a nation. It requires universal love and an enlightened lifestyle that reflects care for one another. Albert Einstein rightly said: "The fate of humanity is entirely dependent on its moral development."

When we begin to recognize that all creatures have existential value as well as utility value, we shall begin to lay the foundations for a neohumanist economy. It could lead to a happier, sustainable and a resilient world. In the words of Shrii P.R.Sarkar, "The value of any object changes according to time, space and person. The method of utilization should also vary accordingly." This is an important dynamic principle of the Progressive Utilization Theory, popularly known as PROUT.



Masterclass in Neohumanist Philosophy for Education

As an outgrowth of the wish for more clarity on the topic of incorporating neohumanism into the curriculum, a three-day philosophy masterclass for neohumanist educators was conducted in Den Bosch, Netherlands, by Lotus-Training and Dr. Shambhushivananda. The educational insights that followed are summarized here by a participant, Mr. Timotheus Rammelt.

Why a masterclass ?

When expressing some of the core concepts of neohumanist philosophy to new people, you are always at risk of seeming to preach, or of coming across as narrow minded or dogmatic. Most of the concepts, for example the principles of *Yama*, are better understood by the children if they are shown rather than told. At the same time it is important to be able to verbalize your understanding as a teacher or a trainer, so that you can express to parents, teachers and children why you are doing what you do as a teacher. For instance; can you explain to me the relevance of *Satya* to a five year old?

Society is changing faster than ever, and education is changing with it. A day in our normal lives is no longer comparable to a day in the time when Patañjali wrote down his verses. Even after Shrii Prabhat Ranjan Sarkar last expressed his understanding of the mind, much has changed. How do some of these ancient concepts have significance in modern-day life in Western Europe? In the context of Western Europe, where everything needs to be proven and understood before it can be experienced and accepted? In the very secular context, where almost everything that is said about spirituality is considered dogmatic and basically not to be trusted?

To increase our trainees' rooting in this philosophy and to expand their understanding, we focused on approaching three big concepts of neohumanist philosophy: *Brahmacakra*, *Yama* and *Niyama*, and the Layers, or realms, of the mind. We did this by taking a practical angle on neohumanist philosophy, not so much considering Sarkar's books as scripture to be analyzed. Instead we explored how to implement the core concepts of neohumanist philosophy in training, a lesson or spoken expression.

Since we were a group of teachers who were willing to express this philosophy to others in training and education, Dada approached topics and concepts from an educational perspective. As the masterclass unfolded, Shambushivanada encouraged teachers and trainers to supplement and enrich his presentation with anecdotes from their own experience. We had the sense that we were actually evolving his recommendations within ourselves as our own experiences from decades of teaching fueled his explanations.

The aims of the training were:

- to come up with ways of expressing basic philosophical concepts;
- to become so firmly rooted that we could train other teachers;
- to fully understand of core concepts in neohumanist philosophy;
- to gain inspiration and clarity for new educational endeavours.

The Training

On the first day of the training we shared our personal situations as teachers and trainers, asking: Where do you work? What is the relevance of this philosophy for your work in education? Why are you attending this training? What are you hoping to gain from this? After clarifying these things for ourselves, we were ready to dive into the topic of the mind.

Day 1 - Layers of the mind

Dada started by refreshing the concepts and philosophy of the realms of the mind. The *kośas* were, one by one, unraveled and attached to more familiar topics and concepts. Also the connection between the complete

mind (*mahat*) and the realms was clarified. Because all trainees already were involved in neohumanist education for some time, they already knew quite a bit about the topic. At first it was, in substance and in depth, a useful refresher of known concepts, but Dada's answers to our questions brought about many new discoveries. Judging from regular exclamations of "Aha" as signs of increased understanding, many neural connections were made in our minds during this session.

In the afternoon session, we addressed questions interactively, newly informed with the morning's refreshed understanding. The conversation increased understanding of the practical application of this theoretical knowledge. We answered questions like:

- What teacher qualities are needed to help children to grow at the *Atimānas Kośa* (creative layer of the mind): "creative thinking / playing drama / understanding emotions".
- What are inner and outer expressions of the *Manomaya Kośa* (intellect) in children in several age groups: "understanding / exploration of objects and qualities", at a certain age; and "sorting / combining / associating", for younger children.

We identified necessary teacher qualities for age-related needs of the children, such as discernment of needs, facilitating experiences and encouraging investigation.

Day 2 *Yama* and *Niyama* for teachers

For *Yama* and *Niyama*, a slightly different approach was taken. Trainees were asked to come forward to share their understanding of a limb of *Yama* or *Niyama*, for example, "How would you explain *Ahimsa* to a parent who does not know anything about this topic yet?" Getting more understanding by expressing this in front of a group was clearly a valuable exercise. Small stories about *Ahimsa*, *Satya* and *Tapah* became the subjects of interactive discussion.

Finally Dada added an extra layer of clarity to the topic by explaining the true intention of principles and their refinement, from a deeper understanding. This understanding became firmly rooted when Dada made a connection on the meta-level (big picture) between the role of

Yama/Niyama in forming Wisdom teachers and the realization of higher truths, the broad perspective.

Afterwards, the teacher qualities that are needed for the development of *Yama/Niyama* in children were addressed, for example:

- What teacher qualities are needed for cultivating *Tapah* in children: “willingness to sacrifice / endurance / devotion to duty / put children first”.
- And what about qualities are needed for *Aparigraha*: “sharing and a philanthropic attitude / contentment / inner trust / taking only what you need / maximum utilization”.

This flowed into a regained understanding of the valuable and irreplaceable role of a teacher in setting a good example of moral values, that is, of being a teacher who is unified in expressing and living these values.

Day 3 *Brahmacakra* & the big picture

In only fifty minutes, Dada explained the yogic understanding of the creation cycle of the cosmos, from the triangle of static, mutative and sentient forces, to the development of human beings, up to their final realization. He continued with a fascinating and inspiring talk about the implications of *Brahmacakra* for education. It touched us all as we listened with a great deal of interest. Dada touched on the social cycle and the future of civilization.

We ended the three-day masterclass with the topic of enlightened leadership qualities as personal capabilities. We asked:

- What can your educational organization do better to develop a sense of purpose in children?
- If we look at *Brahmacakra* & *yama/niyama*, what can we do better at an organizational level?
- How can we be of more service?

Follow-up: Teach the Teacher

During this neohumanist philosophy training, plans were made for a

next training which would be given by the trainees to other teachers.

One week later, as an integration assessment, we planned a teacher training for the teachers of Zonnelicht. It included

layers-of-the-mind games

yama/niyama discussions: how to show *yama/niyama* as a teacher

discovering *yama/niyama* in the world around us—collages from newspapers or pictures

exploring what we wish for the world and what we are going to do about it: connecting to *Brahmacakra*.

Concluding...

This has been an inspiring session. After getting a deeper understanding of these topics we ended by asking

- What do you wish for the world?
- How can you infuse in other teachers the zeal to live out these ideas?
- How can you serve in other ways?

The training was given by Lotus Training, Den Bosch. Lotus is a Dutch training and knowledge center, with a specialization in spiritually aware and evidence-based, educational reform.

(2002, Denbosch, Netherlands)



The Predicament of Human Society and Our Role

We are holding this *Dharma Maha Sammelan* in Fiesch, Switzerland, as an historical replay of one of the greatest events from the spiritual history of this planet. It was here that the founding President of Renaissance Universal revealed much significant information about the Alpine civilization and held *Dharma Maha Cakra* on His birthday for the first time. It is wonderful to see so many spiritual aspirants assembled together from different parts of the globe sharing their devotion, solidarity and commitment to a Higher Purpose in Life.

On behalf of *Purodha Pramukha* and Central Committee of *Ananda Marga Pracaraka Samgha*, I convey my warmest salutation to all present here—many of whom have come from far-off lands. I also convey my warmest *Namaskar* to all those who had wished to come but were not able, and to those who are ceaselessly engaged in the task of building “One Universal Family”, free from the lacunas of the past.

This brings me to my allotted theme: The predicament of human society and our role.

I believe one of the greatest challenges of our times is 'How to establish One Human Society free from the defects of the past'a society where we can live joyfully and spontaneously, free from the climate of fear or misuse of power, and where each and every one can have the opportunity to nurture and express individual potentials for the good and welfare of all beings.

To date, the story of human civilization has been a tale of a play of instinctual urges and this has led us to a situation where we are divided

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by hatred and violence, poverty and pollution, dogma and superstitions, disparities and ignorance, and the like. Old habits, customs and traditions are usually carried over from one generation to another via our family, religious and educational systems and our socio-political systems. A collective psychology sums up the trends of an age. Any significant change, therefore, needs to begin with a reflection on what is harmful and what is not. What devours us and what empowers us? What unites us and what tears us apart? A mere palatial change will not be enough today. We need a nuclear revolution, that is, an all-round renaissance in all the strata of life, and the guiding principle has to be a new collective psychology based on Universal Love.

First and foremost, we must begin by realizing that 'cultural synthesis' is a reality today and in all parts of the world people from all beliefs and faiths are constantly mingling and inter-mingling. The human family must, therefore, become ready to integrate the best of all that is available in all the traditions of the world. In this task anything that carries the flag of "Conformism" without enlivening our connection with the Eternal Cosmic spirit is bound to fade into oblivion. Jews or Palestinians, Hindus or Muslims, learned or illiterate, rich or poor all are glorious manifestations of the Supreme Consciousness, covered by an enamel of geo-, socio- or other narrow-minded sentiments. The future belongs to the 'Cosmic Sentiment' and in that alone lies the win-win solution for all beings.

Second, we have seen an enormous use of brute force in human history. War is the blackest spot in our heritage and it is usually caused by certain vested interests for the benefit of the few. Whatever may have been the approach of our forefathers, we need to rise above the use of weapons of mass destruction and replace them with more dignified treatment of one another. Violence breeds violence and negativity fuels negativity. Only a positive attitude can transform negative attitudes.

No one can deny the need for security from our lower instinctual urges, but the rule of reason and love is a much stronger weapon. That is why to be treated well and to treat others with dignity and respect should be the guiding principle in human affairs. The world's socio-economic-political scenario must also be driven in that direction. In this context, the ideas of PROUT and neohumanism as propounded by Rev. Shrii

P.R.Sarkar can be of immense value. They need to be researched, studied and applied.

Third, there is a lot that we have discovered about ourselves and the world around us and there is a still more to be discovered and brought into use for the collective good. Our talented sisters and brothers of the human family will surely be able to contribute. But, what is urgently required is the creation of a proper socio-economic and political environment where the best in humans can be brought out, rather than the worst. Again, neohumanism can be a great help in this regard.

An organization or an institution may, at any time, be invaded by a tendency that is dangerous to it, but that does not mean the organization or institution is based on that harmful tendency. One of the greatest dangers in human affairs is conditioned rigidities, also called dogma. Humans are very prone to this and can easily turn to fanatics, saviors, or 'chosen ones'. This tendency enslaves the free-spirit and shackles the human mind to the worst types of complexes. That is why the people who follow spiritual paths without the primary training or discipline of disengaging their pride, jealousy, avarice, arrogance, self-aggrandizement and the like, frequently encounter sorrow and frustration in the end.

Today we need, without a doubt, a series of strong positive institutions in the world to counteract the exploitative machinery of the vested interests. But in the ultimate analysis, institutions cannot and will not free us from the ills of the past. That role will fall, rather, to the living examples of enlightened ones: the *bodhi-sattvas*, the *siddhas*, the exemplary leaders. In brief, we need the institutions to create and nurture God-centered leaders. We can call these God-centered persons *Sadvipras*, or spiritual revolutionaries, or just good people. They will need to possess essential qualities (*guna-samahar*) which I describe below.

In summary, they must be knowledgeable, wise and intelligent (*vidvatá, buddhimata*), they must be moral and virtuous (*sádhutá-saralata*), they must be inspirational, confident and commanding, and imbued with dynamism (*agragamitá* and *tejasvitá*):

1. Knowledgeable, wise and intelligent—free from the serpentine noose of intellectual extravaganza; well-read; free thinking; pragmatic; not merely following tradition blindly; capable of tapping both analytical and intuitional understanding; capable of amending mistakes (to err is human); able to formulate and reformulate visions, ideas, plans and programs; not averse to science and technology; visionary (far-sight, foresight and insight); rational; balanced and trained in a neohumanist stance.

2. Moral and Virtuous—well established in *yama-niyama*, the ethical lifestyle. The ten moral principles as outlined in *yogic* scriptures give rise to some essential cardinal virtues. For example, *ahimsa* gives rise to benevolence, *satya* to truthfulness, *asteya* to justice, *brahmacarya* to love, *aparigraha* to generosity, *shaoca* to purity, *santośa* to contentment, *tapah* to readiness to serve and sacrifice, *svadhaya* to self-knowledge and *lishvara-pranidhana* to devotion. One who becomes established in *yama-niyama* is likely to become incorruptible, humble, self-restrained, disciplined and a strong supporter of neohumanist initiatives and actions.

3. Inspirational—attractive stamina, charm and charisma arise from a host of attitudes and ways of living, such as sense of humor; being easily approachable; being skilled in tact, diplomacy and the art of negotiation; friendly, modest; dependable; trustworthy; living a simple lifestyle; loyal; empathetic; possessing a sweet and smiling temperament; neat and cleanly dressed; loyal; free from apathy; maintaining an empowering and nurturing attitude; hardworking and incorrigibly optimistic. All these contribute towards increasing the IQ (Inspirational Quotient) of a God-centered leader.

4. Confident and Commanding—assertive, decisive, able to guide people and control situations, firm, communicative and articulate, skilled in administrative skills, able to keep confidentiality in the affairs of family and society, to bring persons of diverse psychologies together, always following policies of inclusion, and at peace with the Inner Self.

5. Dynamic—able to take others forward with a 'do or die' spirit, fearless, courageous, free from dogma and complexes, hard working, keeping a minimum gap between thought, word, and action (*karma-*

yogii), sentimentally attached to ideals (*ísta* and *adarsha*), able to transmute negativity in to positivity and willing to lead for the sake of a higher purpose.

Human civilization progresses through clashes and cohesions, and the stronger tend to dominate the scene until they are replaced by still stronger ones. The strength of the leaders of an age stems from the supportive collective psychology. In the present phase of our social evolution we are facing a vacuum of God-centered psychology. I believe it is one of the foremost responsibilities of each one of us to think deeply as to how we can collectively bring together teachers who can create a new generation of God-centered leaders out of our children and grandchildren.

Thus Education can be called a *sadviprá*-making mission. When the tradition of 'evolved teachers' is established, we will have laid the foundations of a universal society based on love. The path of love is the path of interdependence, mutual understanding, cheerfulness, liveliness and joyfulness. Love would have no reason to exist if our happiness did not depend on everything around us and if our happiness could exist on its own. This concept is the rationale for the foundation of Gurukul, so let us encourage and assist one another in the realization of this task.

In conclusion, we should always remember to make our social life part of spiritual life and not vice versa. The social life in any incarnation is a small part of our long spiritual journey. If we become conscious of this fact, many of the problems of the human ego will fizzle out. Spirituality is universal and fosters unity in diversity. This was the secret of Shrii Shrii Anandamurtiji's success in bringing together persons of diverse backgrounds so that they thread together like a garland of incomparably beautiful flowers. He also gave a formula 'D' of 'D', and 'E' of 'C', which means 'Discouraging points of Disunity and Encouraging points of Commonality'.

We also sometimes seem to forget the essence of service. Service is a unilateral affair and not a mutual transaction. So, if we begin to build our lives based on service, we will find ourselves in the zone free from competition and conflicting ego.

Aristotle once said that all knowledge is for action and action is for friendship. We can take it further and say that all knowledge and actions are for self transcendence—for expressing our love for Supreme Consciousness in all its forms.

(2004, Fiesch, Switzerland)





Self Realization: Introduction to Yoga

Hotel Gloria Palace, Gran Canaria, Monday, 1st November 1998

It is a great honour and pleasure to have the opportunity of being with you this evening. First of all I would like to explain to you the meaning of this hand gesture. It means “I pay my respects to you with all the divine charms of my mind and love and cordiality of my heart”. This spot between the eyebrows controls the conscious mind and this other spot on the chest, which bears on the thymus gland, is the hub of the body's vital energy or as we call it, The Yogic Heart. So when you join your palms together and touch this spot between the eyebrows and then this other spot here on the middle of the chest, it means “I respect the deepest in you with all my mind and heart”. You might even want to try this mudra now and invoke vibration associated with it.

There was a great yogi who lived in the latter part of last century. He held that there are two kinds of people in this world. They are utterly unlike. When the first kind of person visits a new place, he spends most of the time sightseeing. For instance, he may go to museums, parks or the theatre, filling all the free time with this activities. And then, when dusk sets in, he'll start looking for a place to sleep over. This kind of people will face needless hardships because at night most hotels are usually already full and the motels will be booked, too. In stark contrast, the wise person will arrange for his accommodation beforehand and only afterwards will he go sightseeing.

When we are born into this world, we are also like travellers making landfall onto a new holiday destination. Our senses become engaged

Keywords: *ectoplasm, intellect, intuition, cosmic-self, mantra, meditation*

with so much to see, hear, touch, taste and feel that we pay little attention to other less conspicuous issues. However, as we grow older and our senses start to fail and our youthful vitality slowly withers, it reminds us that our physical life may sooner or later be coming to an end, and then questions begin to arise regarding the meaning of life, its beginning and its end. It is like carrying a huge question mark over our heads. Ahead of us we only see darkness. Our ultimate origin is also a riddle. We are shrouded by the unknown. Our only certainty is that one day we will end up in the same seeming darkness we came out of.

This great yogi used to say that before trying to learn physics, chemistry, mathematics, architecture or anything else surrounding us in this world, we should first try to learn the characteristics of that something which is nearest and dearest to us. What else than our inner self or, put in other words, that “I” feeling?

When we get up in the morning something inside of us says, “Oh, I am awake.” When we move in this world this “I” feeling moves with us. But where does this “I” feeling dwell? Is it in the chest? Or in the throat? It is everywhere. It is so near to us and yet we cannot grasp it. A great poet once said that it is like two people living in the same neighbourhood but never taking the trouble to get to know each other.

So what is this feeling which dwells inside us then? We are surely aware of its existence, but that is all we know about it. Although we do not know how to sharpen its perception, we would still like to learn more thereof.

When you breathe, that same energy is there, but if your breathing is very fast then your power of perception dwindles. If you are running and someone gives you a letter to read, you say, “Wait, let me catch my breath first.” So this breathing is the nexus, the link between body and mind. If we can master this breathing we can also control our minds

The mind is the stage where our inner self, our soul, plays out the thoughts which tell us we exist. Although you cannot see the mind, you know there is something inside you with which you think. And mental activity runs your body processes. The body is made up of billions of cells. The protoplasm of each cell also possesses intelligence, albeit

primitive. But a multicellular structure, or organ such as our heart or kidneys holds millions and millions of these protoplasmic cells. They also have a mind which is more developed than that of a single cell. The heart pumps blood all the time and does not have to be reminded. Thus, it has intelligence. And that is why it is able to perform a certain function.

Our body is not just an organised set of inert chemicals and elements. Each cell, even each atom has some form of mind or intelligence. Each organ also has a mind. This has been proven scientifically by the experiments that Cleve Backster carried out beginning in 1966, first with plants and afterwards with human tissue in what has come to be known as the Backster effect.

But there is also one kind of intelligence or mind which controls the functions of all the different body organs. It is called the “unit mind” and when that mind leaves the body, the organs cannot function by themselves. So they look for their own nucleus and gradually the whole body decomposes. The beauty is that this mind which controls the entire body is so subtle that our eyes cannot see it, our ears cannot hear it. We know it exists and yet we still do not know how to control it.

It is said that the mind is like a mad monkey which has been stung by a scorpion. It cannot keep still, but jumps from one place or idea to another. However the practice of yoga teaches us how to control this mad mental monkey, for what we do in this physical world is preceded by what takes place in the mind. If the mind is not under control, taking a sauna, a steambath or sunbathing will only temporarily relieve the stresses brought on by events in our lives. Once the soothing activity is over, the stress will creep back into your mind.

When you go out again into the normal world, these millions of impressions reach your motor and sensory organs leaving a mark within the mind. If you do not know how to wear off those impressions you end up with a “one-way traffic situation” a “pile-up”. The stimulus creates an imprint in the mind but we do not know how to remove it. For that reason many people feel unable to cope with situations which keep happening around them. Maybe two hundred years ago the amount of physical vibrations creating an impact on the mind was much smaller.

But today, even if you are idle, there are so many stimuli from the physical world that they overload the untrained mind.

There are one hundred and twenty five million receptors within the retina while in the brain there are over one hundred billion neurons. And each neuron has the capacity to generate or carry multiple thought vibrations. It could be likened to having a huge computer inside our heads. We use only a small percentage of our overall brain power. Nevertheless, this rate grows, allowing us to tap more of its psychic potential. The human brain also grows in size. However, as with everything else and no matter how big it may physically be, if we do not use it properly, we run the risk of impairing or even losing its use altogether.

The proper use of our brain power boils down to thinking right. It is the stray thoughts that our mind speaks repeatedly to our inner ears that shape our beliefs and later our deeds. It is our thoughts that spawn that stress feeling, not the events that befall us. Evidence of this is that the same event may overburden one person while thrilling another. The trick lies in shutting out enough of that outer stimulus so that you can sense that inner voice. The trouble is that most people have been taught since early childhood to listen to outer stimuli only, thus are unable to tune into that inner-world intelligence, even in stints of low sensory input.

In other words, they lack balance and harmony between the developed sensory mind and the untrained emotional mind, and it is that untrained emotional mind, after all, that does or does not give meaning and sense to life. This lack of balance leads to lopsided thoughts. In turn, wrong thinking bears down on our bodies, bringing on hormonal imbalances, which in the long run lead to either physical or mental illness, depending on the kind of body and mind we have been born with and on what stress-arousing stimuli have beset us.

I would like to show you some exercises which the yogis call *asanas* or postures that will develop the balance within your mind and body. Besides performing the *asanas*, incidentally, it is important to follow a sound diet, for unhealthy eating can also bring about imbalance in our bodies. We often eat just what we fancy without any thoughts for the

effects the food will have on our bodies.

The body can be likened to a plate. It must be clean before we put anything on it. If you do not clean the plate often enough it becomes dirty. Several times a day we put food in our mouths and take for granted that everything inside is in order. And to some degree, it's true that the body will heal itself, handling most challenges. However, beyond its self-regulating threshold, it will start to give out and will send out stress signals. That is usually when we need to call a doctor. Thus, we need to find a healthier way of life to keep our bodies fit and well. However, the mind's well-being is even more important than that of the body since it is our minds and thoughts that run our bodies. If we do not know how to control the mind, it will eventually become ill, undercutting its ability run the body. Therefore, we must be aware of the input we are receiving, so we can keep the mind pure and strong. This is more difficult than cleansing the body.

For the body we can keep clean, fast, drink lots of water, exercise and do breathing exercises, all of which will bolsters our physical health and well-being. Mind fitness is a far more subtle task because it has to do with the science of vibration. We can see the physical, but not the mental things. Nonetheless, many vibrations generated in this world go straight to the mind where they take the shape of external impressions. For instance, you now see before you a yogi wearing orange robes and a turban but I have not gone inside your head. The vibrations springing from this physical structure have merely outlined an impression in the ectoplasm. It is rather like a photograph where an image has been carved on the mental plate. And so this substance which makes up the mind could be called "ectoplasm" while that pertaining to the body, "protoplasm". "Ectoplasm" refers to something psychic. Take sleep for instance. When we dream that we are flying high or swimming underwater, we are in fact on our beds, sleeping deeply.

So what is it that shapes those images in the mind? There is something inside us which beholds those mental images. We have the feeling that we see these images but it is not the eye or even the brain that sees those images. The eye and the brain only receive and transmit stimuli, which the mind sees. In other words, our mind makes a model of the outside

object based on the incoming stimuli that it has learnt to understand. Furthermore, aside from this, there is another part of this “I” feeling which observes the images. This is called “ego”, not in the Freudian sense, but as a very fundamental awareness of identity and it is due to this “I” feeling that we function within this world.

There is however something more behind this ego and that is the feeling that “I am”. Whether or not I do or see anything, I am still there. Some people tell us that, to clear our minds, we should try hard to think of nothing, but even that attempt to 'not think' is a thought. We need to see what is happening at a deeper level. Your essence is always going on, even as your thoughts come and go. It is just as if the stage light of a theatre was switched on. Somebody comes along and reads a poem then leaves. Another arrives, sings a song and goes away. And even now, when no one is there, the light still shines on the empty stage.

We have the capacity to perceive this universe within our ectoplasmic mind and we are able to see those mental images very vividly. That ability is called “intellect”. A great intellectual is one who has the capacity to understand the phenomena of this world. One can go to the depths of the mind and become aware of what is happening in its subconscious layers. You become aware of relationships and can predict results. For example if you take a pebble and throw it into a pond, it makes a ripple. But if, instead, you throw a large stone, it will trigger waves. You know if you throw it in the water gently, the waves will be smaller.

So, depending upon the actions performed, we draw different reactions. If you feel you want to eat some ice cream and the desire to do so is very strong, you would probably be willing to drive five miles to find it, if need be. All your thoughts spring from somewhere. This mind is guided by something else, by the faculty within us which says, “I know I exist.” It is simply another portion of the mind, but the “I” part of “I know I exist” is the witnessing faculty of this whole mind. And when I say, “I am Dada”, what is this “I”? Is it the body, is it the ectoplasmic mind, is it the ego, is it this pure “I” feeling or is it the spirit? This is called “Unit Consciousness”.

The soul lives within us and when it leaves the body the mind cannot work. It's like having a huge computer without software. It could also be

likened to the sun shining on two pots of water so we see its reflection. If one pot is dirty the reflection will not be clear. However if the other one is very clean and the water in it calm, the reflection will be perfectly visible.

So if our mind is in turmoil, it cannot sense the spirit of this “I” feeling. Some minds are restless while others are calm. This is the development of the spirit or the unit consciousness, but it is also the development of the mind and of physical objects. When the intermolecular spirit diminishes, the object becomes cruder and cruder. The more subtle an object, the greater its development. It can be likened to something solid such as ice, versus water or steam which have a great intermolecular development, or similarly some atomic particles. These have a greater freedom of movement. Since the human mind is far subtler than these physical elements, it is more difficult to control it. You can control the flow of water with the power of the mind. Physically you cannot stop the flow but with the intelligence of your mind you can control it. So which is more important—the physical or the mental world? The mind is stronger than the physical objects of this world. However, if we do not know how to exercise control over it, the mind will become cruder and cruder.

The power of the mind is so great that whatever you believe, expect and foresee will be your future, comes true. If you aim your psychic energy towards the arts, then, somehow, your mind will tap your subconscious resources to help your conscious mind achieve the goal you already foresee as attained. If you steer your psychic energy towards making more money only, then you will indeed make more money but in the process your mind will become unbalanced, lopsided. When the human mind only thinks about the physical world then one part of the brain grows stronger while the other weakens due to lack of use. Over time, this will lead to an empty life that will easily crumble once the physical underpinning goes away.

By cleansing the mind, we therefore mean the art of thinking suitably. We need to know how to develop our deeper mind so it becomes one with the universal consciousness. An easy way to do this is to first of all establish a signal within the mind which tells us something has gone inside my head. It is just like having a watchman keeping a gateway safe.

People come in and out but the doorman is always there watching to see what happens. So when he spots somebody without clearance trying to come through, the watchman will keep that person out.

The yogis introduce this signal in the form of a *mantra*. It is an idea, a thought. When you sit with your eyes closed, you first close the door so nothing from the outside can break through to your mind. Your mind is now readier to imagine and visualise. The first thing you do is acknowledge that you are alone by yourself. And by thinking in this way you do not feel alone. Instead this thought serves the purpose of representing a signal. Then if the mind goes to this world, this signal will remind you that you are not alone, you are in fact going into this world. And by constantly taking your mind to the outer world then bringing it back again you learn the art of retaining the mind in one place for a longer period of time. And through practice, you become so good at it that even if your mind is diverted for a fraction of a second you can bring it back. So that psychic energy which you were previously unable to master now begins to give in to your conscious control and becomes focused. It is not darting about aimlessly.

So it's all a question of practice. There is no magic in this whatsoever. Neither is there any specific faith involved. It's merely the science of how the mind works. It is just like when you stand in front of the mirror in the morning. You apply a nice lipstick and some other makeup and you think to yourself, "I am the most beautiful person in the world". But the adoration of the body without the mind is of no use because when the mind leaves it, this same body will most probably be burned or buried. We are human beings today, not because we have two hands and legs but because we have a developed mind within us.

However, even the mind cannot function without that consciousness. The mind is of great importance and with it we have created many things in this world. Man can travel from the earth to Mars and the expression "the faculties of the human mind" is often used today. But unless we go beyond the mind and use that consciousness which is expressed through all the different minds, we will not have the love or the realisation of that which binds everything together.

We live in a world where technological breakthroughs and scientific

headway happen every day, yet we still don't have peace of mind. Two brothers, for example, don't talk to each other. Why is it that mankind cannot live as one family? It is because we have neglected both our bodies and the kingdom of our soul. Our idea of spirit is someone sitting up on high and when we do something wrong he beats us with a stick. But this is not so, it is merely the "I" feeling. So that spirit, that consciousness is the deeper thing within us and yet we are far away from it. That is why we feel we have everything and yet have nothing. Despite all the material wealth in the world we still feel empty inside.

My belief is that we should have a system of education which develops the inner as well as the outer self. If we only have the outer but no inner knowledge, then our life is invalid. On the other hand if we only have the inner and not the outer knowledge we still cannot be happy. So our lives must be a balance between the inner and outer world. The East has traditionally developed the inner world, while the West has sought the knowledge of the outer world. Today we need both worlds to join together and in this sense I have developed six dimensions of the Gurukul curriculum.

The first dimension deals with the inner and outer aspects of ecology. This covers attention to the body and the environment, for example the care of its wildlife and wilderness, the earth, fire, air and water. This kind of awareness and care must be taught in the kindergarten and nurtured at all age levels. And here, *yoga* can be very helpful for the development of inner ecology. For instance, those of you who watched the television programme the other day will be familiar with the *yoga* exercise I performed. It is called "*Kaoshiki*" and it provides a cure for about twenty-two hormonal imbalances in the body. What is more, it generates medicinal effects for both women and men. This movement is not difficult. You simply stretch your arms upwards and perform the steps that I am going to show you. But it is important to coordinate the movement of the legs with the hands.

There are hundreds of exercises like this, but the most important are the psychic and mental ones. Of course to learn anything new it takes time. If, for example, you are swimming amid the sea you will see nothing but water around you and you will feel you are not making any headway. But an onlooker can tell that you have swum from one point to another and

he realises that you are indeed making progress. All this calls for patience, so the first thing we must learn in meditation and *yoga* is patience. And, once again, progress takes time.

Parallel to all this, we need to have a practical knowledge of life. From a very early age we must know how to rely upon ourselves and to stand on our own two feet. This is something which has been fostered in the west but much overlooked in the east. The oversight of given aspects of our lives brings me to an important issue: Mankind, today, undergoes much hardship and suffering because of wrongdoings of our forefathers. Therefore, it is imperative that we learn to look into the past find out what misdeeds have occurred. At the same time we should have a clear idea of exactly what we want to do or where we want to be in twenty years' time. If there is no clear understanding of the future, then it is possible that in twenty years we will realise that we never achieved what we originally set out to do.

This building for the future, therefore, should form part of our basic educational development. It is not something we should just leave to chance. And, last but not least, comes the attainment of higher consciousness. This is what gives universal love. So even if you possess all the other things, life remains incomplete. This is both the beginning and the end. But how are we supposed to develop that universal love if we cannot control the mind and all its shortcomings and propensities such as hatred, anger, jealousy and fear. In *yoga* we hold that there are fifty emotions and all are linked to the hormonal glands.

The hormone glands are the hubs, so to speak, of our psychic energy and in *yoga* we refer to psychic controlling centers as *chakras*. The main wellspring of this energy lies at the base of the spine. It is called *Kundalini* and no doubt many of you here today have heard this word. After a short break we will resume the talk. Then I would like to open the floor to questions, since I feel that the issues that I have dealt with up to now may need further clarification. So please feel free to ask whatever you want. Maybe you might want to know why I am wearing this orange robe. Maybe you wonder about *Yoga*, *Kundalini*, and *Mantra*.

We'll begin with the word *mantra*. It consists of two syllables: *man* plus *tra*. *Man* means mind and *tra* means expansion or liberation. So *mantra*

means that incantation or word which expands the human mind. In other words, it links up one vibration with another. For this reason a *mantra* in Sahaja Yoga is always made up of two syllables. The first is akin to the internal rhythm and the second to the cosmic rhythm. But before using the *mantra* you have to learn how to control the mind. So when you are given a certain *mantra*, you are also taught how to use it. There are many *mantras* but the one which befits you must have three features. Firstly it should be geared to your breathing so that when you inhale and exhale you can recite the *mantra*. This way you can use the *mantra* as you breathe, twenty-four hours a day! You don't stop breathing when you are sleeping, eating or talking. The *mantra* itself contains a certain idea, in other words its vibrations help to take us to the higher realms of consciousness

The second characteristic of a *mantra* is that it must have a universal or a cosmic idea. There's no point in repeating a *mantra* with a negative idea like "duller, duller, duller". If that were the case, your mind would eventually break down!

And the third characteristic of a *mantra* is that it must be energising. In Sanskrit this is called *caetanya* and means 'vital force'. Imagine the difference between a dead seed and a live seed. A dead seed cannot sprout and become a big tree but a live seed can do this. So a *mantra* needs suitable conditions to work. We must be relaxed and at ease for the *mantra* to be effective. That is why *mantras* are performed while meditating. Although it is not the goal, it is indeed the right tool or accessory to use in the practice of meditation. It is the ladder of our inner growth.

To answer a question from a gentleman in the audience I would like to point out that human beings are the collection of many different sentiments. These sentiments are also there in less developed structures, but human beings with their more developed minds, can go beyond these sentiments. For example when you develop a sense of rationality, the emotions are extremely strong, but the rationality helps to sublimate, yet not to destroy or suppress, the sentiment. It provides some moderation especially in the case of higher sentiments such as love or compassion towards all creatures, which are subtle sentiments and which bring you closer to that higher consciousness.

There are other sentiments however which bring you closer to the material existence. The root of these sentiments constitutes four basic desires which are controlled from the lower plexus. They are physical longing, psychic longing, psycho-spiritual longing and spiritual longing. So it is through the many different practices that we learn to acquire control over all these various wants or desires. For example, when you see pain and suffering you are undoubtedly affected by them. But you never get so affected that you are unable to do anything. It is more a case of becoming affected, then acting accordingly.

The idea therefore is to raise our independent mind to a level which surpasses all these sentiments. The sentiment will still be there, but with the detached mind we can use it more appropriately. And depending upon the person involved, each sentiment can be used in either a positive or a negative way. Take anger for example, you can use it either positively or negatively. If someone does something wrong, you show your anger but you have control over it. In this way no sentiment is negative or bad.

It is like sex. Sex in itself is not bad. But if you misuse it or overindulge in it, it becomes a negative emotion and you lose a certain mental force. But if you have sex in moderation or use it for reproduction, it is a positive sentiment. I want to underscore what I said before, no sentiment is ever really solely negative. You can use it both in a positive and a negative way.

Now, to answer the question of the gentleman in the audience as to whether love is a feeling or an intellectual act I would state the following: There are many levels of love but in general it must be said that love is the wellspring of intellect. If love is not present, the intellectual faculties will become very dry. They will certainly not be able to operate in a positive way. So love is not intellectual, it is a force or a psycho-spiritual dimension. You can also express love on a psychic level. For example by building such a beautiful hotel as the Gloria Palace, you are expressing a feeling of love and care for the environment and for your surroundings. It is something which springs from the spiritual level and which is expressed at the psychic level. But the deeper our love goes, the more enriched our feelings will be.

And now I should like to answer another of your questions and that is the reason why am I wearing this orange outfit. In olden times when the Aryans first arrived in India and crossed the Hindu Kush mountains, they came to the valley of Kashmir. The first thing they saw there were the saffron. It gave them much joy to use saffron in all their ceremonies. So eventually the saffron came to be recognised as something of great beauty and rarity. Then the yogis who had acquired the divine knowledge or wisdom used to wear saffron coloured robes. And now it has become the symbol of dedication, sacrifice and of moving towards the higher consciousness. This higher level is known as the golden level. So to symbolise the fact that the mind is perpetually at this level of heightened consciousness, we wear these robes.

Referring now to your question as to what “*Pranayama*” means - “*Yama*” means control and “*Prana*” refers to the vital energy and through certain breathing exercises we learn to control this particular force. This is one of the lessons we learn in the practice of yoga. There are many kinds of *pranayama*.

Regarding the query on the transformation of sexual desires to a spiritual level and whether this indicates a higher level of consciousness I would just say that sex is an overbearing drive in less developed creatures and also in human beings. However it is not the highest propensity in a human being. Today, in our materialistic society, sex has been given so much stimulation that it appears to be something uncontrollable. But actually if you receive adequate training at an early age, it is very easy to control. Yet it is necessary to know exactly how to sublimate this energy since it is a creative energy within human beings. And if we learn how to do this then it is easier to reach a higher spiritual level. This does not mean however that sexual energy has to be repressed. It must simply be sublimated. If we try and repress a feeling or a desire, sooner or later it will reappear with even more force. For example if we follow a correct diet, adhere to a proper way of thinking and practice pranayama, to name just a few things, we can learn to control or redirect this sexual energy.

In the higher practice of yoga there is one particular way in which to transmute this sexual energy into higher spiritual energy. It requires control over the lymph glands, which in men convert into spermatozoa.

The lymph glands are also food for the brain and if you know how to control the lymphatic glands you can transmute this energy. To do this there are some exercises which one can perform in the practice of yoga. So while sexual desire does not disappear, through the practices I have just mentioned, you acquire the ability to function at a higher level. If however your mind works at a lower level then it will stimulate those glands. By channelling the mind matter to a higher plane you learn how to sublimate the energy or redirect it to this higher consciousness.

Another way is to keep the mind engaged in the pursuit of a higher ideal. Such engagement also helps to sublimate all our propensities.

(1998, Gran Canaria, Spain)





Cardinal Human Values

The collective psychology of each age reflects certain values. Values are those psychic projections which form the basis of human thoughts, attitudes, behaviors and actions. They define the range of human expressions and are a key to understanding the status of individuals and the pulse of the collective body, or society. A value is a reflection of what we are, of what we live by. It is a kind of unwritten collective agreement or understanding on what is worthwhile and necessary for the well being of a person, relationship, community and culture.

The list of values is endless, but the core values capture the trends of events of every age. Values are primarily of two types:

1. *Vidya*-related: Those which lead us to the realm of Divinity.
2. *Avidya*-related: Those which keep us tied to the material world.

Our lives are a constant effort to maintain a dynamic equilibrium between the forces of *vidya* and *avidya*. We cannot negate the *avidya*, which is the basis of our physical existence, nor can we undermine the *vidya*, which propels and inspires us towards the divine stratum. Hence, we need a new paradigm of values which lead us towards a healthy balance between *vidya* and *avidya*, between centripetal and centrifugal forces, between inward and outward movement.

A “*sadvipra*” is a person with complete moral and intellectual development. Developing such evolved persons as society's future leaders is the goal of neohumanist education. Only values that may be thought of as *sadvipran* values could be considered truly authentic. These values will remain a perennial source of inspirational energy, giving a purpose and meaning to our individual and collective existence.

Keywords: *values, attitudes, behaviours*

In order to initiate a dialogue on *Sadvipran* Values, the following paradigm is proposed:

Cardinal Human Values

CORE VALUES	INNER EXPRESSION	OUTER EXPRESSION	RESULTANT
Spirit of Benevolence	Devotion	Service	Discipline
Sense of Aesthetics	Mysticism	Beauty	Unity
Rational Thinking	Wisdom	Justice	System
Dynamism	Missionary Zeal	Progress	Speed
Equipoise	Inner peace	Eco-balance	Surrender

The human qualities we hope to develop in our children are the by-products of the five Core Values identified in the table above. There they are shown as coordinates reflecting those values and each of the three aspects of humanity explained by Shrii Shrii Anandamurtiji, namely

- *Tantrika* culture or spiritual dimension (Inner Expression),
- Neo-humanistic outlook or psychic dimension (Outer Expression)
- Proutist approach or physical dimension (Resultant)

These three legs are the foundations upon which the five-faced value content is based. Due to their universal and progressive appeal, these five values are capable of building an ideal society.

However, *sadvipran* values are not to be treated as mere visionary ideals, a list of utopian principles. Rather, they are the guiding lights for a successful, happy, positive and peaceful lifestyle. Since they are based on the fundamental Reality of human and social life, they are called Cardinal Human Values. They transcend the narrow definitions of

Reality and therefore, do not warp the perception of Reality. As a consequence, the cardinal human values help us face moments of crisis with courage and confidence, with power and penetrating intellect.

Cardinal human values do not describe “What I have”, but “What I am.” Materialistic values guide us toward accumulation of material things and ultimately create a feeling of alienation, emptiness and the need for constantly stimulating novelties, bringing no deep or lasting fulfillment. Cardinal values, on the other hand, free us from the bondages of life. Values, therefore, depend on perception of Reality. When our perception becomes too narrow, self-centered and insensitive, the result is a crisis.

Crisis is a powerful accumulated response to our own misconception and wrong choice. Dysfunctional values ultimately lead us from crisis to chaos. However, crisis can be turned into opportunity and chaos can be transformed into order, if our awareness and perception are widened to embrace Reality in its entirety. Such an endeavor is a spiritual transformation. Cardinal human values nurture spiritual understandings, self reflections and leaps of consciousness.

From all corners of the world there is a feeling that something new is needed, something better—a better mind, a better person, a better world. New perceptions, new visions can propel us into creating a better future, discovering and implementing new ideas, new patterns of action. It is desirable that there be dialogue and consensus about the cardinal human values. The mass realization of *sadvipran* values will surely help to create a better world, free from ethno- and ego-centrism, superstitions, dogmas, and narrow sentiments, and will pave the way for a genuinely happy existence. Since thought is the mother of action, discussion about values will sow the seeds of positive thoughts.

Each human being desires freedom from disease, poverty and conflicts. Awareness of, as well as adherence to, these five values can create a healthy society with a sweet balance between inner and outer life. The long road to sentient peace cannot be achieved without giving proper credence to these authentic/core/cardinal human values. The five Core Value dimensions encompass scores of other subvalues. Let us reflect on these core values a bit:

1. Spirit of Benevolence

This provides the basis for building the entire edifice of spiritual life. Without the fundamental spirit of benevolence, there can be no progress in *sádhana* (meditation), no true service, no ideology or close proximity to one's *ísta* (personal deity, goal). Hence, it is the bounden duty of every spiritual aspirant (*sadhaka*) to first of all cultivate the habit of viewing each and every thing with a helpful attitude, that is, with the thought of goodness. It naturally comes when one gets established in *guru mantra* (cosmic ideation). The easiest, surest way to develop and culture this value is to sincerely practice the first and second lesson of *Tantra Sádhana* (*Sahaja Yoga*).

Those who are not yet initiated can still practice the spirit of benevolence and prepare the foundation for the spiritual path. Use of restraint leads to control and this is another secret of cultivating the selfless nature which lies at the heart of benevolence. Where there is benevolence, there will be love, amity, trust, loyalty and discipline.

2. Sense of Aesthetics

The creativity in nature sends us a loud signal that the dexterous hands of *Prakriti* (the cosmic operative principle) maintain unity in diversity. The interrelationships among all forms of life, between animate and inanimate, between large and small; between birds and animals, men and women, rich and poor, speak of the veritable unity in creation. What is good for one is good for all and what is good for the collectivity is good for the individual, too.

Hence, the spirit of coordinated cooperation, as opposed to subordinated cooperation, is the external expression of an aesthetic sense. Beauty, harmony, sense of proportion, and maturity of expression, are the products of aesthetic quality. In the inner life, a sense of aesthetics leads us to the door of mysticism, an unending endeavor to find the link between the finite and the infinite.

3. Rational Thinking

The application of discriminating intellect in every action lies at the root of rational thinking. When decisions are made after collection of all

facts, reviewing pros and cons and proper analysis, the result is a rationalistic mentality. The rational approach is the only sure way to engender confidence in others and foster feelings of justice among one and all. The scientific methods come within the scope of rationalistic approach. Rationality encourages research, benevolent application of the results of human thoughts and unbarred expression of mental faculties. Actions based on rationality are always long lasting.

4. Dynamism

Where there is movement, there is life. System without speed is meaningless and speed without system is dangerous. Hence, dynamism is the symbol of prosperity and progress. Where there is a spirit of dynamism, there is absence of lethargy, stagnation and inertia. Dynamism transforms bureaucratization into missionary zeal. It is the source of dedication. It is the quality of a mind imbued with urgency to act in the spirit of welfare. Dynamism leads to the progressive utilization of the full potential of creation. Where there is dynamism, there is constant transformation from crude to subtle, from poverty to richness, from chaos to order, from many to oneness, from disparities to social equality.

5. Equipoise

Last but not the least, is balance in all spheres of life. The farther we go from the natural equipoise of life, the farther we also go from the Cosmic Father. The Supreme Entity that lies in each and every particle of this creation symbolizes that perfect Equipoise. Even behind all clashes and cohesions lies the unfathomable equipoise of the Cosmic Father. This transcendental status is the desired goal of all spiritual aspirants, beyond movement and cessation. This goal is called *prapattiváda* (total surrender to the Supreme Entity), a realization that even a blade of grass does not move without the wish of the Cosmic Father. The endeavor to maintain *pramá* (equilibrium) in the physical, psychic and spiritual spheres is the essence of this cardinal human value and it is greatly enhanced through strict adherence to intuitional practices and by fostering ecological balance.

This paradigm of values endeavors to present a framework for creating

ideal humans, *sadvipras*. The day-to-day cultivation of the above-mentioned values must begin at home, then be furthered in school, enhanced in social relationships and endorsed through the example of the senior members of society. Without the foundation of inner values, without a world of shared common values, there can never be a better world, a world without narrow boundaries.

By sharing the spirit of Cardinal Human Values through the practical example of our lives, we increase our stock of wealth as happiness, peace and prosperity. We can easily bring about heaven on earth if we begin to live the cardinal values we hold dearly. By applying our values in our lives, we make those values eternal. The seed of values is awareness—the awareness that values are the treasures of the human spirit. We are all born with these treasures. We do not come empty handed in this world. We come with the potential to live by the virtues of life, and these virtues are the values for a better world.

Let us hand over the torch of cardinal values to every child born on this earth, and that will perhaps be the greatest gift we can leave behind. May future generations remember us not only by the skyscrapers that we have built, not just by the space shuttles we have launched or by the megacities that we have designed. Let them also remember us as the guardians of Cardinal Human Values handed to us in trust, in this century by Shrii Shrii Anandamurtiji who was an embodiment, a living example and a veritable fountain of all the five cardinal values: Benevolence, Aesthetics, Rationality, Dynamism and Equipoise.

(1996, Kolkata, India)



Six Dimensions of Neohumanist Education

Combined Notes from talks given by Dada Shambhushivananda at New York Sector's Education Training Camp and at a Berlin Sector NHE presentation.

1. Anamaya—(Healthy Life Style) Inner and Outer Ecology

Inner and outer ecology is an ecological principle. What is happening inside affects us. What is happening outside affects us. We are not free from the environment in which we live. When we, for example, converse with each other, we absorb each other's minds and affect each other. The design of the environment needs to be in a positive resonance with the inner world of the individual. Also, what I have inside is a concern for the whole society because it affects the whole society. It does not only affect me. We have to control both our inner and outer ecologies. Before we can control them, we have to understand them. As our minds move, there are obstacles in the form of *samskaras* (potential reactions to previous choices) expressing themselves. Because of *samskaras*, conflict situations arise. Understanding one's inner ecology is important—to know what is there and all the dynamics—because it shapes the outside. Our mind and spirit are like two strangers living in the same house and not talking to each other. They need to get to know each other. From an early age the study of living structures is important, humans, plants and animals, and their interaction with the environment. Things which were a mystery many decades ago are no longer a mystery.

2. Kamamaya (Life Skills) Practical Life Skills and Ethics

Practical life skills involve developing the skills one needs to stand on

one's own feet. These are skills necessary to survive in the world—how to change a tire, build a house, how to swim—as well as broad categories such as interpersonal skills, social skills, entrepreneurial skills, mechanical skills, trade training, computational skills, business skills, how to use money, how to use technology.... We have to expose children to all the practical life skills. From kindergarten, knowledge of farming should be taught. Children should know about plants, how they grow. They should know about homeopathy and what herbs are good for which illness. Cardinal human values guide the interactions between people and the interactions with the material world. If we do not have knowledge of how to use resources and skills properly we can do much damage. We need to recognize that certain institutions in the society have done much damage in the name of freedom and liberty.

3. Manomaya—(Decision Making) Conceptual Skills and Analytical ability

Decision making is the ability to conceptualize a problem, to know how to get information, and to have the clarity to make a choice. Before you acquire information, you need to know what you need. How will you know what you need unless you have a conceptual understanding of the problem? The information will not solve the problems. So we need to understand the problems—what the reality is—what is the model of the reality? And then one needs to apply practical intelligence and rationality. It is important to learn how to utilize one's learning potential rather than just acquiring information. Knowing how to go about getting the knowledge and the power to solve problems with that knowledge, is as important as the learning itself. Skills are required for this. But for acquiring knowledge, we also need a proper receptacle.

In first lesson of meditation, with *bhuta shuddi*, what we are doing is planting a signal inside the brain. The purpose of that signal is that we are taking an idea that I am alone in this universe. Our minds are full of input. It is so easy for things to get inside but not so easy for them to get out. Knowingly or unknowingly, willingly or unwillingly, these things are going inside of us. With *bhuta shuddi*, we take an idea, the opposite idea, which acts as a filter. I am alone. I am not connected to the world. It is a simple idea but a powerful idea. This idea gives one the capability to take hold of what comes inside and have some control over it. A part of

us will be observing what is going in and what is going out.

The same principal applies to education. Through the educational process we are implanting certain values. If values are not implanted in childhood, we have the power inside of us and are misusing it. We have to learn how to use it. How are we going to affect the society by what we are doing? We are not just making money! In the traditional *gurukula* system the *guru* would test the student for many years before he gave him knowledge, because knowledge is power. So first you have to make sure that the person to whom you are going to give the knowledge is a proper receptacle. You have to go through a certain process to make the proper receptacle. Reverence for the teacher also is necessary in order to receive the knowledge.

4. Atimanasa—(Aesthetics) Aesthetics and Creativity—The beauty of life

A wider sense of aesthetics is implied in all aspects of life, not only in art, dance and music, to develop the sensibilities of the child to subtler things. The purpose is to bring humanity together. It is about how to address a problem, how to deal with decision making so as to bring trust and happiness to the people concerned. Problems should always be solved in such a way that the gap is reduced between people, so that it brings people together, instead of separating them. The application of aesthetics is to uplift the society. It is not just a question of what action we do, but how it is done. Is it done so it brings happiness and joy, engenders trust, builds human relationships, the positive things in life, or does it pull people apart? People can make mistakes, but it is important to know how to rectify them in a way that does not create more anger. One also needs to learn psychology—office psychology, public psychology—and understand human beings working in groups. We need to learn a way of acting and reacting. Aesthetic training includes psychological understanding. Also, understanding *mudras* and subtler aspects of expressions. This is the art of expression and communication.

5. Vijanamaya—(Intuition) — Intuitional Insight and Predictive Skills

Historical insight and predictive skills are concerned with intuition.

They involve understanding the past, the present and the future and include biographies, cultural history, palmistry and astronomy. They involve analyzing history. What was done in the past is responsible for the current situation. Historical insight gives the ability to understand the future. The study of biographies of different scientists, poets, writers, and what they have done in their lives and how they have contributed in the development of the society, is important. Society is changing so fast! Education should give us that predictive ability and the vision modeling for what we want the society to be like and how to take it there, so we are not blind followers, but have the ability to visualize the society that we want to create and the things we have to do. Futuristic sense must never be lost sight of in developing our curriculum. We need to be alert to what is good for the society and what is not, We need to apply awakened conscience and to incorporate into our educational system indicators of what is beneficial.

6. Hiranyamaya—(Universal Love)—Realization of Higher Consciousness

Universal love is the spiritual dimension without which everything would go to waste. If we have everything and we don't have this, we have nothing. It includes practicing and acquiring discipline, to control the *vrttis* (human tendencies) and deal with one's own *samskaras*. It is necessary to begin meditation at an early age so as to understand the world within. Love takes a long time to develop. Teachers need to do *sadhana* (intuitional practice) to move beyond their own complexes. The children are teaching us—because they show us our imperfections—what we can handle and what we cannot handle. It is always an effort and it's humbling to learn from our mistakes. Children are closer to the future than we are. The children can escort us. Teachers are in touch with the future by being in touch with the children.

(2000, New York, USA; Berlin, Germany)



In Search of an Ideal Education

In every age, place and culture, there have been endeavours to articulate an ideal educational system stemming from the differing worldviews of philosophers and people of those times. A variety of explanations were put forward concerning the nature of this universe, its origins, its purpose and the role of created beings in this cosmological order. Different theories were also propounded concerning the nature of the mind, of truth, of knowledge, of morality, of aesthetics and of the ways of this world. All these and the views on almost everything thing under the sun carried an imprint on the purpose, nature, means and ends of the educational processes of different times. Underlying all these attempts, we can discern myriad models of education. Here, we shall look at some most influential trends which of past or present contributed towards shaping the evolution of educational systems of *homosapiens*.

Some of the models reviewed in this volume are:

- (1) Ancient Gurukula Model
- (2) Religious Models
- (3) Platonic Models
- (4) St. Thomas Model.
- (5) Lockean Model
- (6) Naturalistic Views
- (7) Cooperative Learning / Pragmatic Models
- (8) Montessori Model
- (9) Cognitive Psychology Models,
- (10) Behaviourists View
- (11) Waldorf Model

Keywords: *models of education, learning systems, philosophies of education*

- (12) Sectarian Models (Ethnic-, Language-, Political-, Religion-based)
- (13) Marxist Centralist Model
- (14) Self-Development Model
- (15) Institutional Development Model
- (16) Social Change Model
- (17) Bank Street Model
- (18) Futuristic Model
- (19) Distance Learning Model
- (20) Environmental Education Model
- (21) Home Schooling Decentralist Model.
- (22) Corporate Model
- (23) Neo Humanist Model

The above list is by no means complete but it captures the major trends both past and present, which have shaped and are currently influencing the educational processes. While there are several common features that underlie the perennial search for an ideal education system, there have also been significant differences in the motivation, thrust or emphasis, in content and the means adopted by different models of education.

1. Ancient Gurukula Model

- (a) Education took place in the ashrams, forest schools, located in the natural surroundings:
- (b) Education was free of charge and the admission of students was not linked with payment of fees
- (c) The students had to stay with the teacher (guru) from age of five up to twenty five and learn from his example as well as precepts;
- (d) Simple living was stressed such as wearing a simple dress, living on plain food, using a hard bed, and leading a celibate life;
- (e) Moral values and scientific knowledge were imparted through the use of parables, rote memorisation techniques and catechism, the

pupils asking questions and the teacher discoursing at length on the topics referred to him;

(f) The stress in education was on *para-vidya*, i.e. spiritual knowledge and a little *aparavidya* (mundane knowledge). This instilled in the students a high standard of behaviour, morality, reverence and modesty; and

(g) The education system was tailored to the needs of each individual and his/her *varná* or disposition such as *vipra* (intellectual), *Ksattriya* (warrior), *vaeshya* (business) or *shudra* (labourers). Spiritual training was obligatory for all.

As we shall see later, Neohumanist Gurukula system (henceforth known as Modern Gurukula System) has refined the ancient system by retaining its spiritual character, incorporating certain positive elements and discarding the weaknesses. The modern gurukula approach is based on universalism and does not merely attempt to create *vipras* (intellectuals) but *sadvipras* (moral, spiritual intellectuals).

2. Religious Model

In ancient India, the formalism and exclusiveness of the Vedic order gave birth to two religious orders, Buddhism and Jainism, which spread as far as China and Japan. The educational system backed by religious orders set a precedent which was also followed by Jewish, Christian and Muslim religions. In the recent past, the Jesuits order started by Ignatius Loyola developed the most elaborate and comprehensive educational scheme. The common features of the religious models were:

(a) The goal of education was to either prepare the students as priests for a particular religious order or educate the young in the precepts and values of the particular religion

(b) Until the separation of religion and state in the late 19th century, the religions kept a strong control over the content, methodology, finances, and administration of educational institutions; and

(c) The language or grammar or religious schools for children attached to the churches, mosques, synagogues and temples served as the predecessors for deeper educational involvement in the education processes.

While it is undeniable that religious order contributed to the development of education, particularly the humanities, they had also sown the seeds of conservatism and therefore, paved the way for a secular approach to education.

3. Platonic Model

Plato, a disciple of Socrates, like Confucius, had a great influence on the educational philosophy. Plato gave birth to a hierarchical system where the most adept at education would rule, those moderately adept would carry out the orders of rulers and the least adept would fill the lowliest worker functions in the society. Patterns of schooling all over the world reflect the underlying influence of Platonic views where greater prestige is accorded to the study of ideas and abstractions and the lower prestige is given to the practical studies and manual work.

Both Confucius and Plato intended to create a 'Utopia' where the leaders would be the wisest and most educated. While Confucius has continued to influence the Chinese system of education, the Platonic view has been enormously influential in the Western world during the last twenty-five centuries. Aristotle, a pupil of Plato, established a school, the Lyceum, where from birth to age seven, a youth was to be physically developed, and taught how to endure hardship. From age seven to puberty, the curriculum would include gymnastics, music, reading, writing and enumeration. From puberty to age seventeen, the student was to also explore grammar, literature and geography and finally in young manhood, only a selected few were to continue into higher education in physical and biological sciences, ethics, and rhetoric as well as philosophy. Thus, Aristotle's school was more empirical than Plato's Academy.

4. Thomist View

In the 13th century, St. Thomas Aquinas made a monumental attempt to reconcile faith and reason. He tried to synthesise philosophy and theology, university and monastery, activity and contemplation, reason and faith. Thus, Aquinas gave birth to a scholastic approach, where a man would cultivate rational intelligence for the pursuit of moral excellence and realisation of God. For Aquinas, the primary agent of education was the learner, and his model was, thus, a person capable of

self-education. Intellectually autonomous, one should be able to conduct one's own process of research and discovery. The scholastic approach was later institutionalised by Ignatius Loyola who founded Society of Jesus in 1534 and spearheaded a series of educational institutions throughout Europe.

5. Lockean Model

In the 17th century, John Locke, greatly influenced the notion of an educated person by infusing democratic, puritan and practical characteristics. Locke's notion of the mind at birth as a *tabula-rasa*, a blank tablet devoid of innate ideas, gave enormous importance to the role of experience and sense perception in the educational process. His four cardinal aims of education were virtue, wisdom, breeding and learning.

Locke also called for a change in the attitudes of parental care. Locke emphasised habituation, practice, encouragement, respect and discredit as means to develop child's memory and good habits. He also felt that young children should be allowed to give vent to their feelings and should be restrained rarely: "The chief art is to make all that they have to do sport and play, too".

While Locke's ideas have been developed further by all future thinkers, it cannot be denied that he paved the way for greater role of "individual freedom", especially against the authorities of state and church.

6. Naturalistic Views

Thinkers like Rousseau, Comenius, Pestalozzi, Robert Owen and Friedrich Froebel all contributed to the spread of naturalistic views. Even as early as 1762, Rousseau argued that children should be protected from the corrupting influence of society and attention should be paid to carefully nurture their natural and spontaneous impulses. Pestalozzi believed that the instruction should be adapted to the child's need and based on the child's natural development. He rejected the practice of rote memorisation as the base of learning. Owen recommended a non-punitive environment, the child's own choice and spontaneous play as vehicles of learning.

Froebel encouraged discovery, manipulation, inventiveness and spiritual values through stories. All these views created a movement of progressive education, where earlier emphasis on discipline, authority and scholarship was tempered with freedom, simplicity, and subjectivity. As we shall see in a separate section, Maria Montessori carried this tradition forward.

7. Cooperative Learning /Pragmatic Models

While Plato, Aristotle, St Augustine and many others recognised the need to build an ideal society and therefore an ideal education system, it was John Dewey who made a practical attempt to build an educational philosophy and practice for infusing democratic values. Dewey argued that subject matter should consist of activities that would enable the child to reflect upon his social experiences. When subject matter preceded or was unrelated to the child's experiences, it was largely meaningless. It gained meaning through being made the medium for continued reflection upon, and reconstruction of, experience. According to Dewey, the energy required for action in children derived from four main impulses: the social, constructive, investigative and expressive.

By recognising these impulses and using them, energy and enthusiasm were generated which led to creative activity and learning. The role of the teacher was to guide, but also to allow the child's impulses to proceed unhindered. A series of thinkers since the time of Dewey have built upon his ideas while preserving the basic premise that a society of reflective thinkers would be capable of improving itself and preserving the uniqueness of individuals.

The implementation of democratic methods of teaching has not been easy. The lack of instructional skills and cumbersome methods have been the main reasons for its limited use. The techniques of role playing, socratic-dialogue method and group investigations are some attempts to imbibe the spirit of cooperative learning models.

8. Montessori Models

Though Maria Montessori owes an intellectual debt to the progressive tradition in education, she stands alone as a pioneer in the elementary

teaching system together with revolutionary teaching materials. Born in Italy in 1870, she had a distinguished career until she died in 1952 in the Netherlands. Her educational background and training in medicine, surgery, psychiatry and experimental psychology gave her a deep understanding of the biological and psychic nature of the child. She saw mental deficiency as more of an educational than a medical problem.

Margaret and Rachel McMillan, working in England in 1911, stressed the need for cognitive stimulation through sensorimotor activity. Unlike Montessori, they did not use structured sense training apparatus but encouraged sensory experiences in the environment.

Montessori divides a child's life into three stages: 0-6 years, 6-12 years and 12-18 years, and utilised the sensitivity of each age without unnecessary interventions. To Montessori, a truly disciplined child was one who achieves inner discipline through activity. Montessori observed that children loved repetition because in this way they reinforced their own learning and internal feelings of success.

Montessori's methods and schools are greatly used throughout the world today.

9. Cognitive Psychology Model

Swiss Psychologist Jean Piaget believed that human beings develop increasingly more complex levels of thinking in definite stages. Each stage is characterised by the possession of certain concepts or intellectual structures, which he refers to as schemas. The schemas mediate between the child and his or her environment. With experience, new schemas develop. Piaget's stance is that the development of the schemas occurs in the same order in all of us and furthermore at a predetermined rate—a rate governed by our physiological maturation. Until the requisite neurological structures are developed, these schemas cannot appear. The earlier stages lay the basis for future development. The stages are:

1. Sensori-motor stage (0—2 years) (preverbal)
2. Pre-operational stage (2—7 years)
 - (a) Pre-conceptual thought (2—4 years)
 - (b) Intuitive thought (4—7 years)

3. Operational stage (7—16 years) advent of rational activity.
 - (a) Concrete operational thought (7—11 years).
 - (b) Formal operational thought (11—16 years).

Thus, Piaget along with Gesell, Freud, Erikson and others brought into focus the view that nature sets the basic sequence of stages while nurture shapes the development processes within stages. Since then, genetics research has further unfolded the causes of human diversities. American anthropologist Margaret Mead studied at length the cultural aspects of development and helped us to understand the basic conceptions of human nature.

10. Behaviourist View

Led by B.F. Skinner, a large number of models have demonstrated that the human being is capable of learning and modifying behaviour by responding to tasks and feedback. One of the important applications of behavioural systems theory is in the development of instructional systems that enable leaders to adjust the pace of instruction and to record their own progress.

Similarly, the principles of cybernetics have been employed to design learning environments from board games to computer simulations to elaborate laboratories for learning. Students teach themselves by observing the results of their actions.

Thus, behaviourists rejected the conventional model of a human being as a free agent who acts in accordance with the decisions of an inner self that is neither fully controllable or explicable by scientific means. Rather, Skinner and his followers envisaged the use of scientific knowledge about the control of human behaviour to create a planned human—one who is conditioned to behave in the way best calculated to achieve society's goals.

11. Waldorf Model

Founded by Rudolf Steiner in 1912, this model was based on the science of the spirit he called Anthroposophy. As per his views, human beings evolve through the following stages:

- (a) Physical Body

(b) Life Body or Etheric Body

(c) Sentient or Astral Body

(d) Body of the Ego

Steiner built an education philosophy around knowledge of these stages, with the objective of developing clarity of thought, sensitivity of feeling and strengthening of the will. Steiner visualised the stages of development as:

1—7 years: Imitation

Absorption of sounds of speech, gestures of people, attitudes and values of parents and peers

7—12 years; Imagination

Child experiences and expresses life through finely shaded feelings.

12—17 years : Rational Judgement

Uses thinking as an objective instrument; Healthy idealism and vulnerable sensitivity about his or her own feelings causes child to build barriers of self protection, therefore constantly seeking an ideal or model to emulate.

Education, according to Steiner, must be practical, it must be artistic and it must help young people to develop their own capacities for evaluation. Learning is an individual as well as a social process. Academic studies emphasize the former while practical work supports social cohesion. Academic study should be balanced by helping the child to experience what society is—which is not just intellect, but motives, feelings, action, cooperation and confrontation.

Above all, the cultivation of each child's intuitive and spiritual aspect is considered as important as the understanding of life's practicalities. In order to bring the development of the pupil into harmony with the development of the civilised world, Waldorf teachers do not shut themselves up in an educational routine with strictly professional interests, but rather take an active interest in the whole range of life.

Steiner attempted to create a balance in students' intellect, feelings and will.

The Waldorf model of schools was first started in Stuttgart in 1919. Today, over 650 schools in over thirty-seven countries are founded on this model.

12. Sectarian Models

There is a constant push and pull between the drive towards multiculturalism and instinct to preserve one's ethnic and linguistic characteristics. There have been scores of initiatives to preserve this balance between local culture and internationalism. For instance, there are international schools now in almost every country. At the same time, there also exist schools representing a particular religion, language or ethnic bias. For instance, there are French Schools, English Schools, German Schools, Indian Schools and the like.

There have also been attempts to establish universities based on religious sentiment such as Banaras Hindu University, Muslim Aligarh University, and Catholic University. The language issue has been a bone of contention in many countries, especially where there are many languages spoken. Israel, for example, had to set up special Hebrew schools to teach new immigrants arriving from multifarious linguistic backgrounds.

Switzerland has been faced with the need to teach four official languages to pacify all groups. The imposition of different languages over the mother tongue has also led to psycho-economic exploitation and therefore, has been the cause of concern for social-activists.

A movement towards secularisation of educational system has led to exclusion of religious instruction in government schools in many countries. Another approach to secularisation has been to encourage the study of all religions and cultivate the spirit of tolerance for other faiths. Some countries like the United States have accepted a dual system one with a secular orientation that is publicly supported and one that is composed of a private, often church-supported series of networks, both of them contributing to the culture and economy of the country.

13. Marxist/Centralist Model

A central concern of Karl Marx and Friedrich Engels was to cure the alienation and dehumanisation of human beings caused by the exploitative forces of capitalism. Marx saw the need for a proletarian revolution in order to bring about a social order where each man's interests would be seen to be identical with the interests of all, reasoning that alienation would disappear. Thus, Marx proposed the notion of a "communal man", who attained his/her freedom not by fleeing from social relationships, but through social relationship. In actual practice, however, the Marxist ideas led to suppression, oppression and a total centralisation of both political and economic power. The educational system too became highly centralised and tended to suppress healthy individual thought. Finally, the system was discarded in late 1980's.

The centralist model, however, is not peculiar to communist model. It is equally applicable to capitalist and other fascist regimes. One of the greatest dangers of this model is a lip service to human freedom and diversity and a lack of commitment to justice and supra-aesthetics.

14. Self-Development Models

The growth in human interactions has also led to psychic and social clashes which, in turn, led to the development of models of communicating interpersonal skills and expanding personal awareness. Psychologists, Organisation Theorists and Psychiatrists have developed numerous techniques to develop harmonious relationships, foster creativity and enhance self-esteem. Thus, the focus of education has shifted to learner-centred models rather than treating the learner as a cog in the teaching machine.

The role of the teacher in the learner-centred models is that of a facilitator. The learning modalities go beyond conceptual and behavioural techniques and utilise awareness-building experiential methods. The result is greater self-awareness of unconscious dysfunctional patterns in one's life, healthy human relationships, greater ability in conflict resolution and improved performance. Assertiveness Training, Active Listening, Negotiation Skills, Self-

Management and Leadership Training, are just some of the modern attempts to fill up the gaps in educational methodologies.

15. Institutional Building Models

Inspired by the African proverb "It takes a whole village to raise a child", Dr Comer of Yale developed a program that is currently used by 165 schools across the United States. The School Development Program (SDP), puts children at the centre of the educational process and calls on significant adults in children's lives—at home, in school and in the community—to work together to support and nurture every child's total development, so each can reach his or her full potential. SDP is a response to the belief that schools in modern times have not kept pace with technological, demographic and social changes.

For the most part, schools staff and parents are not trained in child development theory. Even if they are, schools do not have an organisation and management structure in place to solve problems collaboratively. Thus, SDP is a process that utilises the talents and strengths of administrators, teachers, support staff, and parents to plan school's academic, social, and staff development programs. By working together, they create a better environment, not only for the students but for themselves as well. The school becomes a better place to teach and a better place to learn.

The nine-element process of SDP includes three Mechanisms: parents' program, school-planning management team and Mental Health Team; three guiding principles: no fault, consensus decision making and collaboration; and three operations: comprehensive school plan, staff development, and assessment & modification. The Comer-Ziegler approach has further improved the experiment.

The Yale experiment, though unique to the needs of the United States, does demonstrate the importance of an organisation and management plan based on knowledge of child development and child-relationship issues, in order to improve school climate, encourage student development and, in turn, academic growth. The Yale model is just one of the many attempts that are underway today to more efficiently and effectively reform the institutions which make the educational process possible.

The Schools without Walls of New York, The Parkway Education Program of Philadelphia, and Metro High School of Chicago. were other innovative attempts, especially to tap the potential of the cities for educating the street children.

16. Social-Change Model

Just as the gurukulas in ancient India contributed to the revolts to unseat the oppressor kings, education for social justice is the theme of thinkers like Paolo Freire. A pedagogy of the oppressed was developed by Paolo Freire on four fundamental ideas: conscientization, reflection, articulation and action. Paolo ran an adult literacy scheme in Brazil in the early 1960s. His inspiration and methods resulted in the ability of hundreds of thousands of peasants to read and write rapidly. More than this, they grew to be able to interpret their predicament with dignity. He was so dramatically successful in such a short space of time that the authorities had to close it down after the coup of 1964 and he was even expelled.

Qualities that make him an important beacon in the world include

- his view of knowledge: that we make and remake reality in a learning praxis
- his conviction that people can and should take part in the transformation of their own condition (echoing Gandhi and Subhash Bose in this)
- his rigorous reinterpretation of the role of the teacher as a reflective agent in the learning process of the student
- his rejection of conventional "transfer-of-knowledge" systems as mere banking models feeding the injustice and oppression in the world today.

While Paola Freire is not the sole champion of justice in today's world, he did point out the importance of education for social transformation in unambiguous terms. There have, however, been insufficient successful attempts to emulate his success in other parts of the world.

17. Bank-Street Model

In 1916, Lucy Sprague Mitchell founded the "Bureau of Educational

Experiments" which was based on her spirit and vision, and shaped by the emerging progressive education movement. This led to the opening of a Cooperative School for teachers in 1930 which in 1951 was renamed as Bank Street College of Education. The initiatives of this New York institution are today known across the United States as the Bank Street Model.

The credo written by Mrs Mitchell captures the Spirit of the Bank Street Model:

"What potentialities in human beings—children, teachers, and ourselves—do we want to see develop?

- A zest for living that comes from taking in the world with all five senses alert
- Lively intellectual curiosities that turn the world into an exciting laboratory and keep one ever a learner
- Flexibility when confronted with change and ability to relinquish patterns that no longer fit the present
- The courage to work, unafraid and efficiently, in a world of new needs, new problems, and new ideas
- Gentleness combined with justice in passing judgments on other human beings
- Sensitivity, not only to the external formal rights of the "other fellow," but to him as another human being seeking a good life through his own standards
- A striving to live democratically, in and out of schools, as the best way to advance our concept of democracy

Our credo demands ethical standards as well as scientific attitudes. Our work is based on the faith that human beings can improve the society they have created."

Essentially, Bank Street Model is a way of living and working with children based on a 'developmental-interaction' approach. 'Developmental' refers to the Bank Street's imperative that the curriculum be individualised in relation to each child's stage of development while 'interaction' refers to the premise that children

learn through interaction with each other and with adults in a skilfully designed teaming environment. The two-way communication between parents and school is an essential ingredient of the interactive philosophy. The child's out-of-school and in-school learning are integrated and the parents learn what the teacher is trying to accomplish so that the goals can be supported at home.

One of the basic tenets of the Bank Street Model is that all adults and children are learners. Thus, learning is dynamic, not static. Bank Street emphasizes a core curriculum, using Social Studies and Science thematically and integrating content into basic skills. It has been very successfully applied in West Hills in New Haven, Connecticut, and other places. The goals for children and adults in Bank Street Model based schools is to help develop confident, inventive, responsive and productive people.

18. Futuristic Models:

Alvin Toffler in 'Future Shock' drew the attention of one and all towards education in the future tense. He began with the premise that nothing should be included in a curriculum unless it can be strongly justified in terms of the future. He opined, "our schools are silent about the future. It is as if time comes racing to an abrupt halt. The students are focused backward instead of forward. The future, banned as it were from the classroom, is banned from their consciousness as well. It is as though there were no future."

Led by the futurists, several school districts in U.S.A. are beginning to think about the future. Union High School District in Los Altos, California, for instance, established a Task Force on the High School of the Future comprised of all interested parties. These visionary exercises are leading to a restructuring of curricula, institutional reforms, renewed training for teachers and preparation of facilities to accommodate new developments in technology. The conferences and funding sponsored by Fortune 500 firms are adding to the futuristic dialogue, especially with the objective of utilising the educational systems to serve the future human resource needs of the multinational companies and governments. Finland too has taken a lead in innovative approaches in education.

19. Distance Learning Models

With a convergence of technologies such as silicon chip (the technology of sand), fiber optics (the technology of glass), the electromagnetic spectrum (the technology of air), we find ourselves in the midst of a telecommunications revolution. These developments bring us onto a superhighway without having to leave our home or use a vehicle, and open up myriad possibilities for quality education.

Already several universities in United States, Japan and Europe are exploring the benefits of distance-learning programs. California State University for example, has already wired up its twenty campuses to take advantage of quality instruction using the latest telecommunication capabilities. This twenty-campus system spans nearly 1000 square miles and enrolls over 355,000 students. Its advantages for rural and isolated areas and interactive learning are also immense. Similarly, the South Carolina Educational TV's twenty-channel digital network is linking public schools, colleges, universities, the business community and state agencies including Health, Criminal Justice, Hospitals and Correction Facilities, for distance learning and professional development.

It is certain that the world of tomorrow will be shaped greatly by these technological capabilities, much in the same way the aeroplane, telephone or wireless influenced lives in the beginning of the twentieth century.

Yet, the realm of mind and consciousness will continue to pose perennial questions of our origins, our purpose and challenges to our collective survival and upliftment. Thus, educational processes will no doubt be enhanced by the use of newer information technologies but the role of human ingenuity will never diminish.

In developing countries as well, an open-university network increases access to educational opportunities for those who were hitherto unable to pursue education due to their responsibilities.

Thus, we see a new trend towards decentralised models of education.

20. Environmental-Education Model

The physical and psychic degradation caused by the blind pursuit of industrial revolution and goals of material growth is sickening one and all. Yet, we seem to be caught in a vicious cycle, and are unable to get out of it. Some starve due to physical deprivation while others die due to misuse of affluence. Environmental Ethics is, therefore, not a subject to be taught through singing or dancing but is a serious science: the science of interrelated and interlocking crises: the cause of what we do and its effect. It is an issue of our collective survival. Thus, the study of ecology has permeated the entire educational philosophy, raising fundamental questions of not how, but why. This is also raising fundamental questions about our spiritual worldviews and, therefore, challenging our values, our lifestyles and our desiderata.

In the words of Mahatma Gandhi, himself an environmentalist, "Ethics is not engineering. It does not ask "how to" but "why". While developing ethics we do not search for tools to fix anything. We search for foundations which alone can justify our being and continuing on this planet. Ethics creates foundation values as the *raison d'être* for the whole system, its specific subvalues and its specific modes of action. If our deepest ethic is the conviction that life is sacred, all conservation and development strategies flow out of that. Out of this comes action. We have to understand why we do something—and the "how" falls into place. How should we live? The simplest question is also the most profound. What are the aims of development? The ultimate end of all development is not merely life but quality living for all creatures, a life with meaning, dignity and fulfilment."

As we shall see later, Shrii P.R.Sarkar gave a lucid expression to these sentiments in his Neohumanist Education Model.

21. Home Schooling Model

Home schooling has been practised since very early times in the human civilisation. It was, however, limited to children of nobility or exceptional children. Leon Battista Alberti in 15th century felt that the natural place for education was the home and not scholastic institutions. Today, the homeschooling movement has acquired an

identity of its own. Some see it as a product of reaction to the authoritarian classroom-style education system that can be boring for the children and can stunt creativity. The classroom is geared to the average child and not all children learn to read or walk at the same time. Some child psychologists recognise that there are different types of intelligences and not all are allowed to develop in the classroom situation.

With the development of information technologies and greater access to instructional materials, it is becoming more and more feasible to follow the homeschooling model. At times, it is even becoming more appropriate for parents and pupils to design their own home curricula. The homeschooling model is student centred. It involves using not only traditional educational resources and materials (books, workbooks, art, music and dance classes, vocational schools and community colleges) but community (libraries, museums, art galleries, clubs and organisations, botanical gardens, volunteer work) and non-traditional resources (professionals, trades people, crafts people, retirees, pen-pals, neighbours, public, TV, computers, videos, magazines and newspapers).

With self-esteem in tact, the Home-Schooling Model fosters discovery and a student can research any subject and develop to his or her fullest potential.

22. Corporate Model

With the growth of multinational companies and the corporate influence on all aspects of human society, the educational systems are not spared. There was a time when the business community had only an indirect or subtle influence on education policies if it had someone on the school advisory board. Now, the business involvement is a pure intervention. They finance the schools, dictate the goals, monitor the administrative efficiency, determine the curriculum and research needs, and hire the graduates. At times, the corporations have even established their own university for in-house training of their employees. Motorola's University in Singapore is one such example.

Almost every company throughout the world participates in some

educational program, especially when it serves its corporate interest, short term or long term. Recognising that habits instilled early are the foundation of successful work ethics, the Chrysler Education Program Advisory Group works with individual students in specific public schools in Chrysler plant cities. Their 'World of Work' Program is a company-wide program that prepares today's school children for tomorrow's workplace.

Similarly, Rockwell International in Los Angeles has addressed the crisis in education on all fronts, from kindergarten to graduate school, with programs to enhance skills, motivate students, improve school management, and generate a renewed interest in science and math.

NSA international Inc. entered the "learning-systems" business in 1990 and began to market 132 activities and games developed to help children in the areas of creative thinking, memory, decision making, problem solving and comprehension. Such attempts of business community are examples of business involvement in education of our times.

This trend of corporate involvement in education is not without its dangers. The billions of dollars spent by corporations strengthen the already existing knowledge gap between the rich and poor worlds. The Tree of Knowledge is no longer accessible to one and all as every one's birthright. UNESCO in its Annual World Education Report has focused the attention of the international community on the dangers of the widening knowledge gap. Its implications for efforts to address the major global challenges of our time—promoting sustainable development, protecting the environment, combating the spread of disease, furthering the respect of human rights, promoting economic democracy, and fostering a spirit of understanding between people and cultures—need scarcely be underlined.

Furthermore, the existence of the corporate model underscores the importance of non-material goals such as spiritual realisation, aesthetics and supra-aesthetics in the educational systems. The research requirements to cater to the needs of the poor are also often neglected with the spread of the corporate model. Over-reliance on financial support by corporations also lends instability into the

education systems of our times. On the other hand, the corporate model is an important means to transfer technology and spirit of efficiency to all walks of life and to all countries.

23. Neohumanist Education Model

Against the background of centuries old tradition of endeavours to find an ideal system of education, Shrii Prabhat Rainjan Sarkar, in the year 1962, laid the foundations of an eclectic educational system based on universalism. His is a step-by-step educational approach to fathom the different levels of consciousness in order to create individuals who could pave the way for One Universal Society on this planet, in response to the limited capability of existing education systems to produce such *sadvipras*.*

**Vipra is an intellectual and Sadvipra is a benevolent intuitonal-spiritualist-moralist who is ready to fight against injustices and exploitations in the society*

The Neohumanist Education Model of Shrii P.R.Sarkar is the consummation of human efforts of thousands of years to build an education system which is a unique combination of tradition and modernity, analysis and synthesis, rationally and devotion, peace and justice.

The underlying premises of the neohumanist educational system are as follows:

1. The goal of human life is 'Self Realisation and Universal Welfare (*Atma Moksaratham, Jagat Hitacaye*). The Neohumanist Education (NHE) Model achieves this by following an educational approach guided by the motto '*Sa Vidya Ya Vimuktaye*', which means "Knowledge for Liberation—Physical, Psychic and Spiritual". Shrii P.R.Sarkar defines knowledge as the subjectivization of external objectivity and considers knowing oneself to be true knowledge. In this respect, the NHE Model retains the spirit of the ancient gurukula system of India and the secular approach to education.

2. Without psycho-spiritual guidance, human beings tend towards exploitation, and this exploitation can be more dangerous on the

psychic level than on the physical level. In order to avoid intellectual extravaganza or physical subjugation, human beings require educational processes of behavioural transformation. The NHE Model imparts such processes by which one can transcend the realm of motor and sensory consciousness, develop a control of all the propensities that lead the mind away from Higher Consciousness, nurture the intuitional faculty of mind and ultimately ensconce oneself in Supreme Consciousness. This training is indispensable for the liberation of human intellect from narrow sentiments and the development of a god-centred lifestyle. Such a god-centred life is antithetical to self-centeredness, matter-centeredness and dogma-centeredness. This type of training constitutes the core of the NHE Model.

3. Each human being is born with a certain reactive momenta which manifest as basic emotional drives. The environment conditions the human mind and each human being is also endowed with free will. The neohumanist educational process enables the channelization of the expressions of basic emotional drives in a healthy way, promotes the cultivation of discriminate intellect to allow only the healthy influences from the environment to impact the mind and inspires individual movement towards the realisation of cosmic self and actions for universal all-round welfare.

The primary purpose of education is to learn to serve society and to acquire the necessary skills and the ability to do the same in a most effective and efficient manner. Thus, the NHE Model is ultra-progressive and utilises the most appropriate knowledge (including science, technology and arts) for the enrichment of collective happiness. Wisdom and arts must, however, lead the way ahead of science and technology in order to preserve the aesthetics of human civilisation.

4. Everything of this universe is at a different level of metamorphosis of the supreme consciousness. The NHE model accepts the existential and utility value of every entity of this universe. The challenge of pedagogics is the search, discovery and recognition of Truth of life. Learning based on Truth must involve the knowledge of the progressive utilisation possibilities of the cosmos. This is, in essence, the curriculum credo of the NHE Model. Herein lies the dynamism of the NHE model.

5. Theories cannot be the deliverers of peace and tranquillity in the human society. It is the example of the educators lies at the root of all learning and praxis. The NHE model lays stress on correspondence of thoughts, words and deeds and requires its teachers at all levels to adhere the fundamental norms of neohumanist living.

Knowledge of applied psychology relating to children, the public, parents or authors is also essential for educators. Only persons who have acquired the love and mastery of educational skills can serve the human growth of pupils. Proper selection of educators is an indispensable component of the NHE model and sufficient criteria include more than academic certificates. Qualities like strong character, righteousness, spirit of social service, selflessness, an inspirational personality, and leadership ability should be evident in teachers. Teachers must get the highest respect in society and their economic needs should be properly looked after.

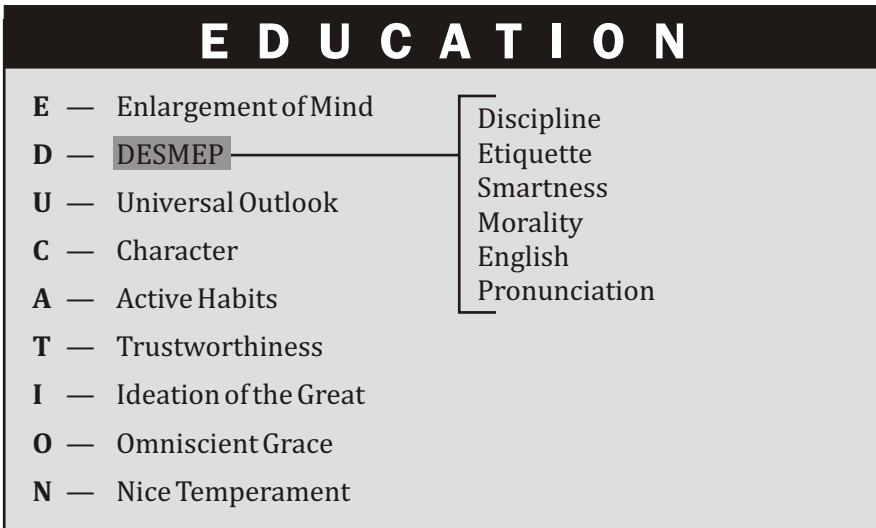
6. The human body is a biological machine and follows the unique laws of maturation and growth. The NHE Model recognises the biopsychology of humans as a natural process, and therefore the educational process must remain cognisant of physiological needs, psychological requirements and the innate longing for the Supreme in humans.

The NHE model is versatile and flexible enough to respond to each person's need for self-fulfilment in all the three realms—physical, psychic and spiritual.

According to Shrii PR Sarkar, *"Educated are those who have learned much, remembered much and made use of their learning in practical life"*.

The NHE model gives emphasis on moral education and the inculcation of idealism—not only philosophy and traditions. Furthermore, the sense of universalism is to be awakened in all children. Etiquette and refined behaviour are not enough. Real education leads to a pervasive sense of love and compassion for all creation. Teaching of a global lingua franca, classical languages and mother tongue or natural tongue can set at rest the controversies over languages. The use of mother tongue (local languages) should be encouraged throughout one's student life.

Shrii Prabhat Rainjan Sarkar defined this acronym EDUCATION:



Some of the principles that stem from the Philosophy are:

- To awaken the thirst for knowledge
- The development of the whole human personality
- Ethically Based education
- Awakening of Spiritual Awareness
- Integrated Approach to learning
- Cultivation of Aesthetics in all discipline
- Local and multi-cultural recognition
- A new environmental consciousness
- Exemplary role of the educators
- The spirit of service
- Expanded social consciousness and Sense of Justice

As per the NHE model, vocational education according to the natural tendency and spontaneous aptitude of students should be introduced

during secondary education. NHE calls for a radical change in the examination system so that both applied and theoretical comprehension of the pupils can be properly assessed. The NHE Model also calls for total freedom to educators concerning the academic aspects of the institutions, and the educational institutions should be free from political and other vested interests including business, military or religions.

NHE encourages the benevolent use of science and arts. Arts and sciences must be free like light, air and the unhindered wealth of nature. Arts should lead the sciences and they must serve all and supply the vital juice of life. The NHE model strives to build an education system on the foundations of cardinal human values, unassailed by the shifting values of each age.

Thus, the NHE model is truly synthetic, unified and unifying, sensitive to the needs of individual and collective existence as well as inward-tending and outward-directed balance. In the final analysis, NHE takes us beyond the traditional scholastic approach into the realm of intuitional-*cum*-spiritual where sublimation of consciousness establishes the pupils in Universal Consciousness and its concomitant Neohumanistic Love*.

**When the love of human heart extends to embrace the plants, animals and the inanimate world as the expression of One Supreme Consciousness, it may be called Neo-Humanistic Love. It transcends geo-sentiment, socio-sentiment and human sentiments.*

The dynamism of Tantra, orthodoxy of Judaism, austerity of Jains, service spirit of Catholics, ethical stance of Buddhists, anti-exploitation emphasis of Marx, reverence for life of environmentalists, progressive use of science and technology of materialists, applied psychology of naturalists, social outlook of Islam, mysticism of Bauls and Sufis, devotion of Vaishnavites, pragmatism of the entrepreneurs and merchants and the thirst for sublime knowledge of the alchemists—all find their place in the holistic approach of the NHE Model of the Modern Gurukula. As Dr. Sohail Inayatullah, a notable futurist comments, "Even the futurists have a place in PR. Sarkar's thoughts on education".

Neohumanist Gurukula at Ananda Nagar

To give a practical shape to the sublime ideas enshrined in the neohumanist education philosophy, Shrii P.R.Sarkar founded a universal campus of Ananda Marga Gurukula on a 625 square kilometer educational township at Anandanagar in West Bengal, India. Lying in the lap of the world's oldest mountains and at the birthplace of ancient civilisation of Ráfh, Anandanagar brings back the memories of the long journey of the first unit mind from primordial muck to oneness with Supreme Consciousness—a truly momentous event, at least comparable in importance to the first amphibian emerging from the sea, or the first human setting foot on the moon. It is, therefore, not surprising to find symbolic representations from all ages, cultures, and faculties in this newly designed universal education township. Here in the silent bosom of wilderness, education can be imparted to serious students from all cultures and research can be conducted as a service to the poorest of the poor.

Gurukula and Neohumanist Education (NHE) at Anandanagar reminds us of ancient times where great sages and teachers would live together with their students, sharing their lives and their examples, as well as their knowledge, guiding their students on the path of integrated development of body, mind and spirit. Just as from the legendary centres of learning in the ancient past came the great flowering of Indian culture, the Upanishads, and a tradition of men and women who have passed into legend themselves, the Gurukula of Anandanagar with its international network of more than a thousand institutions in over 180 countries prepares to bring a renaissance of values in the modern society. Started with the blessing of an enlightened *Mahasambhuti*—a rare spiritual advent—gurukulas reflect the new hope for a world of love, peace, understanding, inspiration and justice.

(1997, Anandanagar, India)



A Composite Measure of Personality

Talk given at the University of Mumbai , Department of Psychology.

Human personality is a multi-dimensional concept indicative of the physic-psychic-spiritual well being of an individual. It has been a subject of research and study by numerous psychologists. Here, I present a yogic-perspective on personality.

P= IQ+ PQ+ EQ

Dimension

Index/Measure

Jinana Yoga

Intelligence Quotient (IQ) = f(R*)

(Yoga of Knowledge)

*Rationality

Karma Yoga

Productivity Quotient (PQ) = f(AD**)

(Yoga of Action)

**Aesthetic Dynamism

Bhakti Yoga

Emotional Quotient (EQ) = f(SE***)

(Yoga of Devotion)

***Spiritual Equipoise

Intelligence Quotient (IQ)

Traditionally, intelligence has been considered as a measure of human development. It reflected the ability to retain information, analyze information and come to a decision endorsed by the status quo. Institutions of learning boasted of furthering the level of IQ of their pupils, and those with a high level of IQ were opted for coveted positions in society.

Recently, it has been suggested that intelligence is not a function of a single variable but is a multifaceted phenomenon. Multiple

Keywords: *jinana, karma, bhakti, spiritual quotient*

intelligences show that some persons possess a high degree of ability or skill in one area and virtually nil in another. The various degrees of proficiencies in different areas noticed in every human being lends credence to this basic theory.

It is my contention that intelligence is a measure of a fundamental quality of the human mind—the ability to use the faculties of mind discriminately. Hence, discrimination or *viveka* or rationality is the key to measure intelligence. While the faculties of mind are literally vast or infinite, their successful application in each unique situation is determined by the ability to use psychic faculties for universal welfare. Only such intelligence, which furthers the greater good of humankind or the welfare of entire creation, is worthy of being considered as true intelligence. Thus the IQ is not a mere number devoid of value-content. It is one of the indicators of development of human conscience, of the level of physio-psycho-spiritual state of being. IQ is the basis of worthy human actions, which foster peace, prosperity and happiness. It is this qualitative IQ that we need to begin to nurture in children and our youths. Towards this end, we need to evolve our teaching methodologies, curricula and assessment procedures. If we want to create a value-oriented education system, we must redefine the *raison d'être* of IQa measure of assimilated knowledge, which goads us towards enhancing universal welfare.

Jinana yoga deals with the cultivation of faculties of knowledge enabling us to develop greater and greater abilities of subjectivisation of external objectivities. Further, it enables us to transcend ego-centeredness to reach cosmic-centeredness. This expansion of human mind to 360 degrees leads us to omniscience. Further, it puts us in touch with the divine stratum from where action (*karma yoga*) finds its eternal inspiration. Hence, self-knowledge is the true goal of *jinana yoga*. Those who gain this divine quality are truly endowed with the highest level of IQ. Those who lack this spiritual maturity are unable to make the proper and discriminant use of psychic faculties and therefore devoid of true intelligence.

Productivity Quotient (PQ)

“Actions speak louder than words” and “it is the actions that make a man

great" are well known adages. Knowledge (intelligence) is an essential ingredient to perform any action, but mere knowledge or possession of skill is useless unless it is put to use through benevolent actions. The productivity quotient attempts to capture the actional component of human personality. It is this dynamic component which reflects the glamour of human existence and brings transformation in all aspects of life. So, *karma yoga* is about the readiness to perform an action, to serve and be ever willing to utilize one's knowledge for universal welfare. This is expression of the dynamism that is present in the entire creation. Each living being is endowed with this power to act. Nothing is static in this universe. Everything is moving. To flow with the dynamic character of this universal consciousness is the wont of living beings.

Dynamism deals with mobilizing one's potential to work for all-round welfare with greater efficiency and effectiveness. However, the way actions are performed is equally important. So role of aesthetics is paramount while learning to perform actions for greater welfare. Aesthetic dynamism, thus, lies at the core of productivity quotient. Mere utilization without a sense of aesthetics does not create lasting productive wealth. What is achieved only for vested interests is lost by the cruel hands of time. Only those actions that are in harmony with the cosmic will are truly successful and leave an imprint on the sands of time. Aesthetic dynamism forms the cornerstone of *karma yoga*. Actions performed in such a way nurture associations and relationships and build a long-lasting trust and goodwill. They are the source of true productivity. It should be the responsibility of an education system to culture the attitudes of work in such a way that aesthetics get the maximum scope of expression. In adherence to this 'aesthetic dynamism' lies the full manifestation of the pupils' individual potentials for collective happiness, prosperity and growth.

Emotional Quotient (EQ)

Knowledge (*jinana*) is the static counterpart of the actional faculty (*karma*). Beyond the realm of knowledge and action lies the inherent wont of human beings to experience love-satisfaction-happiness and the unending joy of communion with Universal Consciousness. The emotional quotient is a measure of *bhakti* (devotion) of the unflinching faith in the complete embrace and dynamic equipoise of the cosmic

consciousness. To be devoid of this faith is to fall into the obscurity and insecurity of the world of *maya*—the cosmic illusion of separateness.

To culture the stress-free states of equipoise and equilibrium in the spiritual, psychic and physical realms is the constant thrust of emotional wellbeing. Those who can achieve growth in the emotional quotient possess an uncanny surrender to the Supreme Consciousness, maintain harmony in all spheres of life and possess inner peace and tranquility. They are also endowed with the wisdom to determine the appropriate moments and ways of intervention in order to transform society.

The emotional quotient constitutes the crown of human personality. Those who possess a high degree of EQ are alone worthy of holding positions of responsibilities in society. They are "*sadvipras*" who can maintain inner equipoise and yet are ready to fight against all exploitations in human society. They are the custodians of environmental ethics and their actions are for the welfare of the whole universe, for all beings, human and non-human.

Our Gurukula and Neohumanist institutions must attempt to culture all of the three: IQ, PQ and EQ, and thereby can we pass on the custody of this planet to the worthy leaders of tomorrow.

(1996, Mumbai, India)



Body-Mind-Spirit Spectrum

Human beings are different from other creatures primarily due to the status of mind in them. That is why in *Samśkrta*, human beings are called *manuś*—that is, creatures in whom there is predominance of mind. The more developed the mind, the more evolved is the human being. When mind attains the zenith of its development, it touches the spirit (unit consciousness) and gets itself elevated to the status of divinity. Such persons who are successful in attaining this cosmic status are called divine personalities. They indeed are true teachers of the human race. We may call them WTs (Wisdom Teachers). They are remembered by one and all for all times.

The nature of human mind has eluded the medical scientists, psychologists and interested researchers for a long time. What is it? How does it function? Where from does it derive its stamina or power of operation? What are its characteristics? How is it influenced by the bodily functions? How does it, in turn, influence bodily functions? The mysteries of mind-brain-body interactions are still too complex for the current state of knowledge. Here we shall review yogic theory of mind, which, we hope, can offer a broad pathway for researchers in this mysterious subject.

Each human structure is a complicated net of physical, psychic and spiritual structures and energies, which are in constant interplay, internally and externally, with the entire cosmological order.

We have been able to gain many insights in the body systems through advances in biological and medical sciences but our knowledge is still far from perfect. The knowledge of the influence of all planets and stars

Keywords: *tanmatras, indriyas, citta, aham, mahat, vayus, práńáyáma, atmán, nirguńa brahma.*

on our body system is still in its infancy. Also, we know very little about the influence of psychic structures and energy, that is, mind system on the body system and vice versa. Similarly, we know even less about the role of the spiritual on the body systems. It may take several decades, if not centuries before we come to grips with the entire body-mind-spirit spectrum of humans and at that point, we may find ourselves at the threshold of a new evolutionary threshold: post-*homo sapiens* age. It would be a logical step forward in the evolutionary ladder, that is, in cosmic unfolding and for microcosms; it will be a day of victory and celebration. This journey of greater enlightenment is strewn, no doubt, with struggles and strife, clash and cohesion, pain and pleasures, suspense and wonder, doubts and revelations, risks and rewards.

Body-System

“All matter in this world can be classified into five rudimental factors or *tattvas* (elements). It may exist as *ākāsha* (ethereal), *vāyu* (aerial), *agni* (luminous), *jala* (liquid), or *kṣīti* (solid). The presence of *tanmātras* (inferences) distinguishes something crude from something subtle. A crude thing will always have *tanmātras*, while a truly subtle thing will not have any. So anything containing a larger number of *tanmātras* will be cruder. There are five *tanmātras*: *śabda* (sound), *sparsha* (touch), *rūpa* (form), *rasa* (taste) and *gandha* (smell). *Ākāsha* or the ethereal factor or the supposed subtle atmosphere beyond the atmospheres of the planets. It contains nothing which can be visualized. Yet it carries *śabda tanmātra* and is called crude. *Vāyu* has two *tanmātras* *śabda* and *sparsha*. That is, *vāyu* carries sound and may also be felt. *Vāyu* is thus cruder than *ākāsha*. *Agni*, *jala* and *kṣīti* are all still cruder, as they can be seen; they have *rūpa tanmātra* in addition to the other *tanmātras*.

Therefore all the five rudimental factors or *tattvas* in which matter can exist are crude. None of these could make an instrument subtle enough to measure *Brahma* (Supreme Consciousness), which is a subtle entity.

“In these five rudimental factors, that is, *ākāsha*, *vāyu*, *agni*, *jala* and *kṣīti*, there is another element present apart from matter. This other element is 'mind' or *antahkaraṇa* (centripetal psychic force). Applying the same test to mind as we did to *tanmātras*, we find that mind is subtle. Only

mind can be abstract; it cannot be found to contain any *tanmátras*. That is, mind alone is subtle and everything else in this universe is crude. Mind, therefore, is the only thing out of which an instrument for measuring *Brahma* (Supreme Consciousness) can be prepared, but since mind has no *tanmátras*, no crude or physical form can be attributed to it. It cannot be heard, touched, seen, tasted or even smelt. In the absence of these qualities an instrument cannot be made out of mind. Mind is subtle and only has the qualities of grasping an idea, thinking and feeling. These are the ways mind can measure *Brahma* (Supreme Consciousness)."

[Shrii Shrii Anandamurtiji, *Ananda Marga: Elementary Philosophy*]

Every entity emanates a resultant vibration, which is assimilated by other entities, and thereby the group structures are created. The minutest portion of the vibration is called '*tanmátra*', and the *tanmátras* (inferences) are received in the human body through sensory organs: ears (sound), skin (form), eyes (sight), tongue (taste) and nose (smell). These *tanmátras* thereby influence the protozoic and metazoic structures and create a network of reactions inside the body. The ethereal factor has the capacity of imbibing or carrying the 'sound *tanmátra*'; the aerial factor carries 'sound-plus-touch *tanmátras*'; the luminous factor can imbibe or carry 'sound-touch-form *tanmátras*'; liquid factor can carry 'sound-touch-form-and-taste *tanmátras*'; and the solid factor has the capacity of imbibing or carrying all the five inferences (*tanmátras*), that is, sound, touch, form, taste and smell.

The function of sensory organs is to receive the *tanmátras* (inferences); the function of motor organs (vocal cord, hands, legs, anus and genitals) is to transmit the vibration with the help of internal sense (*samájina*) and the function of vital airs (or *pranendriyas*) is to conjoin the objectivity with the mind-stuff (*citta* or ectoplasmic mind). The organs are comprised of:

1. gateways like ears, eyes, skin, tongue and nose;
2. nerve fibers, which react to the waves of inferences;
3. nerve secretions, which further transmit the waves to the nerve

cells;

4. nerve cell points in the brain where the inferential (*tanmātrīc*) waves are finally conjoined with the unit mind.

Thus, for example, the optical nerve, optical fluid and the optic point of the nerve cell (in the brain) that are active behind the scenes are what we commonly call the organ of sight. When a particular set of neurons (brain cells) in the brain are activated, *citta* (ectoplasmic mind plate) adopts the vibrational forms of the external bodies. Such a process is experienced by one and all daily even in the dream state. In the dream state, the leftover impressions continue to play on the *citta* long after they have been dissociated from the organs of sound, touch, form, taste or smell.

The activation of *citta* can take place by a host of physiological or psychological factors such as gases produced by the digestive system, nervous tensions, and past reactive momenta (*samskaras*). The *indriyas* maintain link between the quinquemental (*painca-bhaotika*) physical world and the psychic world. Thus, *indriyas* are the centers of the activities in the human body and carry information to the mind. Unlike the brain, the mind has no physical or psychic gravity. However, the mind is connected to the *indriyas*. Some philosophers have even called it an eleventh *indriya*. The mind consists of *citta* (ectoplasm), *aham* (doer-I feeling) and *mahat* (pure 'I' feeling) and is the controller of ten *indriyas*. The vital energy (*prāṇa*) is the controller of the mind on the physiological stratum.

The mind—a very peculiar entity—moves with in domain of the abstract material world. Its location is within the brain, which is something material, and its controller is the vital energy. Breathing is the nexus between body and the mind. *Prāṇāyāma* slows down the breathing thereby establishing control over vital energy (*prāṇa*) and thereby over *indriyas* and in turn over the body.

On the physical level, according to yogic science & ayurveda, the food that we take in gets converted in a juicy mass with the help of digestive fluids and is transformed into chyle, blood, flesh, fat, bone, bone marrow and *shukra*, excreting urine, sweat and stool. *Shukra* is a vital fluid has three stages: lymph, or *prāṇa-rasa* (*lasikā*); spermatozoa; and seminal

fluid. The sublimation of *shukra-dhatu* into *ojas* also brings the lustre in the human body and provides strength and stability. *Shukra* also provides food to the brain and strengthens the immune system. If the body becomes deficient in *shukra*, it may also influence the general health of the person.

The human body functions like a biological machine following the well-defined laws of cause and effect. Any slackness or deviation in maintaining law and order leads to disease and ultimate death of the unit being. On death, the mind leaves the body in search of another body according to its inherent reactive momenta (*samskaras*).

Body-Mind Relation

The existence of mind may be found in the 'pure "I" feeling' (*mahat- or buddhitattva*) . This itself does not perform any action but remains involved with the sense of an action. *Ahamtattva* is really the doer of actions and enjoyer of the fruits of the actions. The *citta* or crude mind takes the form of the fruits of actions. Ectoplasmic mind actually takes the form of the object of our ideations, mental actions. *Cakras* or plexii act as the substations of the mind where—from the vibrational expressions take place. They constitute the metazoic structures.

The attractive force of Supreme Consciousness when passing through these metazoic structures, gives rise to the fifty propensities, which may increase with the growing complexity of the human mind. Each plexii are a collection of certain glands and sub-glands. The plexii are situated at the intersecting points of the *idá*, *śúsumná* and *piun᳚galá* nadiis (nerves). The vibrational expressions of fifty propensities such as anger, fear, hatred, jealousy, greed, fear etc cause hormones to secrete from the glands, which, in turn, set in motion different actions and reactions in the human body. The existence of mind to a large extent depends on the existence of propensities, which is the result of inherent *samskaras* (reactive momenta) carried by a living being over its evolutionary cycle.

The stages through which cosmic force manifests itself in a unit body are called *kośas* (sheaths, layers). *Kośas* are like layers of plantain flower, ranging from crude to subtle. They are all embodied in the *citta*. The outermost layer is called the *annamaya kośa* and represents the body

layer. The food we take, water we drink, air we breathe and whatever our senses are exposed to directly, affect this layer. The conscious mind is the *kámamaya kośa* and is intimately connected with sense perceptions. The *manomaya kośa* is sometimes called the subconscious mind and responsible for all deep cognitive functions, memory, logical thought, problem solving, and decision making. The other three *kośas* are part of the causal mind and termed as *atimánas kośa*, *vijnānamaya kośa*, and *hiranamaya kośa*.

These layers of mind display a wide spectrum of psychic phenomenon consisting of thinking, remembering, meditation, transmutation and diversion of psychic pabulum, rationalization, parapsychology, sublimation of mind unto the Higher Consciousness. All past, present and future remain stored in the causal mind and so it is not unusual to predict the future by delving into the causal mind. The phenomena such as telepathy, omniscience, clairvoyance, and transference of thought are all the product of the causal mind. Supreme Consciousness is the subtlest state of consciousness and remains beyond the ambit of unit mind. It is the Supreme Consciousness, alone which ensconces one in the meta empirical omnitepathic stance of non-attributional consciousness (*nirguṇa-avasthá*).

Mind-Spirit Realm

It must also be borne in mind that higher plexii control the lower plexii and the Supreme Self functions directly through the higher plexus known as *guru cakra* and *sahásrára cakra*. Supreme Self is the rudimental cause of all diversities, creating and controlling the crude, subtle and causal worlds. It is the material cause, efficient cause and the witnessing entity. The entire colorful panorama of the universe is a condensed form of countless inferential waves emerging in the stream of Macrocosmic imagination and reverts back to its owner as per His/Its cosmic will.

Thus, the unity of Supreme Consciousness (*Brahma*) lies beneath the endless diversities of nature. The unending flow of consciousness and Bliss alone takes different forms whether it be mind, *indriyas* or *tanmátras*. The difference in peoples' thoughts, ideas, manners, customs, dress and food habits are all due to the varying *samskaras*. The

moment the individual *samskaras* are removed, the mind loses its independent existence and only the soul or spirit remains. Differences are nothing but the divine play (*lilā*) of the Supreme Consciousness. This play can come to an end in the individual life but never collectively. Thus, universe continues in its eternal journey according to the will of macrocosm.

(January, 1995, Mumbai, India)





Gurukula Education

Speech delivered on the occasion of the 75th birthday anniversary celebrations of Shrii P. R. Sarkar, Bombay, on September 14, 1996

Human civilization marches ahead, on the evolutionary path, either in gradual steps or through quantum jumps provided by discoveries and inventions, sometimes born out of intuitional flashes, sometimes leap-frogging intellectual endeavors begotten out of Cosmic Grace. And, of course, nature or cosmic *prakriti* always plays its invisible role of steering the evolutionary path in its preordained manner. Whatever may be the speed, method or area of advancement, what the Cosmic Mind does directly is gradually taken over, in greater or lesser degrees, by the unit mind.

Despite the advancements in the amount of information, knowledge and analytical abilities, we are still like infants trying to fathom the wisdom of the unseen power; to understand the unexplained regions of the seemingly limitless Mind and its concomitant brain, and the physical world spectrum lying beyond the known bounds of relativity. At the crossroads of this world of ignorance lies our pathway for further human advancement.

It indeed is the challenge of each generation to bridge this gap between the known and the unknown; between matter and abstract; and among the crude, subtle and causal worlds. This work cannot be the prerogative of a few research institutes, but must be shared by every human being endowed with a searching mind. In this group effort of the human species lies the seed of an emerging renaissance for a developing, happier world. It is here that reflection on our education

Keywords: *spiritual education, acharyas, awakened conscience*

principles, curriculum methodologies and reforms of all sorts can be immensely useful.

While, on one hand, we are the embodiments of the Cosmic Spirit capable of all that can be called good and divine, we are also the creatures of Eccentric Force (*avidya-shakti*), who take pride in snatching the rights of others and misusing the bounties of nature for personal gain. The dogmas faced by our present society are a constant threat: In the garb of pseudo-truths they tend to lead human beings astray on the path of exploitation, suppression, oppression and destruction of fellow beings and other species. It is unfortunate, but educational systems cannot deny responsibility for allowing this *avidya-maya* to play havoc on innocent beings. The greatest challenge for the educator today is empowerment of Good over Evil, Rationality over Dogma, Culture over Brute Force, Truth over Falsehood, and Spirit over Matter.

We have been amazingly poor in the cultivation of moral values. The custodians and guardians of educational tradition have the first and foremost duty to revive the “Awakened Conscience” the essential ingredient in liberating the human intellect from the shackles of geosentiments, socio-sentiments, exploitative emotional strategies, vocal revolutionaries, and the empty words of pseudo-intellectuals.

This is no easy task. It requires iron will, indomitable courage, supreme surrender, fearlessness and flaming love for all animate and inanimate creatures. It is also a task which cannot be undertaken by only a few lone worshippers of the spirit. Rather, the entire community of educators must imbibe this ideological spirit and come to the rescue of a faltering society. In the words of Shrii P. R. Sarkar, “without psycho-spiritual guidance, human beings tend toward exploitation and this exploitation can be more dangerous on the psychic level than on the physical level. In order to avoid physical subjugation or intellectual extravaganza, human beings require proper physical, mental and spiritual training.” Educators must come forward to provide such training.

The *Gurukula* education system is an unhesitating step in this direction and Shrii P.R. Sarkar, the propounder of this neohumanist outlook felt and realized the urgent need for social transformations based on the

cosmic ideology. In order to implement his universal idea, he laid stress on cultivating the intellectual and moral standard of teachers who, like the *rśis* and *gurus* of the past, must set an example before desiring and expecting the best from their pupils. *Acharya* literally means one who teaches by his or her character and conduct. All teachers must be *acharyas* and *gurus* in this spirit before being given the license to teach in our schools, colleges and universities.

Shrii Sarkar took on this very difficult task in his lifetime and even after his physical departure, Noehumanist movement has kept this priority to create a generation of teachers who would not only be *vipras* (sages), but *sadvipras*. *Sadvipras*, as the custodians of “awakened-conscience”, will keep the wheel of human society moving forward to progressively higher and higher levels of physical, mental and spiritual progress.

There is another concern in each age besides enriching the total wealth of this world, and that is the rational and proper distribution of the fruits of collective labor. Neither achievement can be considered to be a strictly isolated affair. Our existence and growth are inextricably linked with the provision of myriad other things. Diversity is the law of nature and Equality can never be. The seeds of human progress and advancement are hidden in bridging the gaps that keep one heart separated from another. In this task also, we are like infants and there is a vast potential for educators to improve and nurture the ways of reducing disparities in all walks of life while preserving the diversities in all strata of existence. Diversities add to the beauty of this creation while disparities mar the joy of collective existence.

As long as educational degrees remain only a passport for landing a job, irrespective of their significance for society, there can be no true human advancement. Commercialization of education must not be allowed to extinguish the flame of the moral and spiritual purpose of human beings on this earth. In these days of unbridled materialism and competition, we need to remind ourselves that no structure can long survive without nurturing its centripetal elements. Socio-spiritual consciousness is the essential ingredient for ensuring *prama* (balance) in all spheres of life. Here again, the role of education is foremost. Our educational policies, curricula and methodologies must reflect this concern.

Shrii Sarkar anticipated the impending crisis of human civilization and spearheaded a global movement for educational reform on these principles of neohumanism. In his view, “Educated is one who has learnt much, remembered much and made use of it in practical life”. He reminded us that “Self knowledge is the real knowledge”. That awareness and a “happy blending of occidental outward science and oriental inward philosophy” are the foundations of the Gurukula system of education.

Unlike Rudyard Kipling who observed that “East is East and West is West, and never the twain shall meet”, Gurukula education believes in one universal society with one ideology and one cosmic goal. In order to establish such a universal society, a balanced emphasis on both *para-* and *apara-vidya* (spiritual and mundane knowledge) is essential from early childhood. The happy synthesis between a subjective approach and an objective adjustment are the hallmarks of ideal living and a progressive society. It is abundantly clear now that no country can progress harmoniously with only one-sided development.

Gurukula education proposes a deepening of Deep Ecology by suggesting the cultivation of an ecology of body (internal physical) and the ecology of culture (external psychic) with the ecology of nature (external physical). By nourishing all levels of consciousness ranging from densest to the subtlest, Gurukula points to a paradigm shift in human thinking and a return to ancient tantric teaching of “*Sá Vidyá Yá Vimuktaye*”, which means “Knowledge is for All-Round Liberation”.

Neohumanist education provides that rare blend which turns dull and dry learning into learning with ecstasy, in order to reclaim the human condition. It is not a mere 'old drink in a new bottle' but a culmination of a long yearning and the endeavors of earlier educational thinkers to establish a world free from the clutches of dogmas, superstitions, exploitations, and based on the solid foundations of cardinal human values, *satyam* (truth), *shivam* (consciousness) and *sundaram* (beauty).

To conclude, the two main tasks facing the educational community today are:

1. To bridge the widening 'knowledge gap' between countries and

people and

2. To cultivate and utilize the 'quest for excellence' in order to develop the human personality for its own sake, to serve the unique purposes of a particular culture in harmony with its distinctive *práña dharma (élan vital)*, to contribute to a global culture of peace and mutual understanding and to enhance the collective joy of all species by learning to dance to the cosmic will.

Thus, education is not an end in itself, but a means for a fuller life. The objective of an education system should be to serve humanity with a neohumanist spirit and to acquire knowledge for that purpose. Towards this end, the teachers of today must regain their sacred status as preceptors of human society. To do that, they must possess such qualities as strength of character, righteousness, sense of social service, unselfishness, an inspiring personality and leadership abilities.

Just as the position of teachers is very important, the standard of their proficiency must also be of a very high order. The future of human civilization greatly depends on such *acharyas* and towards this end, Shrii Sarkar has left an indelible imprint on the sands of time and is likely to remain a fountain of inspiration for all times to come.

A final word of caution: No learning takes place without effort on the part of the teacher and the taught. External teachers, can only be the catalysts—an important aid to enkindle the inner teacher, the inner *guru* that lies hidden within our 'I' feeling. Hence, without spiritual *sadhana*, no self realization is possible, and the path of *sadhana* cannot be followed unless one adheres to the moral codes of conduct. Any attempt to move on the path of *vidya* (knowledge) is bound to arouse the *avidya-shakti* which asserts itself in the form of obstacles. These obstacles are the signposts of progress and should not be allowed to thwart the forward movement.

Therefore even in the reform and redesign of the educational systems, we must shrug off the comfort of adhering to the status quo. The antithesis of today simmers to form the thesis of tomorrow, culminating in the final synthesis of the future. The well-wishers of humanity must

herald the advent of such ideas which now lie at the periphery but seek to glorify and engolden the future. Let us all unitedly fetch that auspicious day closer and closer when we can sing in one chorus:

*Samágacchadvamí samívadadhvamí samí vo manámísi jánatám;
Devábhágamí yathápúrve samíjánáná upásate.
Samánii va ákutih samáná hridayánivah;
Samánamastu vo mano, yathá vah susahásati.*

“Let us move together, let us radiate the same thought-wave, let us come to know our minds together. Let us share, like sages of the past, that all people together may enjoy the universe. Unite our intention! Let our hearts be inseparable! Our mind is as one mind, as we to truly know one another and become one.”

How pertinent is this ancient sloka from the Rig Veda! Let us awaken to a new age, the age of spiritual awakening, where our *buddhi* (intellect) is guided by *bodhi* (intuition) and we are not slaves to the senses, but can exercise the freedom of thoughts and expression for benevolence, for the good and happiness of all creatures including the mute plants, birds, animals and the so-called inanimate creation. In this unending endeavor to express our love for one another lies the fulfillment of our education attainments. It is the *summum bonum* of all human endeavors. It is the final yardstick, the touchstone of our every action, howsoever tiny or big it may be.

(1996. Mumbai, India)



Sarkar's Theory of Social Dynamics

Humanity is at the turning point.¹ The old order is on the verge of collapse and a new culture is on the rise. The loss of harmony in all walks of life indicates the need to take a fresh look at the morphology and dynamics of planetary systems in the context of ever-changing environmental influences. Many scholars have comprehensively elaborated the current impasse and outlined the trends of the future. The task now is to explore the ideology that holistically unifies these emerging trends. The credit for articulating this new synthetic ideology goes to Shrii Prabhat Rainjan Sarkar, an Indian philosopher, seer and social activist of the 20th century. In his words,

The solar system is sufficient in its potential to maintain, nourish, feed and supply material for existence, not only of human beings, but of all its living beings...but humans have failed to live unitedly and have consequently been suffering numerous tortures in the mundane sphere. Our common sense tells us that the world's wealth is meant for the survival of all. It would be improper for one person to snatch the morsels of food away from another's mouth, so there is a necessity to evolve a system to enable humans to utilize their collective resources rationally. So far no such perfect system exists and thus social life is filled with disparities and exploitation: oppression, suppression and repression. In this situation, the intellectual capacity of human beings is being grossly misused and wasted. The Progressive Utilization Theory (PROUT) has been formulated to protect the innocent from being exploited by

Keywords: *progress, social system, transformation*

opportunists and mean-minded people. It provides the way to solve mundane problems and also to maintain equilibrium and equipoise in the psychic and spiritual strata.

The thermodynamic concept of an 'open system' readily applies itself to both biological and societal systems. An open system is typified by its interaction with its surrounding, not only by exchange of energy as heat and work, but by exchange of matter. Society is surely such a dynamic open system. E.F.Emery² has summarized the attempts to understand social organization from an open-systems perspective. Ilya Prigogine³ has further extended our knowledge in this area. These endeavours lead us to new insights into social dynamics. Shrii Sarkar's contribution to the study of the laws of social dynamics is fundamental and presents a unique historical and cultural perspective. In addition, it is both prescriptive and predictive in nature and, therefore, a highly useful tool for bringing about real social change—a goal which lies at the heart of all social phenomena.

In speaking of society, we can borrow another term, entropy, from thermodynamics. While during the twentieth century, entropy was usually defined as 'disorder', Shrii Sarkar even then used the word to signify 'energy dispersal', a description now generally accepted by scientists. According to Shrii Sarkar, an attempt to counteract entropy in open systems requires full utilization of the differentiation, variation and complexity that lie embedded in this creation of multiplicities. Such utilization is capable of bringing about a new dynamic equilibrium and equipoise, called *pramá*.

Again borrowing from physics, we may say that social systems also follow Law of Equifinality in that they supply various potential means to the achievement of a desired state: "sentient peace, accelerated progress and freedom". And these desiderata are not homeostatic, but are stages in the unending search for ultimate stability—*nirváná*. This understanding of social systems stems from a recognition that the entire universe moves in the eternal dance of the Macrocosm. This is the central idea behind Sarkar's theory of social dynamics.

Conceptual Clarifications about Systems

Cosmological System:

This is the universe of pure consciousness, free from the binding attributes of cognitive and creative faculties. It may be termed the stance of non-attributional consciousness. Here, there is no form, no shape, no colour, no thoughtonly pure consciousness with the dormant potentiality of the entirety of creation. There is no environment in this system. It is eternally living and non-causal; and there is no emergence or destruction, no beginning or end, neither past, present nor future. It is beyond the ambit of all relativities. The sages have called it the eternal blissful flow of absolute consciousness.

Universal System:

This is the realm of attributional consciousness where are found all that we can touch, taste, see, and feel, and realize or comprehend with the subtlest faculties of our minds. Here can be seen the influence of the infinite power of the creative faculty of Universal Consciousness. In the words of Shrii Sarkar,

The universe is the psychic and internal thought projection of the Cosmic Consciousness, and ours is a reflected projection. We cannot create anything original. Whatever we do, we do with the physical waves radiated from matter. We can (only) change their form and create chemical compounds or physical mixtures. Thus, ours is a physico-psychic or extra-internal projection. The universal system is the world of forms, colours and sounds.

Social Systems:

The domain of social systems is within the boundaries of the universal and cosmological systems. Essentially, the cosmological system is a singular environment for the universal system and the two together constitute the environmental influence over social systems. Hence, what the microcosm does is not environment-free except when the the microcosm is in perfect harmony with the cosmic will. Shrii P. R. Sarkar puts this idea very eloquently as follows:

There are infinite appearances of relativity in the universal arena. Hence, no social system, no law of inheritance or governance can be treated as perfect, because it is bound to be embedded in relativity. Where there is expression, there is relativity. If we are to start a perfect order in the mundane and supramundane spheres, we will have to depend upon something absolute. The universe, which is a psychic projection of the Cosmic Mind, is a creation of relativity, but ownership has to lie with Macrocosm. For a perfect socio-political order, there should be a happy blending of relativity and absolute....Hence, I recommend that only the Principle of Cosmic Inheritance must be accepted as the base for evolving a lasting social, economic and political order.

Laws of the Social System

The whole universe is our common property, and we are members of the Cosmic Society. Cosmic Consciousness is our Supreme Father, the Cosmic Operative Force is our Supreme Mother, and the entire universe is our homeland. Like members of a family we should adopt the policy of "Live and Let Others Live". The exploited and unexploited potentialities of the world do not belong to any particular person, nation or state. They can enjoy them, no doubt, but the ownership lies only with the Macrocosm. The correct social philosophy should, therefore, advocate maximum utilization, rational acquisition and rational distribution of mundane property. Otherwise the peace and tranquility of the society will be disturbed. The per capita limit of acquisition should be determined according to the collective resources of the universal society. According to the rational principle of Cosmic Inheritance, people should be free to move and settle anywhere and wherever they like. With the minimization of disparities, mundane afflictions will disappear and psycho-spiritual potentialities will begin to get utilized for higher intuitional and spiritual progress.

A system based solely on the idea of private property is an intelligent device of selfish opportunists to exploit the weaker sections of the society, and goes against the spirit of "moving together", which is the very spirit of society.

In order to evolve a natural progressive system based on universal sentiments, Shrii P R Sarkar expounds the following laws of social dynamics. These are deduced from his discourses on the Progressive Utilization Theory.

1. Law of Movement
2. Law of Collective Social Movement
3. Law of Variation
4. Rule of Systaltic Motion
5. Law of Progress
6. Law of Socio-Psychic Clashes
7. Law of Revolution
8. On the Speed and Velocity of Movement
9. On Structural Changes
10. On the Structural Death of a Society
11. Law of Social Cycle
12. Law of Social Nucleus
13. Law of Higher Attraction
14. Law of Objective Adjustment
15. Law of Social Equality
16. Law of Group Governed States
17. Psychology of Supreme Fulfillment
18. Law of Social Duty
19. Paradox of Transcendence
20. Law of *Pramátrikońa*

1. Law of Movement

Everything in this universe moves. This is the eternal law of movement. This universe moves according to the meditative

emanation of the Macrocosm, according to the thought projection of the Supreme Cognitive faculty. This movement can be considered to start from a zero point and extend to infinity (positive and negative infinity are the same), and to change according to the ideational standard of the Macrocosm. The march towards or away from the Supreme Consciousness is the eternal dance of Macrocosm. To stop the flow of this movement is beyond the power or scope of microcosm and created objects.

2. Law of Collective Social Movement

It is with the association of many individuals that a human society comes into being. In a society, on a physical level, it is not ordinarily possible for individuals to move exclusively according to their individual inherent movement. Such movement may, however, be possible in subtle and causal spheres. The totality of various individual flows of movement constitutes collective social movement.

When some great personality or powerful idea makes an impact on social motivity or collective psychology, the social psyche undergoes a change. The collective psychology then expresses a new historical phenomenon or event. Every event in the collective social march is a unique expression of the collective psychology.

3. Law of Variation

Nothing in this relative world of multiplicities is uniform and identical. Had this been so, all entities would have lost their distinctive characteristics, would have been reduced to one singularity. Thus, the existence of the manifest world finds its substantiation not in the absolute flow, but in the relative flow of movement. Furthermore, the potentiality of variation is greater in the subtler entities than in cruder ones. An attempt to eliminate variations in social systems ultimately leads the whole society towards ugliness and degeneration.

4. Rule of Systaltic Motion

Every action is systolic. Systolicity is an attempt to find stability

in a state of pause. Pause is only a temporary state of inertness. Full expression occurs only after attaining momentum for movement from the state of inertness, and thus every action (roughly, it is also called movement) must be systolic or pulsating by nature. A structure or entity, after getting momentum from the systolic pause, progresses towards pause in manifestation. This is the rule.

5. Law of Progress

When the waves of the unit mind lose parallelism with those of the Macrocosmic Mind, or move in the opposite direction, it can be called the degeneration of the unit mind. When the waves of the unit mind move in parallelism with the waves of the Cosmic Mind, it is called the natural movement of the unit mind. When the waves of the unit mind travel faster, we can call it advancement or progress of the unit mind. Progress may be either simple or accelerated. Accelerated progress may be either compound or progressive. Acceleration, in the end, can only be meaningful in relation to the flow of waves of the Macrocosmic Mind.

Six factors contribute to the progressive march of the collective psychology. When any of these factors is missing, the wheel of social progress loses its inherent dynamism and ultimately comes to a halt, or may even regress.

- a) universal Ideology
- b) intuitional practice
- c) proper socio-economic theory
- d) social outlook
- e) scripture
- f) preceptor

6. Law of Socio-Psychic Clashes

Each individual flow is influenced by the collective flow and strives to move ahead in adjustment with it, at least in the mundane sphere. An inorganic entity is transformed into an organic entity due to physical clash and its further development is a result of both physical and psychic clashes. These clashes

come directly from the systaltic pause of social forces and indirectly from natural sources.

7. Law of Revolution

If the resultant cumulative flow of innumerable individuals is termed the social or collective flow, then the latter's trough and crest are shorter than the trough and crest of the individual flow. And this shortness of the collective wavelength hastens either evolution or revolution.

8. On the Speed and Velocity of Movement

Movement toward manifestation acquires momentum from its previous state of pause. The mildness or severity of the movement depends on both the length of the period of pause and the inherent strength of the structure. In every sphere of life there is pause and speed. This is applicable to the individual body, mind and soul as much as it is to the collective body, mind and soul. What is assimilated in a state of pause is expressed in the state of speed. These periods of pause and speed may be very long in the collective life of human beings. While in a state of motion, the state of pause cannot occur. For example, while running, the speed of pulsation is so great that there is no chance of pause. Pause allows for the gathering of momentum for speed in the subsequent phase. If one closely watches the effect of speed on a particular community or on all of humanity, one sees that generally people eulogize the period of speed. However we cannot afford to ignore the state of pause, because by judging what the preceding state of pause was like, we can accurately predict or discern the speed of the next phase.

9. On Structural Changes

Whenever a state of manifestation follows a state of inertness, changes are bound to occur within the structure. A long period of inertness may be termed death only when an old structure is unable to assimilate the vital force from its pause in manifestation. In this case a newer structure becomes necessary for the movement of manifestation of that state of

pause. This new structure may be either a newer form of the old or an altogether different form.

10. On the Structural Death of Society

When a unit or society devours or suppresses another, the necessary assimilation of conflicting waves and the resultant clashes cause the wavelength of the weaker party to become shorter in length, leading to the possibility of structural death. In this process of assimilation, provided there is vibrational adjustment, the assimilating structures have a greater chance of acquiring more inherent vitality.

11. Law of Social Cycle

There are predominantly four types of collective psychology. We will call them *shúdra*, *kśatriya*, *vipra* and *vaeshya*, which are incidentally the names of certain castes in Indian society. They have nothing to do with casteism and are completely psychological phenomena. The rotation of the social cycle from the *Shudra* era (passive mentality) to the *Ksattriya* era (martial mentality) to the *Vipra* era (contemplative mentality) to the *Vaeshyan* era (acquisitive mentality) to the culminating social revolution is an inexorable law of nature.

12. Law of Social Nucleus (Leadership)

The social change is brought about by progressive leadership. Such leaders must be imbued with courage and intelligence. They must be in tune with the interests of the masses and be ready to serve and sacrifice for collective good. Such leaders can be called *sadvipras*, enlightened leaders. They are the vanguards of massive changes in society and usher in a new era of peace and prosperity.

11. Law of Higher Attraction

Attraction is the natural wont of all entities of the universe. Repulsion is negative attraction, but attraction is not negative repulsion. The longing for the Supreme Consciousness is the inborn instinct in all created entities. The attraction for limited

or finite things is only an expression for the deep-rooted attraction for the infinite, eternal Consciousness.

12. Law of Objective Adjustment

Everything in the universe is subject to changes in time, space and person. Hence, the theory of utilization in all spheres of life must obey the principle of adaptability, flexibility and elasticity. Only such a principle can ensure objective adjustment. However, the adjustment must not deviate from the cardinal principle of universal morality. The universalistic approach will enable us to maintain a proper adjustment with all expressions of the universe without falling into the abyss of dogmas and irrationality. Objective adjustment is the essential ingredient for a progressive and dynamic society.

13. Law of Social Equality

Social equality is the idea that everything in this universe is the expression of Supreme Consciousness, and therefore nothing can be ignored or despised as useless, insignificant or worthless. Everything has both existential and utility value. The path of social equality is to lift all minds above feelings of differentiation arising out of social and economic disparities or gender or even differences between living and so called non-living entities. *Sama-Samaj Tattva* (the principle of social equality) fights against all dogmas that create artificial disparities in the one universal society.

14. Law of Group Governed States

A single representative governs each community of persons or a group of representatives does so collectively. So far, democracy, individual dictatorships and party dictatorships have all proved ineffective, especially with respect to individual liberty, political independence and socio-cultural freedom. Rule of *Sadviprás* attempts to remove the defects of group-governed states (GGS). Only those who have attained mastery of the self should lead. That is why sages have said, "One who can rule oneself can rule the rest."

15. Psychology of Supreme Fulfillment

This is the psychology of service (*khudá-parastii*) where everything is served as the embodiment of *Narayanhood* (godhood) that is, with love and care. To get pleasure and happiness from this world is the psychology of selfish pleasure (*khud-parastii*) and to give satisfaction to the Macrocosmic Self, expressed in myriad forms is *khudá-parastii* (god-centered living). Such a movement leads the doer to the ultimate desideratum—the attainment of godhood, or spiritual fulfillment.

16. Law of Social Outlook/Duty

“Live and let others live” is the proper social outlook for human beings. The exploited and unexploited potentialities of the world do not belong to any particular person, nation or state. We should all enjoy them. The best outlook develops from the joint family system of *dayábhága* enunciated by Jimutabahana Bhattacharya. In this system, ownership lies with the Cosmic Entity but the utilization is for all members of the universal family. This universe is our common patrimony, our collective inheritance.

17. Paradox of Transcendence

In order to know the ultimate cause, one will have to merge with the cause. But when mind merges into its cause, it transcends the bounds of time, space and person and is unable to express the cause. Such a paradox brings us to the the logical fallacy of Infinite Regress, in which justification must be given for every reason. The mind cannot make any statement about the entity whose origin must remain forever unknown; mind-transcendence and ensconcement in the Supreme Subjectivity remains in the domain of self-realization and cannot be shown through a material yardstick.

18. Law of *Pramá trikońa*

Human existence is a movement from imperfection towards

perfection: the unending endeavor to establish or attain the perfect state of balance between the universe and the individuals, between the individuals and the collectivity. And between collectivity and the cosmos is the law of *Pramá trikoṅā*. The final equipoise (*Lokatrikoṅā*) is attained when the central point of the balanced triangle of physical, psychic, and spiritual strata coincides with the central point of the *Guṅatrikoṅā* (attributional triangle) of the original primordial forces: sentient, mutative and static. *Lokatrikoṅā* exemplifies the all-round welfare, progress and perfection for all of humanity—for the entire living and non-living world.

These laws form the basis of building a neohumanist society free from the defects of narrow exploitative mentality. Sarkar's Progressive Utilization Theory (PROUT) is the socio-economic-political alternative to faulty philosophies, which are devoid of the principle of universal welfare. PROUT stands for the love and concern for all fellow human beings, plants, animals—the totality of the animate and inanimate worlds.

In the words of Shrii Sarkar:

"Both the animate and the inanimate worlds are the veritable expressions of the Macrocosm. Both are equally dear to the Supreme Consciousness. Humanism will become the gospel of humanity when the vibrations of human thought and the sweet touch of the human heart embrace the entire humanity of the cosmos. However, we must not stop our journey there. Guided by the philosophy of Neohumanism, we must expand our soft touch of humanity to embrace the entire living world and the entire inanimate world. What is inanimate today will tomorrow become animate through scientific research. All molecules, atoms, electrons, positrons, and neutrons...are the expressions of the same Supreme Consciousness. The devotional sentiment of humanity should protect this love as its greatest human treasure."

(1988, Mainz, Germany)

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PRAMÁ- the Guiding Principle of New Age

“Old order changeth, yielding place to new” is an old dictum, but is true indeed. If there is anything constant in life, it is change. Change, however, may be for the better or worse. We are today at the crossroads of a massive social transition. On the one hand lies a decadent, foul and outdated system, devoid of any benevolent touch and on the other lies the bud of a new-age movement, aspiring for a just and free society. Will this transition be smooth, automatic, natural and free of conflicts? Aren't we in the midst of a whirlpool? Is there a way out? What must be the guiding principle of the new age?

Shrii Prabhat Ranjan Sarkar is today a well-known philosopher and thinker. As the propounder of a new age philosophy, Neohumanism, and a pioneer of scores of revolutionary ideas of grassroots mobilization, Shrii Sarkar has called for holistic change and renaissance in all the strata of individual and collective life. In one of the latest elaborations of his ideas of social change, he expounded the concept of *pramá*, which could be the master key to solve the problems of our present day society.

What is *Pramá*?

Pramá is a Sanskrit word meaning well-proportioned effort, a proper measure, balance, dynamic equilibrium and dynamic equipoise. There is no English equivalent of the word '*Pramá*'. It is a novel concept and expresses the threefold harmony of physical, psychic and spiritual spheres in both the micro and macro sense.

Pramá-Trikonas

In every sphere of life, there exists the expression of the three forces of nature: sentient (*sattva*), mutative (*rajah*) and static (*tamah*). The

Keywords: *dynamic equilibrium, restoring balance, neo-ethics*

interplay of these forces may be symbolized through triangular representations called *trikonas*. The physical *pramá-trikona* refers to balance in the physical expressions and is called *Pramá-Samvriddhi*. Material prosperity of one and all is the natural outcome of *Pramá-Samvriddhi*. The psychic *pramá-trikona*, called *Pramá-Riddhi*, refers to balance in the psychic expressions. The spiritual *pramá-trikona* refers to the balance of forces in the spiritual stratum, its attainment being termed *Pramá-Siddhi*.

The culminating balance among physical, psychic and spiritual attainments is the Eternal *Loka-Trikona*. The status of *Loka-Trikona* comes close to the primordial force of creation and is a pinnacled macro-cosmic stance of combined social expressions. In *Loka-Trikona*, the three sides of the cosmic triangle are represented by *pramá-samvriddhi*, *pramá-riddhi* and *pramá-siddhi*.

Loss of *Pramá* in Society

When the society loses *pramá*, chaos begins to set in. In the first phase, the condition of society may be called *Vikránta-avastha*. It is the deranged state. In this condition, the loss of *pramá* is characterized by a sort of “loosening of strings” and a consequent deviation from the inherent harmony found in the primordial phase of creation. In this stage, the balance among the three spheres begins to get disturbed.

In the second phase, the further loss of *pramá* in collective existence may be called *Vikrta-avastha*. This state of affairs is the disrupted stage in which the substrata of each sphere of existence loose their internal correspondence. This stage is characterized by dislocations, inefficiencies, emergence of complexes, inhibitions and lopsided developments.

If the *pramá* is still not restored, the society ends up in the most degenerated stage, the state of complete chaos. This is the stage of *Viparyasta-avastha*, in which the original flavor gets completely lost and the *dharma* of life is totally forgotten. In this third phase, both the goal and the path become defective. Society becomes directionless, without proper vision and without even a proper approach of action. This is the state of total blindness. The problems continue to be compounded until

the situation seems hopeless, with no light in sight. The result could be total annihilation of civilization and culture. Mass destruction becomes commonplace. Nation-states reach the brink of bankruptcy. Conflicts increase, leading to widespread suffering of innocent citizens. Disparities abound and the purchasing power of common people declines to below poverty level. Such a state of affairs exposes a total lack of *pramá*. There is then dearth of structural balance (equipoise) as well as utter lack of dynamic equilibrium.

Pramá is the shining characteristic of a vibrant individual and collective life. Lack of *pramá* in personal life brings physical diseases, psychic complexes and spiritual vacuum. In social life, the lack of *pramá* is the cause of physical disparities, dogma, and exploitative and imperialistic tendencies in the collective psyche, and bankruptcy on the spiritual level. *Pramá* is the connection that weaves together all the potentialities of social fabric and helps alleviate sufferings of all kinds. It is the integrative element, the harmonizing force, the unifying spirit and the directive energy.

Restoring *Pramá* in Individual Life

The yogic life style, consisting of yoga *asanas*, proper physical effort, balanced diet, moral code of conduct, periodic fasting, regular practice of meditation and selfless service brings together the catalytic agents for inculcating *pramá* in individual life. Anything that helps individuals to restore dynamism and equipoise in their lives falls within the scope of *pramá*-oriented interventions.

Restoring *Pramá* in Collective Life

The task of restoring *pramá* in collective life is much more challenging than the effort required to restore *pramá* in individual life. This is due to the extreme influence of staticity in the collective psychology of an age. It is therefore necessary to transform the collective psychology in order to begin to restore *pramá* in collective life. It is not an impossible task, although it is not easy. The narrow 'isms' which may be inhibiting the march towards the supreme desideratum will have to be powdered down. The disparities in social, economic, political and other spheres will have to be minimized and dogmas will have to be eliminated

through proper education and benevolent leadership.

In the physical sphere, the fourfold approach for restoring *pramā* could be:

- a) Determination of the physical demands of the day and of the foreseeable future without neglecting anyone;
- b) Provision of goods and services to fulfill these demands;
- c) Balanced and proper utilization of land, using benevolent technologies;
- d) Guarantee of minimum and maximum amenities to all, using the rational principles of Progressive Utilization Theory.

In order to restore *pramā* in the physical sphere, all undue disparities must be removed and economic decentralization is a must. This of course cannot happen without a widespread shift in the social and political consciousness. Hence, regional self-reliance coupled with the policy of maximum utilization of local resources—human, material or monetary—would be indispensable to restore *pramā*. If the welfare of all socio-economic areas is kept in mind, *pramā* can be easily restored. Instead of competition, cooperation becomes the slogan of *pramā*-oriented policies. The spirit of *seva* (service) will replace the propensity of selfish-pleasure.

In the psychic realm, the initial task is to smash all dogmas that divide one creature from another. The cosmic sentiment can replace geo-sentiments, socio-sentiments, pseudo-humanistic sentiments and other such narrow attitudes. The attainment of *pramā-riddhi* and attainment of universalism can be achieved through scientific training and practice of the correct system of *tantra* and *yoga sadhana*. In addition, educational systems must be based on universalism and utilize the balanced approach of inculcating both *paravidya* (transcendental knowledge) and *aparavidya* (mundane knowledge).

The culminating point of the psycho-spiritual-actional movement is the merger in the Cosmic Nucleus, which lies beyond the scope of all actional bondages. This spiritual march brings us close to *Kaoshiki Shakti*, the primordial force of creation. This movement takes us further

into the realm of *guna-trikona*, even beyond the realm of *loka-trikona*. The merger in *guna-trikona* is the final stage of perfect consummation of human existence. In this balanced triangle also lie the balanced expression of *pramá-samvridhhi* (material prosperity), *pramá-riddhi* (psychic composure) and *pramá-siddhi* (spiritual attainment).

The New Age enthusiasts must realize that the journey along the road to a just and free society is blissful but not without obstacles. The overcoming of these obstacles, however, brings about inner transformation. *Pramá* is the panacea, the magical touchstone, and probably the only rescue for the tormented world of today. It is the neoethics for the multilateral salvation of all created beings.

(1986, Kolkata, India)

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On Memory

Talk delivered at ETC (Education Training Camp), Ananda Nagar, India

I first experienced an 'open-book examination' in the United States in 1970 while I was finishing up my coursework at the University of Pennsylvania. Before then, I had only encountered assessment of learning based on what students remembered. University examinations had always been memory tests. This time my success would depend on the depth of my understanding, rather than on skill and good luck with my memory.

Problem solving requires assimilating what we have read and experienced, and applying those understandings to the real problems facing our everyday lives. Without memory, productive assimilation is really not possible. Without memory, information would have to be researched anew each time it is needed.

Today, in the time of widespread use of 'tablets' in schools and ready access to 'google'-ing, the emphasis on first hand memory is becoming less. Access to information is at our fingertips. Now, we may not need to memorize information, but we still need a new type of memory: knowing the different ways of accessing information and choosing which is more valuable. The worldwide web today is being treated as an extension of a person's own memory. We rely on the internet in the same way we used to rely on friends, family members, teachers, co-workers and books for information. Information is not knowledge. The internet provides us with information, but understanding how to extract the knowledge and patterns behind that mass of data requires us to possess

a new skill—the ability to squeeze out relevant information that will address our concerns.

University studies on the influence of technology on memory are showing that smartphones are snatching our innate abilities of remembering. We now trust our smartphones more than our own memories. This way, we may be paying less attention to life itself and may become worse at remembering events from our own lives. A Microsoft study found the average human attention span fell from twelve seconds to eight seconds in 2000.

Some believe that the internet and smartphones are not making us more stupid but only changing the rules of engagement with the world. We become smarter at utilizing the available reservoirs of information, and a plethora of available 'apps' make it even easier to access relevant information in ways that are readily usable. Human memory is not identical to memory in a computer. It is through remembering that we make connections between what we know and what we feel, and this gives rise to personal knowledge and emotional experiences. If we are not forming rich connections in our own minds, we may not be creating knowledge and fresh ideas.

It appears that 'robotic memory' is only one aspect of human brain capability. That aspect may gradually be taken over by cyber-tools, and they may even prove more reliable than frail human memories. There is, however, a greater function of the human mind that goes beyond robotic memory. It is 'cerebral memory' which uses innate creativity to imagine, explore, and discover ways of solving the problems and riddles of life. Beyond this cerebral memory there is also a 'noncerebral memory' that can access information of the past through such abilities as omniscience, thought transference and telepathy without using the known human brain capabilities. Knowledge of past lives before physical birth, for example, may be accessible utilizing the noncerebral memory.

Some yogis are known to have possessed the occult power of omniscience. Their knowledge transcends the known modalities of gaining knowledge—books or other physical modes of information gathering. An example is my own spiritual master, Shrii P.R. Sarkar, also

known as Shrii Shrii Anandamurtiji, who could access all knowledge of the universe without relying on worldly sources. He spoke 200 languages without going through the normal learning processes and demonstrated his omniscience throughout his life to his thousands of his disciples in his discourses. *Shabda-Cayanika* (26 volumes) is an encyclopedic treatise that stands as a testimony of his omni-telepathic knowledge.

Technology cannot overtake human intelligence: Human intelligence can utilize technology to further invent, explore, research, or design a better future. Educational systems are now realizing that education is more than just transferring information into empty brains. Rather, education is now about learning to think differently. It is about innovation and creativity. It is about transcending the limits of past knowledge. Constantly looking up information online may just make us like robots and deprive us of the possibility of developing long-term, permanent memories.

In the end, we still need to remember that life has a deeper purpose. We are born with a certain level of awareness, and life allows us to gain experiences to expand our level of consciousness to the highest level. That is true progress. In this endeavor, information, knowledge and emotional experiences are mere 'passages' of the transition to Higher Consciousness. The unification of one's unit consciousness with Supreme Consciousness is the ultimate goal. Yoga, therefore, allows us to expand our minds and powers, keeping that ultimate goal. Human memory that nurtures our transcendence to higher levels of consciousness would be a blessing.

(2015, Anandanagar, India)



Neohumanism

"When paradigms change, the world itself changes with them...." Since Dr Kuhn presented his classic thesis in *The Structure of Scientific Revolution*, we have begun to appreciate the role of conceptual breakthroughs in the world of thought and ideas even more. Centuries may pass without any shift in our worldview. Quantum jumps in human evolution often take place as a result of new way of looking at the world. At times, some genius is behind the new direction that guides the frail and floundering intellect. Neohumanism is the gift of that extraordinary genius who freely drew from the intuitive realm of Supreme Cognition and offered a pathway for all of humanity to progress with the least conflicts, clashes and unneeded wars.

What is Neohumanism?

Neohumanism is the fundamental postulate that each and every object of this cosmos is bound together by mutual attraction. There is a mutual relationship between a large star, a planet, a satellite, a small meteor or even a stone. A natural balance is maintained in both the animate and inanimate worlds due to this mutual attraction. All existence is equally valuable, and therefore only those ideas, philosophies and theories which imbibe and express universal love for all of creation can foster the path of evolution. Not only fellow citizens or fellow humans deserve our concern, but each and every particle of creation demands equal love and respect.

Neohumanism affirms the notion that the Supreme Cognitive Faculty is present not only in matter or supra-matter but even in inter-ectoplasmic space. There is nothing outside the scope of Supreme Cognition. In the process of creation, every ectoplasmic structure, developed or undeveloped, draws dynamic centripetal momentum

from this Supreme Cognitive Faculty which is the perennial source of inspiration. Humanism mingled with this sublime inspiration reaches the lofty height of neohumanism. The all-pervading magnanimity of human conscience urges human beings to “live and let live” and to manifest the spirit of compassion, love and tolerance towards all creatures in the cosmological order. All entities are the thought projections of the Supreme Cosmic Father. Thus, neohumanism reaffirms the relation of cosmic fraternity with each and every living or so-called non-living manifestations of this Cosmic Society.

The dictum of neohumanism asserts that 'Existence is an ideological flowa movement from imperfection towards perfection'. This flow is essentially systolic, that is, it has a characteristic rhythm and speed. Any entity that fails to keep pace with the tune of this ideological march falls into the abyss of pessimism, nihilism, morbidity, cynicism or monotony. Without ideological fervor, individual and collective progress comes to a virtual standstill or may even be thwarted. Thus, Cosmic Ideology is the cornerstone of neohumanism.

Another feature of neohumanism is the necessity of maintaining perfect harmony between subjectivity and objectivity, between the inner and outer worlds. Neohumanism ensures this balance through sweet and cordial treatment of the whole universe as the manifestation of Divine Consciousness.

Further, neohumanism challenges dogma and superstitions, paving the way for a speedy change towards a glorious future. Among these dogmas are feelings like geo-sentiment, socio-sentiment and plain human sentiment. Regretfully, all these have thrown the society into the hell of innumerable sufferings, untold miseries, manifold complexes and intractable confusions.

Ideology: Neohumanist Viewpoint

This universe is a sea of vibrations. The wavelength of the Supreme Cognitive Faculty is infinite and that is why we say that it flows in a straight line. When the psychic waves attain parallelism with the spiritual wave of the unit consciousness, it is called psycho-spiritual parallelism. This psycho-spiritual parallelism is known as '*bhava*' or '*idea*'. When this idea is conceived, assimilated, internalised and

realised on the psychic level, it is called 'ideology'. Ideology, therefore, is the conception of an idea (*Idea and Ideology*, p.76). The term 'Ideology' denotes "where the idea stems from". Hence, the term 'ideology' is not devoid of a spiritual sense. Supreme Cognitive Faculty may be considered to be the ideological inspiration of all ideas and a perennial source of bliss. Thus, a neohumanist universal outlook provides a strong foundation to impart bliss to the major portion of humanity.

Devotion: Brightest Jewel of Neohumanism

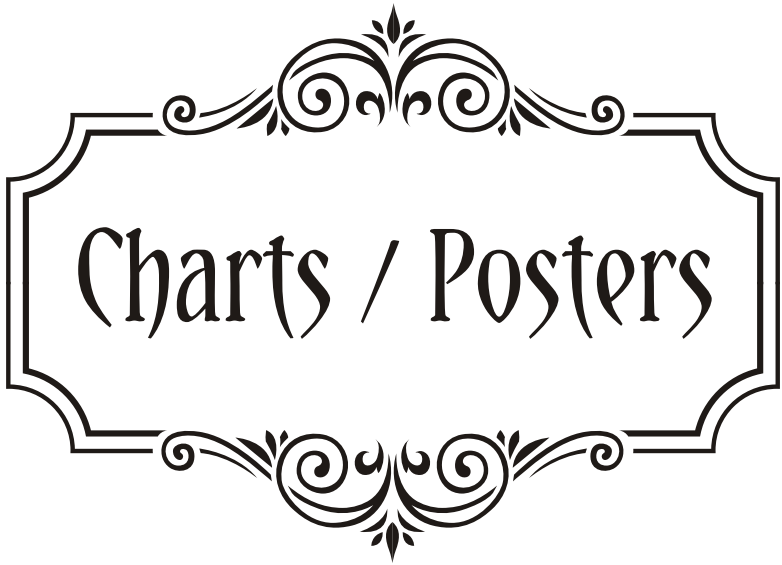
The highest fulfillment of microcosmic existence lies in attraction for the Great, the Supreme Entity. When the seeds of devotion begin to bloom in the garden of life, all human endeavours find their fullest expression. Neohumanist striving is an act which transmutes devotion (love) as a cult, into devotion (love) as a principle and ultimately into devotion (love) as a mission. Such universal love can help us create a Cosmic Society, free from the narrow walls of 'me', 'my family' and 'my country' or 'my religion'. Neohumanism provides a pathway to attain humanism in full measure ('humanism *excellencio*' or 'humanism *maximitis*').

Rising above all sentiments

Neohumanism makes a clarion call to recognise our universality amidst our differences and to act to preserve both are our diversity as well as our commonality. Today, nations have been founded on the geo- and socio-sentiments. Institutions have been created to preserve our humanity. What we need now is to cultivate institutions which will reflect an even more expanded outlook—neohumanism. Neohumanism opposes the right of humans to kill other creatures for their own self-gratification. Life lives on life, no doubt but in the interest of our greater humanity, we must explore ways to cause the least harm to others creatures and so we should live off the organisms which harbor the least developed consciousness. Thus, the motto of neohumanism is: Supreme Consciousness is our father, Supreme Operative principle is our mother and the entire universe is our homeland, so let us unitedly enjoy the wealth of this universe as the common patrimony of all of us, irrespective of our status in the created world, and with highest compassion for one and all.

(1982, Kolkata, India)

Appendix



Charts / Posters

Cognitive Map and Ne

Level of Consciousness	Realm of Supreme Subjectivity	Realm of Subjective Mind		
	<i>Átman</i> Consciousness (unit/cosmic)	<i>Mahatattva</i> Pure I feeling	<i>Ahamtattva</i> Doer-I feeling	<i>Hiranamaya Kośa</i> (Causal Layer)
Type of functional Knowledge & Realizations	Supreme synthetic subjective propositions <i>(Jiṇana-svarupatva)</i>	Intuitional faculty • Focused-Intuitional • Spirituo-Intuitional <i>(Mahabháva)</i>	Intellectuo-actional faculty <i>(Ananda Ashru)</i>	Knowledge-causal plane *spontaneous Awareness (Parokśa bodha) <i>Siddha MV</i>
Learning Domain	Stance of non-attributional consciousness Mokśa	Stance of attributional consciousness Mukti <i>Prapatti-váda</i>	Devotional sentiment & attraction for the supreme <i>Para-bhakti</i>	Apexed Intellect
Yogic Approach to Mundane and Spiritual Knowledge	<i>Nirvikalpa Samadhi</i> Enlightenment Liberation	Savikalpa Samadhi (control of <i>sahasrára</i>) Multi-Propensive	Samadhi control of <i>ajina</i> <i>(Sársthi)</i> Lunar Plexus	Dhyana control of <i>vishuddha</i> <i>(Sárúpya)</i> Solar Plexus
Supporting curriculum of Neohumanist Education	Perfect-spirituality as opposed to pseudo-spirituality Omni-telepathy	Spirituality as a mission Surrender to the Supreme Omniscient Grace	Spirituality as a principle Cosmic ideation Universal love	Spirituality as a cult Selfless Service & Sacrifice

Neohumanist Education

Realm of Objective Mind (Citta-tattva)				Realm of Physicality
<i>Vijínámaya Kośa</i> (Subliminal Layer)	<i>Atimanas Kośa</i> (Supra-Mental Layer)	<i>Manomaya Kośa</i> (Subtle Mind)	<i>Kamamaya Kośa</i> (Crude Mind / Metazoic Structures)	<i>Annamaya Kośa</i> (Protozoic Structures /Body)
Conceptional Knowledge-subliminal plane <i>Vidyádharma Microvita</i>	Reflectional-Conceptional Knowledge-supramental (mati jñāna) <i>Gandharva Microvita</i>	Perceptual Knowledge (samskāra-bodha) Acquired, habitual & inborn <i>Kinnara MV</i>	Perceptual Knowledge (indriya-bodha) Sensory direct & indirect <i>Videhaliina MV Prakritiliina</i>	Glandular secretions and their interplay <i>Yakśa Microvita</i>
Wisdom traditions Discrimination and non-attachment	Creativity Aesthetics	Scientific aptitude	Practical life skills	Physical Education
Dharana control of <i>anáhata</i> (<i>Sáyujya</i>) Sidereal Plexus	Pratyahara control of <i>manipura</i> (<i>Sámipyā</i>) Igneous Plexus	Pranayama control of <i>svadhithana</i> (<i>Sálókya</i>) Fluidal Plexus	Yama and Niyama control of <i>muládhár</i> Terrainean	Asanas Sentient Diet Cleanliness Fasting
Philosophy Neohumanist Ethics Eco-justice Peace studies Futures- Visions Research Patterns-Lab History	Arts Architecture Design Music Literature Aesthetics Creativity	Progressive utilization (PROUT) & Social sciences Pure Science Nano-technologies	Communication skills Computational skills Entrepreneurial Technical Interpersonal Management skills	Martial Arts Sports Gymnastics Health care Nutrition Safety training Student-vol social service

Neo -Humanism is



**Spiritual
Awareness
to Celebrate the
Passion
& Love for Life**

WHY

WHAT

HOW

**Science
and Technology
for Universal
Welfare**

**Arts and
Aesthetics
for
Blessedness**

Wisdom Quotient



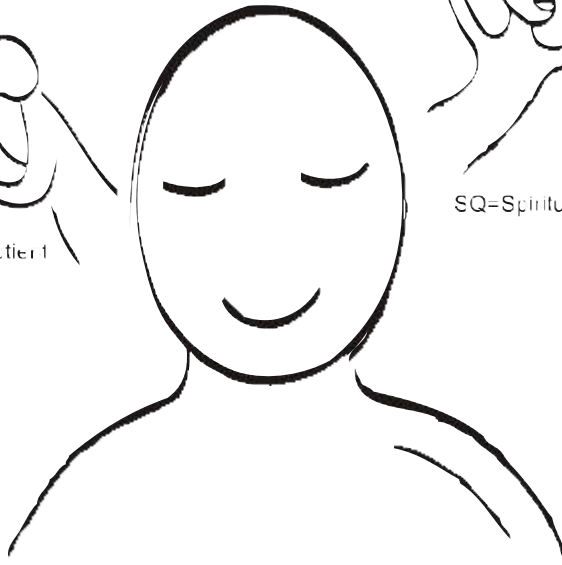
PQ= Productivity Quotient



SQ= Spiritual Quotient



IQ= Intelligence Quotient



IQ- Rationality

PQ= Aesthetic Dynamicity

SQ- Spiritual Equipose

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Yogi Guides



*Look around, look around,
What do you see, what do you see?*

*Is there a flower for every honey bee?
Can every bird make a nest in a tree?*

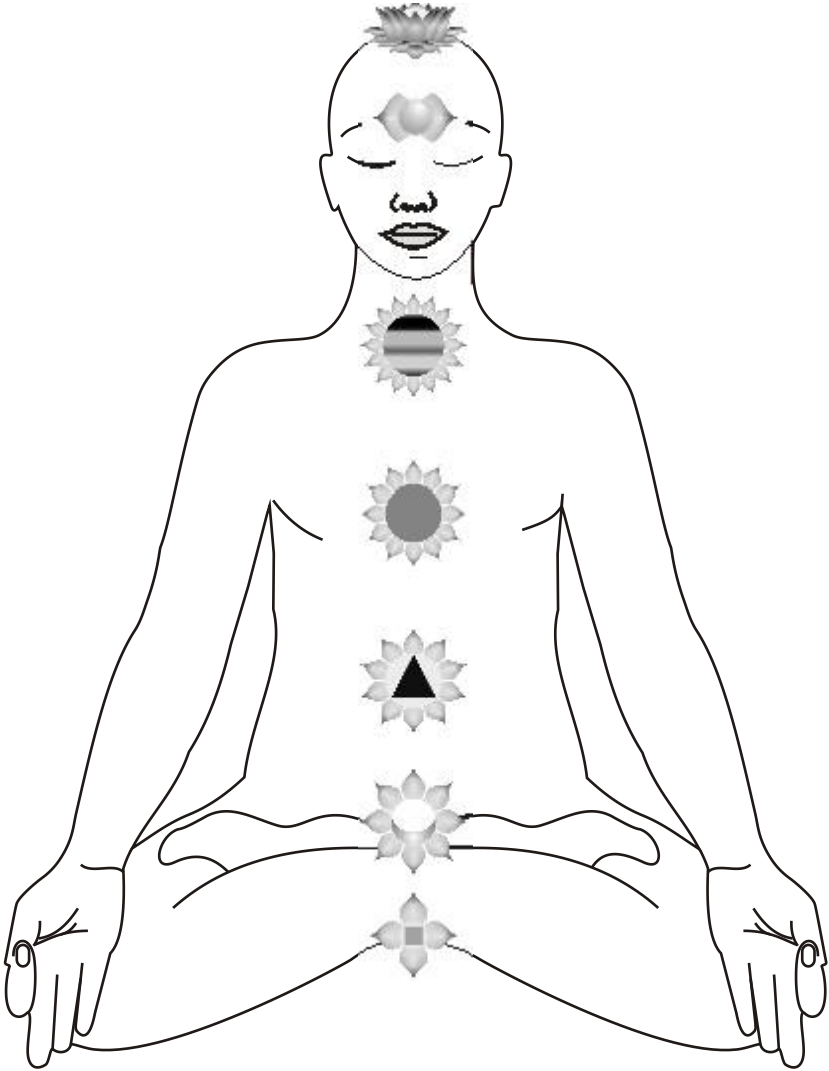
*Yes, yes, yes the guards have come,
The birds still sing because of them.*

*Yogi Guides, Yogi Guides are the ones,
Who protects the happiness of every one.*

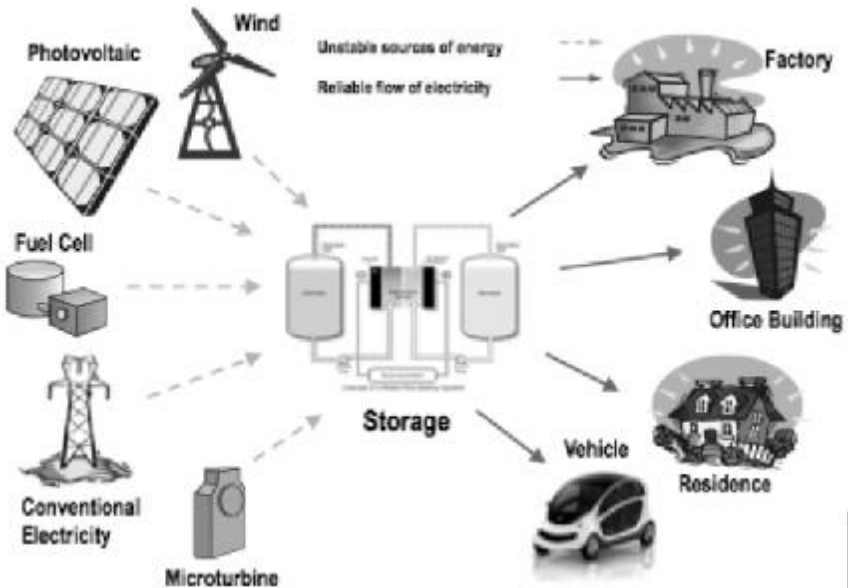
*Yogi Guides, Yogi Guides hear your call,
Yogi Guides, Yogi Guides are the friends of all.*

*Look around, look around,
What do you see, what do you see?
Yogi Guides, Yogi Guides are the friends of all.*

Yoga Psychology



Eco Villages - Happy Nation(s)

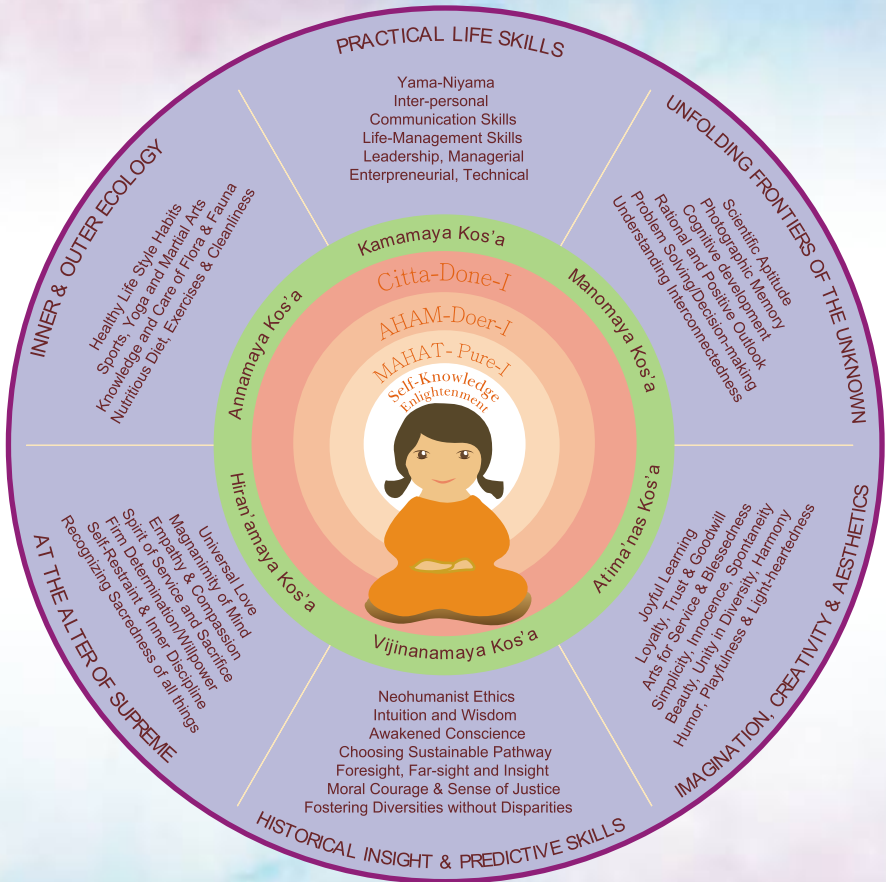


- ☉ Village Level Natural Gene Bank - Nurseries
- ☉ Village Level Science Park /Innovation Centers
- ☉ Dist. Level Planetarium/Virtual Reality Centers
- ☉ Cooperative:Farms & Agro-agricultural Enterprises
- ☉ Renewable Energy in Action - Habitats - Mobility
- ☉ Integrated Medical Systems
- ☉ Water Harvesting Structures
- ☉ Air-Water Quality Monitoring Kits
- ☉ Village Yogi-Guides/Wisdom Teachers/STUVOL Training
- ☉ Resource Exchange/Disaster Response Centers

Ten Keys of Neohumanist Awareness

1. Life is sacred. Nothing is unimportant. We must learn to utilize all resources for individual and collective welfare.
2. Humans must always maintain a sense of gratitude and humility to the Highest Consciousness as they interact in this world.
3. Everything is interconnected. The existence of both animate and inanimate is tied together through a fragile thread of interdependence.
4. Inner ecology and Outer ecology are two faces of one Life Force. Both need our careful nurturing.
5. Our thoughts, word and deeds must be in harmony and be always guided by sublime motives.
6. We are all different, guided by our unique samskaras (reactive momenta). But all samskaras also emerge from the Cosmic will. So, there is no reason to panic or be hopeless or feel helpless. Surrender to the Supreme (Devotion) should be our ultimate solace.
7. We cannot protect what we do not understand. So, we must always keep alive our thirst for knowledge with a positive attitude towards life and learning.
8. Scientific temperament is an antidote to dogmatic faith. We must rise above all sectarian feelings and preserve 'universalism' as the core value of life.
9. Fear and love will never co-exist. We must transform fearfulness into fearless love.
10. Synthesis of head (reasoning), heart (love), hands (action) and legs (mobility) is essential. We must learn to live a dynamic life free of physical violence and solve all conflicts intelligently and with a magnanimous heart.

Cardinal Values



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ACTION PLAN FOR A FREEDOM SOCIETY



CURRICULUM FOR

- ➔ Renaissance Institute of Society & Ethics (**RISE**)
- ➔ Neohumanist Institute
- ➔ Centres of Neohumanist Studies (**CNS**)



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'Sadvipra' – An Enlightened Leader

16

Qualities of a 'Sadvipra'

01 *Pranashūlata'*
(Ability to motivate)

02 *Hansamukha Vyavahāra'*
(Sweet & Jolly Temperament)

03 *Shrī*
(Attractive Stamina, Charm)



Respectable

A Leader Must be Loved
by the Majority

04 *Vidvata'*
(Knowledgeable)

05 *Buddhīmata'*
(Practical Intelligence)

06 *Bodha-prajīna'*
(Intuitional Wisdom)



07 *Sa'dhuta'*
(Saintliness)

08 *Saralata'*
(Simplicity)

09 *Rjuta'*
(Straightforward)

10 *Tejasvita'*
(Spiritual Effulgence)



Visionary

A Leader Must Show
the Way Forward

Trustworthy

A leader must be
sufficiently trusted



11 *Drdāta'*
(Steadfastness, Firmness, Assertiveness)

12 *Vīrya'*
(Courageous, Commanding, Fighting Spirit
Against Dogma and Injustices)

13 *Manovjīnanika'*
(Psychological Approach)

14 *Agraga'mita'*
(Dynamicity, Moving Forward)

15 *Pragatishūlata'*
(Progressiveness)

16 *Seva-Tyaga Tatparata'*
(Service and Sacrificing Nature)



Good-results

A Leader Must
Produce Results

Decisive



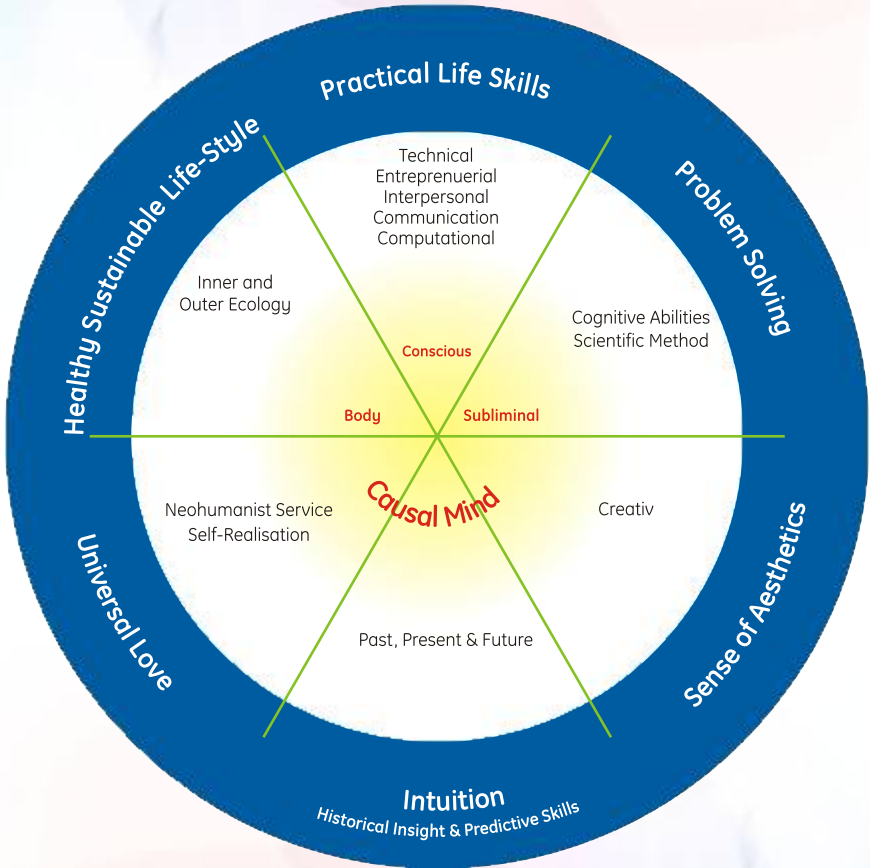
A Leader Must be Capable
to Make Firm Decisions



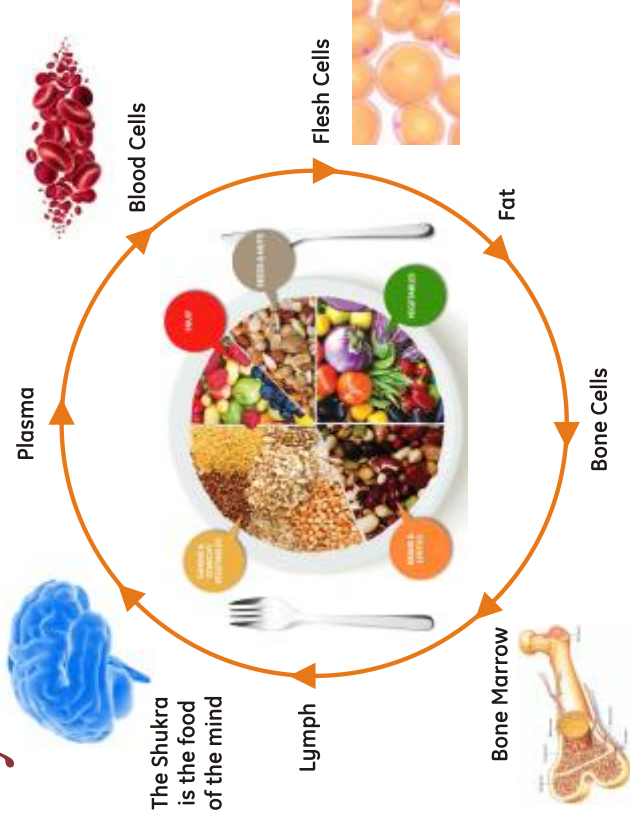
Wisdom Teachers



Kośa Based Learning



Food Cycle



Sáttvika: All foods that are beneficial to both body and mind are considered sáttvika.

Rájasika: Any food that is beneficial to the body but is neutral to the mind, or vice versa, is called rájasika.

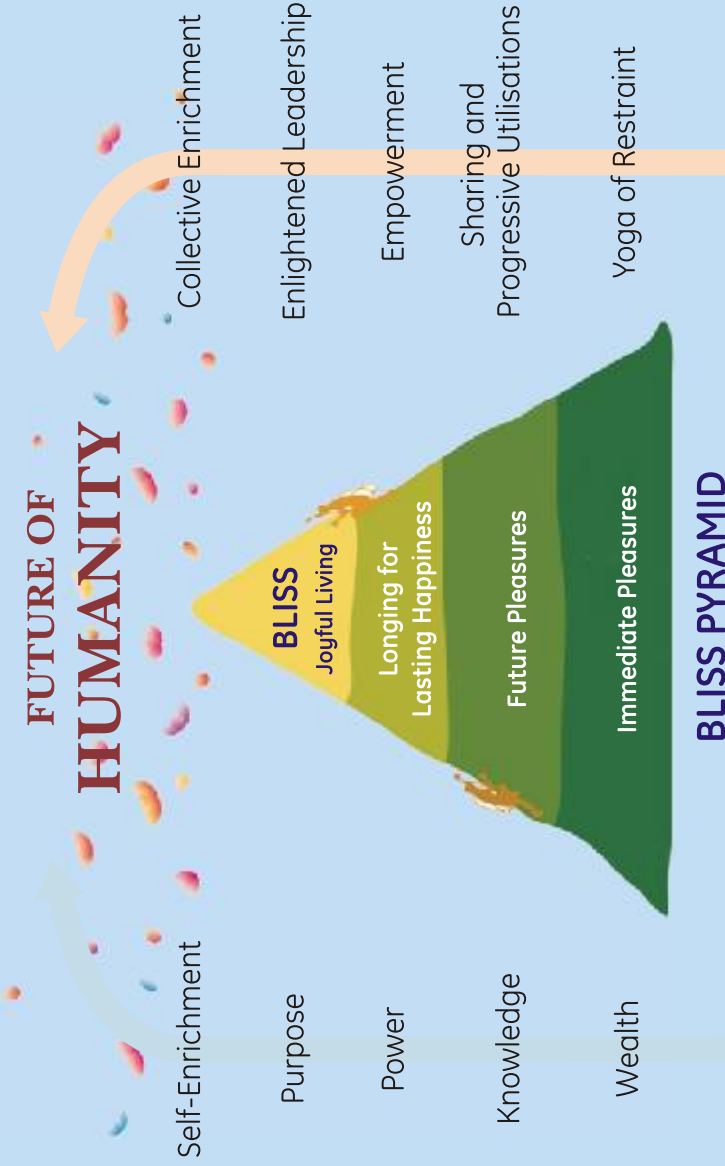
Támasika: All kinds of foods which are harmful to either the body or mind and may or may not be harmful to the other are called támasika.

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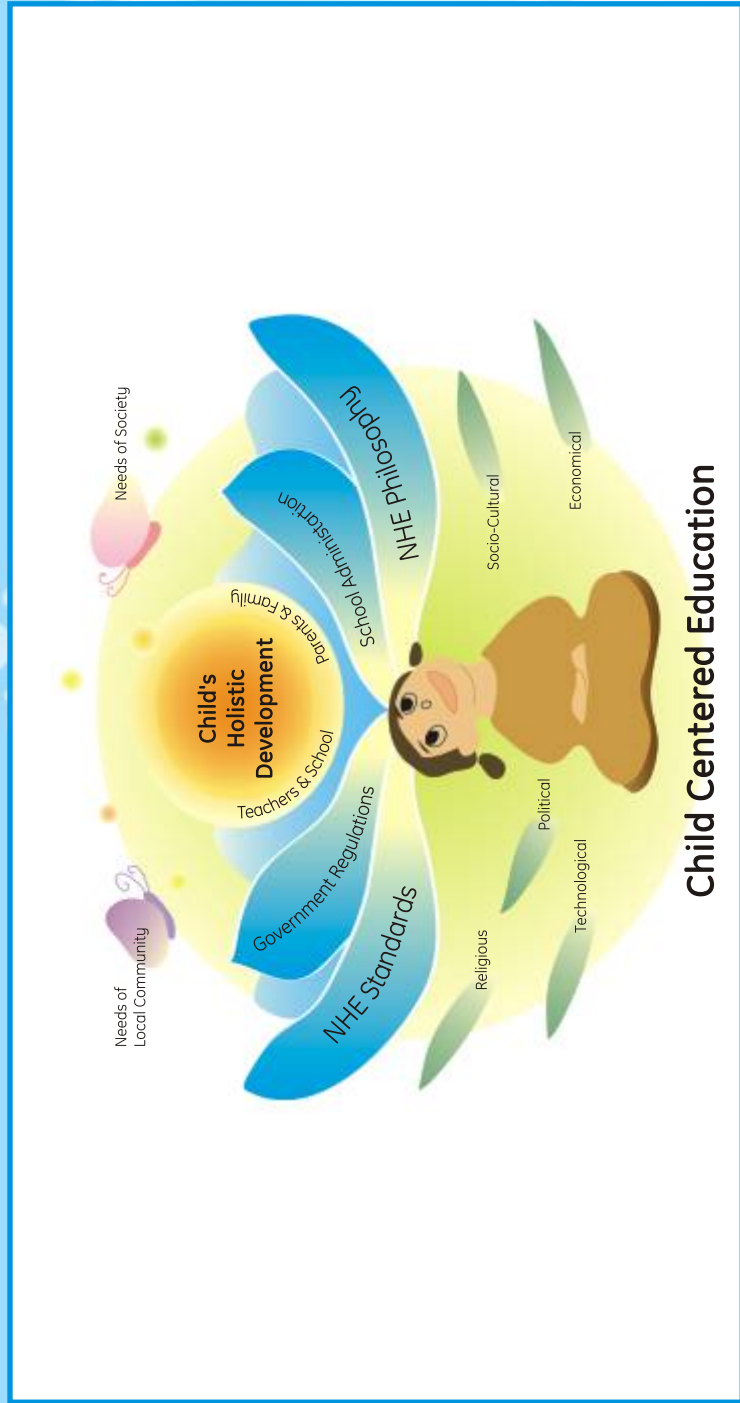
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FUTURE OF HUMANITY



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Child Centered Education

Neohumanist Education
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When the love of
human heart extends
to embrace the
entire living
and the so-called
inanimate world,
it is called
Neohumanism.

Shrii Prabhat Ranjan Sarkar



Shambhucharananda

Neohumanism was presented as an alternative paradigm in 1982 by Shrii Prabhat Ranjan Sarkar for the 'liberation of human intellect'. Acharya Shambhushivananda Avadhuta has been the spokesperson for the neohumanist education movement for the past few decades. As one of the closest students of Shrii Prabhat Ranjan Sarkar and as the Chancellor (*Kulapati*) of the Global Neohumanist Education Network, he has carried the message of Neohumanism to scores of countries around the globe. Acharyaji's elaboration of neohumanism expresses a deep vision and a viable alternative for today's world.

This compendium is a small sample of his thoughts on diverse subjects and a window to the thoughts of Shrii Sarkar. We hope readers will be inspired by the ideas contained in this book, and will greatly benefit from them.

We are honoured to present this volume as a first offering towards the commemoration of revered Shrii Prabhat Ranjan Sarkar's (1922-1990) first centennial celebrations.



"Shambhushivananda's eloquent presentation of the progressive ideas of Neohumanism is sure to have a positive impact on our troubled times. His words touch the heart! Dynamic!"

Dr. Peter Rs'i Siao (San Francisco, USA)



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