



Linearised ER Scale

$10^{36}$  m Universal Plane

$10^{32}$  m Super Super-Clusters

COSMOLOGICAL DOMAIN

# The Tale of the Existential Relativist



Solar System Plane

$10^{13}$  m Solar system

$10^9$  m Sun

$10^7$  m Earth



$10^0$  m = 1m Mankind

$\Sigma S S S E M$

$10^{-5}$  m C DNA

Atomic Plane

$10^{-10}$  m Atom

Datum Plane of Consciousness

$10^{-15}$  m Nuclei Electron

$10^{-18}$  m W, Z

$10^{-23}$  m SUSY

$10^{-28}$  m ?

DATUM DOMAIN

QUANTUM DOMAIN

Plane of 'Grand Unified Theories'

$[1] \zeta$   
Existential Relativity Constant  
 $\zeta = 10^{23}$

Logarithmic Decimal Scale  
[Unit of measurement]



SANKALPA PUBLICATIONS

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SANKALPA: Friends of Bengal

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**Message from the President of Sankalpa Trust**

I am very pleased to know that Sankalpa Publications has, at last, become a reality.

One of the ideals that were uppermost in our minds when Sankalpa Trust was conceived was that *every person has a right to be heard*. Sankalpa Trust also has the responsibility to inform our people about the reality of their environment in relation with the progress made elsewhere ... and particularly to expose the evil and greed in people who occupy positions obtained with the peoples' trust.

Of course, it is you - the reader - who will ultimately judge whether this inaugural publication of Sankalpa Publications has at all succeeded in achieving the ideals of Sankalpa Trust.

*Subhas Mukhopadhyay*

April 20, 2000  
Calcutta.

**Acknowledgments**

**Sankalpa Trust** owes its inception to Shri Subhas Mukhopadhyay, Poet Laureate and keeper of our conscience [see *'About Sankalpa' on the last page, for the motivation to go forward with Sankalpa as a movement*]. I am also grateful to Shri Mukhopadhyay for giving us his permission to print one his poems in our inaugural publication.

*I also wish to thank Mrs. Sucheta Chakraborty – our patron donor – for generously contributing towards the founding of Sankalpa Publications.*

## PREFACE (to eBook)

This short story first appeared as a part of the novel ‘Dev Kumar’, which I wrote between 1989 and 1996. It is an amalgam of several factual events.

The principal motivation for writing ‘The Tale of the Existential Relativist’ came to me after seeing an experimental Hindi movie (the kind of rarity that is quite sensible, and therefore condemned to be commercially unsuccessful), in the early 1990s. It was dedicated to the memory of a brilliant Calcutta-based medical scientist, who was probably the first person in the world to make test-tube babies. He had successfully developed ingenious cryogenic techniques to create new life! He had overcome daunting obstacles ... power cuts used to last for several hours at a stretch, and the medical infrastructure was (and still is) absolutely pathetic. And yet ... instead of carrying him on their shoulders in celebration, the local gynecologists and ‘experts’ ridiculed the pioneer ... out of sheer jealousy and self-interest, as it turns out. They literally drove the genius to commit suicide, out of sheer desperation for being rejected by his own people.

I had first read about this incident in the mid-1980s, when I was a doctoral student in America. My sense of outrage at the cussedness of our bureaucratic elders in India, who merrily drive our best brains away from Indian soil to greener pastures in America and Europe, had mellowed over the years. But the movie rekindled the old flames. This short story is its result.

The ‘Theory of Existential Relativity’, which is published separately, was another objective of first writing this story. The theory reflects a set of inductive scientific deductions that I have nurtured ever since I learnt about scientific niceties like Dalton’s Law and the solar system, in school. It was originally part of the present story—in the form of an ‘Abstract’, interleaved within the body—because I had felt that it ties in quite nicely. However, in retrospect, I must admit that it puts too much of a burden on the reader of this e-book, and to those amongst my readers and well-wishers who may see possibilities in the development of the theory, I would refer you to a ‘White Paper’ which can be freely downloaded at [[http://www.sankalpacmfs.org/pub/02wp/ter\\_conjecture.pdf](http://www.sankalpacmfs.org/pub/02wp/ter_conjecture.pdf)]~1,593kB, our web-site. I thank you for your patience, and gratefully welcome your comments and encouragements to dig deeper into the possibilities for further developing this novel theory.

*Che sara sara* ... what will be will be ...

*Date:* March 16, 2009.

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## The Tale of the Existential Relativist

By *Essem*

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## Prolegomenon

Ram Narayan was born into the house of a Yadav – a cowherd – in the village of Karimganj, about 100 miles southwest of Bakpur<sup>1</sup>.

Karimganj is not the usual village that dotted the countryside of Mangal<sup>2</sup>.

It is an oasis, in the heart of a particularly arid and desolate region; the fruitful result of a vision by an American Missionary from the town of Athens, in the great Midwestern state of Missola, USA. Fr. Gresham built his church in Karimganj in 1899. He never saw his native land again.

Fr. Gresham lived with the tribal people of Karimganj for almost fifty years; long enough to see an independent

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1 *'The Tale of the Existential Relativist'* is one of three novellas that are interspersed throughout the main novel *'Dev Kumar'* (1995 © by Subhrankar Mukherjee), which is itself wrapped around the **mythical** state of **Mangal**, and its coastal capital city of **Bakpur**. The following is an excerpt from *'Dev Kumar'*, which explains the backdrop for the present story, also:

*" Bakpur ... the modern, coastal capital of Mangal ... was forged almost three hundred years ago on the anvil of British elitists. But even before the European conquest, the great people of Mangal had acquired a formidable and enduring history. Not only was Mangal pivotally positioned at the centroid of business and commerce between the rich, Gangetic hinterland and the glittering Orient, it was also located at the confluence of three great communities..."*

2 *" To the north and east of Mangal stood imperial Bengal and the city of Calcutta, which dominated the eastern region of India ... with diminishing luster each passing year. To its north and west was Bihar, its capital city of Patna a pale shadow of the once magnificent Pataliputra, home of Emperor Ashoka. And to its south was Orissa, culturally perhaps the richest of all ..."*

India being born. When it came, respectable politicians swooped down on Karimganj to bask in its radiance.

After Fr. Gresham passed away, his ‘children’ buried his memory in their hearts and in their souls, because he had raised their level of consciousness to heights unparalleled for people in similar circumstances. Then, even more politicians descended on Karimganj in droves, trying to pick the ripe fruit nurtured by someone else’s perseverance, but in vain. Because Fr. Gresham’s ‘children’ would not let just anyone desecrate his memory.



Ram Narayan is a prodigy by any standard of measure. He was luckily born in an age that made it possible for prodigies like him to see and to show the light, even when they hailed from as disadvantaged a place as Karimganj.

This tale is about Ram Narayan who overcame great obstacles in his path to the highest mountains of knowledge. But his story really began almost sixty years ago, when a young Methodist Minister from the god-forsaken dust bowl of America came to India, bursting with an exceptionally rare Christian Missionary zeal.