

Who Was Prabhat Ranjan Sarkar or Shrii Shrii Anandamurti?

Compiled by Richard Gauthier

Abstract

Philosopher, scientist, social theorist, and spiritual leader, Prabhat Ranjan Sarkar, also known by his spiritual name Shrii Shrii Anandamurti, attracted a following in more than 130 countries. His discourses have been translated into all the world's major languages. His unique blend of historical perspective, social commentary and spirituality has been the inspiration for spiritually-minded seekers and social activists looking for progressive, spiritually-based alternatives to capitalism and communism. He was a spiritual teacher in the tradition of Shiva and Krishna and was the founder of the international socio-spiritual organization Ananda Marga ("Path of Bliss") – Richard Gauthier, Saint Louis, Missouri, March 15, 2025.

Who Was Prabhat Ranjan Sarkar or Shrii Shrii Anandamurti?

From his early childhood in Bihar, India, where he was born in 1921, Prabhat Ranjan Sarkar attracted others by his deep love for humanity, and guided them along the path of self-realization. Adjusting the ancient science of Tantra Yoga to meet the needs of this age, he developed a scientific and rational philosophy (based on the immanence and transcendence of God) and taught a system of practical spiritual disciplines for physical, mental and spiritual development. Recognizing him as a spiritually realized master, his followers called him Shrii Shrii Anandamurti, which means "He who attracts others as the embodiment of bliss", or simply "Baba" ("Father").

Those who followed his teachings found their lives transformed, as they overcame the weaknesses and negative tendencies of the mind to experience a deep peace and bliss within. Inspired by his selfless example, they focused their efforts on serving the society and elevating the oppressed.

Ananda Marga

In 1955, while still leading a normal life as a railway official, Prabhat Ranjan Sarkar formed the organization Ananda Marga ("Path of Bliss") with the twin purposes of spiritual progress and social service. To this end he began training missionaries to spread his teachings of "Self-realization and service to humanity" all over India and later throughout the world. Reflecting the broadness of his universal vision, Ananda Marga subsequently became a multi-faceted organization with different branches dedicated to the upliftment of humanity through education, relief, welfare, the arts, ecology, intellectual renaissance, women's emancipation, and humanistic economics.

In 1963, he established the Education, Relief and Welfare Section (ERAWS), which runs schools, orphanages, medical units, retirement homes, free kitchens, drug rehabilitation centers and homes for shelterless women throughout the globe. The Ananda Marga Universal Relief Team (AMURT) has rendered disaster relief in fire, flood, typhoon, earthquake and war, and received numerous citations from the United Nations, the Red Cross and many governments.

I. Prabhat Ranjan Sarkar: Founder of Ananda Marga and His Contributions



Contributions to the Humanities, Linguistics, Science, and the Arts

In the field of humanities, Prabhat Ranjan Sarkar propounded the philosophy of “neohumanism” in 1982. As described by him: “When the underlying spirit of humanism is extended to everything, animate and inanimate, I have designated this as neohumanism. This neohumanism will elevate humanism to universalism, love for all created beings of this universe”. Neohumanism expands the spirit of humanism to include love for animals, plants and the inanimate. He started a global plant exchange program to save and propagate thousands of plant species, and encouraged the establishment of animal sanctuaries in various locations around the world.

In the realm of philology and linguistics, Prabhat Ranjan Sarkar spoke numerous volumes of information about the Bengali and Sanskrit languages. They trace the evolution of words, phrases and cultural traditions that comprise today’s tapestry of Indian languages, as well as giving new and important insights into Indo-European and other languages of the world.

In the field of science, in December 1986, Prabhat Ranjan Sarkar introduced the theory of “microvita”, which has been capturing the interest of scientists around the world. In a series of groundbreaking discourses, Prabhat Ranjan Sarkar struck at the heart of conventional physics and biology, pointing out that the basic building blocks of life are microvita – emanations from Cosmic Consciousness. The microvita theory provides a link between the worlds of perception

and conception and implies that the distinct disciplines of physics, biology, and mathematics will merge into one science of understanding the real nature of the universe.

In the fields of music, literature and art, Prabhat Ranjan Sarkar urged artists to produce art for service and blessedness rather than merely “art for art’s sake”, and gave guidelines for achieving this goal. Prabhat Ranjan Sarkar not only gave philosophical treatises, but enriched us as well with children’s stories, fiction, comedy and drama. His most dramatic contribution is the collection of 5018 songs known as Prabhat Samgiita (Songs of the New Dawn), which he composed from September 1982 until his departure in October 1990. The beautiful melodies and inspiring lyrics of these songs express the spiritual feelings and universality of the human heart. Most of the songs were given in Prabhat Ranjan Sarkar’s mother tongue Bengali, and Bengali scholars have bestowed on them the highest praise for their poetic and symbolic expression.



Socio-Economic Justice

In 1959, for the collective welfare of the entire universe, Prabhat Ranjan Sarkar propounded PROUT (the Progressive Utilization Theory), which stands for the maximum utilization and rational distribution of all the resources and potentialities of the world – physical, mental, and spiritual – and the creation of a new, humanistic social order of harmony and justice for all based on Neohumanism, the principle of love for all beings of the universe.

His demands for social justice, and his uncompromising moral stand against corruption and exploitation, brought about the opposition of certain vested interests, which resulted in the persecution of Ananda Marga and his own arrest in 1971 under false charges. During his seven-year incarceration, he survived a poisoning attempt by government officials and fasted on a small liquid diet for over five years in protest. Ultimately acquitted of all charges by the high court, he was eventually released from prison in 1978. From then until his physical departure in 1990, he continued to guide the rapid expansion of Ananda Marga all over the world.

Ananda Marga Gurukula

Just before he died on 21 October 1990, Prabhat Ranjan Sarkar founded Ananda Marga Gurukula on 7 September 1990. Gurukula constitutes an educational network to preserve and develop his legacy through teaching, research, community development, and society building. This Ananda Marga system of education runs a worldwide network of neohumanist schools and institutes.

In the future, Gurukula can be instrumental in setting up a Global Educational Network of colleges and universities, to develop new knowledge in academic fields, to promote cosmic thinking and develop spiritual science, and to promote global harmony. Through all these developments, its goal is to foster a peaceful and just society, inspired by the ideals of universal love.

Beacon light of the Future

Prabhat Ranjan Sarkar's discourses produced over 200 books on subjects as diverse as mysticism, cosmology, sociology, history, education, yoga, medicine, ethics, psychology, humanities, linguistics, economics, ecology, farming, music and literature. He delivered several thousand discourses and composed 5018 mystical songs. He taught the science of meditation for self-realization directly and indirectly to millions of people. But most importantly, through his personal example, profound philosophy, systematic spiritual practices and far-reaching service projects, he has been – and continues to be so to this day – the sole inspirational drive for the universal mission of Ananda Marga.

Prabhat Ranjan Sarkar (21 May 1921 – 21 October 1990) also known as Shrii Shrii Ánandamúrta or Bábá (“Father”) to his disciples, was a spiritual Guru, philosopher and composer of 5018 songs, mostly in the Bengali language. He founded Ananda Marga (“Path of Bliss”) in 1955 as a spiritual and social organization that continues to offer instruction in meditation and yoga.

Prabhat Ranjan Sarkar developed his system of spiritual practice as a synthesis of Vedic and Tantric philosophies. He denounced materialism and capitalism and described the universe as a result of consciousness coming under the bondage of its own nature.

II. Prabhat Ranjan Sarkar: His Biography, His Spiritual, Social and Political Philosophy, and His Works

1. Biography

Prabhat Ranjan Sarkar was born during the full moon of the Indian month of *Vaeshakh* (Buddha Purnima), on 21 May 1921 (at 6:07 in the morning) to Lakshmi Narayan Sarkar, a homeopathic doctor. His family hailed from Bamunpara (Brahmanpara), Burdwan District in West Bengal.

In 1939, Prabhat Ranjan Sarkar left Jamalpur for Kolkata to attend Vidyasagar College of the University of Calcutta. Two years later, Prabhat Ranjan Sarkar had to quit his studies to support his family after the death of his father. From 1944 until the early 1950s, Prabhat Ranjan Sarkar worked as an accountant at the Indian Railways workshop in Jamalpur, Bihar. He taught the

techniques of Tantra meditation to a select number of his colleagues. Gradually more people were drawn to the spiritual practices he taught.

In 1955, Prabhat Ranjan Sarkar founded Ananda Marga (“Path of Bliss”), a socio-spiritual movement with a two-part mission that Prabhat Ranjan Sarkar stated as “self-realization and service to the world” with a spiritual practice that synthesized Vedic and Tantric philosophies. Prabhat Ranjan Sarkar's ideas are collected in the series of books called “Subhásita Samgraha”, which form part of the philosophical scriptures of Ananda Marga ideology.

During the latter part of Prabhat Ranjan Sarkar’s life, his main residence was in Lake Gardens in Kolkata, West Bengal. He also spent much time, especially early on, in the all-around development community named Anandanagar that he founded, based on his PROUT theory. Ananda Marga opened regional offices in various countries, including the USA in 1969, and by 1973 had established approximately 100 local centers teaching yogic and social philosophies, with several thousand members, some living communally in the ashrams.

In 1971, Prabhat Ranjan Sarkar was imprisoned in India for the alleged murder of Ananda Marga members. On 1 April, after recovering his health, Prabhat Ranjan Sarkar began fasting in support of a demand for an inquest into his poisoning. That demand was never met, so he continued his fast for the next five years, four months, and two days, until 2 August 1978 when he was released from jail after having been acquitted of all charges.



Arrival in Fiesch, Switzerland (May 6, 1979): One morning, we drove high into the snow-covered Alps. While walking, Baba said, “Life on our planet started in these Alps. At that time, the surroundings were very hot. Life began only up in the mountains at zero degrees centigrade—the necessary temperature for the process to start.” Later, Baba commented that the first human civilization was also in the Alps.

In 1979, Prabhat Ranjan Sarkar took two world tours to meet disciples in various countries around the world, to: Philippines, Thailand, Taiwan in Asia; Haifa and Istanbul in the Middle East; Switzerland, Germany, France, Scandinavia in Europe; Jamaica and Venezuela in the Caribbean and South America.

Arrival in West Berlin on May 15, 1979: On that day, the field walk led to the infamous Berlin wall dividing Western democracy from Eastern communism. Baba stopped, looked at it, and said, “This wall symbolizes the brutal suppression by communism of human liberties. It is a kind of artificial madness. In the near future, you will all see this wall crumble piece by piece, stone by stone. East and West Germany will be united as one.” Then, he added, “In 1941, Germany came under the influence of a star called Magha, a bad star. Magha causes disruption and breaks into pieces the object on which its projection falls. Now its effect is finishing, and soon a good time is coming.” After that, he explained the swastika. He said the literal meaning of swastika is “a condition of goodness which will continue to exist.” Thus, it means victory. He drew our swastika, which he said is positive. Then, he drew the reverse swastika, and said it is negative. He warned us never to use the negative swastika because it brings complete annihilation.

Ananda Marga Gurukula: Just before he left on 21 October 1990, Prabhat Ranjan Sarkar founded Ananda Marga Gurukula on 7 September 1990, an educational network to preserve and develop his legacy through research, teaching and service.

2. Spiritual philosophy

Prabhat Ranjan Sarkar's teachings on spiritual philosophy are a synthesis of Vedic and Tantric philosophies. He considered himself to be “an incorrigible optimist” in his thinking.

Cosmology

Prabhat Ranjan Sarkar described the universe as a result of macropsychic conation – the entire universe exists within the Cosmic Mind, which itself is the first expression of non-qualified infinite Supreme Consciousness coming under the bondage of its own creative nature. He described the cosmological flow as being from limitless consciousness to limited consciousness and back to limitless consciousness, which attained through meditation and other spiritual practices.

Realms of the mind

According to Prabhat Ranjan Sarkar's philosophy, the individual mind is composed of five layers called *Kosas*:

1. *Kamamaya Kosa* (“layer of desire”) or “Crude Mind”: is the layer that controls the body. It operates on instinct or passion. This layer is sometimes conscious and sometimes subconscious.
2. *Manomaya Kosa* (“layer of thinking”) or “Subtle Mind”: is the layer of thought and memory. This *Kosa* gives the experiences of pleasure and pain and is developed naturally through physical clash, and in *Ananda Marga sadhana* by *pranayama* done with cosmic ideation.
3. *Atimanasa Kosa* or “Supramental Mind”: is the intuitive layer. This *Kosa* gives the capacity of intuitive dreams, clairvoyance, telepathy and creative insight. It is developed naturally through psychic clash, and in *Ananda Marga sadhana* by methods of *pratyahara* (withdrawal) such as *shuddhis* and *Guru Puja*.
4. *Vijinanamaya Kosa* (“layer of the special knowledge”) or “Subliminal Mind”: is the layer of conscience or *viveka* (discrimination) and *vaeragya* (non-attachment). This *Kosa* is developed naturally through psychic clash, and its development is accelerated by the process of *dharana* (concentration).
5. *Hiranyamaya Kosa* (“golden level”) or “Subtle Causal Mind”: is the subtlest layer. Here the awareness of mind is very close to the direct experience of “Supreme Consciousness”. Here there is separation only due to a thin veil of ignorance. This *Kosa* is developed naturally through the attraction for the Great, and *dhyana* (pure meditation) accelerates this process for *sadhakas* (spiritual aspirants).

Biopsychology

Prabhat Ranjan Sarkar's “biopsychology” reconfigured the traditional *tantric* belief in *chakras* (“wheels”) as being due to interactions of subtle energies through nerve plexes. He believed these connected the endocrine glands of the neuroendocrine system with the psychic part of a person. The philosophy of *Ananda Marga* considers the human body as composed of the same five fundamental physical factors as the rest of the universe, as explained in *Brahmachakra*. Each physical factor is said to be distributed throughout the body, but governed by a *chakra*, a substation of the mind which controls its own assigned area. The biopsychology of *Ananda Marga* expands the concept of the seven basic *chakras* and, in general, mainly covers:

1. The *Muladhara Chakra*: at the tip of the spine (controls the solid factor).
2. The *Svadhithana Chakra*: at the level of the genitals (controls the liquid factor and is associated with the reproductive glands).
3. The *Manipura Chakra*: at the level of the navel (controls the luminous factor and is associated with the pancreas).
4. The *Anahata Chakra*: at the center of the chest (controls the aerial factor and is associated with the thymus gland).
5. The *Vishuddha Chakra*: at the throat (controls the ethereal factor and is associated with the thyroid gland).
6. The *Ajina Chakra*: between the eyebrows (associated with the pituitary gland).
7. The *Sahasrara Chakra*: at the crown of the head (associated with the pineal gland).

The mind's propensities (*vrttis*) associated with each *Chakra* affect the glands and the hormones secreted from those glands (hence the emotions, physical behavior and

functioning of the various body systems.) But the glands and the hormones that they secrete may also affect the mind in a chain of feedback.

Microvita

“Microvita” is plural for “microvita” and literally means “tiny-life”. He explained that microvita are living entities smaller and subtler than physical atoms and subatomic particles, and in the psychic realm contribute to the development of minds. Prabhat Ranjan Sarkar claimed that in the future they would be recognized by conventional science. Prabhat Ranjan Sarkar gave the intuitional theory of microvita in 1986. His 24 discourses on microvita are collected in the book *Microvita in a Nutshell*.

Sadhana

A central point in Prabhat Ranjan Sarkar's philosophy is the concept of *Sadhana*. He described *Sadhana* as a practice for “the transformation of fearful love into fearless love”. For Prabhat Ranjan Sarkar, *Sadhana* was concretized by the practice of meditation. He recommended to his disciples the daily practice of individual meditation and the weekly practice of collective meditation. These weekly meetings of his disciples, called *Dharmachakras*, are preceded by the collective singing of a few *Prabhat Samgiita* songs (or “Songs of the New Dawn”, composed by P. R. Sarkar himself) followed by the *Baba Nam Kevalam* kiirtan, and then the mantra called *Samgacchadvam* for the start of collective meditation. The mantra *Nityam Shuddham* marks the end of the collective meditation, and then the spiritual gathering ends with the *Guru Puja mantra* and the Supreme Command (to practice regular *Sadhana* and follow the universal moral principles necessary to achieving the spiritual goal.)



3. Social and Political philosophy

Law of Social Cycle

The concept of *Varna* describes four main socio-psychological types, whereby human psychological and physical endowments and social qualities are expressed: the *Vipra* (intellectual), *Kshatriya* (warrior), *Vaishya* (acquisitor) and *Shudra* (laborer).

Prabhat Ranjan Sarkar's "Law of Social Cycle" applies these traits in a theory of historical evolution, where historical ages rise and fall in terms of ruling elites representing one of the above-mentioned predominant psychological traits. However, along with a cyclical dimension — the rise and fall of ages — Prabhat Ranjan Sarkar's theory exhibits a correspondent linear dimension, in that economic and technological progress are considered critical in terms of meeting the changing material conditions of life. Ultimately, for Prabhat Ranjan Sarkar, humanity's true progress (without counterbalancing negative side-effects) is only in the spiritual dimension.

Spirituality for Prabhat Ranjan Sarkar is defined as the efforts of the individual to realize one's "true self". In addition to yogic meditational practices and purity of thought and deed, Prabhat Ranjan Sarkar attached great importance to selfless social service as a means of liberation. Prabhat Ranjan Sarkar considered it necessary for the social arrangements to support the inner development of human beings, and rejected both capitalism and communism as appropriate social systems for humanity to move forward to the golden age of a balanced way of life-sustaining all-round progress. A serious problem with capitalism is, according to Prabhat Ranjan Sarkar, the concentration of wealth in a few hands and stoppages in the rolling of money, which he considered to be the root causes of recessions and even depressions. A spiritual way of life, however, would in no way be divorced from creating socio-economic systems that can help to meet the people's basic, though ever-evolving, needs — food, housing, clothing, health and education.

Prabhat Ranjan Sarkar developed both Ananda Marga and the Progressive Utilization Theory as practical means to encourage harmony and co-operation, and to help society minimize exploitation by different *varnas* in his proposed social cycle. Prabhat Ranjan Sarkar explained that once the social cycle is understood and *sadvipras* evolved, then the periods of exploitation can be largely reduced, if not eliminated. With leadership that represents all positive aspects of the *varnas* — that is, with leaders engaged in service work, who are courageous, who use their intellects for the benefit of others, and who have innovative/entrepreneurial skills — the cycle can become an upward spiral. Prabhat Ranjan Sarkar's concept of *karma sannyasa* refers to the principle that a yogi becomes a person with all-round development and a balanced mind, that Prabhat Ranjan Sarkar called a *sadvipra*. This is accomplished by someone who remains fixed on the "supreme consciousness" through transformative personal practices and engaging in the politics of social liberation as a form of service work.

PROUT: Progressive Utilization Theory

By 1959, Prabhat Ranjan Sarkar had developed the socio-economic Progressive Utilization Theory (Prout). In 1961, the theory was formally outlined in his book *Ananda Sutram*, published under his spiritual name Shrii Shrii Anandamurti. In 1968, Prabhat Ranjan Sarkar founded the

organization Proutist Bloc of India (PBI), to further the ideals of his theory through political and social action. The PBI was soon superseded by Proutist Universal (PU), which primarily consists of five federations (for students, intellectuals, farmers, labor, and youth).

A PROUT economy is cooperative and decentralized. Its focus is on collective welfare rather than on profit, without neglecting individuals and their merits. “Progressive utilization” refers to optimizing the use of natural, industrial and human resources on a sustainable basis for the entire ecosystem. The theory claims to overcome the limitations of both capitalism and communism. It is in line with Prabhat Ranjan Sarkar's social theory of the Law of Social Cycle. The theory aims to encompass the whole of individual and collective existence for all beings, including physical, educational, social, political, mental, cultural, and spiritual development.

Neohumanism

In 1982, Prabhat Ranjan Sarkar extended his writings on the subject of human society with the introduction of his new theory of **Neohumanism**. If humanism tends to contemplate only humans, in a human-centric view, Neohumanism, according to Prabhat Ranjan Sarkar's theory, is instead the elevation of humanism to universalism. Prabhat Ranjan Sarkar said “When the underlying spirit of humanism is extended to everything, animate and inanimate, in this universe – I have designated this as “Neohumanism”. This Neohumanism will elevate humanism to universalism, the cult of love for all created beings of this universe.” Neohumanism emphasizes existential value over utility value for all living beings.

Prabhat Ranjan Sarkar's Neohumanism places great emphasis on rationality and encourages what he calls a “proto-spiritual mentality”, a process of continually recognizing each object with which we come in contact, externally or internally, as a manifestation of the Supreme Consciousness (Brahma). According to Prabhat Ranjan Sarkar, rationality helps to give rise to devotion, which he considered to be the “highest and most valuable treasure of humanity”. In Prabhat Ranjan Sarkar's view, Neohumanism leads to the liberation of the human intellect from the constraints of imposed dogmas, the principle of selfish pleasure, and psychic complexes, and helps to bridge the gap between human beings' inner and outer worlds.

Culture

In his series of discourses *Talks on Prout*, given in Ranchi in July 1961, Prabhat Ranjan Sarkar made a distinction between the terms “culture” and “customs”. According to Prabhat Ranjan Sarkar, while “culture is the collective name for different expressions of life”, “all of society has the same intrinsic culture”. “There are local variations in the mode or state of cultural expression, but the expression is universal.” “These local variations are called customs. Thus, local modes of expression bearing local or group specialities are customs, but the expression itself is culture. Therefore, it is a mistake to readjust boundaries on the basis of language and culture. Indian culture and the culture of the world are one and the same.”

4. Works

Although Prabhat Ranjan Sarkar spent only seventeen years of his life working full-time for his organizations (1966–1971 & 1978–1990), he left behind a vast legacy, including over 250 books of discourses on a wide variety of topics. While he is primarily known as the spiritual master behind Ananda Marga, Prabhat Ranjan Sarkar gave over 1500 pages of information on his socio-politico-economic Progressive Utilization Theory (PROUT), with several thousand more pages dedicated to linguistics and the study of languages.

Prabhat Ranjan Sarkar's discourses on linguistics included, among other works, *Shabda Cayanika* (“A Collection of Words”), an unfinished, twenty-six volume encyclopedia on the Bengali language. Beyond this, he discoursed on sociology, agriculture, history, literature, education, medicine, cosmology, and philosophy, also notably founding the philosophy of neohumanism in 1982 and the theory of microvita in 1986. In his theory of microvita, Prabhat Ranjan Sarkar believed that the atoms and the subatomic particles throughout the universe are formed from microvita and therefore are imbued with life.



Music

In 1982, Prabhat Ranjan Sarkar started composing spiritual songs. In eight years, until the date of his death, He completed the composition of 5018 songs in multiple languages. His collection of songs is called Prabhat Samgiita (“Songs of the New Dawn”). The collection of songs is available at <https://prabhatasamgiita.net/>.

III. Books of Prabhat Ranjan Sarkar

Books in English

(from *The Electronic Edition of The Works of P.R. Sarkar – V9*,
<https://anandamarga.net/ee9/>)

Ananda Marga Caryácarya Parts 1-3
Ananda Marga: Elementary Philosophy
Ananda Marga Ideology and Way of Life in a Nutshell Parts 1-11 [compilations] Ananda Marga
Karma Sannyása in a Nutshell [a compilation]
Ananda Marga Karma Yoga in a Nutshell [a compilation]
Ananda Marga Philosophy in a Nutshell Parts 1- 8 [compilations]
Ánanda Sútram
Ánanda Vacanámrtam Parts 1-27, 29-31, 33-34, and one upcoming
Ánanda Váníi Saṁgraha
The Awakening of Women [a compilation]
Bábá in Fiesch
Bábá in Taiwan
Bábá's Grace [a compilation]
Discourses on Krśńa and the Giitá [a compilation]
Discourses on Neohumanist Education
Discourses on Prout
Discourses on Tantra Volume One and Two [compilations]
Discourses on the Mahábhárata
The Faculty of Knowledge
A Few Problems Solved Parts 1-9
A General Guidebook for Táttvikas
Golden Lotus of the Blue Sea, The
The Great Universe: Discourses on Society [a compilation]
A Guide to Human Conduct
Human Society Parts 1 and 2
Idea and Ideology
Ideal Farming Part 2
In the Land of Hatámálá Parts 1 and 2
The Liberation of Intellect: Neohumanism
Light Comes [a compilation]
Mánasádhyátmik Sádhanár Staravinyás [Stages of Psycho-Spiritual Sádhaná – unpublished in
English]
Microvitum in a Nutshell [a compilation]
Namah Shiváya Shántáya
Namámi Krśńasundaram
Neohumanism in a Nutshell Parts 1 and 2 [compilations]
One Human Society [a compilation]
An Outline of Prout: A Presentation for Students. The Words of Shrii P.R. Sarkar as Compiled
by a Disciple.
Pramá [a compilation]

Problems of the Day
Prout in a Nutshell Parts 1-21 [compilations]
Proutist Economics
Rárh: The Cradle of Civilization
Saṅgiita: Song, Dance and Instrumental Music [a compilation] Sarkar's English Grammar
Sarkar's Short Stories Part 1
Shabda Cayaniká Parts 1-5
Strange Experiences
Subháśita Saṁgraha Parts 1-14, 16-21, 24-26
Supreme Expression Volumes 1 & 2 (Compilations)
Tattva Kaomudii Parts 1-3
Táttvika Diipiká [unpublished in book form]
Táttvika Praveshiká
The Thoughts of P.R. Sarkar [a compilation]
To the Patriots
Under the Fathomless Depths of the Blue Sea
Universal Humanism [a compilation]
Varña Vijiṇána
Who Is the Real Guru? [a compilation]
Yoga Psychology [a compilation]
Yoga Sádhaná [a compilation]
Yogic Treatments and Natural Remedies

IV. Táraka Brahma

The bridge between Nirguṇa Brahma (non-qualified infinite Supreme Consciousness) and Saguṇa Brahma (qualified infinite Supreme Consciousness) is called Táraka (Liberating) Brahma. Táraka Brahma emerges to expedite the welfare and all-around progress of humanity. Under such circumstances, we say Parama Purusha (Supreme Consciousness) has become Táraka Brahma, taking a physical body, coming to Earth on a particular date, and leaving this Earth also on a particular date. When He comes within the jurisdiction of these relative factors--temporal, spatial and personal--He no longer remains an impersonal entity. He becomes something personal, something closer, something closely related, and that is our Táraka Brahma.

Why does He come, and what's the cause? When Dharma declines and adharma gets the upper hand; when the virtuous and pious are tortured, and the dishonest and evil-doers tyrannize the good; in a word, when human intellect has become degraded and destructive--Táraka Brahma forms a desire to come to Earth with the specific mission of launching a ceaseless fight against all injustice and evil-doers, and restoring Dharma.

Prabhat Ranjan Sarkar (Baba) as Táraka Brahma



Website: <https://richardgauthier.academia.edu/research>

Contact: richgauthier@gmail.com