



(PROGRESSIVE UTILIZATION THEORY)

AT A GLANCE

Excerpts from the writings of
SHRI PRABHÁT RANJAN SARKÁR

ÁNANDA MÁRGA PUBLICATIONS

PROUT AT A GLANCE

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PREFACE

Shri **Prabhát Ranjan Sarkár** (1921 -1990) an Indian Seer, Philosopher, propounder of PROUT (an acronym for Progressive Utilization Theory), is known as Shrii Shrii Ánandamúrti in spiritual field. PROUT is a part of Ánanda Marga philosophy.

Shortly before His departure Shri **Prabhát Ranjan Sarkár** observed, “Economics today is a theoretical extravaganza. It should be made more practical.” He was of the view that economics must be a precise, practical science and should be properly developed for the welfare of all.

Shri **Prabhát Ranjan Sarkár** gave a discourse on 26th January 1958, at Trimohan, Bhagalpur district of Bihar, India, as President of Renaissance Universal which has been published as ‘Problems of the Day’. This discourse contains discussion on various socio-economic problems and solutions.

Later during the series of discourses of Idea and Ideology (from 27- 05-1959 to 05-06-1959), the subject of discourse on 5th June 1959 was “Cosmic Brotherhood”, in which He said,” Thus, the social philosophy of Ánanda Marga advocates the development of the integrated personality of the individual, and also the establishment of world fraternity, inculcating in human psychology a Cosmic sentiment. The Marga advocates progressive utilization of mundane and supramundane factors of the Cosmos. The society needs a stir for life, vigour and progress, and for this Ánanda Marga advocates the Progressive Utilization Theory (PROUT), meaning there by progressive utilization of all factors. Those who support this principle may be termed “Proutists”.

“The principles of Prout depend upon the following fundamental factors:”, and gave five principles, which are called the five fundamental principles of PROUT.

Shrii Shrii Ánandamúrti, the founder of Ánanda Marga, dictated the Ánanda Súttram – 85 Saṁskṛta aphorisms in a series of night sessions in 1961. Of these, 16 Sútras of 5th chapter pertain to PROUT. The five fundamental principles are included as 12th to 16th Sútras of the same chapter.

First Chapter contains 25 S tras dealing in Cosmology-Brahmacakra; Second Chapter has 24 S tras concerning Epistemology explaining Dharma and the nature of universe; Third Chapter consists 12 S tras concerning Ontology (metaphysical science- mind, s dhana). Fourth Chapter, consisting 8 S tras deals with Tantra, Creation of Universe, Kundalini; Fifth chapter, comprising of 16 S tras deals with Theory of history and socio-economic philosophy -PROUT.

Of the 16 S tras of 5th chapter, 1 to 7 are the principles governing social laws; 8 to 11 are the principles governing economic laws; 12 to 16 are the Five Fundamental Principles of PROUT. The chapter ends with the statement ‘‘Pragatishiiilaupayogatattvamida  sarvajana hit rtha  sarvajanasukh rtha  prac ritam.’’ [This is the Progressive Utilization Theory, propounded for the happiness and all-round welfare of all.]

Among the various economic theories and systems, none except **PROUT** qualify as Artha Sh stra; all others can be called Dhana Sh stra.

PROUT writings are spread over in 21 volumes of ‘Prout in a Nutshell’ series consisting more than 250 discourses in 1400 plus pages, apart from other relevant discourses printed in  nanda M rga books.

‘PROUT at a Glance’ is an attempt to give a quick look at this holistic philosophy. Sentences from different discourses have been compiled under different subject wise headings and references have been cited for further study. However it is necessary to go through all the related discourses on PROUT for deeper understanding.

Compiling work was made easy because of the Electronic Edition of  nanda M rga literature. I remain grateful to  nanda M rga Pracaraka Sa gha.

Insertions by the compiler are given as ‘notes’ or within flower brackets and in italics.

I am solely responsible for the lapses if any in arranging the topics, sequencing of sentences or omissions of any kind.

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Sirsi, 13th February 2021

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Roman Saṁskṛta

Realizing the necessity of writing swiftly and of pronouncing the words of different languages correctly, the undernoted Roman Saṁskṛta (Sanskrit) alphabet has been adopted.

अ आ इ ई उ ऊ ऋ ॠ लृ लृ ए ऐ ओ औ अं अः
a á i ii u ú r rr lr lrr e ae o ao am ah

क ख ग घ ङ च छ ज झ ञ
ka kha ga gha ṅa ca cha ja jha ṇa

ट ठ ड ढ ण त थ द ध न
ṭa ṭha ḍa ḍha ṇa ta tha da dha na

प फ ब भ म य र ल व
pa pha ba bha ma ya ra la va

श ष स ह क्ष
sha śa sa ha kśa

अं ज्ञ ऋषि छाया ज्ञान संस्कृत ततोऽहं
aṅ jña ṛṣi chāyā jñāna saṁskṛta tato'haṁ

a á b c d e g h i j k l m n o p r
s ś t ŧ u ú v y

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

VISION FOR A JUST AND PROGRESSIVE SOCIETY

(Excerpts from the Writings of shri Prabhát Ranjan Sarkár)

COSMIC SOCIETY

The universe is just like a joint family. Peace and tranquility depend upon a well-knit socio-economic structure. The moulding of the socio-economic structure depends upon ideological outlook. First we should have a constructive ideal. The ideal should be not only the culminating point but also the starting point, which will always be supplying us with vital juice.

We want a Cosmic society, a Cosmic tie of fraternity. Now, for the sake of Cosmic fraternity, we should encourage all common factors and discourage all fissiparous tendencies. Regarding local variations, we should keep mum. PROUT advocates unity and synthesis in the face of diversity. It is an age of science. Science should be utilized for service and blessedness.

For the sake of the solidarity of the Cosmic society, we are to start an economic structure based on common human factors and common necessities. The first and foremost factor for a sound economic structure is that:

The minimum necessities of human society should be guaranteed. We are not only to recognize these requirements, but also to guarantee the availability of the requirements, which includes our social responsibility of supplying individuals with purchasing power. In the economic structure of the society, **the purchasing power of the people** plays the most important role in their all-round physical welfare.

After meeting the minimum requirements of all in any age, the surplus wealth will have to be distributed among meritorious people according to the degree of their merit to provide the meritorious with

greater opportunities to serve the society. To give incentives we are to provide them with certain special amenities of life. Special amenities are to be guaranteed to people of special caliber as per the environmental condition of the particular age.

The per capita income of the universe will never be uniform. The gap will remain unbridged forever. Diversity is the law of nature. If the diversity ceases to exist, the universe will also cease to exist. It is an impossibility to do away with difference. But it is part and parcel of our dharma sáadhaná to minimize the difference in the socio-economic sphere of life.

For a well-knit socio-economic order we require a few other factors too. They are:

A common philosophy of life:

Unless the inhabitants of this vast planetary world accept one vital ideology, there is little chance of social synthesis. In the absence of such an ideology, quarrels among the members are inevitable.

Among the different schools of philosophy, the cruder the philosophy, the weaker the social cohesion. When people unite for a subtle motive, the philosophy becomes subtler and subtler, and the social ties become stronger. When this subtlety reaches absoluteness, it becomes permanent.

Universality in constitutional structure:

There should be little difference among cardinal law, moral law and human law. Cardinal law means universally-accepted law, and its scope should be increased. For the entire universal structure, law should be one.

Liberty:

Every living creature should have liberty in certain spheres of life. But that liberty must not be allowed to surmount the common cause, particularly in the physical sphere. We have no right to go against the collective interest. Liberty should be drastically and mercilessly curtailed

in the physical sphere, but there should be freedom in the psychic and spiritual strata, such as freedom of thought and speech, and freedom in spiritual practice.

The scope of the limitation on individual liberty should be demarcated on the principles of pápa and puñya. Pápa means “to go against the collective interest”, and puñya means “helping the society and accelerating the collective progress”.

Security

Each and every individual wants security from the state and the demand for security is always increasing. Increased responsibility means increased authority. In ancient times the only duty of the state was to protect people from internal and external chaos. Now, as a result of ever-increasing demands, the responsibility of the state has increased and its authority has also increased. In ancient times no body demanded food or employment from the government. There were no strikes and no public meetings.

IDEAL SOCIETY

An ideal society will come into being only when there is unity, social security and peace.

Unity among the members of any society or social structure is absolutely necessary; otherwise the structure will start disintegrating. Lack of unity among the members of society because of too much self-interest in the individual members, the formation of groups for economic or social advantage, and the lack of understanding of others’ acts not only bring about the downfall of society but also completely eradicate it from the face of the earth.

If it is possible to enthuse the members of society with the following they will ensure unity in society – a common ideal, a casteless society, collective social functions and no capital punishment.

Common Ideal :

Love for all, the ideal that the whole of humanity is one family, and the utilization of all the property of the world as that of one unit, combined with the idea that the social, psychic and spiritual upbringing of the child is the common responsibility of all, the goal of human life is to become one with Brahma –the infinite entity, all these provide an undying common ideal.

Caste-less Society:

Caste is another important factor which brings disruption in society. The evils of the caste are nowhere better known than in India. For unity in society there should be no small groupings within society claiming unjustifiable economic and social privileges.

Collective Social Functions:

Common social functions bring different members of society together and are, therefore, a great unifying force. By performing certain functions collectively all the participants are engaged for some time in doing the same thing and brings about a feeling of unity and interest in others, in the physical, psychic and spiritual fields.

No Capital Punishment:

PROUT's view is that there should be no difference between **sin** and **crime**, and hence the penal code should be prepared on the basis of human cardinal principles. To act according to the dictates of Yama and Niyama is to act according to cardinal human principles and to go against them is to act against cardinal human principles. To violate Yama and Niyama is both a sin and a crime.

In PROUT's legal structure everybody should get ample scope for rectifying their character and conduct. If a person is condemned to capital punishment, he or she won't get such scope. Capital punishment brings about the deterioration in society and stops the further progress of the individuals on whom capital punishment is inflicted. So PROUT denounces this sort of punishment

Social Security

If security in society is to be maintained there must be no economic, sexual or racial injustice. Economic injustice is usually the result of lack of appreciation of the dignity of labour. Economic injustice also comes about because of the hoarding instincts of human beings.

Throughout history the lack of discipline in a society has often been the main reason for the extinction of that society. The indiscipline of some members of society may make the peaceful existence of other members impossible. In order to maintain discipline, the laws of society should be rational and capable of change from time to time according to society's development and then alone can discipline be preserved.

Peace

Psychic equilibrium is peace. Spiritual practices will lead to psychic equilibrium and belief in superstitions will disturb it. Hence for the preservation of peace spiritual practices and struggle against superstitions are necessary.

Spiritual Practices

Relief from dukkha or sorrow is the main desire of human beings, and without the fulfilment of this desire peace is not possible. A correct philosophy and a correct method of sādhanā are the panacea for all physical, metaphysical and spiritual diseases. In remoulding the social order, politicians will be of no practical value.

In all walks of present-day life, the dark shadows of immorality are fast taking definite shape and hampering human progress. A very strong moral force is required to wipe out this filth of immorality. One cannot expect this moral force from the government power functioning within a democratic structure. We expect it from nonpolitical ends.

Fight against Superstitions

The svabhāva (nature) of the mind is to become like its object. Superstition of any kind – social, psychic, or spiritual – influences the mind to such an extent that the mind, due to its worries, leads a person

into difficulty. The mental equilibrium of those believing in superstition is disturbed; and the result is not only do people lose their peace of mind, but they may also be led to perform some action which is detrimental to them. Superstitions have contaminated every field of existence. Witchcraft, the persecution of widows, belief in ghosts, bhúta, superstitions of funeral ceremonies, deep-rooted superstition of heaven and hell etc., disturb people's psychic equilibrium and bring discord and anxiety in society. For the preservation of peace, the fight against superstitions is of prime importance.

Sentient Peace

The fight between the static and sentient forces will continue as long as the universe exists. There cannot be any absolute peace in the realm of relativity. Absolute peace may shower down in an individual's life, but not on the collective body.

There is no way to establish peace except to fight against the very factors which disturb peace. Even in the personal life of every human being, there is a constant fight between the benevolent and the malevolent intellect, or between vidyá and avidyá. At times vidyá triumphs, while at other times avidyá wins. In social life, too, this fight between vidyá and avidyá continues.

Vidyá has to fight avidyá, and in this fight wherever and as long as vidyá remains triumphant, there is a special type of peace which may be called sáttvikiishánti [sentient peace]. Similarly, wherever and as long as avidyá remains victorious in this fight, there, also, a special type of peace prevails which may be called támasikiishánti [static peace]. Thus we find that peace is actually a relative factor.

Where government servants are strong, static, antisocial individuals maintain a low profile. Then a special kind of peace prevails in a country, and this I call "sentient peace". Where government servants are weak, righteous people bend their heads before the dominant influence of antisocial individuals. This is also a kind of peaceful state, which I call "static peace".

Static peace is definitely not desirable. Those who are keen to establish sentient peace must endeavour to acquire strength. It is impossible for goats to establish sentient peace in the society of tigers.

Regrettably, it has to be said that those who hold the view that nonviolence means non-application of force can neither establish sentient peace, nor defend their hard-earned freedom. Their declaration of nonviolence may be deceitful, or a diplomatic manoeuvre to conceal their weaknesses, but it will never be possible to establish sentient peace through this type of approach. Fight is the essence of life. Biologically, life is an expression of inner stamina, and externally or physically, it is a ceaseless fight to restore an unstable equilibrium. Everywhere in the manifested or unmanifested universe there is a ceaseless fight going on between Vidyá and Avidyá.

Culture is One:

The human race has only one culture. The dances, songs, pronunciations and festive celebrations of various groups of the human race have their local peculiarities. These local peculiarities, or differences in manners and customs, cannot be considered separate cultures.

Such differences in the local manners and customs of human beings cannot be removed by the force of law or by dictatorial rule. If attempts are made to destroy local manners and customs, languages, and other social conventions in the name of national unity, human unity, or national sentiment, in all likelihood that will result in the escalation of mutual distrust and violence, which will lead collective life down the path of destruction.

I am in favour of social synthesis. In my opinion, the more intimately people associate with one another and the more closely one corner of the earth comes to another corner, the more local specialities in customs and manners will create newer forms as a result of frequent intermixing. If different countries or if people of so-called different communities show enthusiasm for increasing social interaction and matrimonial relations, within a very short time social synthesis can be achieved

The universal society has only one culture. It has humanitarian value at its very fundament. Human society throughout the universe has only one human sentiment, and that sentiment makes people laugh in happiness and shed tears in sorrow. They try to help others, form society, live peacefully and die peacefully. This is what is called human culture. We should encourage this fundamental culture.

Socialization:

In all human actions the tender touch of humanity should be present. The economic structures in the world today, however, are not based on human rights. In order to recognize human rights, one will have to be ready for revolutionary changes, and one will also have to welcome them. The socialization of landed property, industry, trade and commerce – almost everything – is the major objective of this revolution. **The people in general are the real owners of all the wealth in this world and that is "socialization".**

Self Sufficiency:

If a particular country or district is highly industrialized, that will not help in uplifting or changing the economic standard of other parts of the world or country. Therefore, in the industrial system, it is necessary to build up numerous self-sufficient units, at least for those industrial and agricultural commodities which are considered to be essential for maintaining life. Hence industry should be decentralized. This will help to create a self-supporting economic unit, which is badly needed. The area of self-supporting economic units will increase with the increase of transportation facilities. One day this world will become one economic unit. A day may come when the whole of the planetary world will become one economic unit.. In the collective economic structure, self-supporting economic units are to be strengthened.

Agriculture:

Agriculture should be given the status of industry, i.e. the price of agricultural commodities should be fixed by taking into account the cost of labour, inputs, raw materials, transportation and storage;

depreciation; sinking funds; etc. In addition, this price should include a rational profit. Agricultural land should be managed through the cooperative system.

Small and Large scale Industry:

In the collective economic structure the profit motive has no place – here industry is for consumption. Where industrialization is intended to plunder profits, obviously the policy of decentralization is not likely to be supported. But where industrialization is intended to meet the requirements of society, there can be no objection to the policy of **decentralization**.

Large-scale and small-scale industries should remain side by side. Small businesses should be left to individuals; Key and big industries should be owned by the immediate government; and the industries in between the big and small industries should be run on a cooperative basis.

Mechanization:

In fact, the use of advanced scientific technology means rapid mechanization. Conservative people vociferously criticize this mechanization. Actually, such mechanization within a capitalistic structure inevitably brings more misery, in the form of unemployment, to the common people. That is why conservative people oppose it.

In a collective economic system there is no scope for such an unhealthy situation; in this system mechanization will lead to less labour and more prosperity. With the double increase in the productivity of machines, the working hours of labourers will be reduced by half. Of course, the reduction in working hours will have to be determined keeping in view the demand for commodities and the availability of labour.

In a collective economic system the benevolent use of science will bring about human welfare. It is possible that as a result of mechanization **no one will be required to work for more than five**

minutes a week. Not always being preoccupied with the problems of acquiring food, clothing, etc. people's psychic and spiritual potentialities will no longer be wasted. They will be able to devote ample time to such activities as sports, literary pursuits and spiritual practices.

Co- operative Management:

Industry, agriculture, trade and commerce – almost everything – needs to be managed, as far as possible, through cooperative organizations. For this, special facilities will have to be provided to cooperative organizations whenever necessary. Adequate safeguards will have to be arranged, and slowly private ownership, or the system of individual management, will have to be eradicated from specific areas of agriculture, industry, trade and commerce.

Only those enterprises which are difficult to manage on a cooperative basis because they are either too small or simultaneously small and complex, can be left to individual management. Similarly, the responsibility for those enterprises which cannot be conveniently managed on a cooperative basis because they are either too large, or simultaneously large and complex, can be undertaken by the immediate state government (in the case of a federation), or by the local body (in the absence of a federation).

Labour Disputes:

Labour disputes have become a chronic disease everywhere in the world today. In ancient times there was no bonus system. Some large industrialists used to give a bonus out of compassion, but nowadays a bonus has become a right. It is noticeable that in many places the party in power suppresses the labour movement and the party not in power supports it.

There may be a temporary solution to this problem by accepting the rights of labourers in management, granting them some dividend out of the net profit, setting apart some amount for reserve funds and sinking funds for creating fresh capital and interest on this capital, and

distributing net profits among labourers

The permanent solution lies in the large scale implementation of the cooperative system and the socialization of land, industries, trade and commerce. Key industries should be managed and owned by the immediate government, and in order to keep labour relations congenial, a bonus system of work and piece work payments should be adopted. The harder and better the people work, the more profit they will get.

The necessity of the trade union movement, to safeguard the interests of workers, cannot be denied. The best way is to clearly accept the right of workers to participate in the management of industrial, trade and commercial enterprises. In this regard idealistic sermons or moral preaching will not bring positive results.

Education System:

It is essential to keep the educational system meticulously free from the clutches of party politics. The financial responsibility for the educational system lies with the state, but the absolute right regarding formulating courses of study, evolving teaching methodology, preparing curricula, etc., should remain solely with educationists or the universities, but the state cannot dictate to them. It may send proposals for due consideration, but it cannot exert pressure for their acceptance.

The same applies to the broadcasting networks, cinema, etc., which are crucial for imparting mass education. It is not permissible for these to be converted into the victory drums [propaganda machinery] of party interests.

No ism except **universalism** can be allowed in the educational system. The thirst for knowledge will have to be awakened among students, and reverence, devotion, orderliness and discipline will have to be taught as well. Along with this, a scientific outlook will have to be inculcated. If veneration for science is awakened, superstition will not find any room in the minds of students, nor will high-sounding isms bewilder them. Students will easily acquire the qualities to become

sadvipras later in life. For a good and healthy society there should be good, healthy and well-educated citizens.

Political System:

Among all the systems human beings have been able to devise so far, democracy can be considered to be the best of a bad lot. If human beings can devise a better system in future, it will be proper to accept it wholeheartedly.

Party less Democracy:

Party politics is one of the factors which stands, or tries to stand, in the way of human unity. In fact party politics is even more dangerous than disease-causing germs. Honest and benevolent individuals should carefully steer clear of party politics. The common people should have **powers to impeach** (in a court of justice) culpable politicians.

Benevolent Dictatorship:

Only those who are established in Yama and Niyama – who are imbued with Cosmic ideation – I call sadvipras. It is the duty of each Sadvipra to protect the ignorant masses from the fatal hunger for mundane property which is encouraged by self-seeking exploiters. The best form of government is the benevolent dictatorship of the sadvipras. **As a principle, individual dictatorship cannot be accepted.**

Universalism:

The more the human mind becomes magnanimous or expanded, the more it rises above the sentiments of tribalism, communalism [socio-religious sentiment], provincialism, etc. Those who want to promote the welfare of all human beings, remaining above all sorts of parochial sentiments, have no alternative but to embrace universalism with their heart and soul – there is no other way.

World Citizenship:

Every atom and molecule of this universe is the common

property of all living beings. All people have the right to travel and settle anywhere and everywhere they like and live as dignified human beings – this is their birth right. What to speak of this tiny earth, every planet, satellite, star, meteor and galaxy is the homeland of human beings! If anyone wants to deprive people of this birth right, human beings will have to establish it by force.

World Government:

To materialize the concept of universalism a World Government is necessary. This World Government should be a confederation of all the federated states of the world. These federated states will consist of self-sufficient economic units or zones formed entirely on socio-economic and geographical considerations.

Language Issue:

Human beings are rapidly conquering space and time. The boundary of the world government will go on increasing, and one day it may extend throughout the entire planetary world. One language – that is, the common vishvabháśá [universal language] – is a necessary device for the exchange of ideas among different linguistic groups.

Although **all the languages of the world deserve equal respect**, a common language for the convenient exchange of ideas among people of different regions of the world will have to be selected. The most widely spoken language in the world will have to be accepted with an open mind as the vishvabháśá [universal or world language]. As long as the world government is not vested with full administrative authority over the entire world, different states in various parts of the world may, at their convenience, accept the world language or any other local language as their official language.

Intelligent people will evolve a common world language and will not be guided by false, narrow sentiments. Like all other mundane property, languages are the common property of the Cosmic Father. We

should love all these languages, hate none, and adopt one of these languages as the world language.

In the present system the English language deserves to be the world language - vishvabháśá because it is scientific and widely spoken. With the change of time future generations may select any other language as the world language.

Script:

In the present world there are four types of scripts – Indo Aryan, Semitic, Occido-Aryan and Mongolo-Chinese scripts. Learning languages will be easier if the different languages of the world are written in one script

For the common vishvabháśá, a highly scientific script is required. Nowadays Roman script is the most scientific script. Local scripts should also be recognized for local languages. Both Roman script and local scripts should thrive side by side.

Police and Military:

The creation is the result of fight between Vidyá [introversial force] and Avidyá [extroversial force]. The fight between vidyá and avidyá will go on forever; so the necessity of more or less police and military will also go on forever. But then, when the world government is established, this necessity will decrease.

Economic Independence to Women:

Among all the causes behind this so-called all-round degeneration, social injustice is the principal one. Because of injustices against women with respect to their social rights and because women are economically crippled, a section of women is compelled to take to prostitution. Although there are many causes of this profession, these are the main two. Women are as dignified human beings as men and women should be encouraged to be economically independent of men.

Population Explosion, Birth Control - a new Vision:

The population of the world is rapidly increasing. Naturally, many people have become extremely alarmed about this. In capitalist countries the increasing population means greater poverty for the people. Vested interests do not favour population growth because this will mean sharing mundane property at the cost of their hoarding. Capitalism would like the extinction of the intellectual class, as this would give it free scope for exploitation. The intellectual class usually belongs to the middle income group. Capitalists encourage family planning and birth control to check the growth of this middle class, thus these measures are a creation of the capitalist order.

It is wrong to believe that the rapid increase in the population will affect the collective economic structure. **In a collective economic system, however, there is no reason for such alarm.** In the event of shortages in the food and accommodation of an entire population, people, through their collective efforts, will convert uncultivated regions into new cornfields [arable land], increase the productivity of the soil by applying scientific methods, and produce human food from the earth, water and air by chemical processes. By scientific advancement it may be possible for human beings to live on tablets. If the earth becomes depleted of resources, the people of the world will rush to other planets and satellites in search of new land.

Artificial sterilisation has certain adverse effects on the mind and body of human beings. Sterilisation brings glandular changes and changes in the hormone secretion of the glands which ultimately affects mental expression. According to PROUT only severely handicapped people and born criminals should be sterilised. In capitalist countries, if people adopt birth control methods to avoid financial hardship in their families, there is nothing to be said against them.

Laboratory Babes:

Science is moving fast – it is moving ahead and it will continue to move ahead. Human beings will definitely be able to increase human

longevity by scientific techniques. In certain special cases they will even be able to restore life to dead bodies.

One day human beings will also learn how to produce human babes in science laboratories. Perhaps then it will be possible for human beings to place an order for their children and to get children according to their choice.

A time will come when the mind will be created in laboratories. Children will be sold in laboratories. Human progress is natural progress. When laboratory babes will be produced, nature will slowly snatch away the child-producing capacity of men and women. There will be no fathers and mothers. The whole social order will be changed. The reproductive urge in human beings will be utilized in higher and subtler pursuits. Those laboratory boys and girls will be more mentally and spiritually developed than the mortals of the present day.

When laboratory babes are produced and the reproductive power of human beings is snatched away by Prakrti, the surplus creative urge can be diverted to the creation of good things, resulting in better discoveries, better inventions and better pursuits of life. This aspect of utilization has never been conceived of before. Never before has anyone thought of the enormous all-round potentiality of human beings. PROUT is therefore a new theory.

The development of intuition will make human beings more spiritually inclined. What Saguña Brahma [the Qualified Supreme Entity] is directly doing today will be done increasingly by the human beings of tomorrow. In that age the reproductive capacity of the human body will gradually cease to exist.

Mundane knowledge and spiritual knowledge must be as free as light and air; and like the unhindered flow of a fountain, they must keep society in a dynamic state and be a continuous source of inspiration to one and all.

ABOVE EXCERPTS ARE FROM:

Problems of the Day -Prout in a Nutshell Part 3

ĀnandaSūtram chapter 5 - Prout in a Nutshell Part 4

Discourses on Prout —Prout in a Nutshell Part 4

Some Features of Prout's Economic System -Prout in a Nutshell Part 13

Talks on Prout -Prout in a Nutshell Part 15

Decentralized Economy -2 - Prout in a Nutshell Part 16

Minimum Requirements and Maximum Amenities-Prout in a Nutshell Part 17

Economic Democracy -Prout in a Nutshell Part 21

Decentralized Economy - 1- Prout in a Nutshell Part 21

VARIOUS FORMS OF EXPLOITATION

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

While trying to fight against any sort of exploitation, first we must have a clear understanding of the nature of the exploitation. Today human society is subjected to ruthless exploitation by capitalists. Capitalist exploitation has brought humanity to the brink of disaster by spreading its exploitative tentacles into every aspect of human life.

To swell their bank balances the exploiters create an artificial scarcity of food, clothes and other necessary consumer goods, and loot profits in the black market. Those who have no buying capacity for high-priced food and clothes take to stealing and other shady methods in order to meet their bare necessities. These ill-fed, ill-clad flocks of poor wretches work for these greedy black marketers and smugglers. When apprehended, it is they who are penalized – the rich escape on the strength of their influence. The society accuses these sinners and criminals, while the rich exploiters enact the roles of popular leaders, wear garlands, let loose fireworks of speeches and exhort the masses with a clarion call to make more sacrifices.

Various Forms of Exploitation

Exploitation has been perpetrated not only in the economic stratum, but also in the other strata of human existence – in different forms and on various pretexts. When there is exploitation in the physical stratum, it is not necessarily economic in nature in all cases; it is often social, and in many cases, indirectly social. For instance, vested interests inject complexes into the public mind at a certain stage, and at a much later stage they exploit that psychic complex. At that time, the exploitation may as well be physical instead of economic. But ultimately, this physical exploitation is as good or as bad as economic exploitation.

Exploitation in the psychic stratum is mostly perpetrated or perpetuated in the first phase through dogma. These dogmas are also the harbingers of economic exploitation or social exploitation. Sometimes the exploitation carried on in the spiritual stratum is also perpetrated through some kind of dogma. In the spiritual stratum, as in the physical stratum, the exploiters, together with dogma, create inferiority complexes or superiority complexes in the minds of the people, and later perpetrate economic or social exploitation. When the exploitation in the physical stratum is directly economic in character, even the common people can easily understand it. But in the case of exploitation in other social spheres, the exploited people are not even aware that they are being exploited. This is why it is easy to exploit them in the social sphere, and then create inferiority complexes in their minds to keep them under prolonged administrative domination and perpetuate the exploitation. This is easily done by the cunning exploiters. And **the tragedy is that the exploited masses do not try to understand – they cannot understand, and they even refuse to understand – that they are victims of exploitation.** So this is more dangerous.

In the case of exploitation in the socio-economic sphere, the people raise a little murmur against the social exploitation, but they fail to take note of the economic exploitation which is the final result of such socio-economic exploitation. And in the case of psycho-economic exploitation, the people feel a little aggrieved because they are being suppressed from the psychic point of view, but they are not aware that the ultimate result is also economic exploitation.

Today all over the world people have a greater economic awareness than before and that is why the cunning exploiters have resorted to the path of either socio-economic exploitation or psycho-economic exploitation.

Three Forms of Economic Exploitation

According to PROUT, economic exploitation involves the unrestricted plunder of the physical and psychic labour of a particular community together with the natural resources in their local area. In

PROUT's view, exploitation is not confined to only economic exploitation, but includes psychic and spiritual exploitation as well. Economic exploitation has various forms and includes colonial exploitation, imperialist exploitation and fascist exploitation.

Colonial Exploitation:

In the case of colonial exploitation, the exploiters first capture a market and then gain control of all the raw materials available in that area through monopoly rights. They produce finished goods out of the raw materials in their own factories within their own region, and then sell the finished goods to the people in the occupied market. Thus, they get double the opportunities to misappropriate wealth – the exploiters deceive the local population while procuring their raw materials at cheap rates, and then they sell their finished products in the same markets at exorbitant prices. By capturing the local market, the colonial exploiters succeed in totally destroying the local industrial system.

Capitalists and outsiders who have not identified their own socio-economic interests with the interests of the local area are guided by one psychology: “As we have come to a foreign land, let us try to loot as much as we can.”

Imperialist Exploitation:

In this case the exploiters fully exercise their political and economic power for their own economic exploitation. The second half of British rule in India was characterized by imperialist exploitation.

Fascist Exploitation:

The most dangerous form of economic exploitation is fascist exploitation. In order to canvass national support to justify their exploitation, the imperialists popularize the theory of nationalism. They portray their exploitation as rational and constitutional and based on the national interest.

As soon as an imperialist power is transformed into a fascist power, it spreads out its tentacles to psychically and culturally oppress a

vanquished people. To perpetuate unhindered economic exploitation, psychic exploitation starts almost simultaneously. Where psychic exploitation is used to further economic exploitation, it is called “**psycho-economic exploitation**”.

Indian society is basically capitalistic **and the administrative system is a capitalist dominated democracy. It is the capitalists who control and direct the social, economic and political systems of India.** The problem of how to remain in power is the most important issue for every political party that comes to power in an election. When political interest is of paramount importance, naturally the government will frame laws to safeguard the interests of the capitalist exploiters. The responsibility of upholding the interests of the exploiters in the name of law and order devolves onto the bureaucracy and police. The political leaders merely engage in internal bickering over their share of the ill-gotten gains.

Suppression, Repression and Oppression

Some people, ideas and events have created havoc in human society during the last two hundred years. This has led to suppression, repression and oppression in social life.

During the last two centuries, capitalism and communism have caused much suffering in human society. **Communism has already died a premature death while still in the stage of youthful vigour, but when capitalism dies it will die a mature death.** What caused the death of communism? It died due to the reaction of the accumulated pain, suffering and tortures inflicted on innocent people by the communist system which forced people to live unnatural lives. Communism had to face a black death while dancing in the ecstasy of terror and massacre.

Capitalism and communism **have polluted the air, water and environment in this peace-loving world.** By nature human beings are peace-loving, not war-loving. It is capitalism and communism that have caused two world wars and so many other sanguinary battles in the world in the recent past.

Both these systems have created suppression, repression and oppression in the minds of the people. **But while capitalism makes people slaves, communism makes them worse than slaves.** In communism human values do not exist, so the human mind becomes inert like matter. In this state people have no connection with the self or soul.

Suppression occurs when the mind is prevented from expanding and all its outlets are closed, sealed and blocked. The nature of the human mind is that it wants to expand. In Saṁskṛta suppression is called “**pradamana**”.

Repression occurs whenever you are faced with trouble, whenever you want to express your feelings, or whenever you want to be in an open atmosphere. In Saṁskṛta repression is called “**avadamana**”. Repression directly affects the **subconscious mind**. Gradually the psychic structure is severely damaged, and finally the mind is totally changed. The result is that people are inflicted with a defeatist psychology and an inferiority complex.

Oppression occurs when you are opposed and punished for what you have done or for what you want to do, and as a result your desire to do something worthwhile dies forever. In Saṁskṛta this is called “**damana**”.

Human beings, universal humans, have had to undergo tremendous struggle due to suppression, repression and oppression and the catastrophes created by capitalism and communism. Wherever there is suppression, repression and oppression **human beings are forced to follow the path of dogma**. Communism preaches dogma, capitalism preaches dogma, and so-called religions based on the scriptures also preach dogma. Now is the time for the emergence for the third psychic force where there will be no more suppression, repression and oppression. Let the mind develop according to its longings; let the mind be free. Let there be a human society of coordination and cooperation.

Mental Complexes and Psychic Exploitation

Such groups perpetuate exploitation in the social sphere by injecting a fear complex in the minds of those whom they want to exploit. They infuse the feeling in their minds, “We are inferior, and they are superior.” This is how they widen the social gap, until the framework of society is broken. Thus a well-knit society can never develop. When those with superiority complexes possess even the slightest degree of power, they fulfil their desires by injecting inferiority complexes in others.

The very purpose of injecting an inferiority complex is to exploit people on the psychic level, and this is exactly what happens in many spheres of social life. In some places you may notice some signboards written in a language not used by the local people. What is the purpose of putting up a signboard? It is just to give the local people certain information. If the letters are written in the language of the ruling exploiters and not in the language of the exploited – or if the local language is printed in small and humble letters underneath – what reaction will this create in the minds of the exploited? It is bound to generate an inferiority complex regarding their language and social position (the language of slaves is derogatorily called “vernacular” in English), and they will continue to suffer from this mental disease. Thus the ruling exploiters create indirect pressure on others’ minds so that their language maintains its high prestige and an inferior feeling arises in the minds of the people: “Ah! That is the language of the rulers!”

Psychic exploitation is twofold. Sometimes it occurs only in the mental sphere, and sometimes partially in the mental sphere and partially in other spheres, such as economics, politics, culture or religion – in all spheres of life.

Economic and Political Exploitation

Economic exploitation is perpetrated in two ways: one of the two is **psycho-economic exploitation**, as I have said, and the other is **politico-economic exploitation**. Where psycho-economic exploitation is combined with politico-economic exploitation, it becomes doubly dangerous.

In the past, most countries of the world were victims of politico-economic exploitation – and many are even today. In order to save humanity from economic exploitation (whether politico-economic or psycho-economic), **you must raise the people’s consciousness**; otherwise they will never be able to successfully resist psycho-economic or politico-economic exploitation.

In India, the masses were inspired to fight for independence without arousing their consciousness. As a consequence, India ultimately attained political independence, no doubt, but the people have not attained politico-economic independence as yet. Even today, they are victims of psycho-economic and politico-economic exploitation.

Now let us see how this psycho-political or political exploitation works. Motivated by socio-sentiment, one social group tries to forcibly dominate another group, with the intention that “We will utilize the exploited group or their land” – here the group is more important than the land – “as a source of raw materials. The finished products will be manufactured within our area, and then we will utilize the exploited country as the market for our goods.” What can the financially-handicapped groups do in this situation? They are forced to enslave themselves to the powerful countries or groups because of their fear complex born of their impotence or poverty.

In the next phase, the exploited painfully find themselves reduced to the position of suppliers of raw materials and purchasers of finished products. They are economically ruined. Such things happen as a result of both psycho-economic exploitation and politico-economic exploitation.

When this exploitation is perpetrated by the application of brute force, it is politico-economic exploitation; but when it is done not through brute force but through the application of cunning intellectual strategy, it is primarily psycho-economic exploitation.

Religious Exploitation

There is the domineering influence of religion on the human mind. You know that religions are based on dogmas. The propagators of

religion never cared to preach Bhágavata dharma – the universally applicable human dharma free from all narrowness – rather they always feared and avoided it.

As in the socio-economico-political field, so in the religious field they have tried to create satellite groups. For instance, an affluent group tries to utilize a less-developed group as its satellite group. That is, they want to obtain their raw materials and force them to buy the finished products, which they produce in their own factories. It occurs just this way in the religious field also. And, being supported by the money of those who want to create satellites, the propagators of religious faiths idle away their days. Most of these propagators of religion are not even aware of the fact that they are helping the exploiters create satellite groups; but some are doing it consciously.

Cultural Exploitation through Pseudo-Culture

As you know, the subtler and sweeter expressions of human life are generally termed “**culture.**” Suppose someone offers you food: you may eat without washing your hands and feet, or you may eat after washing thoroughly. The refined manner of eating in a hygienic way is called the “culture of eating”, while those activities expressing the subtler and sweeter aspects of life are called “culture” in a general sense.

Human culture is one, though there are some local variations in its expression. But a particular group which is motivated by socio-sentiment to exploit others tries to destroy the local cultural expressions of other groups. It forcibly imposes its language, dress and ideas on other groups, and thus paves the way for exploitation by paralysing those people psychologically. This is how people guided by socio-sentiment perpetuate exploitation in cultural life.

As you know, the mind has a natural tendency to degrade itself; it flows more easily downwards than upwards. So if some people, by virtue of their wealth, impose vulgar cinemas and dramas on others, this will break the latter’s spines and they will become paralysed. And **those paralysed, spineless people will thenceforth never be able to stand unitedly against cultural or any other kind of exploitation.** They will

never be able to do so, because mentally they will be completely dead – their capacity to raise their heads in protest will have been crushed forever.

This exploitation in the cultural sphere is accomplished by the propagation of pseudo-culture. It is proper for human beings to struggle for political freedom, for social emancipation; but if their cultural backbone is broken, then all their struggles will end in nothing. If one's spine is shattered, it is impossible to hold one's head erect.

Vocal Revolutionaries and Reformists

What about those who do not rule but exploit indirectly? They purchase the rulers with their wealth. The result is ruling classes do their utmost to please those by whom they were bought, win elections with their money, and outwardly speak against the social, economic and political exploitations. But in fact they support these things. I have branded these people as **“vocal revolutionaries”**. They deliver long lectures against exploitation, but they do the opposite in practice. **Reformists** want to perpetuate the process of exploitation by bringing about some patchwork improvements and are not the real well-wishers of society

To liberate society from this unbearable situation, consciousness will have to be aroused among the people; their eyes will have to be opened by knowledge. Let them understand the what's, the why's and the where's.

Three Causes of Sin

Human beings are social beings; hence, they have to follow certain social codes. But they must follow some spiritual codes as well. Because of illusion or some other reasons, if people break these codes, these “dos” and “don'ts”, sometimes we call it “sin” or Pápa and at other times, “crime” or Aparádha. If the violation is in the spiritual code, rather the religious code, it is termed as **“sin”**. If the violation is against the legal code it is known as **“crime”**. Sin is sometimes based entirely on dogmas and not on cardinal human values.

Action which **checks the progress of the society is sin**, and that action which accelerates social progress is **Puñya** or virtue. Any action which goes against the different legal codes made by the different nations, according to their spatial, personal and collective differences, **is crime**. In Saṁskṛta crime is known as Aparādha.

The present-day legal codes are not necessarily humanitarian. Rational people may defy a legal code but they should never violate cardinal human values. **The cardinal human values are** the silver lining between the psycho-spiritual world and the spiritual world. They are at the meeting-point of these two strata – the spiritual stratum on one side and the psycho-spiritual stratum on the other. Wherever we mention cardinal human values, we are not referring to any religious code, for that is based on religious dogmas.

If sin and crime are considered together there are three reasons for them. The **first cause** is shortage of physical and psychic pabula. If human beings lack the basic physical necessities of life they will not be able to follow higher pursuits. You will find that a person's sense of discrimination is disturbed if he or she is confronted with only a little physical hardship. Likewise, if there is a dearth of intellectual pabulum and the intellectual standard of the people is not high, they can take "dos" to be "don'ts" and vice versa. Take for example, a communal riot where a little innocent boy is killed, and when the person who encourages the riot becomes the people's leader. In a country with shortages of physical and intellectual pabula, people ultimately become beasts and commit sins and crimes.

The second cause is non-utilization of over-accumulated physical and psychic pabula. The desire to accumulate money is actually a mental disease. Where there is over-accumulation non-utilization will occur. Moreover, where there is over-accumulation people tend to misutilize wealth by indulging in their baser propensities rather than their finer ones. It can be observed that it is natural for people to move towards sin if over-accumulated physical and psychic pabula is not utilized.

To satisfy the greed of the have's, the have-not's become slaves, and to appease their own hunger they become sinners. The haves

misutilize the intellectual and physical wealth of the have-not's to satisfy their baser propensities. In the back ground sit the big capitalists; in the foreground, as their agents, are half-naked children! This is the cause of the downfall of society.

There are countries in the world where the average standard of living of the people is quite high and where there are no have-nots who become slaves due to the evil designs of the haves. Where there is excessive wealth, the feeling of, "What should I do?" crops up in the minds of the people. Moreover, people take to the path of suicide in the absence of proper direction. They also become addicts and social parasites and they do not know what they should do and what they should not do.

The third one is stagnancy in the psychic and physical strata. Here there might not be the over-accumulation of physical and psychic pabula. Every existence has its aim. All entities are moving according to their speed whether there is progress or no progress. But on the way if something comes which has no movement, which remains as it is, it affects the speed of others. In the society, due to old dogmas, weaknesses and lack of proper education, when the human mind becomes inert and dormant it not only destroys itself but affects the movements of others also. Mental stagnancy is a kind of disease. It is motionlessness. People who hold conservative views are really materialists and are mentally stagnant. Speed has to be infused in them. And not only this, there is need for acceleration in the speed.

What is the **solution** to the **first** of the three causes of sin? For those who lack physical pabulum, minimum requirements will have to be guaranteed to everyone. To supply the minimum requirements to everyone, both a strong administration and an intellectual approach are necessary.

For the **solution** to the **second cause of sin**, an intellectual approach, intellectual propagation, is required.

The **third** cause of sin is stagnancy. This is the greatest burden of the human society: it is the greatest disease. It is a psychic disease.

This sort of stagnancy is suicidal. For the sign of life is dynamism, and where there is no dynamism, there is death. Without dynamism people harm themselves and others.

As dynamism is precious for the Jivas or unit beings, so is Parama Puruṣa or the Supreme Entity precious for them. To solve this cause of sin, the intellectual approach does not work. The dogmatic-minded people, the traditional people, are neither human beings nor animals. They do not listen to reason. Sadvipras will not leave or forgive such people, but will set them right with an iron hand.

Beware of Dogma

All ideas are psychic structures; but regarding their boundary lines there should be some flexibility. Dogma is also an idea, a psychic structure, but there is rigidity of the boundary line. Dogma will not allow you to go beyond the periphery of that boundary line. That is, dogma goes against the fundamental spirit of the human mind.

Crisis of Civilization

Although there has been intellectual progress, there is a crisis of civilization. What is the breeding ground of this crisis? Why the crisis? The crisis is that human existence, which is highly developed, has been endangered by dogmas. Its very existence on the psychic level has been endangered by dogmas. On the physical level it may or may not be endangered, but on the psychic level there is danger. If you get guarantees on the physical level regarding eating and drinking, sleeping and getting shelter, that will not suffice. You want to be danger-free in the realm of your mind, in the realm of your intellect. You want unbarred, unobstacled psychic progress – intellectual progress.

Let there be an unbarred movement of humanity, let there be an unbarred progress of humanity that knows no colour, no racial or garb barrier, no historical or traditional barrier. Human beings have got the same human legacy, and they must boldly stand upon that legacy and move forward with the banner of universal humanity.

The Status of Women:

Although men have publicly declared that women should be respected as the mothers of society, they have actually relegated them to the status of domestic cattle and sheep.

In every sphere of life men have either substantially limited the rights of women, or made the ability of women to exercise their rights subject to the whims and caprices of men. Such an attitude never existed among the primitive human beings who lived at the dawn of human history. Nor had primitive men conceived of the deceitful practice of establishing their supremacy by keeping women in bondage in the name of social purity.

In individual life purity is equally necessary for both men and women, and to make this possible real spiritual vision is essential. As long as injustices against either sex exist, purity is impossible.

Overflowing sentiments of their hearts has also been partly responsible for the loss of women's prestige. Have not women, swayed by their emotions, ignored their own petty interests and gradually given everything – even the high social status that fascinates them – to their husbands, sons and brothers? Is it not reasonable to expect human beings (certainly human beings are not animals) to pay proper respect to such humility and large-heartedness? Does a husband, when his wife is ill, nurse her with as much care as she nurses him when he is ill? Women have not really lost their freedom; rather, they have trustingly placed their destiny in the hands of men.

Educated and Uneducated:

Great injustices are also being perpetrated against so-called uneducated people, although there is no legal basis for this. We cannot build a strong society if we discriminate against a section of humanity by drawing imaginary lines of distinction between the educated and the uneducated. In order to remove the imaginary line of demarcation between the educated and the uneducated – to eradicate this irrational distinction – the value of human beings must be recognized.

Vested Interests:

Vested interests have taken advantage of human ignorance and have penetrated deeply into every arena of society: social, economic, psychic and spiritual. They want to suck dry the entire vitality of humanity. Vested interests do not want the ignorant to see the light of wisdom or the downtrodden to climb up the social ladder; they do not want the hungry to eat proper meals or the superstitious to be freed from their dogmatic beliefs; and they do not want the human race to gain spiritual knowledge and a thorough understanding of science, and thus get the opportunity to progress towards the realm of effulgence.

Exploitation – No More

I have already said that human beings use only a very small percentage of their inherent capacity – less than one percent, to be precise. Even people whom society has accepted as great personalities use hardly ten percent of their inherent capabilities, and the remaining ninety percent remains unutilized. To put it very plainly, human beings waste ninety percent of their capacity.

Why do human beings fail to utilize their total capacity? **First**, they do not know how to utilize their capacity – they lack proper knowledge as to what should be done and what should not be done.

Secondly, they are habitually indolent, suffering from psychic and spiritual inertness. Some people not only fail to utilize their own capacity, but block the progress of others – they do not want others to prosper at all. This mentality is shameful, deplorable, and highly detrimental. It is an act of blatant oppression, suppression, repression and exploitation! Consequently, the genius in many people gets choked. This is called “**intellectual exploitation**” in philosophy.

There is a **third** reason. Sometimes, even if people are aware of the right path and are not at all lethargic – even if one is a genius – they cannot express their full potentialities as they are subjected to unusual intellectual or social pressure. Thus, the natural expression of their potentialities is checked. **This socio-intellectual exploitation** is highly detrimental.

There are many petty criminals in today's society. If you keep calling them sinners, they will develop a complex deep in their minds. "I am a sinner. I am a wretch. I am mean and vile. I have no future," they will think. You must not do anything like this. Rather, you should find their good qualities and praise them. This praise will encourage them to cultivate their attributes and move along the path of virtue. But if these criminals are neglected, their progress will be checked and they will become even more sinful. If they are repeatedly called sinners, if they are subjected to social punishment, their habit of committing crimes will become stronger.

As most people do not know basic human psychology, their actions result in the so-called criminals becoming a greater burden on society. Having been subjected to much social injustice and criticism, some people think, "Now that I have stepped onto the path of vice, now that I have fallen down, I will not stop until I reach the deepest hell." You should not do anything, even unconsciously, which goes against fundamental human psychology, and you should ensure that other people do not get any scope to make such mistakes either. Even bad people, under indirect pressure, or external attraction, or urge for Parama Puruṣa, can turn into good people.

You should lead the wicked to the path of virtue. You will see for yourselves that they, too, will feel an attraction for Parama Puruṣa. You should encourage them to develop the noble qualities lying dormant in them without delay. This is the proper psychological approach, the real path of rectification.

Let us consider two points: attraction for the Great and collective pressure. As a result of attraction for the Great, one joins the path of virtue; and, as a result of collective pressure, one's attributes get scope for external expression. What is **proper social pressure**? It is to find the good side, the noble aspects, of a person's character, and help bring about a change in his or her life. In fact, a human being has but one task: to remove that which is harmful or detrimental in society. As you march along your path of movement you should oppose those people who work against the collective interest; you should raise the slogan, **"Human exploitation – No more, no more!"**

ABOVE EXCERPTS ARE FROM:

Social Justice - Prout in a Nutshell part 1

The Vacshya Age - Prout in a Nutshell part 5

Exploitation and Pseudo-Culture - Prout in a Nutshell part 8

Three Causes of Sin - Prout in a Nutshell part 8

Exploitation – No More - Prout in a Nutshell part 8

Beware of Dogma - Prout in a Nutshell part 9

Capitalism in Three Spheres - Prout in a Nutshell part 13

Suppression, Repression and Oppression - Prout in a nutshell part 17

Various Forms of Exploitation - Prout in a Nutshell part 18

Three Forms of Economic Exploitation - Prout in a Nutshell part 19

The liberation of the intellect: Neo-humanism

PREVAILING SOCIO- ECONOMIC THEORIES

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

The philosophies that human beings follow can be divided into four categories: (1) dogma-centred philosophy, (2) matter-centred philosophy, (3) self-centred philosophy and (4) God-centred philosophy.

People who follow dogma-centred philosophy believe in dogma, wrong sentiments and foolish ideas. All religions are dogma centred. That is why no religion can tolerate any other religion. People who follow dogma-centred philosophy exploit others in the name of providence for their own self-interest. **Dogma-centred philosophies are a blending of self-centred and matter-centred philosophies.**

People who follow **matter-centred philosophy** want to enjoy anything and everything for their own interest. The atom bomb is the creation of matter-centred people. In matter-centred philosophy, enjoyment of material objects is the main motive, as in Marxism. The proponents of matter-centred philosophies often resort to brute force to exploit others when it suits their purpose, as do the followers of dogma-centred philosophies.

The followers of **self-centred philosophy** do everything only for self-interest, self-pleasure. In this case, as in the previous two, the psychic radii may vary. A big radius means that one thinks about oneself in each and every sphere of life. In self-centred philosophies, individual selfishness is the motive, as in **capitalism**.

Those who follow **God-centred philosophy** serve humanity and the entire living world with equal love and affection according to Neohumanism. Even amongst God-centred people the radius may vary, but the centre is God. In God-centred philosophy God is the nucleus, and the radius of one's selfless love and devotion goes on increasing towards God.

The Excellence of God-Centred Philosophy:

Of these four, dogma-centred philosophies are the worst. Next are matter-centred philosophies, followed by self-centred philosophies. Dogma-centred philosophies have been responsible for the greatest blood-baths in human society, followed by matter-centred philosophies then self-centred philosophies. There can be no blood bath in God-centred philosophy. In God-centred philosophy, human projection is the external projection of internal tranquility or composure, so there cannot be sanguinary clashes or bloodshed. Common human beings are self-centred; missionary workers are God-centred. The work done by God-centred people elevates the standard of human beings. In the past they elevated humanity, in the present they are elevating humanity and in the future they will continue to elevate humanity. But until now, the world has not experienced any God-centred philosophy. The scope, avenue and jurisdiction of the God-centred universe are far, far, far bigger than that of the other three.

CAPITALISM

How was capitalism created? Capital is consumable commodities in their potentiality. Intelligent people collect more capital than others in the form of consumable goods, but since this capital cannot be stored for a long time, they began to keep it in the form of money. Such people are called capitalists.

Capitalists want to produce commodities at the lowest costs and sell them at the highest prices. To produce commodities cheaply, there must be efficient transportation, cheap raw materials, cheap labour, cheap energy, adequate water supply, etc. No matter what form capitalism takes – individual capitalism, group capitalism or state capitalism – capitalists will always prefer centralized production. All these forms of capitalism are essentially the same. They always try to lessen the cost of production; hence they will never support the principle of decentralization.

Capitalism in Three Spheres:

According to PROUT, capitalist exploitation is perpetuated in three spheres – **the physical sphere**, which we are well aware of, and

the intellectual and spiritual spheres. Each of these types of capitalist exploitation is equally dangerous.

To **solve** the problem of capitalist exploitation in the physical sphere, we will have to ensure that the movement of money does not become restricted or immobile in the hands of a few capitalists. The present economic system should be thoroughly transformed, and a comprehensive and completely new economic system should be built in its place. In this new system money will not be restricted or immobile in the hands of a few capitalists. The more the optimum mobility of money is kept unrestricted, the more it will strengthen and invigorate the socio-economic life of the collective body.

Intellectual Capitalism

In the psychic sphere there is a noticeable lack of motivation and effort on the part of intelligent and educated people at present to properly utilize their acquired knowledge for the collective welfare. This is the psychology of an apathetic and elitist class who do not like to move from their privileged position to work for the welfare of the common people. This psychology gives rise to a special type of intellectual capitalism.

Intellectual capitalism causes several pressing problems in society. First, the literacy skills of a large part of the population are not developed. Secondly, the socio-economic consciousness of the indigenous people is not encouraged. Thirdly, unhealthy inferiority complexes and fear complexes influence the minds of the people so that they are kept psychically weak. Fourthly, the intellectual and moral development of human beings is hindered, so intellectual backwardness and irrationality become rampant in society. Finally, narrow sentiments like geo-sentiment and socio-sentiment start exerting a destructive influence on society. Consequently, intellectual exploitation, dogmatic theories and doctrines, and religious superstition and rituals become widespread.

Intellectual inertia has assumed dangerous proportions. Taking advantage of this intellectual stagnancy, rapacious capitalists deviously

spread a subtle web of exploitation and suck the vitality of society. Through this process capitalists are able to perpetuate their insidious rule of exploitation. **Capitalists have bought off disgruntled intellectuals and used them as tools of exploitation** in their economic schemes.

Psycho-economic exploitation is the latest form of dangerous and all-devouring capitalist exploitation. It is a special type of exploitation which first weakens and paralyses people psychologically in various ways, and then exploits them economically. Some of the methods of psycho-economic exploitation include, first, the suppression of the indigenous language and culture of local people; secondly, the extensive propagation of pseudo-culture, exemplified by pornographic literature which debases people's mind and particularly undermines the vitality of the youth; thirdly, the imposition of numerous restrictions on women, forcing them to be economically dependent on men; fourthly, an unpsychological education system with frequent political interference by vested interests; fifthly, the negation of dharma in the name of secularism; sixthly, the balkanization of society into numerous castes and groups; seventhly, the damaging of society by the use of unnatural and harmful methods of birth control; and eighthly, placing the control of different mass media, such as newspapers, radio and television, in the hands of capitalists. Both intellectual exploitation and psycho-economic exploitation are great dangers to the human race today.

To counteract this threat, powerful popular sentiments will have to be generated immediately for the liberation of intellect. For this, the first requisite factor is that intellectuals must keep their intellects pure and unblemished. Casting aside all their inertia and prejudices, intellectuals will have to mix with the common people and engage themselves in their welfare. They will have to assist the common people in their development and extend their support to all anti-exploitation movements. This approach will help to root out exploitation, stabilize the structure of society and expand the intellectual standard of the common people. Human society will move forward to a brilliant future with rapid steps.

Spiritual Capitalism

Besides the physical and intellectual spheres, capitalism also

exists in the spiritual realm. Because of their selfishness, they keep spiritual knowledge to themselves and do not bother to arouse spiritual awareness in individual and collective life. This is capitalism in the spiritual sphere. It is ultravires to the very spirit of spiritual practices, which is Átmamokśárthaṁ jagaddhitáyaca [Self-realization and service to humanity.]

Genuine spiritual practice is the birthright of all people. In all spheres of collective life – economic, political, social, etc. – a scientific and rational outlook is essential. The inculcation of cardinal human values is an urgent necessity. This is the demand of the age. Because such higher values are lacking in social life, there are many incongruities and confusions in society.

All genuine spiritualists will have to adjust with the level of the dusty earth inspired by the spontaneous love of their hearts. They will have to share the wealth of their developed intellects with others to lighten the sorrows and sufferings of humanity. Through their guidance and leadership, human thinking will take a new turn and move along an entirely new path. The latent spiritual power in human beings will be awakened. Through their effort and inspiration, the new people of a new generation will be armed with a bold new optimism and vision of the future and march forward triumphantly.

MARXISM:

It believes in equality between human beings which is only theoretical and not possible in practice because no two individuals are alike, hence they cannot be equal. Its goal is purely imaginary equality.

This faith finds its field in the exploitation of poverty and hence it can only thrive in poverty-stricken areas. It has no tolerance for other religions or organizations. This faith exists on violence only.

A group of exploiters loudly object to a remark that was made by the great Karl Marx concerning religion. It should be remembered that Karl Marx never opposed spirituality, morality and proper conduct. What he said was directed against the religion of his time, because he

perceived, understood and realized that religion had psychologically paralysed the people and reduced them to impotence by persuading them to surrender to a group of sinners.

COMMUNISM:

Communism is an unhappy blending of matter-centered and dogma-centered philosophies – a theory of matter-centered and dogma-centered brutality.

The term “communism” is derived from the word “commune” which comprises the prefix “co” and the root “mune”. “Co” means “together” and “mune” means “to do something”, so “commune” means “to do something together”. “Commune” plus “ism” equals “communism”. The term “communism” is only applicable where the commune system exists. Those who follow the commune system are communists. In the commune system there is no relationship among people doing something together as everything is imposed from the top.

Defects of Communism

Communism is state capitalism which is why it is not free from the defects of capitalism. State capitalists, like individual and group capitalists, control industries. State capitalism means state controlled industries. In other words, in state capitalism industries are centralized. Communist countries support state capitalism, which means centralized production. While communism appears to differ from capitalism on the question of popular liberation, capitalism and communism are the same internally.

Communism is not logically based. Communism is irrational, illogical, unscientific and unpsychological.

There are some “isms”, based upon various types of dogma, which **sound and function as religions in the socio-economic sphere**. And just as religions often impart defective teachings to human beings and incite them to communal conflict, likewise these particular “isms” cause human beings to degenerate to the level of animality in the name of class struggle. Just as the present world suffers from intense oppression

due to religion, so does it face disintegration due to the intimidating threats of socio-economic religion.

They liquidated hundreds of thousands of simple, innocent people on flimsy charges without even the pretense of a trial. Was this a humanitarian act? This bestial genocide occurred because Marxists deviated from the path of dharma.

Countries which have both laborious and intellectually developed citizens have never accepted communism. For example, Karl Marx was born in Germany but his theory was not accepted there. Similarly, England gave shelter to Marx but did not accept his theory. The cooperative movement first started in England and the spirit of cooperation is reflected in many aspects of British society; consequently, Marxism has not been able to get a foothold in Britain. Japan is surrounded by communist countries like the Soviet Union, North Korea and China but it did not accept communism. Marxism is the symbol of intellectual hollowness.

Communism is a collection of contradictions. In countries where the communists are not in government they support democracy, but in the communist system there is no democracy, only dictatorship. Communism is irrational and inhuman – it is against the human psyche.

In communism the slogan is, “From each according to his capacity, to each according to his necessity,” **but in the cooperative system the slogan is, “Each will get according to his or her capacity.”** In the communist system people are led to believe that their needs will be supplied by the state, so they have no incentive or interest in the system.

Questions and Answers:

Question – Is the commune system in accordance with the accelerating emanations of human beings and the multi-lateral development of human beings and also in accordance with the integrated development of the cosmos?

Answer – No. This kind of socio-economic system is set up primarily

for economic purposes and secondarily for educational and cultural development. It cannot be an ideal system for the multi-lateral development of human beings, as human beings need to move along the proper path of progress in human life in all the three strata (physical, mental and spiritual) and the five sub-strata (social, economic, political, cultural and psycho-spiritual) to ensure their multi-lateral development. Integrated development and accelerated movement towards the Supreme Desideratum can only be achieved when the socioeconomic system is based on Neohumanism.

Question – What are the psychological defects of the commune system?

Answer – In the commune system, society is reduced to a production-distribution centre under a regimented system of control based upon production teams. Such a suffocative and mechanized living system fosters a materialistic outlook and produces atheistic leadership. The workers cannot feel oneness with the job, nor do they have the freedom to express their individual potentialities. If farmers feel they own the farm they will get a better outturn. If people are allowed unbarred psychic and spiritual freedom, human society will achieve greater psychic and spiritual progress.

Question – Which is more psychological, capitalism or communism?

Answer – As compared to communism, capitalism is more psychological, although both are defective and cannot be supported. In communism there is hardly any scope for the free and unbarred expression of mind, and due to extreme regimentation the flow of the mind is checked by numerous social, economic and political constraints. In capitalism no such checks exist in theory, but in practice there are checks.

Self-centred philosophies create differences among human beings and balkanize the human society. Matter-centred philosophies create disparity, destroying peace in the universe. In the present world we are seeing two theories moving side by side – the self-centred theory of capitalism and the matter-centred and dogma-centred theory of communism.

The system of gaining support in capitalism is through money, and the system of gaining support in communism is through fear. Both capitalism and communism have failed to provide the proper ideological inspiration and desideratum to human beings. In the interests of the welfare of humanity, these systems should be replaced. PROUT is against the exploitation by capitalism and the false dogma of communism as both are detrimental to the all-round progress of human beings.

Communism created a field at one time; now it has left a vacuum behind. There is an ideological vacuum in the world – a physical, mental and intellectual vacuum has been created by the death of communism – but it will be filled up in a short time.

PROUT is the only panacea. If the God-centred philosophy of PROUT does not come forward immediately to fill this vacuum, some other ideology will, because it is a law of nature that something will fill a vacuum once it has been created. If this ideological vacuum is not filled by PROUT, a great catastrophe will take place in the future because other defective philosophies will come forward. Some dogma-centred, matter-centred or self-centred theories will occupy the space. We cannot allow this to happen.

STATE CAPITALISM:

Where collective capital means the capital of the state, if the state tries to increase its national wealth without stopping exploitation in society and without trying to increase individual wealth, increasing the national wealth will mean increasing the individual wealth of only a few people in power.

Although one cannot support this sort of state capitalism, one cannot deny that the state has to utilize capital in order to increase the wealth of the state. If state capitalism actually increases the per capita income of every person without constantly seeking to exploit, we cannot but praise it – it can be considered exemplary socialism.

MASS MURDER

When a large number of people who may or may not be

criminals are murdered at the same time, it is called gañahanana. Even if a large number of criminals are murdered at the same time this term is used because it is very difficult to theoretically judge who is a criminal and who is not. Sometimes innocent people may be subjected to severe punishment because wrong information appeared in the documents and records concerned with their trials. At other times judges may deliver incorrect judgements, and in fact there are numerous cases where judges have made mistakes. Such punishments can never be supported.

The very institution of capital punishment cannot be supported. Assassins and murderers must be brought within a penal code based on Neohumanism so that their thirst for blood is permanently eliminated.

FEUDALISM AND THE ZAMINDARY SYSTEM:

During the Mughal, Pathan, Buddhist and pre-Buddhist Ages in India, land revenue was paid to the king in the form of gold bullion. Ten or twenty villages used to combine together to form a revenue village (mouza), and one person from among the villagers was authorized to collect revenue. These tax collectors were not paid by the government, but were given land to cultivate in order to earn their livelihood. They acted as intermediaries between the people and the king in the agricultural sector and gradually became powerful landlords. Such intermediaries have been in existence since ancient times, and included zamindars, pattanidars, darpattanidars, sepattanidars, jotdars, vargadars and adhikaris.

In those days there were three means of trade – poor people used to barter among themselves; people with some money would purchase commodities with silver coins; and rich people would buy commodities with gold coins. Tax collectors would collect taxes in any of these three forms but they had to pay the king in gold bullion.

Lord Cornwallis decided that land should be given to tax collectors permanently. He stipulated that the ownership of this land and the position of a tax collector should be hereditary. This system was adopted to discourage tax collectors from collecting taxes then leaving an area. A fixed amount of whatever taxes they collected went to the

government treasury; hence zamindars enjoyed life as social parasites. This system did not involve any government expenditure – it was a simple fiscal system to collect money for the government.

In Czarist Russia there was also a land tax system, and the position of the tax collectors was hereditary as in India. The system in Russia was a feudal system as tax collectors also had political power. In India there was no feudal system because zamindars did not have any political power.

England also had a feudal system in which dukes, marquesses, earls, viscounts and barons were the feudal chiefs. They had some political power and were represented in the House of Lords. **PROUT does not support these kinds of intermediaries.**

GANDHISM

In Gandhism, we find two defects – psychological and material. Although Gandhism is not pure capitalism, it is undoubtedly a way to protect capitalism. Capitalists find complete shelter in this system. Gandhism **claims that the capitalists are the trustees of human beings**, but how can that be possible? Can those who thrive on human blood be the protectors of human beings? How can the exploited masses believe that the exploiters will be their saviours? Hence, Gandhism is ultravires to psychology.

Secondly, Gandhism **always tries to avoid fights and all sorts of struggle, including class struggle**. According to Marxism, there are two main classes – the exploiters and the exploited. Gandhism does not recognize this sort of division. The fact is that out of the four classes in society – the shúdras, kśatriyas, vipras, and vaeshyas – the dominant or ruling class exploits the other classes according to its capacity. According to Gandhism, it is possible to transform the exploiters through persuasion. Theoretically, this view may be acceptable, but it is neither natural nor practical. If a goat tries to persuade a tiger, won't the tiger eat the goat? Struggle is natural and indispensable. According to Tantra also, progress lies in struggle. The **denial of struggle is the material defect** of Gandhism. The profounder of Gandhism was a man of humble

temperament, so he did not like conflict, but this is unnatural and impractical.

According to Ānanda Mārga, if persuasion fails, then the application of force is indispensable. We can conclude that the golden rule is: “Protect the virtuous; punish the wicked.” Humanity can be secured only if this principle is followed.

Instead of guaranteeing liberation from exploitation, Gandhism favours the interests of the exploiters; hence it is a negative philosophy. Liberation from exploitation is impossible when the exploiters themselves find shelter in the philosophy. The co-existence of the exploiters and the exploited can never lead to a society free from exploitation. No revolutionary organization can accept Gandhism as an ideal philosophy.

THE DANGERS OF COMMUNALISM:

Natural Balkanization is just like one cell becoming two. Artificial fissiparous tendencies are unnatural. Division of people into castes and communities is an artificial fissiparous tendency.

There is a theory of politics called “divide and rule”. Just to undermine the independence of India, the British government started a programme to encourage communal division amongst the people based on caste, scheduled caste, scheduled tribe, Muslim and non-Muslim. Our leaders should not have accepted such divisions. Rather, at that time they should have said that preference should be given on the basis of socio-economic backwardness, not on the basis of castes or creeds. But certain political parties were based on caste prejudices or communal sentiments, which is why they supported the British government.

During the struggle for independence, a great blunder was committed by Mahatma Gandhi. In order to show his innocence, he said that he would not support the communal award, but nor would he vote against it. That is, indirectly he supported it. What happened to the country after this was due to the Himalayan blunder committed by Mahatma Gandhi. At that time he should have said, “No. I do not support

the communal award.” **As a result of the communal award, the country was trifurcated into** Pakistan, India and Bangladesh. This was the result of the blunder of Mahatma Gandhi, and he did it under the pressure of his party leaders.

Communalism is unnatural. Again today, the foolish leaders, the political leaders, are encouraging this very sentiment. And I fear that if it is not controlled in the proper time, the country will face further disintegration.

SYNTHESIS AND ANALYSIS:

The human mind must always be kept preoccupied with different progressive thoughts and practices, according to the change in time. In order to carry out new responsibilities, necessary changes take place in the nerve cells of the human brain. This is accompanied by changes in the glandular structure of the human body. It is not only the physical and mental structures of human beings that are getting more complex, but also the entire human society. More complex social problems are arising. In such circumstances, should we remain smug and complacent, silent and inactive, only harping on the great and glorious past? No. Instead, we should probe for solutions to problems through the proper cultivation of science. No matter how complicated problems are, we have to evolve the necessary scientific means to meet the challenge.

Science is certainly capable of solving most of the land problems which exist in some degree in all countries of the world. The importance and value of land will automatically diminish if the problems of food production are solved. In the future a synthetic food tablet may be enough to satisfy a person's hunger.

Social advancement is the triadic blending of thesis, antithesis and synthesis. When a particular theory or thesis loses its competence and power to affect the collective welfare, an antithesis is created against the prevalent theory. As a result of clash and cohesion between these two opposing forces a resultant is created, and this resultant is called **synthesis**. Is it true that the welfare of society is only possible in the

stage of synthesis? When those who have the duty and responsibility for materializing social welfare neglect minorities or the people in general, the synthesis of a particular age transforms itself into the thesis of the next age.

The underlying principles that are relevant to the question of social justice are: the universe is a moving phenomenon, like a moving panorama; everything in this empirical world has its roots in relativity; and everything is moving within the orbit of time, space and person.

In the stage of synthesis a particular social, economic and political theory may be beneficial in a particular place or to a particular group, but this is no guarantee that the same theory will prove equally beneficial with changes in time, space and person. In changed circumstances oppressed people, who pass their days in distraction and despair as victims of social injustice, put up an antithesis against the synthesis of that period. Numerical majority and physical might are not the sole prerequisites for the emergence of an antithesis. If the oppressed are an intellectual group, then no matter how few their numbers, they can put up an antithesis. As soon as the antithesis is created the former ideology ceases to be a synthesis. It becomes the thesis in the next phase. So, in the second phase, an antithesis will again emerge against that very thesis. In this phase, as long as a synthesis does not emerge, unabated struggle will continue. Theoretically, synthesis is not the absolute factor, the final clash or the last word, for thesis, antithesis and synthesis take place within the bounds of relativity.

According to PROUT, changes take place in a cyclic order. In some era of the past the toiling masses were dominant. At that time there was no human society or civilization, and even the concept of the family was almost nonexistent. Such a period was called the Shúdra era. After this Shúdra era came the Kśatriya era, or the age of the warriors. As a result of clash and cohesion, the dawn of the Vipra era became discernible on the horizon of the social cycle. When the warriors, those with Herculean strength, started ignoring and hurting the sentiments of the Vipras or intellectuals, the Vipras evolved an antithesis against the

thesis of the Kśatriya era out of vindictiveness and revenge. But the saga of exploitation and suffering knew no end. When the Vipras started an offensive against the bourgeois class, the dissatisfied and disgruntled bourgeoisie launched a crusade against the thesis of the Vipra age. When the once disgruntled classes began to engage in exploitation, profiteering and black marketeering, thriving off the life blood of others, then the exploited, oppressed and rebellious people started a bloody revolution for the destruction of the bourgeois class.

Such movement of the social cycle will never cease, will never stop. Sadvipras or spiritual revolutionaries will inspire and mobilize the crusading human spirit against barbarity, injustice and rapacity and help accelerate the speed of antithetical social movement. Afterwards, during the stage of synthesis, they will take the leadership of society into their own hands. If proper adjustments are maintained with time, space and person, the Sadvipra inspired synthetic age will be permanent. In a society governed and administered by these Sadvipras, the synthetic structure of society will remain intact, although different eras may come and go. The Shúdra era will come but there will be no exploitation by the Shúdras. The Kśatriya era will come, but exploitation by the Kśatriyas will not be possible because of the synthetic order prevailing in society.

{More details in chapter 21-Theory of History – Social Cycle}

Dialectical Materialism and Democracy:

The welfare of society is not possible through dialectical materialism. Dialectical materialism may be suitable and appropriate for the well-being of human society in a certain age, but in the very next era it may prove to be a brutal instrument of exploitation and destruction. Prout is the only solution, for it recognizes and accepts the necessity of changes in time, space and person.

It is claimed that democracy is government of the people, by the people and for the people. Democracy can only be effective and fruitful where there is no kind of exploitation. Every person has certain minimum requirements in life which must be guaranteed. Every progressive society should bear in mind that the minimum requirements

will go on increasing day by day. In the not too distant future a day will come when every individual will acquire a rocket. Then, for example, it will be very common for one's father's house to be on this planet and one's father-in-law's house to be on Venus.

The social system that will come into being, keeping parallelism and harmony with time, space and person, will be called progressive socialism. **Our Prout is that very progressive socialism**

THEORY AND PRACTICE:

The theory which springs out of fundamentals can be materialized with little effort. But that materialization will depend upon the effort, time and opportune moment. But when theory succeeds practice it has a practical application. When theory precedes practice, however, the theory may or may not be materialized. There are four main factors which are responsible for the failure of any theory.

The first factor is the hypocrite's psychology. Hypocrites formulate theories without the least intention of materializing them. By exploiting the name of a theory they serve their own purpose and that of their group. They are obviously only for show. Their aim is not to solve society's problems. Rather, they are the chief cause for the downfall, retardation and sad plight of human society. The present crisis in today's civilization is due to them. Their theories are based on the psychology and intellectual extravaganza of the hypocrite.

Take **the mixed economy**, for example. Those who have any sense know that it is a farce. It was neither implemented in the past nor will it ever be implemented in future. It is a white lie. Nor are its exponents interested in implementing it, for their motive is simply to dupe the people. **Peaceful coexistence** is another case in point. It too has never been put into practice, nor will it ever be in the future. **Democratic socialism** is yet another example. It is as good as golden plaster. Plaster should be made of stone and not gold. Behind all this works the hypocrite's intellect, one of the four factors responsible for the failure of a theory.

The next factor is the theoretician's psychology. When

theoreticians expound a theory they do not study the world to ascertain its practical application. Human life is trifarious: physical, intellectual and spiritual. However, the theoreticians remain confined to the intellectual realm, ignoring the physical and spiritual spheres. First, their theories are impractical; second, they make no efforts to materialize them.

The third factor is inefficiency in the field of application. Even if the theory is correct, it is not materialized due to inexperience or other defects.

The fourth factor is environmental difficulty. The expounder of any theory remains engrossed in a particular mental environment. He or she creates a world in the mind and tests the theory on the mental plane. Let's take Marxism as an example. Its proponent was very perceptive. The theory which he created in his mental environment was correct to a certain degree. But the crust of the earth and the environment of the mind are certainly not the same. The crust is quite hard. When this particular theory was manifested in the practical world, it was a total failure.

DYNAMICITY AND STATICITY:

Whether people want it or not they will have to move ahead, they will have to advance. They should not remain static, either in body or mind but should move ceaselessly, because this very movement is not only the sign of life in a body, but also a sign of life in the mind, a symptom of advancement. While moving, humans will have to pass through different stages. Human beings are born, and then die to be born again and to die again. In this process what does death mean? Life and death can be compared to taking a step. Lifting up the foot is life and placing it on the ground is death. In individual life, in individual movement, one is obliged to place the foot on the ground – this is the state of pause.

Neither absolute speed nor absolute pause is possible: speed and pause are always relative – the very existence of anything is relative. This universe is thronged with numerous relative factors – nothing is

absolute. There is speed and pause in the psychic sphere too. **In the state of pause people gather momentum for the next stage.**

When people listen to something, that idea is not assimilated immediately. It only gets assimilated when the mind is in a state of pause. The subsequent expression takes place in the state of speed. Even in the spiritual sphere also there is pause and speed. This sort of experience is applicable to the individual body, mind and soul as much as it is to the collective mind, body and soul. In collective life the collective body, collective mind and collective soul follow the same pause and speed. During this period of systalsis, what is assimilated in a state of pause is expressed in the state of speed.

In collective life human beings come to a stage where they prepare themselves for the next stage of speed. India's social life there have been long periods of pause. Sometimes during these pauses it appeared as though society would die forever, that it would never be able to raise its head again. During the last part of the British period of India it appeared as if the country had no future. The people wondered if the British would ever quit the country. Some thought that perhaps they would not, so what was the necessity of continuing the struggle for freedom? This thought frequented people's minds. Behind all these thoughts was the state of pause, the stage of gathering momentum for the next phase.

There are some people who are pessimistic. They say that the society around us is very bleak, that it has no expression of vitality and that it seems that everyone is in a deep slumber. If they had looked carefully at the symptoms of pause, they would have realized that significant preparations were being made for the subsequent phase of speed. So under no circumstances should human beings be pessimistic. **That is why I am always an incorrigible optimist, because I know that optimism is life.**

The establishment of a classless society is only possible by those people who accept the Supreme Entity as the goal of their lives – whose entire mental energy is ceaselessly applied to one supreme goal.

ABOVE EXCERPTS ARE FROM:

Marxism - Prout in a Nutshell part 3
Synthesis and Analysis - Prout in a Nutshell Part 6
Dialectical Materialism and Democracy - Prout in a Nutshell part 6
Theory and Practice - Prout in a nutshell part 6
Dynamicity and Staticity- Prout in a nutshell part 7
Questions and Answers — Prout in a nutshell part 12
Capitalism in Three Spheres -Prout in a Nutshell Part 13
Feudalism and the Zamindary System - Prout in a Nutshell part 15
Mass Murder- Prout in a Nutshell Part 15
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Defects of Communism – Section A - Prout in nutshell part 15
Defects of Communism – Section B - Prout in nutshell part 15
Defects of Communism – Section C - Prout in nutshell part 15
The Existential Value of Ideology -. Prout in a Nutshell Part 15
Suppression, Repression and Oppression – - Prout in a nutshell part 17
Questions and Answers — Prout in a nutshell part 17
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The Excellence of God-Centred Philosophy – Prout in a Nutshell Part 18
Social Defects in Gandhism - Prout in a Nutshell Part 21

PHILOSOPHY OF PROUT

(Excerpts from the Writings of Shri Prabhát Ranjan Sarkár)

Universal family:

Parama Puruśa [Supreme Consciousness] is my Father, Paramā Prakṛti [Supreme Operative Principle] is my Mother, and the universe is my homeland. We are all citizens of this universe. The universe is the thought projection of the Macrocosmic Mind, and it is in the extroversial and introversial phases of the Cosmic imaginative flow that the creation, preservation and destruction of all entities continues.

The universe is the psychic and internal projection of 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 extro-internal projection.

Rudimental factors cannot be created by human beings; hence ownership lies with the Cosmic Entity and not with individuals. We can only use these factors. All living beings can enjoy their rightful share of this property, like members of a joint family. They should also make proper arrangements so that everyone can enjoy it with equal rights, ensuring that all have the minimum requirements of life to enable them to live in a healthy body with a sound mind.

We must not forget, even for a single moment, that the entire animate world is a vast joint family. Nature has not assigned any portion of this property to any particular individual. Private ownership has been created by selfish opportunists, as the loopholes in this system provide them with ample scope for self-aggrandizement through exploitation. When the entire wealth of the universe is the common patrimony of all

living beings, can the system in which some roll in luxury, while others, deprived of a morsel of food, shrivel up and starve to death bit by bit, be said to have the support of dharma?

Principles of Cosmic inheritance

The universe is the projected psychic objectivity of the Macrocosm. Everything is owned by the Cosmic Entity. We are to use the resources in the universe; ownership lies with the Supreme Father. The owners of land are neither the tenants nor the zamindars [landlords]. The wrong and illogical propagation that ownership lies with the toiling people only gives rise to conflict and chaos. Accepting the principles of Cosmic inheritance, we are to utilize the resources in the universe to the best of our capability.

This universe is our common patrimony. Ours is a universal joint family, Parama Puruṣa [Cosmic Consciousness] being Supreme Father. Like members of a joint family, we should live with 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 only enjoy these potentialities. **We are to utilize all the mundane and supramundane wealth accepting the principle of Cosmic inheritance. This is our social dharma.** It is not only our social dharma, but the logical and rational approach too. This is the correct social philosophy.

If we accept the rational principles of Cosmic inheritance, the question of foreign and native lands does not arise. The whole universe is our paternal property, and we are the members of the Cosmic society. We are free to move and settle anywhere and everywhere we like.

Universal Brotherhood

Unity and benevolent intellect lead human beings towards supreme fulfilment. Reading voluminous treatises on philosophy will be of no use in awakening this benevolent intellect. For this, one will have to sincerely follow Yama and Niyama in individual life. To establish

unity, the society will have to select an ideology which remains unassailed by any spatial, temporal or personal differences. That is why only Cosmic ideology will have to be adopted as the polestar of life.

There are infinite semblances of relativity in the universal arena. Hence no governmental order or law of inheritance can be treated as perfect because they are embedded in relativity. If we are to build 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 lies with the Macrocosm. **For a perfect socio-political order, there should be a happy blending of relativity and absolute.**

Human Longings

There is infinite thirst in the microcosm, and as such this thirst cannot be quenched by acquiring physical wealth. Our mental longings are trifarious – that is, physical, psychic and spiritual. The microcosm tries to fulfil its infinite physical hunger through physical resources which, though very big, are finite. Hence the infinite physical thirst will remain unquenched forever, even if the microcosm becomes the master of the whole planetary world. Therefore it is necessary to divert the physical thirst (which is infinite) towards psychic and spiritual pursuits. Among these three strata the psychic and spiritual worlds are infinite, so there will be no clash or exploitation in quenching the thirsts in these spheres. Otherwise the unsatisfied physical desires will remain in potential form, gradually acquire momentum, and finally revolt.

Human longings are infinite. If these infinite human longings are allowed to run after objects of worldly enjoyment, conflict among human beings is bound to take place. As material wealth is limited, overabundance for one leads to crippling scarcity for others. These infinite human longings can be fulfilled only through psychic and spiritual wealth. Supreme Consciousness has generously arranged infinite psychic and spiritual wealth for human beings; humanity will have to properly utilize that wealth.

Ánanda Marga wants to divert the unquenchable physical thirst towards psychic and spiritual pursuits. The duty of Renaissance Universal is to make intellectual appeals, and **the work of the Proutists is to see whether law and order is strictly enforced or not**. If it is not enforced strictly or if it goes against the principles of Yama and Niyama, enforcement is to be done by creating pressure of circumstances.

Rational Acquisition and Rational Distribution

There should be rational acquisition and rational distribution of mundane property, otherwise the peace and tranquility of society will be disturbed. The per capita limit of acquisition should be fixed according to the collective resources of the universal society.

To materialize the ideals of rational acquisition and rational distribution of mundane resources, our first approach will be spiritual, followed by psychic. Where even the psychic approach fails, the application of force would also be supported for the greater interest of the society. Those who are trying to avoid this fight are shirking their human responsibility.

Application of Force

Human progress is always resultant progress. The speed of progress will go on accelerating by clash and cohesion. The application of force is the essence of life the rudimental factor, the spirit of life. Those who speak against the application of force are hypocrites. Lack of the application of force means death.

The necessity of the application of force is always felt by us at every hour, at every moment. Non-application of force is of no value in either the physical world or the psychic world, or even in the spiritual world. Non-application of force is a bogus ism.

Capitalism needs to be replaced

Capital is consumable commodities in their potentiality. Intelligent people collect more capital than others in the form of consumable goods, but since this capital cannot be stored for a long

time, they began to keep it in the form of money. Such people are called capitalists. These capitalists are the unworthy sons and daughters of the Cosmic Father because they go against the principle of cosmic inheritance. The seed of infinite expression lies within Dharma, but you must nourish it. Capitalists create hindrances on the path of human beings; prevent them from becoming one with the cosmos – prevent them from becoming great. So capitalism is anti-Dharma and the actions of capitalists are also anti-Dharma. The capitalists of this modern world are anti-dharma, or antisocial, creatures. To accumulate massive wealth, they reduce others to skin and bones gnawed by hunger and force them to die of starvation

According to true spiritual ideology the system of private ownership cannot be accepted as absolute and final, and hence capitalism cannot be supported either. Considering the collective interests of all living beings, **it is essential that capitalism be eradicated**. But, what should be the proper method to achieve this end?

Nothing would be better, if it were possible, than the eradication of capitalism by friendly persuasion and humanistic appeals. In that case the peace of the greater human family would not be much disturbed.

Though the humanistic approach works in some cases, in most instances it does not produce any result; and even where it does work, it takes a very long time. So, wherever necessary, capitalism must be forced to abandon its ferocious hunger by taking strong measure. Black marketing, adulteration, etc., cannot be totally eradicated by threats or by arousing fear of the law.

Thus, stronger measures will have to be taken; that is, tremendous circumstantial pressure will have to be created. To create this sort of circumstantial pressure, the application of force is absolutely necessary. Those who believe that the non-application of force alone is *ahimsá* [not to hurt anyone] are bound to fail. No problem in this world can be solved by adopting this kind of *ahimsá*.

Constructive Ideal needed

Those who lack a constructive ideal help the capitalists in their exploitation. Our approach should be to adopt a constructive ideal, and we should wage a ceaseless and pact less struggle against all anti-human and antisocial factors.

We are to fight capitalism and not the capitalists. We are to wipe out this ism from human society because this ism is paralysing humanity. Infinite desire to accumulate finite physical objects is a psychic ailment which leads to clash with others and creates many have-nots. We have to divert physical longings to psychic and spiritual longings to avoid a fratricidal war, and thereby safeguard human rights.

Exploiters are also our Brothers and Sisters

The ambition to become rich by exploiting others is a type of psychic disease. In fact, if the infinite longing of the human mind does not find the proper path leading to psychic and spiritual fulfilment, it becomes engaged in accumulating excessive physical wealth by depriving others.

The incapability to recognize the requirements of others because of insensitiveness is a psychic disease. Those afflicted with this disease are also members of the vast human family; they are also our brothers and sisters. So, either by making humanitarian appeals or by creating circumstantial pressure, arrangements will have to be made to cure them of their ailment. It would be a great sin even to think of their destruction.

Reformation of Exploiters

To protect the common people from the clutches of exploitation, as an initial measure we will have to create circumstantial pressure, but to reform the character of these ailing people, long-term arrangements will also have to be made for their psychic and spiritual education.

Knowledge is of two kinds: intellectual and intuitional. Intellectual knowledge is based on experience; hence it is embedded in

relativity. It cannot therefore claim to be absolute. Intuitional knowledge is transcendental in character. It dissects and analyses everything by itself, therefore it is absolute.

The approach of PROUT is subjective approach through objective adjustment. This presupposes a connecting link between intuition and intellect. This connecting link or touching point is called “Bodhi Jiṇána”. With the help of Bodhi Jiṇána, intuitional knowledge can be utilized for solving mundane problems. Thus **PROUT is a Bodhi Jiṇána.**

A correct spiritual ideology is the only solution to the problems confronting the world. From this perspective we can call Ánanda Márga ideology the philosophers’ stone. Just as the philosophers’ stone is meant to transform everything into gold, Ánanda Márga ideology can, most definitely, find a just and rational solution whenever it is applied to any problem.

Social justice:

As regards learning versus ignorance, vested interests intentionally try to perpetuate ignorance among the exploited masses because this provides them with a good excuse to deny the value of human beings. In the economic field, such a hypocritical stand is even more conspicuous and much more despicable. When university graduates make use of their degrees to earn their livelihood, they tend to forget that physically-strong but illiterate people are making a similar use of such assets as they have, that is, their capacity for manual labour. These educated people deprive so-called illiterates of their rights, human dignity and self-respect, and thereby develop a sense of superiority. Similarly, the rich, who inherit huge ancestral properties, accumulate vast amounts of wealth by deceiving others or amass great fortunes whether they invest capital or not, forget that, **just like light, air and water, all the mundane resources of the universe are the common property of everyone, and that no property is the personal or paternal property of anyone.**

All natural resources are meant to be used for collective welfare. No one has a monopoly over these resources. Some people argue, “When others by their manual labour earn money to provide themselves with food and clothing, why should I not be considered a member of the toiling masses when I earn by my intellectual labour?” In reply I will only say that by dint of intellect you may acquire as much of the boundless wealth in the intellectual or psychic realms as you like. Nobody can object to this. But if the intellect is used to appropriate limited mundane resources such as houses, land, food, clothing, money, etc., will this not deprive hundreds of thousands of people of their basic necessities? You may certainly earn your living by using your intellect, but your salary should be commensurate with the needs of your family, plus sufficient extra to take care of future contingencies, and not a penny more.

It must always be remembered that the value of money lies in its proper use. If more money is accumulated than necessary, it loses its value due to lack of use. To the extent that you keep money idle and valueless, you become responsible for the injustices done to ragged, hungry people. You will have to give value to your accumulated money by utilizing it to provide opportunities for others. So in my opinion, those who do not know how to make good use of money, which is a medium of exchange for mundane resources, are enemies of society. In them the feeling of collective movement, the real spirit of society, is conspicuously absent. They cannot establish human rights by shouting high-sounding slogans.

The sense of human value must be reflected in every action, great or small. And one of the motives, if not the only motive, behind such actions must be the acceptance of humanism in the socio-economic sphere. Any society which accepts inequality, which wants to perpetuate that inequality by spreading false logic, is not a society worthy of the name.

Some people argue, “The sufferings that people experience today due to lack of food and clothing are the result of misdeeds in their

previous lives. Therefore we have no social responsibility for their suffering.” But I argue that on the contrary, if people do have to undergo torments in proportion to their original bad actions, then they may undergo their suffering in a different way in the psychic realm. Without being deprived of food and clothing or being impoverished due to social disparity, people can just as easily atone for their past misdeeds through psychic suffering. Their psychic suffering, however, cannot necessarily be removed by bringing about social justice.

In countries where people have no difficulty arranging food, clothing or medical care, they have and will continue to have psychic clash. In such countries people have to endure the pain of humiliation. They cry at the deaths of their relatives and groan in agony due to excruciating ailments. While these sufferings are beyond the scope of social justice, the problem of individual or collective suffering due to lack of physical requirements can be easily solved by implementing a system of social justice and social equality. So it is useless to blame the past misdeeds or fate of others. Actually, blaming people’s suffering on their past misdeeds is merely an argument used by vested interests to justify their position, because to admit that these sufferings are the result of social injustices implies that everyone is responsible.

Saṁgacchadhvaṁ:

Saṁgacchadhvaṁ saṁvadadhvaṁ saṁvomanāṁsi jānatām,

Devābhāgaṁ yathāpūrve saṁjānānā upāsate.

Samāniivaākūtiḥ samānā hṛdayānīvaḥ,

Samānamastuvomano yathāvahsusahāsati.

[Let us move together, let us radiate the same thought-wave, let us come to know our minds together,

Let us share our wealth without differentiation, like sages of the past, so that all may enjoy the universe.

Let our aspirations be united, let our hearts be inseparable,

Let our minds be as one mind, so that we live in harmony and become one with the Supreme.]

Just to represent the spirit of “saṁgacchadhvam”, I propounded the theory of PROUT. So the entire theory of PROUT stands upon this Vaedika sermon of “saṁgacchadhvam”.

Those who support casteism, racialism, provincialism, parochialism, nationalism, even internationalism, are enemies of the big human society. Human society is, rather should be, based on only one ism and that ism is universalism.

The essential characteristic of Prout’s economic system is that it must free human beings from mundane problems so that all will have increasing opportunities for intellectual and spiritual liberation.

ABOVE EXCERPTS ARE FROM:

Social Justice - Prout in a Nutshell Part 1

Problems of the Day - Prout in a Nutshell Part 3

Discourses on Prout - Prout in a Nutshell Part 4

Saṁgacchadhvaṁ - Prout in a Nutshell Part 11

PROUT'S CONCEPT OF PROGRESS

(Excerpts from the Writings of Shri Prabhát Ranjan Sarkár)

ÁNANDA VÁNI

Human history today has reached such a transitional phase that universal humanity, forgetting all spatial, temporal and personal differences, shall have to move, hand in hand, shoulder to shoulder towards the new dawn with rapid steps. Humanity must respond to this call. With the reddish glow of the dawn, the collective body, mind and soul will be radiant with joy. And that alone will be the real progress of universal humanity, the firm establishment of unified humanism.
-1 January 1984

HUMAN PROGRESS

There are three fundamental strata in the manifest universe: physical, metaphysical and causal. Over and above, there is one transcendental sphere. Such are the three strata in the human entity, too: crude, subtle and causal. And there is one reflected consciousness besides. There is no question of any development in the conscious sphere because “Atman” is a non-attributed transcendental entity. Where there is imperfection and impermanence, there lies the scope for development. **The movement from imperfection towards perfection is called progress.** There cannot be any development in the transcendental sphere, which is perfect and eternal, though there is full scope for it in the psychic world. The crude body is made up of five rudimental factors, which are nothing but the crude manifestation of Macrocosm. These fundamental factors are the constituent parts of the physical bodies of all created beings.

The human search for real progress

What is progress? “**Prakrstagatiityartha pragati.**” Where movement is towards Shubha it is called progress. Where movement is

not associated with Shubha it is retardation. Normally, people associate the word progress with scientific progress, but actually, scientific progress may or may not be true progress.

Human existence is trifarious. It has the physical, the intellectual and the spiritual aspects. There is movement in all three spheres, and therefore there can be progress in all three spheres. The main consideration, however, is what is the goal or the aim of movement? Or in other words, what is the summum bonum of life? The movement which leads from Shubha to Parama-shubha is progress.

Let us examine in what sense the word progress is commonly used in the physical sphere. People think that the use of a motor vehicle in place of a bullock cart, the use of an aeroplane in place of a motor vehicle, or the use of a rocket in place of an aeroplane is progress. To take another example: At first people used to sleep on the ground, then they used charpoy and now they sleep on spring mattresses. This is also considered as progress. In olden days, people used to write on palm leaves and on Bhurja-patra. Nowadays, they write on paper. The prerequisite of progress in all these examples appears to be the attainment of more pleasure in the use of things. In other words, progress is considered synonymous with the enjoyment of more pleasure. There is greater convenience in sleeping on a spring bed than on the ground. Similarly, the aeroplane takes away much of the tedium of travel. So progress is considered as the harbinger of material enjoyment. This enjoyment is not necessarily limited to the physical sphere. It is also available in the intellectual and spiritual spheres. Who is the subject of the enjoyer? It is the mind. The mind experiences physical as well as intellectual pleasure. The experiences of spiritual happiness are psycho-spiritual. There, also, it is partly mental.

If all experience of pleasure is through the mind, it follows that pleasure is born within the vibrational scope of the mind. Progress, then, cannot go beyond the vibrational principle. All existence in this universe is vibrational. Physical and intellectual happiness, both of which are enjoyed by the mind, are therefore both vibrational. In the vibrational field, equipoise and equilibrium are only maintained by the balance of

the two opposites, i.e. the positive and the negative. In other words, unhappiness and happiness increase proportionately. Thus, we see that in the physical stratum, the so-called progress of science is responsible for an equal degree of happiness and unhappiness. The use of motor cars in place of bullock carts involves not only greater comfort for the body, but also involves far greater risks of accidents. The use of aeroplanes increases the comfort of travel and the risks in almost equal proportions. Thus, we find that the enjoyment of material pleasure in the physical sphere is neutralized by the negative side of pain.

The experience of pleasure through the mind can be divided into five varieties:

1. Anukulavedaniyam
2. Pratikulavedaniyam
3. Avedaniyam
4. Nirapeksavedaniyam
5. Aplutavedaniyam

These are the five forms taken by feelings. All progress is through the experience of these feelings. Wherever there is progress, one or more or all of the expressions of these feelings are present. **In the realm of physical progress**, we mainly find only two of these expressions, and they are primarily physico-psychic. There is no experience of pleasure in the physical body as such. The experience of pleasure in the physical body means relaxation of nerves. The relaxed nerves emanate the peculiar mental vibration which is called **Anukulavedaniyam**. Where there is tension or the striking on the nerves, another kind of vibration is generated which is expressed through **Pratikulavedaniyam**. The other three expressions of feelings are not present in the physical stratum. What we call progress in the physical stratum is only the awareness of Anukulavedaniyam in the physical world. We either fail to see or purposely ignore the corresponding Pratikulavedaniyam.

There is sometimes a conscious effort to forget this opposite side, and therefore we add the positive marks for Anukulavedaniyam

and place zeros on the debit side and proclaim that we are making progress. In fact, if we could see both sides, we would find that the balance is nil and as a result, we would realize that there is no progress in the physical stratum. It is like a government accepting the recommendations of a commission to increase the pay scale of the employees and to recover the increased expenditure through higher taxation. Will this be called economic progress? Certainly not, for it fails to increase purchasing power. The acceptance of progress in the physical field is only wrong mathematics.

Let us now examine **the psychic sphere**. In this sphere there are four expressions of feelings: Anukulavedaniiyam, Pratikulavedaniiyam, Avedaniiyam and Nirapekśavedaniiyam. One more distinction from the physical sphere is to be noted. In the psychic sphere, the relaxation or strain of the nerves is not the primary cause of feelings. In the psychic sphere, the main feature is that the sense of mental pabulum increases. The food of the mind increases but not its dimensions. So Anukulavedaniiyam in the psychic sphere would mean that state of the mind which provides more food for it. It would naturally result in a corresponding increase of Pratikulavedaniiyam, also, so that the balance of the pendulum may be maintained in the vibrational sphere. By way of illustration, it may be noted that in ancient times, when human beings were intellectually backward, they also had less emotional disturbances. One who is intellectually deficient is also less receptive to emotional disturbance. Highly intellectual people are extra sensitive in the emotional sphere. They create unnecessary problems out of nothing and waste sleepless nights over them. Thus, as far as Anukulavedaniiyam and Pratikulavedaniiyam are concerned, they balance each other in the intellectual sphere, also.

Relatively speaking, absence of pain or pleasure – which is called **Nirapekśavedaniiyam** – is in effect psychic suppression or repression. This is an unnatural state of mind and whether it lasts five minutes or ten minutes, five days or ten days or even a period of years, when the control is removed it again bursts forth in the form of Anukulavedaniiyam or Pratikulavedaniiyam. **Psychic suppression or repression, therefore, does not lead to progress.**

What is Avedaniiyam? In ordinary circumstances, **Avedaniiyam**

is most unnatural. Under this condition, either the function of nerve cells stops or is forcibly stopped. In other circumstances in the mental sphere it may amount to refusal to admit the existence of the mundane world. It is a denial of crude physicality. It is an attitude which holds that whatever exists is only illusory. This is a form of self-deception. It is a state comparable with death. Such an attitude promotes nihilism. It is not the property of life to promote nihilism. Therefore, the ultimate effect of Avedaniyam is also visible in the form of Anukulavedaniyam or Pratikulavedaniyam. The expression of this effect will emerge when there is either an internal or external blow on the mind.

Thus we notice that so far as the mental sphere is concerned, there is no progress in it. For instance, it may be true to say that people in India were intellectually backward a thousand years ago as compared with today. The same mental pleasures were not available to them as are enjoyed by the present Indian population. But it is also true that the mental agonies to which the present day population is subjected were not so acute in the past. Thus, after taking into account all the pluses and minuses, we will notice that there cannot be any progress in the realm of intellectuality.

Now, let us examine the spiritual field. There is no Anukulavedaniyam, Pratikulavedaniyam, Avedaniyam or Nirapekśavedaniyam in the spiritual field. **The reason is that as the goal is not finite**, the states described in Anukulavedaniyam, Pratikulavedaniyam, Avedaniyam, and Nirapekśavedaniyam do not exist. Only one form of feeling is expressed in the spiritual realm and this is **Aplutavedaniyam**. This expression is either non-lateral or multilateral. Being non-lateral, it does not allow the formation of reactive momenta, and being multi-lateral, it is immune from the effect of reactive momenta. The multilateral expression which is in the nature of Cosmological vibration can be called SamismrtaVedana in Saṁskṛta. The non-lateral expression, i.e. the non-subjective vibration, may be called BahuprajiṇānaVedana, or BhāsottaraVedana. Aplutavedaniyam functions through pointed psychic existence which is a non-subjective vibration. The speciality of BhāsottaraVedana is that to maintain the equilibrium of the pendulum in this phase negative speed is not required.

In the absence of negative speed, every movement is progress. Thus, there is no question of minuses; there are only pluses. **This is a movement from negativity to positivity and this, therefore, is the real form of progress.**

SamismrtaVedana is psycho-spiritual: the event happens in the psychic sphere but comes in contact with the spiritual sphere. There can be no progress in the physical sphere as the pluses and minuses there cancel each other out. Similar is the condition in the intellectual sphere. But in the **intellectuo-spiritual sphere progress is possible**. It can also be measured to some extent, but progress in the purely spiritual sphere cannot be measured as we have no measuring scale for that realm.

The so-called physical progress is termed Káma in Saṁskṛta. The so-called intellectual progress is termed Artha. “Artha” has a dual meaning: it is used in the sense of purport, as well as in the sense of wealth which solves a pending problem. The progress in the psycho-spiritual field is termed Dharma. And pure spiritual progress, which is progress in the real sense, is called Mokṣa. The only difference between the intellectuo-spiritual progress and spiritual progress is that the former can be measured whereas the latter cannot. The combined name of Káma, Artha, Dharma and Mokṣa is Caturvarga. People should aim at Dharma and Mokṣa and not Káma and Artha, as **only through the medium of Dharma and Mokṣa is real progress possible**.

It has been stated above that there is no progress in the physical and intellectual spheres. **Should there be no effort to develop physical sciences?** No, we shall continue to make efforts in these fields, also. We have only to be cautious about the effects of such efforts on human society, human mind and even human physique. What happens with the so-called progress in the physical sphere is that the speed of life gets a quick momentum which affects the nerves. The effect on the nerves increases the function of the cranium and it results in the weakening of the heart. As a natural consequence, to the extent the physical sciences will advance for physical progress, the diseases of the heart and mind will increase in the same proportion. It will be noted that many so-called civilized people cannot sleep as their nerves are under strain. The diseases

which were considered fatal 200 years ago are no longer so nowadays. They have become common diseases today. The fatal diseases in modern times are mostly connected with the heart and nerves. This is the result of so-called progress in the realm of physicality. In the future, the physical structure of human beings will be affected by these factors. The nerves will stiffen and the cranium will become larger. The bones, on the other hand, will become thinner. This will result in a change in the stature of human beings. They will have lean and thin limbs and a disproportionately big head. This change will come soon and fast.

The so-called intellectual progress affects the mind intensely. The nervous system and mind are not the same. The nerve cells are physical and any disease connected with them is, therefore, physical. What we term as madness is either due to nervous disorder or mental disorder or both. The progress in the intellectual sphere will result in a greater clash of emotions and will consequently increase insanity. There will be a noticeable growth of mad people in society. This will make it even clearer that intellectual progress is no progress. **The real progress is only spiritual.** In the spiritual field, due to the absence of the reactive momenta, there is no retardation, there is only movement forward. This is the nature of true progress.

Spiritual progress can only be attained on a firm physical mental base. Therefore, this physical and intellectual base has to be progressively adjusted to the changing conditions of time and space. Spiritual aspirants have to devise ways to protect themselves from the reactive momenta in the physical and intellectual spheres. In the age when the nerves of human beings will fatten and the cranium will enlarge, the Sádhakas will also be subject to these changes. What, then, is the way to escape? There should certainly be some way to escape the extreme effects of these changes. The cruder waves should be consumed by subtler ones. When the vibrations of pain or pleasure in the physical realm are consumed in the physico-psychic vibrations, the feeling of pain or pleasure will not be so acute, although the physical sphere will remain as large as before. In other words, this process will save the mind from reaction. As there will be no attraction towards pleasure, it will also save one from pain, not fully, but partially. Similarly, in order

to escape the reactive momenta, the intellectual waves will have to be transmuted into intellectuo-spiritual ones. This will protect one from the reactive momenta in the psychic sphere to some extent – neither pain nor pleasure will overwhelm the mind. This stage is described in the Gita as “Dukhesuanudvignamanah, sukhesuvigatasprahah”. To the extent the desire for pleasure is less, one escapes from the reaction of pain.

The only true progress for human beings is spiritual progress. While concerning themselves with the adjustment in the physical and intellectual spheres, the wise should also continue to consume cruder waves in subtler ones according to the process described above. The absence of such consumption or transmutation in the physical and intellectual spheres is bound to lead to retardation. The wise, remembering that the goal of life is the subtlest goal, will make efforts to reach supreme blessedness. This is the only way to progress. There is no other way. “Nanyapanthavidyateyanaya.”

The four types of progress

You know, in our universe nothing is static, nothing is stationary, everything moves. Movement is the order of nature. Movement is the order of the psychic realm, also. This physical world, in all its five fundamental factors, is always moving, and nothing in the universe can be separated from this collective flow.

In human structures, there is internal movement within the small protoplasmic cells. [Similarly in protozoa.] In metazoic structures, the intercellular spaces are always increasing or decreasing, and in this way there is movement.

Our minds move internally and create external pressure on other microcosms, and also create a commotion in the Supreme Macrocosmic structure. Nothing is static, nothing is stationary. In this way, in a spiritual context the path never ends. It begins at one extreme in the least subtle form of the Macrocosm and keeps moving towards eternal blessedness.

1. In the human structure, in all the living structures, in the case of all

animate objects, there is complete movement. Your mind is attached to portions of the physical body, the nerve fibres and nerve cells to which everything is connected. This is your physical movement. Your physico-psychic body associated with your physical body moves.

2. Then your second movement is your psychic movement.

3. The third movement is your psycho-spiritual movement that begins in the psychic sphere and moves toward the spiritual self.

4. And the fourth movement is spiritual movement.

Regarding psychic movement and psychic progress, this psychic movement is not only a movement of human beings but a movement of all living beings, of all animals and of all plants which move psychically. In this psychic movement, human minds can move from one point to another, one projection converted into another projection, one psychic matrix transmuted into another matrix or matrices. In the case of plants, however, this psychic movement is nothing but inborn instinct. In the case of undeveloped animals also, the movement is nothing but inborn instinct. They move by instinct, there is no autonomous thinking. In the case of underdeveloped animals, there is a small touch of autonomous thought; in the case of humans, they can think anything and everything.

This is the speciality of human beings – autonomous thinking. And when this is strangled, impeded or restrained by something internal or external, the impeding entity is a dangerous entity for human progress. When human psychic growth is stopped in this way, the restriction that has impeded human ideas or thinking or human projections can be called **dogma**. The progress of human society must be always free from all types of dogmas; otherwise human progress will move forever backwards. Human progress will be blocked forever.

The third human progress, as mentioned, is psycho-spiritual progress. We obtain pleasure from our spiritual progress or through our psychic approximations or through different types of psychic projections, either internal or external. Depending on the subtleness of the object of projection, the more blissful or happy one will be. In this way, each and

every human being must strive for this psycho-spiritual progress. This is the special realm of human beings. No animal can make this psycho-spiritual progress.

But the best progress is spiritual progress. When the psychic body of the intellectual person directs itself towards this spiritual progress, this summit, this goal of human propensities; when it marches towards knowledge and finally becomes one with the highest wisdom within the kingdom of eternal knowledge; this is spiritual progress. A spiritual aspirant must always remember that within himself or herself there is a happy blending of progress in all the four spheres: physical, psychic, psycho-spiritual and spiritual.

Among these four types of progress, **the physical and the psychic are objective in nature and the psycho-spiritual and spiritual are subjective in nature.** That is, in human beings there are two important options of progress: the objective and the subjective.

In this world, you require food, medicine, shelter, education and so many other things; a healthy economic structure, a life free from exploitation; things for the healthy maintenance of your physical body and to maintain the proper order of the objective level. You cannot ignore, you cannot deny, your necessities. You should carry out your duty in this objective sphere, and at the same time you must not forget that you are a glorified human being. You have to elevate yourself to the excellence of human glory, to the greatness of humanity. In this way, your progress in the psycho-spiritual sphere must go forward without barriers.

In this kingdom of psycho-spiritual movement, human beings cannot tolerate any barriers. Also you should remember that your original source is the Supreme Father. He is the Causal Matrix, the Supreme Origin, the culminating point of all your movements.

In this way all your energies, all your tendencies, must be goaded towards that Supreme Entity, Parama Puruṣa-the Supreme Father, who created everything. Therefore I must say that yours should be a happy blending of objective and subjective worlds. **Ours is a subjective**

approach with objective adjustment, towards the subjective goal of the Supreme. This is the blissful blending of the objective and subjective worlds. If this blissful blending is achieved, a human society will be created. There is no alternative.

A subjective approach is the important question, but while you move towards the subjective end, you must maintain an adjustment with the objective world. There is no alternative. And this goal, when human society will be established in this supreme idea in the very near future, will produce a more constructive human society according to a plan. The humanity of the universe will unite; and we await anxiously that happy moment.

Struggle and Progress:

Physical clash leads to psychic progress. But is absolute psychic progress possible through physical clash alone? No. Apart from physical clash, psychic clash and attraction of the Great are necessary. The mind that evolves from the solid factor as a result of physical clash gradually takes the form of manomayakośa from the initial stage of kāmamayakośa. If there is only physical clash, the kośas higher than manomayakośa cannot be developed. Extreme physical clash can only mature or perfect the lower kośas.

Human beings who live in hostile or uncongenial environments are far more dynamic than those who live in areas where the struggle for existence is minimal. Those who maintain their existence through greater physical clash are said to be engaged in shákta sádhaná. But physical clash alone can only lead to a certain level of psychic progress. To progress beyond that psychic clash is required.

Through study, analysis, verification, listening to scriptural discourses, constant contemplation, and meditation, unit mind acquires psychic power from the Cosmic Mind. To produce friction or commotion in others' minds by proper application of these psychic powers is called psychic clash. Those who are mentally inert, who are blindly attached to old worn-out ideas, will no doubt refuse to accept new ideas, but questions will nevertheless arise in their minds. Constant psychic clash

will cause their blind attachment for the old to gradually weaken.

Through physical clash the kāmamaya and manomayaKośas can be developed, and through psychic clash the higher kośas can be developed. Those who want to avoid the cultivation of knowledge hardly get any opportunity for psychic clash, and hence the higher kośas of his mind do not get any scope for development. It is through psychic clash that the psychic field gets properly tilled, thereby increasing its fertility. All living beings evolving in the phase of Pratisaiṅcara benefit from this psychic clash.

Psychic clash enables one to make rapid psychic progress along the path of Pratisaiṅcara and deepen one's thinking capacity. The psychic clash caused when undeveloped minds come in contact with developed minds further accelerates the rate of psychic progress in the flow of Pratisaiṅcara. A monkey is more developed than a dog, having advanced further along the path of Pratisaiṅcara. Yet a pet dog, benefiting from the psychic clash resulting from its contact with human beings, becomes more advanced in knowledge than other dogs, and even other monkeys. A monkey trained by human beings is far more advanced intellectually than a wild monkey. If a monkey becomes intellectually developed its brains cells will have to be kept engaged in more complicated activities to give proper expression to its evolved thinking. This will result in a change in the size of its brain. If its brain outgrows the size of the cranium, it will require the more developed body and brain of a human being. Similarly the dog which makes tremendous psychic progress after being trained by a human being will require a more developed structure to express its increased psychic potentialities. In such circumstances there will be a rapid progress in the phase of Pratisaiṅcara. Such rapid change can also take place in the phase of Saiṅcara through scientific efforts. With the cultivation of knowledge, microcosms can make galloping progress along the path of Pratisaiṅcara.

When the mind evolves in a physical structure, it becomes responsible for the maintenance of that structure. That initial state of mind, the kāmamayakośa, is only concerned about the needs of the physical body. Thereafter, in the flow of Pratisaiṅcara, one's unit mind

comes in contact with other unit minds which lead to psychic clash. In this way the hopes and aspirations, the pains and pleasures of one's own mind becomes interrelated to and interdependent on other minds. This mutual relationship is a kind of psychic clash. And even greater psychic clash occurs when people try to derive mutual benefit through rational intellectual pursuit. Therefore in our society the cultivation of knowledge is an indispensable necessity.

With the development of higher kośas through the process of psychic clash the existential feelings of human beings do not remain confined to their physical bodies alone but spread to those around them. Initially they think about the welfare of the members of their own families, but with the gradual evolution of their minds, they see themselves as members of a global society and become actively engaged in promoting the well-being of all. This gradual process of evolution leads the unit mind towards the Macrocosmic mind.

The ensconcement in the Macrocosmic stance is not possible through morality alone. "I will speak the truth, I will not harm anyone" – This simple morality alone cannot take human beings very far along the path of progress. So-called moralists can all too easily degrade themselves under the nefarious influence of evil company. The only way to advance is to follow the path of vigorous spiritual practice. To repeat high-sounding words of morality like a parrot, while cherishing narrow sentiments within one's mind, will not take one far.

*{For details of Saiṅcara and Pratisaiṅcara – refer **Idea and Ideology** by Shri PrabhátRanjan Sarkár}*

Civilization, Science and Spiritual Progress:

The collective name of different expressions of human life is culture. I may as well tell you at the very outset that culture is one for the whole human race.

What is civilization? The subtle sense of refinement that we come across in the different expressions of life is called civilization. Let me give you an example. Suppose some guests have arrived at our home.

We may address them imperatively; “Come” or we may welcome them by saying, “Please come in.” This polite address by adding the word “please” speaks of civilization or a civilized address, for herein the subtle sense of refinement is evident. The imperative word, “come” bereft of warmth, only smacks of lack of culture. So we see there are both good and bad sides to culture, but the subtle sense of refinement is the touchstone of civilization. The subtle sense of refinement that we get in culture intrinsically imbibes the human power of discriminative judgement. We may call those human acts and behaviour civilized that give evidence of this discriminative judgement, in a great measure.

Culture is the collective form of all the expressions of life. **Culture is the expression of the intellectual stratum whereas civilization is the expression of the physical aspects of life.** So people may be civilized by way of material development, but so far as their mental development is concerned, they may not be culturally endowed.

Civilization has an intimate relation with science. They progress together. But **where scientific progress supersedes civilization, there civilization meets its Waterloo.** Take, for instance, the history of Egypt and Greece. So long as the scientific progress of these two countries did not supersede civilization, civilization prospered very well. But when the ingredients of enjoyment grew up in abundance, the civilization of both countries got destroyed, because science had occupied a higher position than civilization.

That which teaches the proper use of material things is science. Where the development of civilization is utterly negligible and science gradually attains the apogee of development, science only paves the way for destruction instead of doing any good to humanity. And so, **study and practice of science, though unavoidable, should not be given a higher place than civilization.**

In India, from the Tantric period to the Gupta period, civilization and science progressed side by side and never did science enjoy greater prestige than civilization. The Gupta period was the golden period of India. After the end of the Gupta era scientific progress was overlooked.

This resulted in degradation and downfall. In the Pathan period there was neither the development of civilization nor progress of science, with the result that the progress of society was thwarted. For the all-round progress and development of the human society, both civilization and science have got to be encouraged and pursued. If you see development of civilization, you will find that there is intellectual development as well. Where there is cultivation of science, there too, intellectual analysis is a necessity. And so, for both civilization and science, intellectual knowledge is indispensable. **Spiritual or intuitional development is possible through the happy blending between civilization and science.** Even where there is no such blending at all, intuitional progress may yet be possible, but if science and civilization are harmonized, intuitional progress gets accelerated. Therefore, people of wisdom should proceed and progress, blending these two.

The Evolution of Human Civilization:

Let us analyse the way human beings have evolved physically and psychically since their advent on this earth one million years ago. Human existence is trifarious: physical, psychic, and spiritual. Spiritual progress is movement towards Parama Puruṣa while maintaining adjustment with the mundane world. Spiritual progress depends on two main factors: the factor which determines a person's physical existence and the factor which determines a person's psychic progress.

Human beings will continue their endless efforts for progress because to remain stagnant is ultra-vires to human wonts. Nothing in this universe stagnates; all entities are on the move. Movement is the essence of everything. This world is called "jagat" which means that whose very nature is to keep moving (the root verb gam + kvip = jagat. Gam means to go and the suffix kvip is used to denote habituality.)

In this Universe, everything moves. Nothing is fixed. Nothing is stationary. Willingly or unwillingly, everyone will have to move from eternity to eternity, from infinity to infinity. This movement goes on in this biological order, in this zoological order, botanical order; archacological order [starting from the Palaeozoic Age of about 400

million years ago], the Earth is moving. Everything is moving except the Supreme Nucleus, Parama Puruśa. Parama Puruśa is stationary simply because it is supra-spatial, supra-temporal, and supra-personal. Had it been within the periphery of time, space, and person, He too would have been moving. Everything within the scope of time, space, and person is moving. This movement is the order of the Universe. So in human life, where a man doesn't want to do anything, unknowingly or unconsciously, he is going against the very spirit of the Universe; because the soul of the Universe is to move.

Everything started from that Parama Puruśa, the Supreme Consciousness. Passing through so many physical, psychic, and vital metamorphoses, human beings are just now in their present position; and they will undergo so many more metamorphoses until they finally become one with Parama Puruśa, the starting point. Our movement is from imperfection to perfection. That is why I said actual progress cannot be in the realm of physicality or in the psychic world. **Actual progress is increasing the proximity to Parama Puruśa, going closer to Parama Puruśa.**

So there can be progress only in the spiritual sphere. In physical and psychic spheres there cannot be any progress. You will be where you were. Only when your spirit, your átman, your soul, comes closer to the starting point that is the only progress; that's why there can be progress only in the spiritual stratum.

Now what is spirituality? **Spirituality means that which helps you in moving towards that goal from where you started your long journey.** To go back to the original home after passing through so many lives is the spiritual practice and spiritual progress. While moving like this, when you are in, say, the inanimate stage – stone, earth, water – and after that plant, after that animal – Up to the stage of animal, the mind is much undeveloped. It cannot do anything independently. Undeveloped beings do everything being goaded by instinct, inborn instinct.

The Essence of Spiritual Progress:

While speaking about progress, two things are to be carefully remembered: one thing is that progress is always systaltic, pulsative... it never moves in a straight line. And the second thing is that the velocity and acceleration vary according to the variation in physical, psychic and spiritual planes. In the case of so-called physical and intellectual progress, the variation in acceleration and also velocity takes place due to certain belligerent forces acting within and without the microcosm. In the physical plane the most important belligerent force is the inertia of the earth; and in the psychic plane, in the intellectual stratum, the main belligerent forces are the different projections of mind... the difference in reflection and refraction in different psychic pabula. That is why I say that there cannot be any actual progress in the physical and psychic planes; there can only be progress in the stratum of spirituality. And this progress occurs also in the three levels according to the psycho-spiritual standard of that particular microcosm.

In every sphere of life there must be an ongoing effort to progress from imperfection to perfection. This effort will, if only indirectly, make social progress and all-round welfare more accessible to the human race.

The Ever-Expanding Domain of the Microcosm:

I have said that no true progress can occur in the psychic or in the physical realm of the five elements (pāñcabhaotika); progress occurs only in the spiritual sphere. But due to the expansion of the dimensions of their mental realm, human beings became very active. One of the many reasons for their hectic activity was the increasing distrust among human beings. In those times this distrust found its outlet in open fighting and clash; but not today. Today human being's thoughts, words and deeds never coincide. In civilized language what we call, "diplomacy" is also increasingly practised. As a result, people have lost their tranquility; with the increasing rate of excitement, peace is lost. What is the overall consequence of this phenomenon? Mental disorders have become rampant – more and more people are becoming insane. Not only is that,

a plethora of doctrines and ideologies proliferating among the people of the world today.

How much progress has been made in the sphere of social science? Whatever progress we have made, to whatever extent, we have utilized for our own selfish interest and welfare, and thus we have used this social progress to bring about harm to ourselves. And what is the result? Today the materialist scientists of the world have become the objects of fear for the human race, lest they invent and produce various types of lethal bombs.

There is also a lack of amity among human beings. The cause of this lack of amity is the same: an outlook which is not synthetic but only analytic compels people to see the differences and bring divisions among different nations. An analytic perspective brings divisions, and divisive tendencies create impediments to peace. The only way out now to save human beings from destroying tranquility is to adopt the path of synthesis; there is no other way than this.

Social Progress:

Social progress is not and can never be achieved by individual effort. Some people lend their brains, others their hands, and others their legs. If we consider things carefully, to say that the legs are inferior and that the brain is superior, or that the brain has no value – that intellectuals are always exploiters and manual labourers are all that count – are both equally dangerous ways of thinking.

If the idea “The world belongs to the toiling masses” is accepted as the highest truth, the value of intellectual work will be denied, or, even if accepted, will be relegated to a secondary position. We find poverty among intellectuals as well as among the toiling masses; hence we cannot give exclusive importance to the problems of either class. Rather, before trying to solve the problems of any class, we should first find out what the common economic and psychic needs of everybody are. Then, in a humanitarian manner, in a spirit of universal love, we should set about helping them to progress. We cannot declare that this world is the property of one social class just to satisfy the interests of a particular group.

People must make steady progress in the realms of intellect, art and entrepreneurial action, and this progress should be achieved through the heartfelt cooperation of all social classes. There must not be any discrimination on the basis of education or sex. It will not do to accept any type of social difference as an absolute system or a divine decree. If we accept discrimination, one section of society will develop a superiority complex and another section an inferiority complex. Eventually, due to conflict between the superiority and inferiority complexes, the structure of society will disintegrate. An inferiority complex creates obstacles in the path of human progress, while a superiority complex makes people think that the other members of society are not part of their society. "They are inferior, low, stupid, superstitious fools. In fact, they should be beaten before they are spoken to!" As a result of this psychology a healthy social life is irretrievably lost, and along with this, the natural ties of affection between human beings break as people become estranged from each other.

When the main aim is to keep formulating policies for social progress, experience cannot be the sole prerequisite for this work. Rather a combination of the past experiences of the older generation and the creative zeal of the young should determine the speed of social progress. We cannot afford to neglect either group. The human race must attain glory by giving due recognition and justice to all.

A society whose leaders have a strong tendency to denigrate others will suffer a great catastrophe. The tendency to look down upon others does not always result from a superiority complex. Many people treat others with contempt to hide their own ignorance. **The superiority complex is harmful to society, and this treating others with contempt to hide one's ignorance is even more harmful.** Everyone, irrespective of their education, intellectual attainment, external appearance, internal qualities, social status or age, must remember that those whom they consider inferior know more about many things than they do. Although I have said this before, I will say it again: seventy-five per cent of the evils in society are the result of the injustices that people commit against each other.

Decentralized Economy:

Decentralized economy is the only way that people can attain all-round welfare **because it will not only guarantee economic prosperity, but also pave the way for individual and collective psycho-spiritual progress.** Once people's mundane problems have been solved, they will have greater opportunities to develop their potentialities in the psychic and spiritual spheres. With the establishment of decentralized economy, economic and psycho-economic exploitation will be eradicated, the gap between the rich and poor will be minimized and individual and collective welfare will be greatly enhanced. This in turn will create greater opportunities for the psychic and spiritual progress of all members of society.

PROUT equips human beings with their own práña dharma and thereby reinforces and strengthen their march along the path of progress.

Question:What is the nature of Proutistic progress?

Answer: There is simple progress and accelerated progress. In accelerated progress there is simple accelerated progress, progressive accelerated progress and compound accelerated progress. Proutistic progress is compound accelerated progress. Compound accelerated progress is not the same as compound interest, which is equivalent to progressive accelerated progress. Rather, it is a higher stage of acceleration.

Mobility and Movement of Microvita:

You should remember that here we are to invite positive microvita for our all-around progress and all-around elevation, and we are to denounce the advancement of negative microvita because it is detrimental to the cause of a sweet and beautiful universe.

YOGA:

The root verb is “Yunj,” which means to unify; not to add, but to unify. Some people think that Yoga means a particular exercise. No, no, no: Yoga does not mean exercise, Yoga means unification. It is the supreme definition of Yoga.

Yoga is the path of progress, the path of development for each and every human being. Nobody can keep himself or herself away from the path of Yoga. Yoga is Dharma. So in individual life we should practice Yoga, and in collective life we should encourage others to practice Yoga. It is the solution to all human ailments in the physical stratum, in the psychic stratum and also in the spiritual stratum.

TÁNDÁVA AND KAOSHIKII:

The practice of tándáva that is prescribed for men is conducive for physical and spiritual progress. In my opinion, as many people as possible should practise tándáva. Those who are a bit old should practise it twice a day at the time of their spiritual practices. As far as young people are concerned, they may practise it as much as they can.

I invented the Kaoshikii dance on the 6th of September 1978. This dance serves as an antidote to twenty-two types of diseases. All these 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 Parama Puruśa resides.

For the physical, mental and spiritual progress of humankind, the first requirement is a healthy social order. Thinking of the weal and woe of common people, and considering the wants of their minds, Ánanda Márga has set its hands to the establishment of a new social order. Whatever is true and natural has been accepted; at the same time some means of social rectification have been suggested. No support has been extended to the ulcers that fester in the body of society while social ills and mental diseases lie concealed under the cover of false civility.

Without spiritual ideals true morality based on universal love cannot be awakened. Only spiritual ideals and spiritual desires can lead humanity onto the path of well-being.

In this universe of rapid temporal, spatial and personal change, no specific economic, political, or religious structure can be the permanent aim of humanity. People can move along the path of eternal progress only (1), by accepting the Cosmic Entity, who is beyond time, space and person, as the aim of life, and (2), by continuing to do all their worldly actions while moving along that path towards Him.

ABOVE EXCERPTS ARE FROM:

Social Progress - Prout in a Nut Shell part I
Human Progress - Prout in a Nutshell Part 6
The Human search for real Progress - Prout in a Nutshell Part 6
The Future of Civilization - Prout in a Nutshell Part 6
Civilization, Science and Spiritual Progress -Prout in a Nutshell Part 6
Questions and Answers -Prout in a Nutshell Part 6
The Evolution of Human Civilization - Prout in a Nutshell Part 8
The Ever-Expanding Domain of the Microcosm -Prout in a Nutshell
Part 14
Question and Answers - Prout in a Nutshell Part 18
Talks on Education – Section B - Prout in a Nutshell Part 18
Decentralized Economy – 1- Prout in a Nutshell Part 21
Kiirtana and Dance / the Psychic Order -Ánanda Vacanámrtam Part 1
What is Yoga? - Ánanda Vacanámrtam part 14
Táńđava and Kaośikii - Ánanda Vacanámrtam Part 22 [unpublished in
English]
The four types of progress - Ánanda Vacanámrtam Part 31
Mobility and movement of microvita - Microvitum in a Nutshell
The Essence of Spiritual Progress –SubhásitaSamgraha Part 11
Justice - Human Society Part 1
Preface -ÁnandaMárga Caryácarya Part 1
How should Human Beings Live in this World? -ÁnandaMárga:
Elementary Philosophy
Struggle and Progress -ÁnandaMárga Ideology and Way of Life in a
Nutshell Part 8

PROUT'S CONCEPT OF RESOURCES

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

ÁNANDA SÚTRAM -5-13.

**Sthúlasúkśmakáraṇeśu caramopayogah prakartavyah
vicárasamarthitam vañtanaiṇca.**

[There should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe.]

(Purport: The wealth and resources available in the crude, subtle and causal worlds should be developed for the welfare of all. All resources hidden in the quinquemental world – solid, liquid, luminous, aerial and ethereal – should be fully utilized, and the endeavour to do this will ensure the maximum development of the universe. People will have to earnestly explore land, sea and space to discover, extract and process the raw materials needed for their requirements.

There should be rational distribution of the accumulated wealth of humanity. In other words, all people must be guaranteed the minimum requirements. In addition, the requirements of meritorious people, and in certain cases those with special needs, will also have to be kept in mind.)

Just like light, air and water, **all the mundane resources of the universe are the common property of everyone**, and that no property is the personal or paternal property of anyone. All natural resources are meant to be used for collective welfare.

In a collective economic system, in the event of shortages in the food and accommodation of an entire population, people, through their collective efforts, will convert uncultivated regions into new cornfields [arable land], increase the productivity of the soil by applying scientific methods, and produce human food from the earth, water and air by

chemical processes. If the earth becomes depleted of resources, the people of the world will rush to other planets and satellites in search of new land.

Nature has been kind enough to provide abundant natural resources to every region of this earth, but she has not given guidelines on how to distribute these resources among the members of society. This duty has been left to the discretion and intelligence of human beings. Those who are guided by dishonesty, selfishness and mean-mindedness misappropriate these resources and utilize them for their individual or group interests rather than for the welfare of the whole society. Mundane resources are limited but human longings are limitless. Hence, for all the members of society to live in peace and prosperity, human beings have to adopt a system which ensures the maximum utilization and rational distribution of all resources. To achieve this, human beings will have to establish themselves in morality and then create a congenial environment for morality to flourish.

Calamities are also caused by the destruction of the environment and the indiscriminate exploitation of subterranean resources such as coal, oil and water. One of the greatest causes of environmental destruction is deforestation. Approximately two-thirds of the surface of the globe is water and one-third is land, but due to deforestation the water portion is increasing and the land portion is decreasing.

Another cause of environmental destruction is the exploitation of subterranean resources. Deep cavities have been formed in the earth after extracting subterranean resources, and these cavities should be properly filled. If these cavities are left unfilled, the surrounding regions are more likely to experience earthquakes than other areas. Moreover, the unfilled cavities can severely weaken the surface structure of the earth, causing whole regions to collapse.

In the nonliving world there is mind but that mind is dormant, as if asleep, because there is no nervous system. Hence, the nonliving world cannot express its grief when it is damaged or destroyed. **To protect the inanimate world you should conserve and properly utilize all natural resources.**

In the course of fighting for a Neohumanistic society, one will have to use all one's rational faculties and all the resources of information at one's command. One will have to take a courageous and also a very hard-headed approach in identifying and combatting forces of selfishness and vested interest.

To control the fury of nature, there must be extensive afforestation in a strip one mile wide along the entire coast. In this strip trees such as shishu [*Dalbergia sissoo* Roxb.], cashew nut, jackfruit and hoop pine should be grown. These varieties of trees will create an artificial forest which will function as a natural wall to keep the powerful cyclonic winds and the destructive force of nature from wreaking havoc in the region.

A new kind of afforestation programme must be developed for this purpose. Such a programme will yield a number of benefits – the cyclones will be resisted; the loss of agricultural land will be minimized; new forest resources will flourish; regular rainfall will increase; the production of cash crops such as cashew nut and jackfruit will develop; and the purchasing power of the people will be enhanced. If a village or settlement already exists within the coastal strip, it should not be destroyed. Rather, the afforestation should be done all around it and continued along the coast. If the pine trees are planted close together, the pores of the leaves will attract the rain clouds, and as a result there will be a profound beneficial change in the climate of the region.

Economic planning will utilize all the mundane and supramundane potentialities of the local area to meet the local requirements. We have to utilize all the mundane and supramundane wealth accepting the principle of Cosmic inheritance. This is our social dharma. It is not only our social dharma, but the logical and rational approach too. This is the correct social philosophy.

ÁNANDA SÚTRAM -5-14.

Vyaśtisamaśī shāriiramānasādhyātmika sambhāvanāyām Caramōpayogashca.

[There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective bodies of human society.]

(**Purport:** Society must ensure the maximum development of the collective body, collective mind and collective spirit. One must not forget that collective welfare lies in individuals and individual welfare lies in collectivity. Without ensuring individual comforts through the proper provision of food, light, air, accommodation and medical treatment, the welfare of the collective body can never be achieved. One will have to promote individual welfare motivated by the spirit of promoting collective welfare.

The development of the collective mind is impossible without developing proper social awareness, encouraging the spirit of social service and awakening knowledge in every individual. So, inspired with the thought of the welfare of the collective mind, one has to promote the well-being of the individual mind.

The absence of spiritual morality and spirituality in individuals will break the backbone of the collectivity. So for the sake of collective welfare one will have to awaken spirituality in individuals. The mere presence of a handful of strong and brave people, a small number of scholars or a few spiritualists does not indicate the progress of the entire society. The potential for infinite physical, mental and spiritual development is inherent in every human being. This potentiality has to be harnessed and brought to fruition.)

The benefit of a **cooperative** is that it combines the wealth and resources of many individuals and harnesses them in a united way.

DREAM, TELEPATHIC VISION AND CLAIRVOYANCE

In the sleeping state, if a person's nerve tissues get agitated, more often than not due to some physical cause or due to cerebral heat caused by vehement thinking, the nerve-cells also get stirred up and disturbed. Such agitations give rise, in the mental sphere, to desires similar to the impressions accumulated in the nerve cells. Thus the agitated citta (the subconscious mind) accepts as real the stream of thoughts arising from one or more such impressions. The crude organs having stopped functioning, the identical desires arising from the previously-acquired desires do not then seem to be imaginary but appear

to be quite real. Such dreams do not often come true as they are pure imaginations or a mere stringing together of different disjointed thoughts. That is, such dreams are what we colloquially called confused or inconsistent dreams. Only those whose nerve tissues have become weak due to some ailment of the brain or head or because of some protracted illness, or those whose digestive systems have gone out of order, generally “see” such orectic dreams. Such dreams may be called passionate or sensual dreams. These dreams, I have already said, are the true reproductions of the previously imagined objects or the scattered expressions of previous thoughts. Excessive eating also gives rise to such dreams. Those who have pure thoughts and restraint over their diet are generally less susceptible to such dreams. These dreams never come in deep sleep.

There is yet **another type of dream**. Even when a person is in deep slumber, a premonition of a major calamity or some good or bad news may arise in the subconscious mind through a dream. The all-knowing causal or unconscious mind cannot give expression to its omniscience due to the fickleness of the conscious and subconscious minds, and due to its own expressional inability. But, it can awaken in the calm conscious and subconscious minds of a person in deep slumber, those visions and premonitions of past, present or future events, which may deeply involve or overwhelm the person. The surging vibrational flow which comes out of the fountain-head of the unconscious mind and vibrates the subconscious mind is also a sort of dream. Such dreams are not devoid of significance because their cause is the omniscient causal mind. This may be called “**supramental vision**”.

Sometimes, even in the wakeful state, the cognitive flow of the unconscious mind makes its way into the subtle mind. The result is that even in the wakeful state, with a little concentration, one can grasp and guess events concerning one’s near and dear ones who are far away. This may be called “**telepathic vision**”.

Through concentrated telepathic vision, that is, when the conscious mind is calm and sedate, one can visualize the external events concerning one’s distant loved ones enacted before one’s eyes in the

external world also, or one can feel as if one is seeing them. This may be called “**telepathic clairvoyance**”.

Telepathic vision and telepathic clairvoyance are intrinsically the same as supramental vision. Indeed, they are born out of the unconscious mind, the knower of the universe, in the form of intuitive feelings or inspirations from it. Such incidents have no connection at all with spirits or ghosts. To believe in ghosts and spirits is nothing but to remain shrouded in the fearful mentality of prehistoric people.

To have the prescience of truth through the medium of dreams, it is necessary to have some control over one’s conscious and subconscious minds. Those who have brought both these levels of mind under control through spiritual practices can, with a little effort, visualize pictures of past, present and future events even in their waking state. This accounts for the **meditational clairvoyance** or internal foresight of distant objects or events demonstrated by many sages.

ÁNANDA SÚTRAM -5-15.

Sthúlasúkśmakāraṇópayogáh susantulitáh vidheyáh.

[There should be a proper adjustment amongst these physical, metaphysical, mundane, supramundane and spiritual utilizations.]

(Purport: While promoting individual and collective welfare, there should be proper adjustment among the physical, mental and spiritual spheres and the crude, subtle and causal worlds. For instance, society has the responsibility to meet the minimum requirements of every individual, but if it arranges food and builds a house for everyone under the impetus of this responsibility, individual initiative is retarded. People will gradually become lethargic. Therefore, society has to make arrangements so that people, in exchange for their labour according to their capacity, can earn the money they require to purchase the minimum requirements. In order to raise the level of the minimum requirements of people, **the best policy is to increase their purchasing capacity.**

“Proper adjustment” also means that while taking service from a person who is physically, mentally and spiritually developed, society

should follow a balanced policy. Society will take physical, intellectual or spiritual service from a person depending upon which of these capacities is conspicuously developed in that person. From those who are sufficiently physically and intellectually developed, society will follow a balanced policy and accordingly take more intellectual service and less physical service, because intellectual power is comparatively subtle and rare. From those who are physically, mentally and spiritually developed, society will take maximum spiritual service, less intellectual service and still less physical service.

As far as social welfare is concerned, those endowed with spiritual power can render the greatest service, followed by those endowed with intellectual power. Those having physical power, though not negligible, cannot do anything by themselves. Whatever they do, they do under the instructions of those endowed with intellectual and spiritual power. Hence the responsibility of controlling the society should not be in the hands of those who are endowed only with physical power, or in the hands of those endowed only with courage, or in the hands of those who are developed only intellectually, or in the hands of those with worldly knowledge alone. Social control will have to be in the hands of those who are spiritually elevated, intelligent and brave all at the same time.)

There is no shortage of living space on the planet if the existing space is properly utilized. Because the earth has been balkanized due to so many arbitrary social, economic and political restrictions and the pervasive influence of evil dogma, people are unable to tackle problems in a natural way. If there were maximum utilization and rational distribution of all natural resources, pressing socio-economic problems could be easily solved.

It is a law of nature that a mother is provided with sufficient breast milk to feed her newly born baby. In the same way **nature has generously provided sufficient resources to meet the food and other essential requirements of all human beings.** People need to utilize these natural resources in a proper way. Shortages of food or space cannot be blamed on nature. These problems are essentially the results of the

mistakes made by human beings.

Society will have to adopt a collective economic system for maximum production and economic security in order to control accumulation; ensure the rational distribution of collective wealth through a well-knit cooperative system; implement decentralized socio-economic planning; and secure the maximum utilization of all types of mundane, supramundane and spiritual potentialities. So far society has not adopted such an approach so it has been unable to solve the food problem.

ABOVE EXCERPTS ARE FROM:

Problems of the Day - Prout in a Nutshell Part 3

ÁnandaSútram chapter-5- Prout in a Nutshell Part 4

Population growth and control — Prout in a Nutshell Part 13

Some Specialities of Prouts economic system - Prout in a Nutshell Part 13

Cooperatives - Prout in a Nutshell Part 14

Prout and Neohumanism - Prout in a Nutshell Part 17

Water Conservation - Prout in a Nutshell Part 17

Contai basin planning - Prout in a Nutshell Part 20

Economic Democracy-Prout in a Nutshell Part 21

Prout and Neohumanism - The Liberation of Intellect: Neohumanism

Dream, Telepathic Vision and clairvoyance - Yoga Psychology

Commentary on ÁnandaSútram 5-13

STHÚLA == Which can be perceived or recognised by five sensory organs.

SÚKS'MA = Pertaining to the atomic structure.

KÁRANE'SU = Primordial causal factor, original cause of an expression.

Mundane potentiality stands for all the created beings: either, air, fire liquid and solid which constitute the material world. The development of resources, hidden in the five fundamental elements, viz. solid, liquid, luminous, aerial

and ethereal shall be accomplished only through the medium of cent percent honest use and efforts.

Supramundane: *Denotes all things which are above mundane. In the vast realm of human mind so much of wealth lies hidden and all that has to be utilized for promoting welfare of the mankind. The modern psycho-analysts have discovered the phenomena of telepathy, clairvoyance, precognition etc. by opening the door of vast psychic world.*

The parapsychologists have proved that most people are inherently endowed with this faculty. In the absence of proper culture these powers would fade away. Humans have inherited them from Cosmic intelligence. In the interest of humanity these powers should therefore be cultivated and developed. The degree of one's intellect and intelligence is dependent directly upon that of density of Cosmic intelligence reflected on the human mental plate.

Spiritual Potentiality: *Spiritual potentiality implies Cosmic Vibrations. The Spiritual waves permeating the whole universe will have to be utilised for satisfying the spiritual longing of human beings and scientific spiritual practices are to be restored to for converting the gross human personality into subtler one.*

There has to be rational distribution of all the three resources. Though each and every human being is endowed with infinite spiritual potentialities, nevertheless every one cannot manifest his/her entire potentialities all in the same degree and at the same time. Hence they should be made to possess the maximum wealth of subtle and spiritual world within their reach. This task can be accomplished by those only who have attained a high degree of spiritual power and who have the wisdom to understand the subtle spiritual requirements of their fellow being. Human beings have to utilise and distribute the mundane, supramundane and spiritual potentialities of the entire universe for eternity.

Commentary on ĀnandaSútram 5-14

Sambhava- *has two meanings. 1. The capabilities, physical, psychic and spiritual, a person has acquired.*

2. The capabilities which a person can acquire provided he/she gets scope.

Vyasti, Samasti- *The individual and collectivity is a controversial issue*

in the social and economic spheres. Those who attach all importance to individuals alone are all out to establish individualism to the utter exclusion of the collective interest. According to their doctrine, it is the individual who knows well where his welfare lies. That is why he must be liberated from all bondages. Those who differ, contend that it is the collectivity that alone matters. The individual has to be sacrificed for the collectivity.

According to PROUT the collective welfare and individual wellbeing are inter-twined. PROUT is of the opinion that all the wealth of the unit body as well of the collective body will have to be utilised to the maximum. But while utilising them, collective welfare should be the main concern. The development of the individual is the first requisite for promoting collective welfare. PROUT can be branded neither as individualism nor collectivism. It is happy blending of individual liberty and collective interest.

With a view to facilitate the maximum physical development of the society adequate provisions for food, clothes, shelter, education and medical facilities will have to be made for individual's comfort. For effecting maximum psychic evolution of the society the individual will have to be thoroughly imbued with correct social consciousness, the spirit of service and thirst for knowledge.

Those having extraordinary calibre, in the absence of constructive avenues and congenial atmosphere for making maximum use of their capacities remain least concerned with the ups and downs of society. Therefore arrangements must be made for maximum utilisation of the potentialities of the unit.

The three kinds of wealth are the wealth of the human society. The totality of physical might of the entire humanity is its physical wealth. Similarly the entirety of the intellectual potentiality of all human beings constitutes the metaphysical potentiality, while the spiritual wealth implies the sum total of all unit consciousness. They will have to be harnessed for general good of entire humanity.

(REFERENCE: Fundamentals of PROUT Vol- II – Ac Nirmalanda Avadhoot)

PRINCIPLES OF PROUT ECONOMICS

(Excerpts from the writings of Shri Prabhát Ranjan Sarkár)

ÁNAND SÚTRAM 5-8.

Vaecitryaṁ prákrtaḍharmah samānam na bhaviśyati. [Diversity, not identity, is the law of nature.]

(Purport: Diversity, not identity, is the innate characteristic of the Supreme Operative Principle. No two objects in the universe are identical, nor two bodies, two minds, two molecules or two atoms. This diversity is the inherent tendency of the Supreme Operative Principle.

Those who want to make everything equal are sure to fail because they are going against the innate characteristic of the Supreme Operative Principle. All things are equal only in the unmanifest state of the Supreme Operative Principle. Those who think of making all things equal inevitably think of the destruction of everything.)

No two things in this world are identical, so I am not suggesting that everything should be recast in the same mould. However, for the sake of humanism, for the sake of social justice, equitable distribution of all the wealth of the universe is indispensable, and co-ownership of the world's resources is the birthright of every individual. Even the slightest attempt to deprive anyone of this right amounts to gross selfishness. As long as certain difficulties, both great and small, exist in the practical world, however, it will not be possible to grant perfectly equal opportunities to everybody in all instances. Apart from this, all people should be granted equal rights and opportunities, except where it is necessary to inspire some people to undertake activities which will directly benefit society, or as a temporary reward for their distinguished contribution to society. In addition, every individual must have equal rights concerning things such as food, clothing, housing, education and medical care, which are absolutely essential for existence.

Yugasya sarvanimnaprayojanaṁ sarveśāṁ vidheyam.

[The minimum requirements of an age should be guaranteed to all.]

(Purport:Hararme pitá Gaoriimátá svadeshahbhuvanatrayam. That is, “Supreme Consciousness is my father, the Supreme Operative Principle is my mother, and the three worlds are my homeland.” The entire wealth of the universe is the common patrimony of all, though no two things in the universe are absolutely equal. So the minimum requirements of life should be made available to everybody. In other words, food, clothing, medical treatment, housing and education must be provided to all. The minimum requirements of human beings, however, change according to the change in ages. For instance, for conveyance the minimum requirement may be a bicycle in one age and an aeroplane in another age. The minimum requirements must be provided for all people according to the age in which they live.)

Rather than trying to give equal wealth to all, the proper approach is to ensure that everyone is guaranteed the minimum requirements of life. As the income of people increases, the radius of their minimum requirements should also increase. Just to bridge the gap between the more affluent people and the common people, we have to increase the minimum requirements of all. In addition, the maximum amenities should be provided to meritorious persons to enable them to render greater service to society. This should be done by setting aside some wealth for those with special qualities, but the provision of the maximum amenities should not go against the common interest.

If there is lack of physical necessities, people are not able to follow the higher pursuits of life. Due to a shortage of physical wealth, people become restless, lose their discrimination, and become brutal.

Question – Once PROUT is established, will we reach a saturation point for the minimum requirements in the physical, psychic and spiritual strata?

Answer – It has been said that according to PROUT the minimum

requirements of life should be assured through the availability of essential goods and purchasing power. It has also been said that the minimum requirements of life are not of a fixed standard – they must increase in the course of time. Though physical hunger is limited, human longing is infinite, as this is something subtle.

According to PROUT the mental pabulum of human beings is never ending. In this universe everything moves, thus our pabula are also moving and are never static. Human demands in the physical stratum can never reach the saturation point. Similarly, our psychic thirst will never be satisfied. It is ever changing.

In the psychic stratum, as we progress, our attraction towards the pinnacle entity increases. We face newer and newer phases. This is beautiful and also never ending. Phase after phase, moving towards infinite bliss, we long to merge in Parama Puruṣa, the infinite and beautiful One. When one moves to attain Him one's thirst will not be quenched. From new to newer, always newer – the newest never comes. Every moment He becomes new. Thus our longings can never be satisfied unless and until we come in closest contact with the Supreme Entity.

ĀNAND SŪTRAM 5-10.

Atiriktaṁ pradātavyaṁ guṇānupātena.

[The surplus wealth should be distributed among meritorious people according to the degree of their merit.]

(Purport: After meeting the minimum requirements of all in any age, the surplus wealth will have to be distributed among meritorious people according to the degree of their merit. In an age when a bicycle is the minimum requirement for common people, a motor vehicle is necessary for a physician. In recognition of people's merit, and to provide the meritorious with greater opportunities to serve the society, they have to be provided with motor vehicles. The dictum "Serve according to your capacity and earn according to your necessity" sounds pleasing, but will yield no results in the hard soil of the earth.)

If the supply of requirements be guaranteed without any

conditions of personal skill and labour, the individual may develop the psychology of idleness. The minimum requirements of every person are the same, but diversity is also the nature of creation. Special amenities should, therefore, be provided so that the diversity in skill and intelligence is fully utilized, and talent is encouraged to contribute its best towards human development. It will, therefore, be necessary to make provision for special emoluments which can cater for special amenities of life according to the age and time. But at the same time, there should be a constant effort to reduce the gap between the amount of special emoluments and the bare minimum requirements of the average individual. The guaranteed supply of minimum requirements must be liberalized by increasing the provision of special amenities pertaining to the age and also, simultaneously, by bringing about a decrease in the provision of special emoluments given to the few. This never-ending effort of proper economic adjustment must ceaselessly continue at all times with a view to assisting the spiritual, mental and physical evolution of human beings, and to let humanity develop a Cosmic sentiment for a Cosmic ideal and world fraternity.

Besides increasing the maximum amenities of meritorious people, we also have to increase the maximum amenities available to common people. Meritorious people will earn more than common people, and this earning will include their maximum amenities. But the common people should not be deprived of maximum amenities, so there should be efforts to give them as much of the maximum amenities as possible. There will still be a gap between the maximum amenities of the common people and the maximum amenities of the meritorious, but there should be constant efforts to reduce this gap. Thus, the common people should also receive more and more amenities. If the common people and the meritorious people are treated as the same, the capable people will not be encouraged to develop their higher potentiality.

The Amenities of Life

The amenities of life are those things which make life easy. The word “amenity” comes from the Old Latin word *amēnus* which means “to fulfil the desire” or “to make the position easy”. Amenities mean

physical and psychic longings. Whatever will satisfy the physical and psychic longings of the people will be the amenities of the age. Common people should be favoured with maximum amenities. For example, previously people used to dig a well to get drinking water, and then they carried the drinking water to their houses. Later water tanks were constructed, and now drinking water comes through pipes. In this way the amenities of life have increased and life has become easier. Though the aim is to get water, the system of getting it has become more effortless and more convenient.

We should provide common people with both natural and supernatural amenities according to the physical capacity, the psychic capacity and the technical capacity of the state. This approach will ensure that human beings get enough amenities so that their lives become satisfying and congenial.

The jurisdiction of maximum amenities will go on expanding with the progress of human beings. Human beings are marching ahead, and their longing for different psycho-physical pabula is also increasing. **These amenities must be good for the physical and psychic development of human beings, or at least for one of the two.**

Neo-Humanistic Approach to Economics

PROUT touches the threshold point of spirituality. It also helps to lessen the obstacles in daily life. It helps the existential faculty reach the pinnacled state. Neohumanism will bring equality in the social sphere and remove all sorts of disparities; therefore human progress will be greatly accelerated.

At present human beings are thinking about their own minimum requirements more than about the minimum requirements of animals and plants. A day is coming when some of the animals, if not all, will come within the realm of our social membership. Today we say that each and every human being will get the minimum requirements. Tomorrow we will say that the minimum requirements will also include the needs of dogs, cows, monkeys, etc. To fulfil these requirements, there should be more and more production.

The earth is not only for human beings, it is for other living beings also. So we will have to do something for them. The minimum requirements and maximum amenities should also be given to animals. Today cows, dogs and monkeys are developing; tomorrow more and more animals will be in this category. Animals will also develop longings for different psycho-physical pabula, so they should be guaranteed minimum requirements and maximum amenities too. This is the demand of Neohumanism, of Neo-Humanistic ideas. This demand should be fulfilled by PROUT.

Thus, both the minimum requirements and the maximum amenities will vary from age to age, and both will be ever increasing. If this were not so, there would be no economic progress in society.

ÁNAND SÚTRAM 5-11.

Sarva nimnamánavardhanam samája jiivalakśaṇam.

[Increasing the minimum standard of living of the people is the indication of the vitality of society.]

(Purport: Meritorious people should receive more than the amount of minimum requirements allocated to people in general, and there should be ceaseless efforts to raise the minimum standard of living. For instance, today common people need bicycles whereas meritorious people need motor vehicles, but a proper effort should be made to provide common people with motor vehicles. After everybody has been provided with a motor vehicle, it may be necessary to provide each meritorious person with an aeroplane. After providing every meritorious person with an aeroplane, efforts should also be made to provide every common person with an aeroplane, raising the minimum standard of living. In this way efforts to raise the minimum standard of living will have to go on endlessly, and on this endeavour will depend the mundane development and prosperity of human beings.)

Question – What do we want, increasing per capita income or increasing purchasing capacity?

Answer – PROUT suggests that increases in per capita income are not a

sufficiently reliable and scientific index to determine the standard and progress of a particular socio-economic unit. Rather, this approach is misleading and deceitful, because it refers to a simple mathematical calculation of total national income divided by total population. This does not give the correct picture of the standard of living of the people of a particular socio-economic unit, as the wealth disparity in society is concealed. Per capita income shows the mean and not the variation of income distribution. If inflation is also considered, the reliability of per capita income is further reduced.

On the other hand, **purchasing capacity is the real index** of how a person's economic needs can be met by their income. All PROUT's plans and programmes in the socio-economic sphere should be aimed at increasing the purchasing capacity of the people. Note that PROUT stresses increasing purchasing capacity and not per capita income. Per capita income is not a proper indication of the increase in the standard of living of the people because while people may have very high incomes they may not be able to purchase the necessities of life. On the other hand if the per capita income is low but people have great purchasing capacity they are much better off. So purchasing capacity and not per capita income is the true measure of economic prosperity. Everyone's requirements should be within their pecuniary periphery or purchasing capacity.

I have not said anywhere that society should give plenty of money to everyone; I have only said that the purchasing power of each and every person should be increased. Suppose the price of rice is Rs.5 per kilo: it does not matter if the per capita income is as much as Rs. 1,000. Whether the salary is high or low is not the point: the main thing is the purchasing power. If the purchasing power of each and every individual is increased, there will be no physical trouble.

Question: If the land is bountiful and the per capita income is very high, does it mean that the all-round micropsychic conations or the all-round micropsychic aspirations of the people are fully quenched or not?

Answer: No. To quench the all-round micropsychic longings of the people, there must be the following:

1. Psycho-spiritual education. There can be Balkanization of society if there is no psycho-spiritual education.
2. Rule by moralists.
3. A balanced socio-economic structure.
4. Ever-increasing purchasing power.

Question: What is the significance of the value of wealth?

Answer: In the subtle economic sense, the **value of wealth** is the real wealth. Wealth, if not properly defined, may mean only riches. But the value of wealth is to be measured in terms of its capacity to purchase commodities. That is, the purchasing capacity of wealth is its real value. This real value of wealth has not yet been properly understood in numerical terms by economists.

Fundamental Principles of Prout

{There are five fundamental principles of PROUT given on 05-06-1959 by the profounder of the theory, during delivery of a discourse “Cosmic Brotherhood”. These were later given in the form of Sanskrit aphorisms, ĀNAND SÚTRAM chapter 5, sūtras 12 to 16. Sūtras 13, 14 and 15 explain the concept of resources, as such are dealt in chapter 6 of this book.}

ĀNAND SÚTRAM 5-12.

Samájádeshenaviná dhanasaiṅcayah akartavyah.

[No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body.]

(Purport: The universe is the collective property of all. All people have usufructuary rights but no one has the right to misuse this collective property. If a person acquires and accumulates excessive wealth, he or she directly curtails the happiness and convenience of others in society. Such behaviour is flagrantly antisocial. Therefore, no one should be allowed to accumulate wealth without the permission of society.)

The One who is the origin of all beings is the Supreme Entity. The Supreme Entity belongs to all, equally. To get protection and to enjoy the manifested universe of the Supreme Entity is the birth right of

each and every being. Nobody has any right to accumulate excessive wealth. To accumulate and desire more mundane property is a crime against society and a sin against God. It is a highly immoral and antisocial action.

This principle states that individual liberty should not go against the interests of the collective body. This may involve certain restrictions on individual liberty, but since the minimum requirements of life and special amenities will be guaranteed, this should not cause any difficulties to the people.

In a joint family every member satisfies his or her longings and needs for food, clothing, medical care and other comforts according to the financial capacity of the family. If a certain member of the family accumulates more food, clothes, books or medicine than what he or she needs, will not the other members of the family face difficulty? In such circumstances, his or her actions will be ultravires to righteousness and society. It is the responsibility of society to demolish such a defective social system immediately.

In the present world, capitalists accumulate increasing wealth and possessions for themselves, leaving others to suffer acute pangs of hunger. Capitalists argue, “We amass wealth by dint of our intellect and labour. Let others also procure wealth in the same way if they have the intellect or labour. What stops them?” These people do not want to realize that the amount of consumable commodities in the world is limited, but the basic necessities are common to all. If one person rolls in affluence, in most cases others will be deprived of even their minimum requirements. The failure to recognize the needs of others is itself a disease.

There should be rational acquisition and rational distribution of mundane property, otherwise the peace and tranquility of society will be disturbed. The per capita limit of acquisition should be fixed according to the collective resources of the universal society. Accepting the principles of Cosmic inheritance, we are to utilize the resources in the universe to the best of our capability.

Where there is over-accumulation of physical wealth several problems occur. The desire to accumulate money is actually a mental disease. The accumulators do not accumulate to fulfil their basic needs a human needs are few. In cases of over-accumulation there is very little chance of utilization. Moreover, where there is over-accumulation people tend to misutilize wealth by indulging in their baser propensities rather than their finer ones.

The crude and the subtle mental bodies are part of the psychic body of Paramátman. Hence we cannot ignore anyone. As everybody has equal rights of proper utilization of mundane potentialities for the maintenance of their physical existence, likewise everyone must be given equal opportunities for their mental progress. Intellectual pursuit is essential for intuitional development, though intellectual pursuit can bring about only a temporal emancipation.

But intellectual pursuits must not be directed towards physicalities. The mental river can flow in both directions: crude and subtle. If the mental current flows towards subtlety it brings about emancipation, and if the same is directed towards crudity, it tightens the knot of bondage. Wise, educated and intelligent people will chose the path of truth and immortality, and educated fools will move along the road of crudeness and darkness.

Each and every individual possesses two types of invaluable and extraordinary potentialities – psychic and spiritual. The dictates of the collective body cannot command these two potentialities – its jurisdiction is limited to physical wealth only. In the physical sphere, if individuals do not violate collective interests, both the society and the individual will enjoy a state of ease and comfort. For this reason, the individual right to go against collective interests has to be snatched away. But in the psychic and spiritual spheres, each individual has full scope to advance and progress.

Question – How will you adjust between collective spirit and individual right?

Answer – There can be harmonious adjustment between individual right

and collective spirit if we follow in practice—

1. The spirit of sama-samājatattva (the Principle of Social Equality) in our individual and collective lives, on the basis of rationalistic approach;
2. The teachings of Neohumanism, in our personal and social lives;
3. The principle of limited freedom in the physical level, because it is finite; and the policy of full freedom in the spiritual and psychic worlds, because they are infinite in scope; and
4. The synthetic path of a psycho-spiritual approach to life.

Living Beings and their Mentality:

A firm foundation will have to be created which will support humanity to face all these conflicts. What is that firm foundation? It is the realization that all the creatures which have come to live in this world, do not want to leave it – they all want to survive. Thus we must grant them their right to remain in this world, their right to survive. We must forever fulfil their needs so that they will not have to leave this world prematurely. We must make arrangements for the food, clothes, education, shelter and medical treatment of each and every individual, so that all can live in this world as long as possible and become assets to the earth. We must provide them with the inexhaustible resources for their forward movement towards their spiritual goal. This very mentality is known as sama-samājatattva. All the expressions of human life will have to be based on this sama-samājatattva.

Let everyone enjoy as much as they like on the subtle mental plane. Let everyone possess as much mental and spiritual wealth as possible. But individual hoarding of mundane resources and wealth must be stopped, even by force if necessary. Really speaking, both physical and mental cravings are born of mental hunger. It is certainly possible to transform the craving for physical enjoyment into intellectual hunger by channeling it toward a different goal through proper education. Human society today is badly in need of such education.

THE SPECIALITY OF THE FIFTH FUNDAMENTAL PRINCIPLE OF PROUT

ÁNAND SÚTRAM 5-16.

**Deshakálapátraeh upayogáh parivarttante
teupayogáh pragatishiiláh bhaveyuh.**

[The method of utilization should vary in accordance with changes in time, space and person, and the utilization should be of progressive nature.]

(Purport: The proper use of any object changes according to changes in time, space and person. Those who cannot understand this simple principle want to cling to the skeletons of the past, and as a result they are rejected by living society. Sentiments based on narrow nationalism, regionalism, ancestral pride, etc., tend to keep people away from this fundamental principle, so they cannot unreservedly accept it as a simple truth. Consequently, after doing indescribable damage to their country, their fellow citizens and themselves, they are compelled to slink away to the backstage.

The method of utilization of every object changes according to time, space and person. This has got to be accepted, and after recognizing this fact, people will have to progressively utilize every object and every idea. For instance, the energy which a powerful person utilizes to operate a huge hammer should be utilized through scientific research to operate more than one hammer at a time, instead of wasting the energy to operate just one hammer. In other words, scientific research, guided by progressive ideas, should extract more and more service from the same human potential. It is not a sign of progress to use outdated technology in an age of developed science.

Society will have to bravely confront different types of obstacles, large or small, that are likely to arise due to the use of various resources and materials created by progressive ideas and developed technology. Through struggle, society will have to move forward towards victory along the path of all-round fulfilment in life.)

This principle has its peculiar speciality. Let us examine where this speciality lies.

Everything in this universe is subject to change and the relative factors of time, space and person are also subject to change. Everything comes within the periphery of time and space, including human beings and society, so proper adjustment must be maintained between time, space and person.

Change is the law of order, the law of nature. If any theory does not adjust with this law, then it is sure to die. Many theories, many ideologies and many so-called religions of the past have died because they could not adjust to changing circumstances.

Time and space are changing and PROUT will also have to adjust with that change. **The principles of PROUT will not change; rather the application of PROUT will adjust with the changing circumstances.** Human beings will have to move forward by recognizing and adjusting with changes in time and space. Adjustment and flexibility are essentials for human progress. Everything must adjust with time, space and person. If people do not maintain any adjustment with time, space and person, then they will inevitably become outdated.

While change is a natural phenomenon, attraction is also a law of nature. We must increase the jurisdiction of this attraction, this love. We should think that others feel as I feel, and this feeling should include plants, animals and inanimate objects. This is Neohumanism and Neohumanism is essential for the all-round development of the human mind.

So for the continued welfare of human beings and all of creation, we must adopt such a theory which has flexibility and elasticity. Policies will differ according to changes in time, space and person, but principles will remain the same because they are all pervading and because their cognitive faculty is omniscient.

Question – Can a singular economic theory be adopted for all countries, at all times and for all strata of society?

Answer – No. Social ideals and systems should be formulated after considering the time, space and person as well as the all-round progress of the society. It may be that something which is quite useful for a particular time, space and person is totally worthless for a different time, space and person.

Society is not a static entity, but a dynamic one. The ideology which was formulated in relevance to a particular time, space and person and which was once considered beneficial becomes backward and outdated with the change in time, space and person. As the society progresses it is considered as an anachronism in the later period.

Each theory is optimum only for a particular time, space and person. Short-sighted people, after observing the effectiveness of a theory in a particular context, begin to believe in its eternal effectiveness. This is certainly an illusion.

Prout philosophy is situated at the height of pinnacle excellence because it moves with the changes of time, space and person. PROUT will always cross the barriers of time, space and person in an ever-progressive way.

QUADRI-DIMENSIONAL ECONOMY

A developed economy should consist of four parts – people's economy, psycho-economy, commercial economy and general economy. This quadri-dimension of the economy is a vast expansion on the contemporary and co-contemporary conceptions of economic activity.

Most economists today understand only a little of the principles of general economy and something of commercial economy, but both of these parts are still in an undeveloped stage. People's economy and psycho-economy are totally overlooked by modern economists, and as such could find no place in the present mode of economic thinking.

Economics today is a theoretical extravaganza. It should be made more practical. Economics must be a precise, practical science and should be properly developed for the welfare of all.

People's Economy:

People's economy deals with the essential needs of the people in general – the production, distribution, marketing, shipping, storage, pricing, sales, freight charges, pro forma costing, and all related activities of such essential needs. Most importantly, it is directly concerned with the guaranteed provision of minimum requirements such as food, clothing, housing, medical treatment, education, transportation, energy and irrigation water. Continuous improvement in and ready availability of these requirements is the key factor in people's economy.

The minimum requirements can be assured through guaranteed **purchasing capacity which should be enshrined in the constitution as a fundamental or cardinal human right**. This will give the citizens of the country legal power if their minimum requirements are not met, hence the necessity of purchasing capacity will be reinforced by constitutional law. As people's economy will deal with minimum requirements and people's subsistence problems, it must take precedence over other parts of the economy.

People's economy should also be concerned with the **development of both private and cooperative industries**. Private industries would be limited in size and scope to prevent monopoly production and exploitation, and would be required to function as cooperatives once they grow too large. Cooperative industries are the best means of independently organizing people so that they take collective responsibility for their livelihood.

People's economy **also includes employment for all**; the eradication of mass poverty; the development of rural economy; the phase-wise socialization of land into the hands of those who work physically or intellectually for proper production; practical training programmes to impart skills which enable people to find employment in their immediate urban or rural locality; work placement; and the transportation, trans-shipment, loading and unloading of any materials, even if they are not economically viable in the short-term. It is also concerned with the generation of cheap power and the supply of water, which are essential if people are to control their local economies. Finally,

it includes economic decentralization, cooperative dynamo and block-level planning.

Psycho-Economy:

Psycho-economy is concerned with increasing the psychic pabula of the individual and collective mind through appropriate economic activity. People's economy will be the main concern of undeveloped and developing countries, but psycho-economy will gain increasing importance in the future once the problems of subsistence are gradually solved. Psycho-economy will be of major importance in a highly developed and mechanized economy where people may only work a few hours a week and have much spare time.

Psycho-economy has two branches. The **first branch** endeavours to eradicate exploitative and unjust economic practices, behaviours and structures. It will counter all economic and psycho-economic exploitation and make people aware of how capitalists, in their singular or collective roles, exploit society and create unhealthy, artificial demands which not only poison the mind but encourage dangerous habits detrimental to psychic sanctity and expansion. The first and foremost duty of psycho-economics is to wage a tireless fight against all degenerating and dehumanizing economic trends in society.

The **second branch** of psycho-economy develops and enhances the psychic pabula of the individual and collective minds. This branch is virtually unknown today, but it will become an extremely important branch of economics in the future. It will ensure equilibrium and equipoise in all levels of the economy. It will find new and creative solutions to economic problems to nurture the maximum utilization of psychic and spiritual potentialities. Psycho-economics will add to the glaring glamour of economics.

Commercial Economy:

This part of the economy is concerned with the development of scientific, efficient methods of production and distribution which will not incur loss and where output will exceed input. The aim of commercial

economy is to ensure the maximum utilization and rational distribution of resources for the benefit of all.

General Economy:

Although some development has occurred in both commercial and general economy, there is scope for much greater development.

PROUT advocates a three-tiered industrial structure which includes key industries managed by the immediate government, cooperatives, and privately owned enterprises. Key industries will function on a “no profit, no loss” principle. General economy includes the organization of the industrial structure and the coordination of economic planning at all levels to ensure collective welfare.

These four parts of the economy should be integrated and adjusted according to Neo-Humanistic principles to ensure the maximum utilization and rational distribution of all resources, and to harmonize human progress with all creation.

KEEP MONEY ROLLING

The value of money increases with its mobility. That is, the more that money changes hands, the greater its economic value. On the other hand, the more that money is kept immobile in a safe, the more it loses its utility, and thus its economic value decreases. This is the most fundamental principle of economics.

The banking system is indispensable for promoting both collective welfare and the all-round economic advancement of people. The maxim, “Keep money rolling,” is as true as the proverb, “Keep the wagons moving.”

The **banking system** must be vigilant about two important points. **First**, the intrinsic demonic greed of the banks must not be allowed to jeopardize the life of the common people. In the past in most countries of the world the banks threatened the life of the common people. This more or less still occurs today not only in undeveloped countries, but also in developing and developed countries. **Secondly**, the banks must not allow unwise administrators or governments to print monetary notes

indiscriminately without reserving the proportionate amount of bullion in their treasuries.

The first defect not only ruins low and middle income groups, but also impoverishes wealthy people. The second defect destroys the very life of society. It leads to widespread inflation, which in turn jeopardizes internal trade and commerce as well as foreign trade and barter. Even if there is abundant production in a country, the common people do not benefit. The rich become richer and get more scope to continue their merciless exploitation.

The banking system must continue; otherwise the mobility of money will be hindered. If people oppose the banking system because they are guided by selfish whims or any other sentiment, then their economy will stay in the dark ages. They are bound to lose equipoise and equilibrium in the physical sphere, remain lopsided in the psychic and spiritual spheres, and reduce themselves to objects of ridicule. It is very sad to imagine such a state.

So you see, **the fundamental aim of the banking system is, “Keep money rolling.”** Let governments be active. Let people purchase as much rice, pulses, vegetables, oil, salt, sugar, etc., as they can with money. Let money go to the grocers, the sugar cane vendors, the confectioners, the factory workers, the labourers and the weavers. And let the colourful saris of the weavers be purchased and worn by the newly married brides, adding to the beauty and prosperity of society.

The science of economics teaches that the rolling of money should never be blocked by any sort of non-productive investment. Sometimes people misuse loans to construct an unnecessary building or a new showroom for their business, and thus prevent the possibility of reinvesting the capital and increasing their wealth. Economics teaches that loans taken for business investment should always be utilized for productive purposes, and should never be utilized in any unproductive venture. Foreign loans, for example, should never be invested in constructing large railway stations instead of railway lines.

ECONOMIC DYNAMICS

Each and every movement in this universe is systaltic. Nothing ever moves in a straight line. Due to this systaltic motion, internal clash and cohesion take place. The ups and downs of socio-economic life in different phases of the social order are sure to take place due to this systaltic principle. When the period of pause is long, society goes through a phase of extended staticity and it may lose all its dynamic movement or even cease to exist. If there is lack of dynamic force in the phase of pause, then the stage of dynamicity may not come in the subsequent phase.

The **downfall of both capitalism and communism is inevitable** due to their inherent staticity. Both capitalism and communism are on the verge of extinction from this world. The external and internal spheres of capitalism have ordinary acceleration, but there is a contradiction between its internal and external spheres. The contradictions in capitalism are due to the self-centred profit motivated psychology and the accumulation of wealth for the benefit of a few rather than for the welfare of all. Hence, capitalism is not congenial to the integrated growth of human progress. A day is therefore sure to come when **capitalism will burst like a fire-cracker**.

Marxism, too, is a transitory phenomenon. In the external sphere of Marxism there is only ordinary acceleration, and in the internal sphere there is staticity. The result is negative dynamicity. That is why Marxism will never be a success either. Marxism is just like a comet on a parabolic path – it is not of hyperbolic order. Marxism can only bring society to an omni-static state; that is, the state of nihilism or cynicism – a sort of negation.

ECONOMIC DEPRESSIONS- The Result of Staticity

In the economic sphere depressions are inevitable in both capitalist and communist countries due to this very inherent, intensive and innate staticity. **Economic depressions are actually the net result of suppression, repression and oppression – that is, exploitation**. When exploitation reaches the culminating point, the mobility and the speed

of the society become virtually nil. In such a stage, that is, in this culminating point, a natural explosion takes place. In the case of the material world the explosion is of a material nature, and in the psychic sphere the explosion is of a psychic order, and so on. Depressions may happen in any of the four eras – the Shúdra, Ksatriya, Vipra or Vaeshya Eras.

Depressions may also take place in the cultural life of society due to suppression, repression and oppression. As a result, every aspect of cultural life becomes perverted and degenerates. This is why we get perverted literature, music, dance, art, architecture, etc.

In both social and economic life this depression becomes unbearable for one and all. Such a depression took place between 1929 and 1931. During this depression in Bengal, five kilos of brinjal were sold for one paisa, and forty kilos were sold for eight paise in the Burdwan market, but there was no one to purchase these items. There were also big curtailments in salaries, and people had to accept salary cuts of ten percent or more.

Today also the stage has almost come for such a severe reaction. The difference between the previous depression and the future depression will be that in the previous one there was little inflation, but the **future depression will be associated with inflation**. Hence, it will be more detrimental to the integrated development of human society. This depression will occur in the industrial subsection of the commercial economy. It will have widespread and devastating consequences for humanity.

An endeavour should be made to shorten the span of this economic depression. Before the final culminating point comes, it is possible to avert the disaster and accelerate the speed of social movement. We can do so by creating a socio-economic and cultural impact on the entire social structure through PROUT. As the world is passing through a most critical phase, we should be more active and create an impact. If the positive impact we create coincides with the explosion, the effect will be excellent.

It must be borne in mind that both inflation and depression result from the ailment of staticity. If the production in a country is abundant and the gold bullion reserves are in proportion to the country's economic position, there is no possibility of inflation. However, if the circulation of the capital decreases as a result of staticity and the quantum of production also goes down, then inflation is bound to take place.

If a country has a constant deficit in foreign trade, in that case also there is the possibility of inflation. In addition, if foreign trade is not conducted according to the barter system and the **country has to import foodstuffs and export raw materials, inflation will certainly occur.**

On the other hand, if there is sufficient production and adequate supply, but suddenly the quantum of demand falls, then the value of money suddenly increases for the buyer. This is called “**negative inflation**” or “**deflation**”.

The Causes of Depressions:

There are **two main causes** for economic depressions – **first, the concentration of wealth**, and secondly, **blockages in the rolling of money**. If capital is concentrated in the hands of a few individuals or the state, most people will be exploited by a handful of exploiters. As a result of this process of severe exploitation, a serious explosion takes place. This explosion is known as a depression in the economic world. The concentration of wealth, and particularly the concentration of the value of wealth, is the fundamental cause of a depression.

Secondly, a depression may occur when money that is in the possession of individual or state capitalists stops rolling. Money remains inert or unutilized because those capitalists think that if the money is allowed to roll freely then their profits will decrease, even though it will bring relief to the common people. The very psychology of capitalists is to make profit from the rolling of money. **When they discover that the investment of money does not bring profit up to their expectations, then they stop rolling money.** This keeps money immobile or inert; consequently, there is no investment, no production and no income and

hence no purchasing power. The situation becomes so dangerous that there are few buyers to buy commodities.

In the economic sphere, you must know that two factors are very important. The **first** is that money will have to be kept in circulation. It must be understood that the more the purchasing capacity of money is not utilized or money is kept stagnant, the more the economic stratum is damaged. The **second** is that money, and indirectly its interest, can bring about disparities in wealth if it loses its ability to be the unit of economic equilibrium and stability. If these two fundamental factors of economics are even partially forgotten, a worldwide economic depression will result.

If there is surplus labour and deficit production, the effect of depression is more acute. Bihar, Andhra Pradesh, especially the Telengana region, and Orissa are surplus labour areas, so during a depression these areas could face indiscriminate closure of business houses and lay-offs. When wages fall, the people in surplus labour areas who used to go to deficit labour areas for employment will be subjected to more hardships. This will aggravate the unemployment problem in surplus labour areas. In such situations, restricting the transfer of food among different socio-economic units could lead to an acute scarcity of food in the deficit production areas, and therefore a cordon system should not be introduced. Countries and regions with surplus production and deficit labour usually suffer fewer hardships during depression.

Even if countries or socio-economic regions which have been maintaining a stable economic standard engage in trade related to bullion with other countries, they will have to suffer such a depression partially if not totally. If countries which are prosperous in various spheres and economically unrelated to other countries undergoing a depression, invest their wealth in enterprises of a non-yielding nature such as excessive defence spending, superfluous construction of large buildings, luxury goods, etc. – investments which do not earn any income in return – these countries will also suffer from economic depression.

However, if a country discontinues trade related to direct or indirect economic transactions and commences barter trade instead with other countries, it will not suffer much from such an economic

depression. In this case only a very slight economic depression, which is hardly felt, takes place at the end of every financial year due to imbalances in economic transactions. This type of depression is felt slightly every three years, a bit more every thirty years, and still more every 350 years...

When something, for some reason or other, descends from its universally accepted position, or its natural value is reduced or brought down, we call it “devaluation”. When the leaders of the state find it difficult to balance the value of the currency with bullion, sometimes they officially reduce the value of the currency. This is called “monetary devaluation”. But, **an economic depression is felt throughout a country or the world due to some inherent defects in the existing economic systems.**

The Effect of Economic Depressions:

An economic depression in capitalist countries will not spare communist or so-called socialist countries, India and the Middle East. India exports many raw materials to industrially developed countries and their satellites. India also purchases raw materials such as raw cotton from other countries, although it used to export such materials in the past. Therefore, to the extent to which India is dependent on other countries for its exports or imports, it will be affected. India also has immense loans, and these loans will put a strain on the Indian economy during the depression. The fire sparks of depression will not spare India. **If the financial or monetary trade – or say the trade that affects bullion – is lessened, and barter trade is increased, then the effect of a depression on India will not be much.** Therefore, India should try to increase its range of barter trade.

Bangladesh exports manufactured goods, raw jute and hide, and imports foodstuffs and almost all other articles. **If Bangladesh wants to avoid a depression, it will have no alternative but to increase its barter trade.**

In time the Arab countries – those selling oil – will be the most affected. Even the communist countries will not be spared from the

onslaught of a depression. These countries have not been able to solve their food problems. Although they have huge buffer stocks, they depend on Canada, the USA and Australia for wheat. If these dollar-based countries suffer from a depression, the communist countries will certainly be affected by a depression, although not much.

Depression is not a natural phenomenon. Pause is a natural phenomenon. In a Proutistic structure pause may occur but depression will not occur. **To save society from depression, the approach of PROUT is to increase purchasing power by increasing production, reduce disparities in the value of wealth, and increase the circulation of money; that is, by keeping money rolling.**

In capitalist and communist countries, the mode of production is defective. In capitalist countries, labour does not work in the interest of the management and management does not allow the rolling of money due to the concentration of wealth. In communist countries, labour does not feel one with the job and that is why there is sluggish production. The cooperative model of PROUT is free from both sets of defects. **PROUT is well-adjusted with human ideals and sentiments.** Other socio-economic systems are ultravires to human existence and all-round elevation.

Bullion Inflation:

In capitalist economies, production is for the profit of the capitalist and the profit goes to individuals, groups and the state exchequer. In socialist economies or so-called communism, the profit goes to the state exchequer and a microscopic fraction of the profit goes to the actual producers. In both cases capitalism exists, and whenever fresh financial investment is required, inflation takes place.

In a Proutistic economy, production will be solely for consumption. As there will not be any profit motive, there cannot be any fresh inflation, and the existing inflation will gradually die out. In Proutistic production or consumption, in the first phase the money value remains constant and full-fledged purchasing capacity will be guaranteed to the people. In the second phase, when production increases in the

revised economic order, money will get back its natural market value. Finally, after consumption, money will get back its actual value. Inflation will be checked and purchasing capacity and the minimum requirements of life will be guaranteed to the people.

The second phase will continue for ten to fifteen years. After the expiry of this period, that is, in the third phase, minimum requirements of life will increase and people will acquire more purchasing power. This power will increase at an accelerating rate.

The printing and issuing of monetary notes having no bullion value must stop immediately and new notes having bullion value should be issued in new colours and shapes. No monetary notes should be issued by the government from then on without a clear assurance that it is prepared to pay the requisite amount of money in gold coins. This can only be implemented by a Proutistic government.

Production Inflation:

The problem of production inflation cannot be ignored either. Production inflation may occur in two ways. **First**, owing to the application of scientific methods, the production of certain commodities may increase in excess of the demand or need in particular socio-economic regions. Then it becomes a problem how such excess production or overproduction can be marketed or consumed. **Secondly**, it may also happen that all of a sudden under certain circumstances the production of commodities increases and then it becomes difficult to find a market for such production.

Now a question arises whether or not such production will increase purchasing power as well as elevate the standard of it. In general circumstances such production is not a big problem, not a chronic problem, but if no measure is taken to find a market for such overproduction, then it may take the form of an acute problem. **This problem can be tackled by taking three measures.**

First, there should be a free trade system so that overproduction can be consumed by other countries or other economic units. In India,

excepting the Punjab and Haryana, there is underproduction of milk. In other states, common people cannot get a sufficient amount of milk. But there are many countries, such as certain European countries, where there is overproduction of milk. In England, Germany and Sweden the authorities even give orders or encourage the public to kill cows. If in these circumstances free trade is allowed among different countries, the countries having overproduction or underproduction can make respective adjustments among themselves so that the overproduction of commodities may be consumed by under-producing countries. In that case the concerned countries will be benefited. Here free trade means that there should not be any imposition of export or import duties, and thus the prices of these commodities will benefit the consumers when they reach the market for actual consumption.

In the existing world structure geo-sentiment is an obstacle to the implementation of free trade. Neither the capitalist countries nor the communist countries like the free trade system because it is detrimental to their respective self-interests. But there are some free trade zones in the world which are very bright examples of the success of this sort of system. Singapore is one such example. In a revised economic structure – that is, PROUT – there must not be any import or export duties on consumable commodities. If this is done, then this earth will be converted into a golden earth.

Secondly, there should be proper arrangement everywhere for the preservation of products which are in excess production. For example in Maldain Bengal there may be overproduction of mangoes which are perishable commodities. As there is no system of preservation, the ordinary mango growers will have to sell their mangoes at throw away prices. But if they could sell the same products four months later they would get remunerative prices. Moreover, if processing factories are established, they can then produce dried mango, mango candy, mango juice, sauce, jam, etc., which can be preserved for a longer time. There are many countries in Europe or other parts of the world where there is no mango production. If a system of preservation were available, then mangoes could easily be sold in those European countries, and the mango growers could earn a good amount of money.

In many places in India abundant vegetables are produced in the winter season. In European countries at the same time there cannot be any vegetable production due to the excessive cold. If vegetable processing factories could be installed in those places, then perishable vegetable products could be easily preserved by such processes as canning, and exported to other countries.

Thirdly, new diversified styles of consumption should be invented. That is, consumption should be of a progressive nature and the style of consumption should be diversified. For example, there is only limited utilization of linseed at the moment in India. If the oil extracted from the linseed is deodorized, then it can be widely used as edible oil. Also linen thread can be manufactured from linseed plants, which generally go to waste. Okra is abundantly produced in India, but it is only used as a vegetable. Oil can be extracted from okra seeds, and this can be processed and marketed as edible oil. Also, fine thread can be manufactured from the okra plant, and good quality clothes can be prepared from that thread.

In Bangladesh and West Bengal there is overproduction of jute, which is an acute problem today. This problem can be easily tackled by diversifying the methods of jute consumption. For example, we can get fine thread from raw jute to produce good quality clothes.

In case there is overproduction of non-perishable goods or raw materials, these raw materials must not be allowed to be exported to other countries. Instead, raw materials must be immediately converted into manufactured goods at the place where they are available. For example, Orissa, the western portion of Rárdh, certain portions of Madhya Pradesh, and certain portions of southern Bihar and Telengana are rich in different kinds of raw materials. These economically undeveloped places can easily be converted into advanced areas like the Rhine region of Germany. Poverty stricken people will live an affluent life if factories in these areas convert raw materials into manufactured goods.

The export of raw materials is a sign of an unhealthy economy

in a country. If overproduction is caused due to the scientific application of improved methods in industry and agriculture, such as good manuring, then consumption may be adjusted through different methods as suggested above. This will also increase the purchasing power of the people. In such a stage the bountifulness of nature will ultimately prove to be a boon for the common people. **Hence, in a Proutistic structure production inflation would not be regarded as a problem.**

The Panacea:

PROUT is the panacea for the integrated progress of human society. It aims to bring about equilibrium and equipoise in all aspects of socio-economic life through totally restructuring economics. Without PROUT, socio-economic emancipation will remain a utopian dream. Only PROUT can save the world from depression.

Furthermore, **only PROUT is free from the inherent and exherent staticity.** In capitalism there is exherent and inherent staticity. In communism there is extensive and intensive innate staticity. People suffer from the ailments of staticity. These ailments will destroy all forms of “isms” in the very near future. Wise people should utilize this moment. We are near the last stage of the Vaeshya Era. If an impact is created, it will help the suffering humanity. It is the most opportune moment for creating an all-round revolution. This is a new sub-theory under Proutistic theory and may be called **gativijñāna** – the science of dynamics in PROUT.

Question and Answers:

Question: What is the mathematical nature of Proutistic philosophy? Is it omni-static, statico-dynamic, dynamico-static or omni-dynamic?

Answer: Omni-static is a sort of negation, cynicism or nihilism. Statico-dynamic has some dynamism but is retarded by staticity, while dynamico-static also has some dynamism but only leads to the degenerative state of extended stagnation. Only omni-dynamic movement can bring about the all-round welfare of all creatures in

creation. In omni-dynamic movement there is continuous movement from crudity to subtlety, leading to everlasting progress and the effulgent radiance of spirituality. Proutistic philosophy is omni-dynamic.

Question – Can you say whether PROUT is a supplement to Neohumanism or whether Neohumanism is an appendix to PROUT?

Answer – PROUT is based on spirituality. Neohumanism is also based on spirituality. Neither PROUT nor Neohumanism are subservient to each other.

Question – Which is of primordial importance: PROUT, Neo-Humanism or the theory of Microvita?

Answer – All are of equal importance because they are all based on the fundamental spiritual philosophy of Ānanda Mārga.

ABOVE EXCERPTS ARE FROM:

Social Justice - -Prout in a Nutshell Part 1

The Cosmic Brotherhood - Prout in a Nutshell Part 3

ĀnandaSútram chapter-5 - Prout in a Nutshell Part 4

Questions and Answers - Prout in a Nutshell Part 6

Human Progress - Prout in a Nutshell Part 6

The three causes of sin - Prout in a Nutshell Part 8

Questions and Answers - Prout in a Nutshell Part 12

Quadri-Dimensional Economy-Prout in a Nutshell Part 12

Keep Money Rolling – Section A-Prout in a Nutshell Part 12

Keep Money Rolling – Section B-Prout in a Nutshell Part 12

The Speciality of the Fifth Fundamental Principle of Prout-Prout in a Nutshell Part 13

Economic Dynamics - -Prout in a Nutshell Part 13

The Importance of Society - Prout in a Nutshell Part 13

Questions and Answers - Prout in a Nutshell Part 14

Economic Depressions-Prout in a Nutshell Part 15

Minimum Requirements and Maximum Amenities - Prout in a Nutshell Part 17

Questions and Answers - Prout in a Nutshell Part 18

The Responsibility of Society- Prout in a Nutshell part 21

Living beings and their mentality- The Liberation of Intellect:

Neohumanism

Notes about fifth fundamental principle of PROUT:

- ***The spirit of thesis is called principle.*** Principle aims at tracing out the nature and goal of mode of life of the individuals well as of the society.
- ***Policy*** is sum total of the ways and means that are needed for materialising principle.
- While ***principle*** aims at higher ideology, the ***policy*** comes to the help of the principle being materialised.
- Principle must be unprejudiced. With analytical intellect one will be partial which gives rise to isms.
- Principles dipped into the confluence of intellect and intuition alone lead to towards a proper and progressive direction.

Few Examples

* Utilization is the principle, but the time and method of utilisation is the policy.

* **Utilisation** should be of **Progressive** nature is the principle.

Policy - Efforts to make utilisation improve quantitatively and qualitatively.

* If revolution is a principle then its nature, ways and means will have to be decided as a matter of policy.

Other principles

* Guaranteed minimum requirement of life

* Ceiling on wealth –

* Equitable distribution of all the wealth of the universe is indispensable,

* **Universal** in spirit Regional in application – Creation of self-sufficient socio economic zones – Samajas

* *Balanced Economy*

* *Decentralised Economy – Block level planning*

* *Prama -*

* *100% Employment*

* *Industrial status to Agriculture*

* *5th principle aims at the adjustment with all relative factors of the Universe. In this adjustment the fundamental principle need not be changed; if necessary it will be change of policy only.*

* *The 5th principle of PROUT unequivocally assures welfare of all ages and times.*

PROUT is the panacea not only to the problems of the present day world but it will also continue to be so to all the problems that may arise in future.

(Reference: Fundamentals of Prout - vol. II – Ac. NirmalanandaAvadhoot)

ECONOMIC DEMOCRACY

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

Political Democracy v/s Economic Democracy:

The most important economic issue before the leaders of all the countries in the world today is how to increase the standard of living of their citizens through the economic prosperity of the state. This is a burning question, especially in those countries which are economically backward. The matter is not very simple because in many countries people are still directly dependent on nature for their subsistence. Only in a few countries have people been able to utilize their knowledge and wisdom to solve their economic problems.

To assess how successful the countries have been in improving the standard of living of the people, the main issue is whether or not economic exploitation has been eradicated and the common people have been guaranteed ever increasing purchasing capacity. The fact is that **in a centralized economy there is no possibility that economic exploitation can ever be eradicated** or that the economic problems of the common people can ever be permanently solved.

Nearly all the countries of the world today have come under some sort of democratic structure. Both liberal democracy and socialist democracy may be considered forms of political democracy because these systems are based on economic and political centralization.

In all countries where democracy is in vogue today, people have been deceived into believing that there is no better system than political democracy. Political democracy has no doubt granted voting rights, but it has snatched away the right of economic equality. Consequently, there is gross economic disparity between the rich and the poor, immense inequality in people's purchasing capacity, unemployment, chronic food shortages, poverty and insecurity in society.

The type of democracy prevalent in India is also political democracy, and it has proved to be a unique system of exploitation. The Indian constitution was created by three groups of exploiters: the British imperialists, the Indian imperialists and the ruling parties representing the Indian capitalists. All the provisions of the Indian constitution were framed keeping an eye on furthering the interests of these opportunists. Just to hoodwink the masses, the people were granted the right of universal suffrage. Millions of Indians are poor, superstitious and illiterate, yet the exploiters, through such practices as making false promises, intimidation, gross abuse of administrative power and vote rigging, repeatedly win over the electorate. This is the farce of democracy. Once they form the government, they get ample opportunity to indulge in rampant corruption and political tyranny for five years. In the subsequent elections – whether on the provincial or state level – the same absurdity is repeated.

Today millions of Indian citizens are being deprived of the minimum requirements of life and are struggling to procure adequate food, clothing, housing, education and medical treatment, while a handful of people are rolling in enormous wealth and luxury.

As far as India is concerned, the common people have been led astray time and again by vested interests. Innumerable promises have been made by political leaders, but they have proved to be nothing more than cruel hoaxes. The policy of economic centralization stands exposed as merely a strategy to accumulate increasing capital in the hands of the capitalists. On the one hand the incredulous masses are kept in good humour by promising them something negligible, and on the other hand the capitalists go on amassing enormous wealth. If we examine why this is happening, we will find that the cause is clearly evident. **All the economic policies in the country are formulated by a handful of people who are pillars of capitalism.**

The prerequisites for the success of democracy are morality, education and socio-economico-political consciousness. Leaders especially must be people of high moral character; otherwise the welfare of society will be jeopardized. In the present democratic system, all

sorts of immoral and corrupt practices are given the opportunity to pervert society. **The very nature of the present system is that it favours the capitalists and exposes the administration to immoral and corrupt forces.**

To make democracy successful, economic power must be vested in the hands of the common people and the minimum requirements of life must be guaranteed to all. This is the only way to ensure the economic liberation of the people. **PROUT'S slogan is: "To end exploitation we demand economic democracy, not political democracy."**

Requirements for Economic Democracy:

The **first requirement** for economic democracy is that the minimum requirements of a particular age – including food, clothing, housing, education and medical treatment – must be guaranteed to all. Not only is this an individual right, it is also a collective necessity, because the easy availability of the minimum requirements will increase the all-round welfare of society.

The **second requirement** for economic democracy is that increasing purchasing capacity must be guaranteed to each and every individual. In economic democracy local people will hold economic power. Consequently, local raw materials will be used to promote the economic prosperity of the local people. That is to say, the raw materials of one socio-economic unit should not be exported to another unit. Instead, industrial centres should be built up wherever raw materials are available. This will create industries based on locally available raw materials and ensure full employment for all local people.

The **third requirement** for economic democracy is that the power to make all economic decisions must be placed in the hands of the local people. Economic liberation is the birth right of every individual. To achieve it, economic power must be vested in the local people. In economic democracy the local people will have the power to make all economic decisions, to produce commodities on the basis of collective necessity, and to distribute all agricultural and industrial commodities.

The **fourth requirement** for economic democracy is that

outsiders must be strictly prevented from interfering in the local economy. The outflow of local capital must be stopped by strictly preventing outsiders or a floating population from participating in any type of economic activity in the local area.

There is only one way to stop economic exploitation and alleviate the plight of the common people, and that is to implement a **policy of decentralized economy** in all the sectors of the economy. For the success of economic democracy, **PROUT must be implemented and the economic welfare of all people must be enhanced step by step**. This in turn will lead to greater opportunities for the spiritual emancipation of human beings.

Finally, it should be remembered **that economic democracy is essential not only for the economic liberation of human beings, but for the universal well-being of all – including plants and animals**. Economic democracy will devise ways and means to affect the smooth progress of society by recognizing the unique value of both humans and non-humans alike.

Economic Decentralization:

In economic democracy, economic and political powers are bifurcated. That is, PROUT advocates political centralization and economic decentralization. Political power is vested with the moralists, but **economic power is vested with the local people**. The principal goal of the administration is to remove all the impediments and obstacles which prevent the economic needs of the people being met. The universal aim of economic democracy is to guarantee the minimum requirements of life to all members of society.

Economic decentralization does not mean that the majority of the population will be dependent on agriculture for their livelihood or that the other sectors of the economy will remain undeveloped. Rather, each sector of the economy must strive for maximum development, and all sectors must strive for maximum decentralization.

In all the democratic countries of the world, economic power is

concentrated in the hands of a few individuals and groups. In liberal democracies economic power is controlled by a handful of capitalists, while in socialist countries economic power is concentrated in a small group of party leaders. **When economic power is vested in the hands of the people, the supremacy of this group of leaders will be terminated, and political parties will be destroyed forever.**

Principles of Decentralized Economy:

The **first principle** of decentralized economy is that **all the resources in a socio-economic unit should be controlled by the local people**. In particular, the resources which are required to produce the minimum requirements must be in local hands, and all the industries based on these resources will have to be controlled entirely by the local people. Local raw materials must be fully utilized to produce all kinds of commodities necessary for the economic development of a socio-economic unit.

Local people are those who have merged their individual socio-economic interests with the socio-economic interests of the socio-economic unit they live in. Clearly, this concept of local people has nothing to do with physical complexion, race, caste, creed, and language or birth place. The fundamental issue is whether or not each person or family has identified their individual socio-economic interests with the collective interests of the concerned socio-economic unit. Those who have not done so should be branded as outsiders.

No outsider should be allowed to interfere in local economic affairs or in the system of production and distribution; otherwise a floating population will develop, causing the outflow of economic wealth from the local area. If this occurs the area will become vulnerable to outside economic exploitation and decentralized economy will be undermined.

The **second principle** of decentralized economy is **that production should be based on consumption, not profit**. Most countries in the world have adopted economic systems which are profit oriented – that is, production is undertaken for profit. Producers give first preference to

those items which bring maximum profit, so everywhere there is keen competition regarding the production of the most profitable goods. India is no exception. To increase the standard of living of the people, a new system of production will have to be introduced. Consumption, not profit, should be the underlying motive in the field of production.

Economic decentralization is not possible under capitalism, because capitalist production always tries to maximize profit. **Capitalists prefer centralized production, which leads to regional economic disparity** and imbalances in the distribution of the population. In the decentralized economy of PROUT on the other hand, production is for consumption, and the minimum requirements of life will be guaranteed to all. All regions will get ample scope to develop their economic potentiality, so the problems of a floating population or overcrowding in urban centres will not be allowed to arise.

Capitalists want to produce commodities at the lowest costs and sell them at the highest prices. To produce commodities cheaply, there must be efficient transportation, cheap raw materials, cheap labour, cheap energy, adequate water supply, etc. No matter what form capitalism takes – individual capitalism, group capitalism or state capitalism – capitalists will always prefer centralized production. All these forms of capitalism are essentially the same.

In a decentralized economy the commodities produced by a socio-economic unit will be sold in the local market itself. As a result, there will be no uncertainty in the local economy or the economic life of the local population. In addition, money will be circulated within the local market so there will be no outflow of local capital. The possibility of an economic catastrophe in the local economy will be largely eliminated. In such a system, people's income will have an upward trend and their purchasing capacity will continuously increase. No economic system in the world has been able to continuously increase the purchasing capacity of the people, because economic power is concentrated in the hands of a few.

The **third principle** of decentralized economy is **that production and distribution should be organized through cooperatives.** One of the

principal reasons for the past failure of the cooperative movement is economic centralization. It is extremely difficult for cooperatives to succeed in an economic environment of exploitation, corruption and materialism, so people cannot accept the cooperative system wholeheartedly. Cooperatives are forced to compete with the monopoly capitalists for local markets, and the rights of the local people over their raw materials are not recognized. Such circumstances have undermined the success of the cooperative movement in many countries of the world.

On the other hand, **decentralized economy is one of the principal reasons for the success of the cooperative system.** The availability of local raw materials will guarantee constant supplies to cooperative enterprises, and cooperatively produced goods can be easily sold in the local market. Economic certainty will create increasing interest and involvement among the cooperative members, and as the local people will be confident of their economic security, they can wholeheartedly accept the cooperative system.

As far as possible, agriculture, industry and trade should be managed through cooperatives. In these sectors of the economy private ownership should be abolished in stages. Only where production cannot be undertaken by cooperatives because of the complex nature or small scale of operations should it be undertaken by private enterprises. The distribution of commodities should be done through consumers cooperatives. Adequate safeguards for cooperatives will also have to be arranged.

The cooperative system is a must, and it is only possible through decentralized economy. **The cooperative system and decentralized economy are inseparable.**

The **fourth principle** of decentralized economy is that the local people must be employed in local economic enterprises. Unless the local people are fully employed in the local economy, unemployment can never be solved. Local people should determine the quantum of minimum requirements and the basic policies connected with their own economic well-being. If this principle is followed the problem of outside interference in the local economy will not arise at all.

Cooperatives will provide employment for local people, and also ensure that the skills and expertise of the local people are fully utilized. Educated people should also be employed in cooperatives so that they do not leave the local area in search of employment or move from the countryside to the cities.

For the development of agriculture there is a great need for specialists and technicians, so cooperatives will have to train unskilled rural people so that they can acquire the necessary skills to develop the agricultural sector. In addition, all types of agro-industries and agrico-industries will have to be developed according to the needs and resources of the local area, and these industries should be managed as cooperatives.

The **fifth principle** of decentralized economy is that commodities which are not locally produced should be removed from the local markets. As decentralized economy aims to develop local industries and create employment for the local population, those commodities which are not produced within the local area should be banished from the local market as far as possible. It is essential that the local population utilize the commodities produced in their own area to ensure the prosperity of the local economy. Initially, local commodities may be inferior, more costly or less readily available than outside commodities, yet in spite of this, locally produced commodities should still be used by the local people. If local commodities do not meet the needs and aspirations of the people, immediate steps must be taken to increase the quality, reduce the price and increase the supply of local goods; otherwise illegal imports will be encouraged.

In a decentralized economy, the application of this principle is very important. If it is neglected, the local industries will gradually close down, local markets will go out of the hands of the local people and unemployment will increase. Once locally produced goods are accepted in principle, not only will local industries survive, but with their further development the local economy will thrive. The outflow of capital from the local area will be checked, and because it will remain in the local area, it will be utilized to increase production and enhance the prosperity of the local people. With the increasing demand for local commodities large-scale, medium-scale and small-scale industries will all flourish.

SOME SPECIALITIES OF PROUT'S ECONOMIC SYSTEM

There are several specialities of PROUT's economic system. These include guaranteed minimum requirements, increasing purchasing capacity, cooperatives, industrial development, decentralization and developmental planning. PROUT also has its specialities in trade and commerce.

Guaranteed Minimum Requirements:-

PROUT's economic system guarantees the minimum requirements of life – that is, food, clothing, accommodation, medical treatment and education – to each and every person. The concept of equal distribution is an utopian idea. It is merely a clever slogan to deceive simple, unwary people. PROUT rejects this concept and advocates the maximum utilization and rational distribution of resources. This will provide incentives to increase production.

On the one hand the standard of the minimum requirements must be increased, and on the other hand the provision of amenities will be assessed from the viewpoint of the collective welfare. As the need for the minimum requirements is fulfilled and the supply of the maximum amenities increases, the struggle for daily subsistence will gradually decrease and people's lives will become increasingly easy and enjoyable. For this reason, PROUT guarantees the minimum requirements and the maximum amenities to all.

Increasing Purchasing Capacity: -

To effectively implement this, increasing the purchasing capacity of each individual is the controlling factor in a Proutistic economy. The purchasing capacity of common people in many undeveloped, developing and developed countries has been neglected; hence the economic systems of these countries are breaking down and creating a worldwide crisis.

The first thing that must be done to increase the purchasing capacity of the common people is to maximize the production of essential commodities, not the production of luxury goods. This will restore parity between production and consumption and ensure that the minimum requirements are supplied to all.

The Cooperative System:-

According to PROUT, the cooperative system is the best system for the production and distribution of commodities. Cooperatives, run by moralists, will safeguard people against different forms of economic exploitation. Agents or intermediaries will have no scope to interfere in the cooperative system.

For economic democracy we have to reorganize medium and large industries as cooperatives rather than corporations. The owners of the shares would be the people who work in those enterprises, not investors living in other localities. Establishing worker owned and managed cooperatives will be a big step towards economic democracy and expand the scope of human freedom.

Local people should not only control cooperative bodies, but supervise all activities related to the local economy.

Balanced Economy:-

The idea of a balanced economy can be defined by the percentage of people employed in certain industries. PROUT suggests that the following percentages can serve as a guideline for a balanced economy: about 30 to 40 percent of the population should be employed in agriculture (this also includes extraction of natural resources); 10 to 20 percent in agrico-industry (i.e., pre-harvest industries serving agriculture such as the manufacture of farming tools and fertilizers); 10 to 20 percent in agro-industries (i.e., post-harvest industries such as food processing, flour and cloth mills, paper mills, etc.); 20 to 30 percent on nonagricultural industries; 10 percent in general trade and commerce; and 10 percent in intellectual and white collar jobs. The veracity of these general figures can only be determined by practical experience.

Block-level Planning:-

Economic planning must start from the lowest level, where the experience, expertise and knowledge of the local people can be harnessed for the benefit of all the members of a socio-economic unit. All types of economic problems can be solved only when economic structures are built on the basis of decentralized economy.

Within each socio-economic unit there will also be decentralized planning, which is called “block-level planning” in PROUT. Block-level planning boards will be the lowest level planning bodies.

Each block should be made economically sound so that the entire socio-economic unit will be self-sufficient. Only then will a country or federation become economically strong and developed in the real sense. This is a unique feature of PROUT’s decentralized economic planning.

Industrial status to Agriculture:-

In a decentralized economy agriculture will have the same status as industry i.e. the price of agricultural commodities should be fixed by taking into account the cost of labour, inputs, raw materials, transportation and storage; depreciation; sinking funds; etc. In addition, this price should include a rational profit.

Maximum Industrial Development:-

Maximum industries should be developed in the local area according to the availability of raw materials or local consumption. Where industrialization is intended to plunder profits, obviously the policy of decentralization is not likely to be supported. But where industrialization is intended to meet the requirements of society, there can be no objection to the policy of decentralization.

If a certain part of a country is over-industrialized, it will impede the economic progress of other regions. Economic decentralization will not allow such a situation to arise. In a decentralized economy, key industries, medium-scale industries and small-scale industries will be managed by different groups of people. In a centralized economy – whether capitalist or communist – these industries are usually managed as either private companies or state enterprises. PROUT advocates three tiered industrial structure– **key industries managed by the immediate or local government, cooperatives and private enterprises**. This system will eliminate confusion regarding whether or not a particular industry should be managed privately or by the government, and will avoid

duplication between the government and private enterprise. The industrial system must also be reorganized according to the principles of decentralized economy.

Most key industries should be managed by the local government but they should be guided by the principle of “no profit, no loss”. Most **medium-scale industries should be managed as cooperatives**, but they should not be guided by monopoly production and profit. The cooperative sector will be the main sector of the economy. Cooperatives are the best means to organize local people independently, guarantee their livelihood and enable them to control their economic welfare. **Most small-scale and cottage industries will be in the hands of individual owners.** Small-scale industries should be confined mainly to the production of non-essential commodities such as luxury items. Though privately owned, they must maintain adjustment with the cooperative sector to ensure a balanced economy.

Cooperation of the local population:-

All kinds of industrial activities from key industries to cottage industries should be organized with the cooperation of the local population. Care should also be taken so that private enterprises are set up by the local people. Local people must be given preference in employment, and all local people should be locally employed. If this policy is followed, there will be no surplus or deficit labour among the local people, and if many people do come from outside areas, they will not find a place in the local economy. Where a floating population exists in a particular region, the outflow of capital remains unchecked and the economic development of the area is undermined.

Trade and Commerce:-

PROUT also has its own specialities in the fields of trade, commerce, taxation and banking. The distribution of essential commodities will have to be done entirely through consumer cooperatives, not through the government, businessmen or different levels of middlemen. This will not leave any scope for manipulation by profiteers. As far as possible barter should be the basis for trade among

self-sufficient socio-economic units.

Essential commodities will have to be entirely tax free. There **will be no income tax**. Instead taxes should be levied at the starting point of production.

The **banking system** will have to be managed by cooperatives. The central or federal bank will be controlled by the immediate or local government.

Socio-Economic Zones:-

To materialize the above economic programme, PROUT advocates a new and unique approach to decentralization based on the formation of socio-economic units throughout the world. Socio-economic units should be formed on the basis of factors such as common economic problems; uniform economic potentialities; ethnic similarities; common geographical features; and people's sentimental legacy, which arises out of common socio-cultural ties like language and cultural expression. Each socio-economic unit will be completely free to chalk out its own economic plan and the methods of its implementation.

PROUT has adopted a rational method to solve socio-economic problems which may be characterized as **universal in spirit but regional in approach**.

One political unit such as a federal or unitary state may contain a number of socio-economic units. These units must be guaranteed full freedom to achieve economic self-sufficiency through the implementation of their own economic planning and policies.

When people merge their individual socio-economic interests with the collective socio-economic interest, the outflow of economic wealth from a region will cease and exploitation will be completely rooted out. Where there is no proper economic development, surplus labour develops. In fact all undeveloped economic regions suffer from surplus labour, and when the surplus labour migrates to other regions the region remains undeveloped forever. In areas of surplus labour provision should be made to immediately employ the local people.

In a decentralized socio-economic system the modernization of industry and agriculture can be easily introduced, and the goods that are produced will be readily available in the market. As each socio-economic unit develops its economic potential, per capita income disparities among different regions will decline and the economic position of undeveloped regions can be raised to that of developed regions. When every region becomes economically self-reliant, the whole country will rapidly achieve economic self-sufficiency. Economic prosperity will be enjoyed by each and every person.

100% Employment to Local People:-

The right of full employment for all local people will be guaranteed, and the employment of local people will take precedence over non-local people.

While providing employment to local people, local sentiments should also be taken into consideration. Maximum agro-industries and agrico-industries should be established on the basis of the socio-economic potential of the region, and various other types of industries should be established according to the collective needs. This approach will create enormous opportunities for new employment.

The question of unemployment arises only in the capitalistic framework where industry is for earning maximum profit. In the collective economic structure, where industry stands for consumption and not for profiteering, the question of unemployment does not arise. Here the number of labourers will not be lessened; rather the working hours will be reduced and the remaining hours will be used in mental and spiritual pursuits.

PROUT supports maximum modernization in industry and agriculture by introducing the most appropriate scientific technology, yet modernization and rationalization should not lead to increased unemployment. In PROUT's collective economic system, full employment will be maintained by progressively reducing working hours as the introduction of appropriate scientific technology increases production. This is not possible in capitalism.

The Local Language as the Primary Means of Communication:-

There is a close relationship between the economic prosperity of people and their psychic and cultural development. Improvements in individual and collective life will lead to the all-round welfare of people. If local people do not develop a sense of self-confidence in their economic activities, then they become mentally weak, and this inherent weakness becomes an impediment to their economic well-being. Such a community will become an easy victim of economic, political and psycho-economic exploitation by vested interests. This unhealthy situation must be firmly resisted. Thus, the local language is to be used in all local dealings and transactions. That is, the local language should be used in the administration, the education system, the economy, and in cultural activities. All official and non-official bodies and offices of a particular socio-economic unit should use the local language as the medium of communication.

The Local Language as the Medium of Instruction:-

Medium of instruction from primary to tertiary level should be in the local language. The sum total of human expression is culture, and language is the best medium to express human culture. While different socio-economic groups should encourage every language, each socio-economic unit should use the local language to inspire self-confidence and self-respect amongst the local people. Encouraging a positive cultural identity is an important ingredient in the socioeconomic development of the local area, and is an essential factor in generating a sense of affinity and unity amongst the people.

The use of non-local languages as the medium of instruction only results in the suppression and subjugation of the local language and inevitably means the suppression of the local culture. This in turn leads to psychic demoralization, inferiority complexes and a defeatist mentality. Whenever the sentimental legacy of a group of people is undermined, they become easy prey to the economic, political and psycho-economic exploitation of vested interests. If local people develop a sublime awareness of their cultural heritage they can readily throw off

all psychic inferiority complexes which prevent them from attaining socio-economic self-reliance.

Local Socio-Economic Demands:-

The local situation should be carefully studied and programmes should be adopted as per the requirements of the particular locality.

Exporting local raw materials not supported:-

In the decentralized economy of PROUT, exporting local raw materials is not supported. Only finished goods should be exported under certain circumstances. After all the requirements of the local people in a socio-economic unit have been met, the surplus goods may be exported, but only to a socio-economic unit which has no immediate opportunity or potential to produce them, in order to meet the requirements of the people in that unit. And even then, the whole transaction of importation and exportation should be undertaken directly by cooperatives, and the exportation of commodities must not be motivated by profit. If there are insufficient raw materials in any socio-economic unit to meet the minimum requirements of the local people, the necessary raw materials may be imported from another socio-economic unit providing it can be carefully verified that the raw materials in the latter unit are surplus.

Avoid Importing Outside Products:-

The outside finished products which can be locally produced should not be imported. This point implies that the local people should support their local industries by purchasing their own finished products. They should buy the finished goods of the local industries even if initially they may be of lesser quality than the finished goods manufactured outside the socioeconomic unit, as this will ensure the continued economic viability and growth of the industries in the unit. With continued local support, the local industries will develop to a stage when they will be able to produce goods of better quality.

Developmental Planning:-

Developmental planning should be adopted to bring about equal

development in all regions instead of just some particular regions. Local wealth and other resources and potentialities should be utilized in this developmental plan.

PROUT's decentralized economy follows a specific guiding principle. That is, effective economic planning should be based on four fundamental factors – the cost of production, productivity, purchasing capacity and collective necessity. Other related factors include natural resources, geographical features, climate, river systems, transportation, industrial potentialities, cultural heritage and social conditions.

On the basis of the above factors, each socio-economic unit should draw up its own developmental plan for socio-economic self-sufficiency and then implement it. Grandiose planning which is irrelevant or inappropriate for the local economic conditions should not be imposed from the outside. It will not be allowed.

The agricultural, industrial and trade policies of a socio-economic unit will have to be formulated according to the principles of decentralized economy. The maximum utilization and rational distribution of local resources and potentialities to ensure full employment should be given priority, keeping in view that there should be uniform economic development in all regions of a socio-economic unit.

A rural economy should not depend solely on cottage industries; otherwise the economic welfare of the rural population will be jeopardized. If cottage industries are properly organized, rural women will also get ample scope to earn a decent livelihood. Cooperatives and the local administration will have to take the responsibility of supplying cottage industries with raw materials so that they do not suffer from scarcity.

Centralized planning has totally failed in all countries of the world, including India. In PROUT's system of decentralized planning, there should be one coordinated plan for the whole socio-economic unit on the basis of block-level planning. In addition, there should be proper block-level planning throughout the socio-economic unit. Thus, the seed of economic centralization will be destroyed.

The maxim of PROUT's productive economy is, "Increase the purchasing capacity of the common people above all." If this maxim is followed in practice, it will be easy to control the prices of commodities through the cooperative system and economic decentralization.

Economic Transformation

The local administration will also have to arrange for the supply of sufficient power to facilitate industrial production. Every region in a socio-economic unit must strive to be self-sufficient in power generation. The local administration will have to assist the economic development of cooperatives.

Free trade should be encouraged once self-sufficiency is attained, as this will help facilitate increased prosperity and encourage economic parity among socio-economic units, and lead to the formation of larger socio-economic units.

Another important characteristic of decentralized economy is that money will always remain in circulation, hence the economy will move with accelerating speed. The value of money depends on the extent of its circulation. The more frequently money changes hands, the greater its economic value. The greater the value of money, the greater the prosperity in individual and collective life and the greater the opportunities for all-round welfare.

The overall well-being of society is the ultimate goal of decentralized economy. This is a comprehensive ideal and should be established in each and every socio-economic unit. It will bring about economic prosperity as well as ensure greater opportunities for the psycho-spiritual elevation of all members of society. The more that arts and crafts are decentralized, the greater the benefits for human society.

Decentralization does not diminish or dissipate economic potential. Rather, **decentralization removes regional disparity because wealth is distributed almost equally everywhere.** We do not find situations where people in some places cry out in agony due to scarcity and starvation, while people in other places become immoral due to

excessive affluence and over abundance. In fact, industrial centralization is detrimental to a well-knit social order.

In a decentralized economy people do not have to leave their homes to work in an industry, and consequently they are saved from the expenditure of maintaining two establishments. Moreover, decentralization increases the possibility of saving labour, because people can earn their livelihood while simultaneously taking care of their household responsibilities.

To ensure the social and economic liberation of human beings, the maximum amount of socio-economic decentralization is essential. While it may be difficult to establish village-level economic infrastructure at present, there is no insurmountable obstacle preventing us from establishing block-level economic infrastructure. As far as possible, the establishment, operation and distribution of all industries should be done at block level. Only when this cannot be done should industries be organized at a higher level. Obviously, industries such as iron and steel factories cannot function in every village, block and district, so they should function in a larger area.

There are also many other adverse effects of industrial centralization. For example, in large cities it is difficult for people to remain healthy because of the scarcity of fresh fruits, vegetables and milk. Immorality and corruption are rampant. Thieves, criminals, drug addicts, alcoholics and antisocial elements easily conceal themselves and prey on innocent people. Malnutrition, air pollution, water pollution as well as other problems also exist. All large industrial centres presently suffer from these defects

Decentralized economy is the only way that people can attain all-round welfare because it will not only guarantee economic prosperity, but also pave the way for individual and collective psycho-spiritual progress. Once people's mundane problems have been solved, they will have greater opportunities to develop their potentialities in the psychic and spiritual spheres. With the establishment of decentralized economy, economic and psycho-economic exploitation will be eradicated, the gap

between the rich and poor will be minimized and individual and collective welfare will be greatly enhanced. This in turn will create greater opportunities for the psychic and spiritual progress of all members of society.

Economic liberation is the birthright of every individual. Political democracy cannot fulfill the hopes and aspiration of people or provide the basis for constructing a strong and healthy human society. **There is only one way** to stop economic exploitation and alleviate the plight of the common people, and that is to implement a policy of **decentralized economy** in all the sectors of the economy, which ushers **economic democracy**.

People will have to opt for either political democracy or economic democracy. That is, they will have to choose a socio-economic system based on either a centralized economy or a decentralized economy. Which one will they select? Political democracy cannot fulfil the hopes and aspiration of people or provide the basis for constructing a strong and healthy human society. The only way to achieve this is to establish economic democracy.

The basic question is how to remove the unhealthy influence of centralized economy. The real issue is who will bell the cat? If the vested interests fail to be guided by righteous intellect, then people will have to take matters into their own hands. They will have to create circumstantial pressure from all sides, uniting around the slogan: “Abolish centralized economy to end exploitation; establish decentralized economy.”

ABOVE EXCERPTS ARE FROM:

Problem of the day- Prout in a Nutshell Part 3

Discourses on PROUT- Prout in a Nutshell Part 4

Agrarian Revolution – Prout in a Nutshell Part 7

Block level planning - Prout in a Nutshell Part 12

Some Specialities of Prout's Economic System - Prout in a Nutshell Part 13

Decentralized Economy – 2 - Prout in a Nutshell Part 16

Minimum Requirements and Maximum Amenities -

Prout in a Nutshell Part 17

Economic Democracy -Prout in a Nutshell Part 21

Decentralized Economy – 1 -Prout in a Nutshell Part 21

Notes:

If right to elect a representative is political democracy, then right to participate in decision making process of their future livelihood can be termed Economic Democracy.

In order to bring about economic democracy the structure of economic ownership and organization around the world has to undergo a big change.

BALANCED ECONOMY

(Excerpts from the writings of Shri Prabhát Ranjan Sarkár)

Balanced Economic Environment:

There are three main reasons why cities and states in the past lost economic balance and declined after achieving the height of prosperity. **First**, if the city or state developed following the course of a river system and the river suddenly changed direction or dried up, its economy was adversely affected. **Secondly**, if industries moved away from rural villages, the balance of the economy was also destroyed. The **third** reason was a defective educational system. If there are defects in the rural educational system and the social system, economic balance is lost.

The idea of a balanced economy can be defined by the percentage of people employed in certain industries. PROUT suggests that the following percentages can serve as a guideline for a balanced economy: about 30 to 40 percent of the population should be employed in agriculture (this also includes extraction of natural resources); 10 to 20 percent in agrico-industry (i.e., pre-harvest industries serving agriculture such as the manufacture of farming tools and fertilizers); 10 to 20 percent in agro-industries (i.e., post-harvest industries such as food processing, flour and cloth mills, paper mills, etc.); 20 to 30 percent on nonagricultural industries; 10 percent in general trade and commerce; and 10 percent in intellectual and white collar jobs. The veracity of these general figures can only be determined by practical experience.

Just as agriculture will have to be based on a scientific system, industry will also have to be organized in perfect adjustment with agriculture. It is not proper under any circumstances if the percentage of the population depending directly on agriculture exceeds forty percent.

In India village industries have been ruined, and those who

depended on these industries have turned towards agriculture. While the percentage of traders has not increased much, the opportunities for further growth have decreased. In addition, the number of white collar job seekers has increased, resulting in soaring unemployment. The sons of rural peasants who have had a little education are no longer willing to labour in the fields. They want to become so-called gentlemen thriving on the labour of others. They consider agricultural work inferior. As a consequence, on the one hand there is a dearth of educated youths in agriculture, and on the other hand an increasing number of people from the ruined rural industries have moved towards agriculture.

Non-agricultural industries (such as steel plants, the brass industry, the metal industry, oil refineries, the salt industry and non-herbal pharmaceuticals) mean those industries which are not directly agrico-industries (such as the production of picks, axes, spades and tractors) and industries which are not directly agro-industries (such as flour mills, jute mills, oil mills, cloth mills, paper mills and herbal medicine factories). The percentage of people engaged in non-agricultural industries should be formed by reducing the percentage of people depending directly on agriculture, agrico-industries and agro-industries. The percentage of people engaged in non-agricultural industries will have to be kept within twenty to thirty percent of the total population.

If the percentage of the population engaged in non-agricultural industries in a country is less than twenty percent, the country is **said to be industrially undeveloped**. The per capita income of the people cannot be very high. The standard of living also cannot be very high because people's purchasing capacity remains very limited. Because of the low capacity for purchasing consumer goods, the import index always remains lower than the export index, or in other words the area has to remain a satellite of a developed country. Consequently, the balance of power in the world is jeopardized and war is always possible.

If the percentage of people engaged in non-agricultural industries is kept within twenty to thirty percent of the population, this is the state of balanced economy – a really balanced socio-economic structure. If

the percentage goes beyond thirty percent, the area becomes industrially developed. Then, the more this percentage increases above thirty percent, the more over-industrialized the area becomes. In order to procure agricultural produce, over-industrialized countries try to grab productive agricultural regions or countries and make them their satellites. These over-industrialized countries also find it necessary to keep industrially undeveloped countries within their control in order to use them as a market for their finished goods. If they do not get a market to sell the consumer goods produced in their countries, they will suffer from economic depression and growing unemployment.

Efforts must be made so that each and every country of the world can enjoy socio-economic balance in both agriculture and industry; otherwise the socio-economic equilibrium of the world is bound to be destroyed.

The harmful internal consequences of over-industrialization not only affect the personal, social and national health of the people, they also precipitate gradual individual and collective psychic degeneration. A type of psychic epidemic may arise which can poison almost all expressions of life and destroy them. This may not happen today, but it will surely happen in the very near future.

Where the industrial system – the agro-industries, agrico-industries and non-agricultural industries – depends on outside labourers, it will lead to an extremely precarious situation. The speed of psychic degeneration will rapidly increase, and people will face permanent scarcity of food. There will be little possibility of expanding the markets for their consumer goods. Rather, the existing markets will gradually contract.

On the other hand, there are many areas in India where ninety percent of the population is dependent on agriculture. There is no industry whatsoever in these areas. They are areas of surplus labour. In a balanced socio-economic structure there will be no such thing as surplus labour or deficit labour. Such a condition will never be allowed to arise.

The agricultural system should be structured as an industry. That is, the prices of agricultural produce should be determined by considering

basic factors such as agricultural income, expenses and necessities.

For the industrial revolution we must not depend upon raw materials from foreign countries. Remember that no country should depend on imported raw materials for development. Indigenous raw materials, that is, materials available within the country itself, must be used for this purpose. Those who love society – those who love the people of their country and are keen to bring about their socio-economic elevation – must think in terms of an industrial revolution based on the raw materials available in their own socio-economic unit.

PRAMÁ –Dynamic Equilibrium and Equipoise

Human existence is trifarious – physical, psychic and spiritual. The balanced development in the three spheres brings synthesis in the lives of animate beings. It brings about their existential fulfilment. The physical stratum may be compared to a sweet and lovely radiant bud which is about to blossom into a flower. In the process of metamorphosis from the early stage to a matured stage of bud lies its inherent vitality, its rhythmic and graceful dynamism. The psychic stratum can be compared to a newly blown flower full of charm – the tenderness of its petals, the softness of pollen, the sweetness of honey fill life with the exuberance of joy and vitality. And the third factor, that is, the spirituality, is simultaneously the witnessing entity, the faculty of witnessing and the guiding entity. All the strata together create the Pramātrikoṇa or Lokatrikoṇa of individual entities as well as in the collective body.

The etymological meaning of pramá is “balance”. In English the two words “equilibrium” and “equipoise” are used in this sense, but there is some practical difference between these two words. “Equilibrium” is used in the sense of balance in physical strength and “equipoise” is used in the sense of balance in weight. Suppose there is a tug-of-war between two parties. If both the parties are equally strong, neither party is able to pull the other party towards itself; that is, there is a physical equilibrium between the two parties. Take another case. Suppose there is a weight of one kilo on one side of a scale and on the other side there is one kilo of brinjal. As there is equality of weight on

both sides, the scale is evenly balanced. This balanced state in weight is called “equipoise”. **Equilibrium and equipoise are collectively known as pramá.**

Just as **pramá** is indispensable in individual life, it is indispensable in collective life. The superiority or excellence of the social structure, culture or civilization of a community of people is derived from the degree of pramá which that community attains in its individual and collective life. It is somewhat strange that although human beings came onto the earth about a million years ago, and although human civilization started about fifteen thousand years ago, human beings could not bring about perfect balance or pramá in the three spheres of individual and collective life. And what is even stranger is that they did not even feel the necessity of establishing this pramá in individual and collective life.

For instance, though the western world has made some material progress and tried to bring about a certain degree of pramá in the physical sphere, in the past no sincere effort was made to establish pramá in the spiritual sphere, nor is such effort being made to do this even today. Of course, it made some effort to bring about pramá in the psychic sphere by bringing about some intellectual development. India is the only country in the world where at least some attempt was made to introduce pramá in the spiritual sphere, but it did not reach the state of perfection. Like the West, India also made some attempt to establish pramá in the psychic sphere, but that attempt was not remarkably successful.

If we analyse the history of different communities of people of the world, we notice that despite their tremendous physical, psychic and spiritual potentialities, they did not utilize the opportunity they had to establish pramá in individual and collective life. This was due to their defective ideas and practices and their faulty social and economic systems. They were not able to strengthen human society by developing different branches of knowledge, by evolving culture and civilization, or by bringing about intellectual and spiritual advancement. In the absence of pramá, they could not make the fullest possible contribution to human society by developing different branches of human knowledge,

uplifting the standard of culture and civilization, and raising the level of intellect and intuition.

Lack of Pramá in the Physical Sphere:

Nature has been bountiful to each and every region of the world, and has endowed us with enormous wealth both on and under the surface of the earth. In fact, different areas of the world are full of agricultural, mineral, aquatic, medicinal and forest resources, yet in many economic regions of the world there is utmost poverty, a low standard of living, and cultural and industrial backwardness. As a result, with the curse of the acute scarcity of food, clothes and accommodation, as well as lack of educational facilities, even today in the twentieth century when material science claims to have made rapid progress, millions of people are fighting for their physical survival. **Due to the blessings of nature, there is no shortage of physical resources in any economic region.** But due to the lack of benevolent propensities, those materials have not been utilized for social and economic development. Consequently, the people's basic physical necessities (food, clothes, accommodation, medical treatment and education) could not be met. Obviously, there is a gross lack of pramá in the physical sphere.

Almost all the countries of the world are faced with nearly the same sort of economic crises due to a lack of pramá.

Lack of Pramá in the Psychic Sphere:

The human mind has two main functions: thinking and recollecting. The human being is predominantly a mental being. So the greatness and excellence of human beings lies in their thinking capacity, intellectual subtlety and brilliance, and wisdom. Human beings, in the process of expressing their creative faculties, externalize the colourful and varied ideas of their psychic world in a variety of ways: on canvas with colours and brushes, in poetry and literature with the strokes of their pens, and in sculpture with the subtle use of hammers and chisels. Their philosophical ideas, their scientific observations and experiments, and the study and analysis of various branches of knowledge are exclusively within the psychic preserve of the human mind, and have

been honoured as the golden harvest of the psychic realm. But if there is a lack of pramá in the psychic sphere, then many omissions and commissions mistakes and defects are bound to enter into their art, architecture, literature, philosophy, science and other branches of human knowledge. Dance may lose its rhythm, painting may lack proportion, music may lose the harmony of its melody and rhythm, and in the various branches of literature there may be an overgrowth of the parasitic weeds of immature expression.

Let us take the case of poetry. Successful poetry is a balanced blending of idea, language, metre and expressional beauty. But if a poet has only a flair for language and depth of ideas and is not skilled in metrical rhythm or cannot introduce subtle beauty into his or her composition, then the poetry will suffer from lack of pramá. Poetry devoid of pramá cannot attain the height of success.

Similarly, song is the inner blending of idea, language, melody and rhythm. In the absence of any of the four, pramá will be lost and the song will lose its charm and beauty. It will be nothing but a random composition, a few lines of lifeless words.

Philosophy began in the distant past in an effort to understand the mysteries of creation. Various scholars in different branches of human knowledge established various schools of philosophy in different ages. Some of these philosophies were idealistic, some were materialistic. What is the purpose of philosophy? The purpose is to discover the unmistakable link between the Creator and the creation. But philosophers, in spite of their sincere efforts, have not yet been able to build a bridge between the relative world and the absolute world. It seems philosophy has lost its way in a labyrinth of metaphysics. The defective conclusions of philosophers have made respective schools of philosophy merely dogmatic intellectual extravaganza. Regarding these kinds of philosophies, Lord Shiva said, Lokavýmohakáraka. That is, “They are the cause of psychic diseases.”

Lack of Pramá in the Spiritual Sphere:

The main purpose of spirituality is to discover Parama Shiva who is lying quiescent in every human existence, and to establish oneness between the Macrocosm and microcosms, between the Cosmic Being and human beings, between Paramátma and jiivátma.

Very often, ignorant of real spirituality and goaded by religious dogma, people undertake long and hazardous journeys to places of pilgrimage, sometimes even selling their earthly possessions such as houses and cultivable land to make the trip possible. They hope to attain virtue by taking a holy dip in sacred rivers. Needless to say this not only causes a loss of energy, time and money, but also causes much trouble and brings no spiritual gain. This is one of the glaring examples of lack of pramá in the spiritual sphere.

Pramá Saṁvrddhi, Pramá Rddhi and Pramá Siddhi

It has already been said that the importance of pramá in all three phases of human existence is tremendous. Physical progress is deeply associated with the psychic and spiritual development of human beings. When the balanced state of material development, having reached a supreme height, maintains proper adjustment with the psychic and spiritual elevation of individuals and the collectivity, it is called **pramá saṁvrddhi**.

Similarly, **pramá rddhi** occurs when the balanced psychic stratum attains the peak of progress and maintains adjustment with the material and spiritual progress of individuals and the collectivity. In this state of pramá rddhi, the ectoplasmic stuff of the mind gets powdered down. It develops not only in mass and volume, but moves forward towards the pinnaced intellect (agryábuddhi), while maintaining psychic adjustment, in order to attain sharp penetration of the mind.

Finally, **pramá siddhi** is a state in which the mind, having transcended the psycho-spiritual stratum, attains a pinnaced state and absolute equilibrium in spiritual progress and at the same time maintains an adjustment with the physical and psychic development of individuals and the collectivity.

Lokatrikoña and the Stages of Derangement, Disruption and Degeneration:

In the flow of emanation starting from the noumenal cause of Paramá Tattva emerges the Lokatrikoña based on Pramá. Lokatrikoña or pramátrikoña of individuals and the collectivity is attained in the physical, psychic and spiritual spheres. In the flow of evolution, lokatrikoña occurs at the first phase of creation emanating from the first expression of Supreme Consciousness.

Human beings, goaded by their psychic propensities, begin to strike blow after blow at the triangle of forces and thereby destroy the inherent balance and also Pramátrikoña. Their action destroys its sequential order, the successive stages of its forward movement. In a word, it causes **derangement** of the main flow of emanation from its actional path. After causing this derangement human beings do not stop. They continue to strike blow after blow.

Lokatrikoña undergoes further deterioration and comes down to the stage of **disruption**. People wonder why nature is so cruel with them, why Parama Puruša plays thus with innocent human minds. They don't care to realize that their very activities have brought about derangement and disruption in Pramátrikoña.

In the next stage of the flow of emanation when there is frustration on all sides – if food is available, there is a shortage of clothes, if clothes are available, there is a shortage of drinking water; if water is available, there is a shortage of fresh air – then existence itself becomes a big burden. If the degree of psychic awareness increases beyond this limit and goes beyond check or control, people take to the path of suicide. They become nihilists or cynics. Otherwise, by becoming as humble as dust, they want to make us realize the ultimate result of senseless egotism. This is the stage of **degeneration** (ViparyastaAvastha). At this stage the Lokatrikoña is totally unbalanced.

In the first phase there is balance in the lokatrikoña of individuals, but in subsequent stages, due to the influence of time, space and person and the clash of propensities, the balance of lokatrikoña or

pramátrikoña gets lost. This state of loss of balance in pramátrikoña or lokatrickoña is called “the stage of **derangement**”.

If at this stage the lost pramá is re-established, well and good. If it is not re-established, the lokatrickoña degenerates and enters the stage of **disruption**. If people fail to counteract this trend of downward movement, the lokatrickoña further descends to the stage of **degeneration**.

Human society today has reached the stage of **degeneration** and, as a result, is lost in the wilderness of economic bankruptcy, social unrest, cultural degeneration and religious superstition.

Some Solutions:

Once the society reaches the state of degeneration, the balance in the lokatrickoña cannot be immediately restored. Rather, **society will have to be lifted up step by step from the stage of degeneration to the stage of disruption, and then from the stage of disruption to the stage of derangement**; and in the final stage balance in pramátrikoña or lokatrickoña will have to be established. Although all three aspects of life – physical, psychic and spiritual – carry equal significance, the physical stage should be given greater importance in the initial stage. If pramá is lost in the physical sphere, the antisocial elements will have the upper hand in society. They will pollute the entire social environment. Consequently, pramá in the mental and spiritual spheres will be lost, and the mental condition will further degenerate. So, the establishment of pramátrikoña or lokatrickoña in the physical sphere is the foremost necessity.

Restoration of Pramá:

Now the question is what should be done to restore order in lokatrickoña and pramátrikoña? **First, we must divide each stratum into various substrata**. For example, we may divide the physical stratum into the following substrata: agriculture, industry, trade and commerce, medicine, irrigation, physical education, etc. Here it should be mentioned that as far as education is concerned, the science subjects come within the scope of the physical stratum as they are directly concerned with the

material world. On the other hand, the humanities subjects (language, literature, history, philosophy, etc.) come within the scope of the psychic stratum. By forming sub triangles for each substratum, a greater degree of balance can be established. **The physical stratum will then have to be gradually elevated from the stage of degeneration to the stage of disruption.** Later, after restoring a greater balance in the sub triangles, the physical stratum will have to be raised from the stage of **disruption to the stage of derangement.**

To restore balance in the lokatrikoña or pramátrikoña of the physical stratum, the following four factors should be considered:

- 1) The physical demand at present and the physical demand in the foreseeable future.
- 2) The physical supply at present and the physical supply in the foreseeable future.
- 3) The maximum utilization of land.
- 4) The Five Fundamental Principles of PROUT as they apply to the physical stratum.

For example, while trying to solve the food problems of any socio-economic unit, the sub triangle of agriculture will have to be created. A proper irrigation system may have to be introduced, and high-breed varieties of seeds may have to be used. By extensive cultivation of land, using tractors and necessary fertilizers, three or four crops may be harvested every year. The proper crops for the proper soils will have to be selected. Agricultural cooperatives and agricultural producer's cooperatives will have to be started, and farmers' brigades will have to be formed. Agriculture should be conducted on the basis of the principle of consumption, and not the principle of profit. There should be a proper preservation and distribution of agricultural products. A proper balance in the lokatrikoña or pramátrikoña of agriculture will help establish balance in the lokatrikoña or pramátrikoña in the physical stratum. There will be a perfect balance in the lokatrikoña or pramátrikoña of the physical stratum when all the sub triangles are in perfect equilibrium. In the same way, if there is a perfect balance in the sub triangles of the substrata, there will also be a balance in the lokatrikoña or pramátrikoña in the psychic and spiritual strata.

Similarly, there are many substrata in the **psychic stratum**, such as physico-psychic, psychic, psycho-spiritual, etc. When the degree of balance within these substrata increases, the psychic stratum will be elevated from the state of degeneration to the state of disruption, and from the state of disruption to the state of derangement; and finally there will be a perfect balance in lokatrikoṇa or pramátrikoṇa in the psychic stratum.

Now, let us come to the question of the **spiritual stratum**. It too, may be divided into several substrata, although they will be comparatively few in number. The degree of balance within the substrata will also have to be increased gradually. Thus, the spiritual stratum will be raised through the stages of degeneration, disruption and derangement. Balance in the lokatrikoṇa of the spiritual stratum will then be established.

When all the lokatrikoṇas or pramátrikoṇas of the physical, psychic and spiritual strata collectively form the final lokatrikoṇa or pramátrikoṇa, its central point will coincide in a perfect balance with the central point of the supreme guṇatrikoṇa. A perfect state of balance will be established between individuals and the collectivity, and between the collectivity and the Cosmos. This supreme balance in all spheres will bring a perfect state of pramá everywhere. The society will attain pramá saṁvṛddhi in the physical stratum, pramá rddhi in the psychic stratum and pramá siddhi in the spiritual stratum. That will be the stage of all-round welfare, progress and perfection for all humanity, for the entire living world.

Question and Answers on PRAMÁ

Question: Suppose in a particular land there is no shortage of food and other physical necessities of life, but psychic structure moves within the four walls of a particular “ism” – there is no scope for free psychic movement. Can there be physical or psychic Pramátrikoṇa in that land?

Answer: No. Even if nature is bountiful or human dexterity is bountiful in a particular country, there cannot be physical pramátrikona if there is want or shortage in neighbouring countries.

In India, Punjab and Haryana are a bit affluent; Orissa, East UP and Bihar are extremely poor. Side by side light and darkness cannot remain. Naturally, political peace is sure to be disturbed. America is affluent, Mexico is poor.

In Africa, countries south of the Sahara are extremely poor; physical Pramátrikoña is not possible in such countries. For physical Pramátrikoña there must be sufficient food and other physical necessities for the entire world.

Question: Suppose in a particular country people are very much moralist; there is no dearth of food and other physical necessities, and there is free psychic movement also – there is no bar in reading a particular book or coming in contact with a particular philosophy. Even in that case can there be spiritual Pramátrikoña in that country?

Answer: For spiritual practice you are to create a spiritual urge. Therefore you are to create a proper system of education. Education should be imparted in a spiritual and psychic style. When they get proper education, a proper spiritual urge is created and then they will start Sádhaná. So we must start primary schools throughout the entire world to create a spiritual urge amongst the little pupils.

Question: Suppose a particular country is very poor. There is no shortage of food, but there are other shortages in the realm of physicality. Can there be psychic Pramátrikoña or spiritual Pramátrikoña there?

Answer: No. As the country suffers from shortages of physical necessities other than food, physical Pramátrikoña is not possible. So the question of psychic or spiritual Pramátrikoña does not arise.

Question: Then what is that country to do? Should that country attack another affluent country to get its necessities of life?

Answer: No. Unless agricultural production is increased no Pramátrikoña can be established in that country. To attack or think to attack another country to get sufficient necessities will cause political unrest in the region, and will undoubtedly increase economic instability. As a result no Pramátrikoña can be established.

Question: Suppose the country is densely populated. Then how is it to develop? Can the problem be solved through barter trade?

Answer: The problem can be solved through commercial transaction or barter trade.

Question: Suppose in a particular country people suffer from dogma, but there is no shortage of physical necessities, can there be any spiritual Pramátrikoña?

Answer: What to speak of spiritual Pramátrikoña, even physical Pramátrikoña is not possible where there is dogma.

Question: Suppose, there is freedom of thought in a particular country but people's minds are influenced by innumerable dogmas – What is the remedy? What step can be taken to remove the dogmas?

Answer: All the countries of the world suffer from dogma. Religion means dogma, communism means dogma, capitalism means dogma – **all the political “isms” are expressions of dogma.** There is no shortage of money in a number of countries of the world they may be rich, but they are still undeveloped and backward due to the influence of dogma. There physical Pramátrikoña has not been attained. There are certain countries whose dogma does not support money-lending and the taking of interest; but if there is no interest, no rolling of money, no movement of coins, how can there be development? But those very countries also have banking, which is fundamentally against the doctrine of their dogma.

There are dogmas in certain other countries which preach mutual tolerance; if someone slaps you on one side of the face, you must give the other side to be slapped. But those are the same countries which fight against each other. Both great wars, one and two, were fought by those very countries. Not even physical Pramátrikoña is possible where there is dogma.

Dogma is rampant in the political sphere also. The dogma of a number of countries does not even recognize the existence of a certain other country even though the people of that country were the original settlers and they have every right to live there. But that country is a developed country – according to cardinal human principles, should it

not get proper recognition by the nations of the world? These are the plays of dogma. Even those countries professing same religion are fighting amongst themselves; take the case of Iran and Iraq. It is all a fight of dogma.

Question: Suppose in a particular country, there is a balanced physical Pramátrikoña, balanced psychic Pramátrikoña and balanced spiritual Pramátrikoña but these three types of Pramátrikoñas do not coincide – generally they coincide in the spiritual stratum – in that case how can the good thinking people fight against the depraving effects of enemy microvita?

Answer: If millions of physical Pramátrikoñas, psychic Pramátrikoñas and spiritual Pramátrikoñas do not coincide, there would be a tug-of-war amongst them and finally they will get deranged... they will reach the stage of disruption. Their inner balance will be destroyed. When they coincide, the triangles of forces come in close proximity of Guñatrikona. If Pramátrikoñas are destroyed, in that case good people would take the help of friend microvita. Some microvita are, in effect, your friends and some are your enemies. By nature, no microvita is either a friend or enemy of human beings.

By nature inimical microvita may also become your friends if controlled by good people. Though poison is fatal for humans, it is also a life-saving drug. Even snake venom is recognized by all as a medicine.

Question: In order to encourage the movement of positive microvita and to discourage the movement of negative microvita, should the education system of the entire world and the entire universe be reoriented? What should be the phases, the physico-psychic and the psycho-spiritual approach?

Answer: We must develop the physico-psychic aspect of the students through proper physical culture, which will include Yoga Ásanas, proper diet, games and sports, etc. And to develop the psycho-spiritual aspect, we must reorient the entire curriculum of all schools from kindergarten to post-university level according to the Neo-Humanist philosophy, and must incorporate the practices of Astáunḡa Yoga into the curriculum in all grades. This will be the practical approach. And the guiding

philosophy, the controlling philosophy should be: “This universe is ours” – and “**we**” means **humans, animals and plants**.

Elevating Backward Classes:

Throughout the world many groups of people are in urgent need of relief. They are suffering from physical, psychic and spiritual deprivation because the different socio-economic systems in vogue only pander to particular sections of society, neglecting those in need and society as a whole.

Marxism is a utopian ideal which has no roots in the soil of reality. In capitalism or democracy the state is theoretically for the welfare of the majority, but in practice it is the rule of the minority of vaeshyas. Other groups of people are forced to become second grade citizens.

The Proutistic social order follows the principle *sarvajana-hitāya* – that is, **PROUT is for the welfare of all**. Nobody is suppressed or oppressed. PROUT supports the rule of *sadvipras*. Only *sadvipras* can guarantee the all-round welfare of all groups of people because *sadvipras* represent the interests of all classes in society.

Until PROUT is established, however, special efforts should be made to protect the interests of backward classes. For example, tribal people are among the most deprived of the backward classes. In Tripura and many parts of India, and in other countries of the world as well, tribal people are poor and illiterate. **Special steps** should be taken immediately to enhance their socio-economic development. Such steps **should include** the removal of all educational inequalities; the widespread establishment of cottage industries; proper agricultural facilities, especially irrigation water; self-reliance in energy production, such as electricity; increased communication facilities, such as telephones; and better transportation infrastructure, such as railways.

In addition, the population of several other groups in the world is rapidly decreasing, and some groups are in danger of extinction. These include the Zulus and Pygmies of Africa; the Lodhas of Bengal; the Birhars of Chotanagpur; the Málas of Malda; the Angars of Rohtas in Bihar whose language is Bhojpuri; the Ladakhis of Kashmir; the

Scheduled Castes of Kinnaur; the Romanish of Europe; and the Maoris of Australia and New Zealand. Although the Kaevartas are not in danger of extinction, their rate of population growth is less than the normal rate.

In some countries of the world such as India, job reservation has been introduced to provide employment to backward classes and ensure their economic advancement. **However, job reservation is not in tune with the ideology of PROUT.** That is, when PROUT is established, nobody will feel the necessity of job reservation because everybody's progress is guaranteed in PROUT. **In the Proutistic system people will not seek jobs – jobs will seek people.**

In the present socio-economic environment, however, if the following preferential system is adopted as a **temporary measure**, then the suffering of the people may be alleviated. **First**, poor people coming from backward families should get first preference in the fields of services and education, irrespective of their birth affiliation. **Second preference** should go to the poor people coming from non-backward families. **Third preference** should go to the non-poor people coming from backward families. **Last preference** should go to the non-poor people coming from non-backward families. Here, **“backward” means** families who did not get any services or education in the past. Such families should continue to get these facilities until there is no poverty in the country – that is, until the minimum requirements are guaranteed.

Thus, the criteria for receiving preferential services and education should not be birth affiliation but a person's economic condition. A so-called low caste shoe repair man may be economically well-off, thus the advantage of job reservation is superfluous for him and misleading for society. There is no need of job reservation in these circumstances. On the other hand, there may be a Maethili Brahmin who comes from a so-called high caste family but is economically very poor. Job reservation is essential for him, and would increase the economic standard of the entire society.

Many undeveloped and developing countries are struggling to elevate their backward classes. If the above system is followed, it would certainly end all possibility of struggle among backward and forward

classes in India and other countries of the world. At the same time, it would automatically provide people with the opportunity for social justice and economic self-sufficiency. Without giving any consideration to caste, creed, religion, race, language or sex, governments would be able to create a suitable environment for the all-round and quick development of all local people, providing them with food, clothing, housing, education and medical treatment. This would eliminate any feeling of inferiority from their minds, and all would have the opportunity of earning their livelihood on the basis of their capabilities.

ABOVE EXCERPTS ARE FROM

Pramá -1 Dynamic Equilibrium and Equipoise-Prout in a Nutshell Part 9

Pramá -3-Prama(a compilation)

Prama -4- Prout in a Nutshell Part 9

Principles of Balanced Economy–Section–A-Prout in a Nutshell Part 12

Principles of Balanced Economy–Section–B-Prout in a Nutshell Part 12

Elevating Backward Classes - Prout in a Nutshell Part 15

SELF SUFFICIENT SOCIO-ECONOMIC ZONES- SAMÁJ

(Excerpts from the writings of Shri Prabhát Ranjan Sarkár)

Create Congenial Socio-Economic Environment:

Since the beginning of history there has been an incessant fight for freedom from natural, social, economic and political bondages. Society will have to encourage the individual search for absolute freedom because the psychic and spiritual realms are unlimited, and possession in these spheres does not hinder the progress of others. But unrestricted freedom to acquire wealth in the physical sphere has every possibility of permitting a few people to roll in luxury while hampering the all-round growth of the majority, because physical resources are limited. Individual liberty in the physical sphere must not be allowed to hamper the development of the complete human personality, and at the same time it must not be so drastically curtailed that the all-round growth of society is impeded.

Freedom is a right of every human being. To encourage comprehensive, unbarred human expression in the different spheres of social life a congenial socio-economic environment has to be created, because as such an environment does not exist today.

Formation of Self Sufficient Socio-Economic Zones:

Developmental plans adopted in independent India, neither remove the economic disparities nor increase the collective wealth. To achieve these twin ends the present economic system is to be thoroughly overhauled. If state boundaries are demarcated on the basis of political and linguistic considerations, then socio-economic plans can never be properly drafted and various economic problems are not given due attention. At the very outset, to facilitate socio-economic development, **the country should be divided into self-sufficient socio-economic**

zones. According to PROUT self-sufficient socio-economic zones or units should be established throughout the world. This concept of establishing strong, self-sufficient socio-economic units are an important aspect of applied PROUT.

At the moment, there are various economic units with different economically problematic areas within the same political zone. That is why, considering the economic problems, in the interest of those people different socio-economic zones should be created. It may be that converting these different political units into a single economic zone right now, if implemented for administrative purposes, may lead to complications. So, one economic zone may be divided into two political units (even one if necessary). There can be more than one economic zone in a political unit.

The justification for establishing socio-economic units throughout the world lies in the fact that **any attempt to develop an area economically must start at the grassroots level.** That is, the direction of economic development should be from the bottom to the top, not from the top to the bottom. The latter approach is impractical and a utopian myth.

PROUT's fundamental policy is that it is against small states as these become taxing and burdensome to the citizens. Socio-economic units should demand separate development projects, and in order to materialize this they may also demand the separate allocation of resources in the budget.

Universal in Spirit, Regional in Approach:

A sound ideological base is a prerequisite for socio-economic groupifications. **Such a foundation is provided by universal humanism, which has the potential to unite all humanity.** Universal humanism will not be established on the hard crust of the earth overnight, but will come to fruition gradually, stage by stage. It will include each and every person in the world, as well as animals, plants and inanimate objects. If a single person remains outside the influence of universalism and becomes a victim of exploitation, then the foundation of universal humanism will

be undermined. Hence, PROUT has adopted a rational method to solve socio-economic problems which may be characterized as **universal in spirit but regional in approach**.

PROUT advocates the formation of **self-sufficient socio-economic units throughout the world**. They will work to enhance the all-round welfare of the people in their respective areas and unite humanity on a common ideological base. The interests of all local people will be guaranteed and gain proper recognition. As each unit becomes strong and prosperous it will merge with other units. The formation of a world government will assist this process of integration. Socio-economic units will thus facilitate the comprehensive, multifarious liberation of humanity.

Each socio-economic unit represents a collection of human beings who want to move together; hence all the people in these units should feel that they are brothers and sisters. Such groupifications can **never be ultravires to humanity**.

Socio-economic units are bound to gain great popularity all over the world within a short time. While there may be diverse cultural expressions and socio-economic potentialities in different units, the points of difference should not be allowed to divide humanity. If the common sentiments of human beings are given prominence and the points of unity are made the basis of collective development, diversity will enrich humanity rather than tear it asunder. If each socio-economic unit is inspired by a comprehensive ideology and a universal outlook, human society will move ahead with accelerating speed towards a sublime ideal.

Criteria for Groupifications:

While forming socio-economic units, several factors should be considered. These include same economic problems; uniform economic potentialities; similar geographical features; ethnic similarities and the sentimental legacy of the people. Based on these factors, the whole of India and the entire world can be reorganized into socio-economic units. In India, as a first step, **44** socio-economic units may be formed (*and*

243 socio-economic units may also be formed all over the world]. In most cases, each socio-economic unit will correspond to one political unit, but in some cases more than one socio-economic unit may form one political unit. These units would not merely be geographical areas but also socio-economic areas. The basic consideration is social, cultural and economic and not religious or linguistic.

Same economic problems:

Refers to the common economic problems confronting people in a particular unit and may include the lack of markets for locally produced goods, surplus or deficit labour problems, communication or transportation difficulties and lack of irrigation water. The economic problems of the socio-economic unit, and their solutions, should be well understood.

In some places regions with different economic problems are located within the same political unit. For example, in the Chotanagpur Hills in Bihar there is an acute problem of irrigation, whereas in the plains of north Bihar there is the problem of water drainage. These two regions should be formed into distinct socio-economic units. Thus, in some cases one political unit may be divided into two or more socio-economic units. This approach will enable different socio-economic units to develop to a level which fulfils their potentiality.

Uniform economic potentialities:

Despite natural variations from place to place, overall the people throughout a unit should enjoy similar opportunities for economic prosperity. Disparity between the haves and the have-nots and the rich and the poor will have to be progressively reduced so that the collective wealth will increase and society will become bountiful.

Similar geographical features:

Such as topography, river systems, rainfall and irrigation water should also be considered in the formation of a socio-economic unit.

Ethnic similarities:

In the past many races and sub-races have been suppressed and

exploited by powerful or dominant races. Racism has been propagated by those with evil designs in order to divide society and establish their own pre-eminence. Society must guard against such narrow and dangerous sentiments. This can be done only if every ethnic group has adequate scope for its expression and development. The multi-coloured garland of humanity will be enriched to the extent diverse human groups blend together from a position of strength and independence out of a genuine love for each other, and are not forced together through fear or compulsion.

Sentimental legacy:

Includes factors such as language, historical traditions, literature, common usages and cultural expressions. It is the common chord in the collective psychology of a particular group of people which gives them their unique identity and sense of affinity.

Human beings are predominantly sentimental by nature. They establish some kind of relationship with the many objects of the world through their day-to-day activities. If the sentiment for a particular favourite object is adjusted with the collective sentiment then that sentiment can be utilized for establishing unity in human society. The human sentiment for many objects may sometimes run counter to the collective sentiment and create great disunity, so **those sentiments which are conducive to human unity should be encouraged**, and the sentiments which divide human society should be rejected. This is the approach adopted by PROUT's socio-economic units.

Human Psyche and Socio-Economic Theory:

The human body or human existence is a biological structure goaded by psychology, by certain vrttis [propensities]. Similarly, socio-economic life is a biological structure goaded by psychic urges and the different psycho-physical propensities; that is, it is goaded by psychology. It has to obey certain norms and rules.

Our ambitions are something that pushes us from within to fulfil the demands of certain urges which have some clear-cut pabula. Urge is

there; the initial sentiment, that is, the inborn instinct, is there. At the same time, there are certain fundamental socio-psycho-physical demands, passions and propensities. One must not forget this.

All socio-economic theories propagated in the past ignored this fundamental requirement of human beings, and that is why they failed.

The spiritual thirst, the spiritual hunger, is also one of the subtle passions, the subtle propensities, of the human mind. In the mûlâdhâracakra there are four propensities – dharma [psycho-spiritual longing], artha [psychic longing], kâma [physical longing] and mokśa [spiritual longing]. So spiritual longing is a fundamental human urge.

The human psyche is guided by four aspects-urge, passion, propensity and sentiment. Socio-economic theory and cult have to adjust with them.

Urge is called utcetanâ in Sanskrit. [Someone with an urge will set aside all obstacles and move ahead.]

Passion is called utvrtti in Sanskrit. [One who has a passion will threaten to take or even take physical action against those who place obstacles before him, and then move ahead.]

Propensity is called vrtti in Sanskrit.

Sentiment is called bhâvapravanatâ in Sanskrit.

Economic Planning will Aim to Make each Socio-Economic Unit Self-Sufficient:

Each socio-economic unit should prepare its own developmental programme and for this several factors need to be considered. These include natural resources, topography, river systems, cultural conditions, communication and industrial and developmental schemes or projects. These factors will enable a unit to facilitate proper planning and development to become economically self-sufficient.

Implementation of Decentralized Economic system is a must to make each socio-economic unit self-sufficient. This involves **block level planning** based on the principles of **balanced economy** and **three tiered ownership policy in industry**.

“Know the area, prepare the plan and serve the people.” Information should be collected to facilitate the maximum utilization of the local potentialities such as the geographical resources of the area, including the capacity of the rivers, lakes and canals, and the location of the hills and mountains; the location and amount of mineral, forest and aquatic resources; the agricultural and industrial resources, including the possibilities for agro-industries (post-harvest) and agro-industries (pre-harvest); the demography, including the labour skills, health and psychology of the people; the agrarian potential, including the distribution of land for collective needs; and communication. Planning for economic self-sufficiency will have to proceed on the basis of implementing the principles of PROUT by making proper use of this data and information.

Geo-psychological characteristics are another important aspect of socio-economic planning. For example, people living in an east-wet area are weak and lethargic, while those living in a west-dry area are strong and active. This may be called the “east-wet Theory”. These characteristics are not due to individual strengths or weaknesses but are the result of geo-psychological factors. In India for example, the Punjabis live in a dry western region and are physically strong and hard working. The Assamese, who live in a wet eastern region, are physically weak and lethargic. Such factors should be given proper consideration when formulating socio-economic plans.

Within each socio-economic unit there will also be decentralized planning, which is called “block-level planning” in PROUT. Block-level planning boards will be the lowest level planning bodies.

Social-Economic Development of a Region:

To ensure the social-economic development of a region, several additional problems must be considered and include the following.

The **first** concerns those problems arising from the inconvenience faced by the many people who have to travel to other regions to find employment. There should be no need for people to leave

their own area to find employment as **there is enough scope for creating employment in every region.**

Secondly, to ensure the socio-economic development of each unit, the drainage of money from one region to another must be checked. If the drainage of money is not checked, the per capita income in a socio-economic unit cannot increase. For this reason every socio-economic group should demand the cent percent utilization of state or central revenue raised in its area till the per capita income comes on par with the most developed area in the country. If a significant part of the production of a unit is misutilized or capital is sent outside, the unit cannot increase its prosperity, hence there should be maximum utilization of all resources and no drainage of capital. Stopping the drainage of money from a region is the most practical and courageous approach to uprooting exploitation.

Thirdly, to fulfil the mutual needs between regions, PROUT encourages the barter system in preference to the export system. The export system ultimately becomes commercial and competitive and leads to exploitation.

Principles of Development:

Each socio-economic unit will formulate developmental programmes based on following principles.

- **100% Employment for Local People**

The basic right of all people is to be guaranteed the minimum essentials for their existence, including at least proper food, clothing, housing, education and medical care. This basic right should be **arranged through cent per cent guaranteed employment**, not through welfare or dole-outs.

Local people are defined as those who have merged individual socio-economic interests with the socio-economic interests of the socio-economic unit they live in. Those who earn their livelihood in a particular socio-economic unit but spend their earnings in another socio-economic

unit should be considered as outsiders or non-local people

- **Maximum Industrial Development**

Maximum industries should be developed in the local area according to the availability of raw materials or local consumption.

- **Exporting local raw materials not supported**

In the decentralized economy of PROUT, exporting local raw materials is not supported. Only finished goods should be exported under certain circumstances.

- **Avoid Importing Outside Products**

Outside finished products which can be locally produced should not be imported.

- **The Local Language as the Primary Means of Communication**

The local language should be the medium of communication in governmental and non-governmental institutions and offices.

- **The Local Language as the Medium of Instruction**

The medium of instruction from primary to tertiary level should be in the local language. PROUT clearly advocates that in every progressive and dynamic social system, all languages should enjoy equal rights, equal opportunity and equal recognition. One should also remember that this recognition should not remain confined to theory or to reading and writing only. Languages should be utilized in day to day life and in all related activities. In all spheres of life – offices, courts, railways, airports, trade, commerce, and private concerns – the medium of expression should be the mother tongue. In the educational sphere there should be no bar in learning languages other than one's mother tongue to expand the horizon and depth of one's knowledge. However in the practical field, where there is some special or technical necessity, whether in public or private life, the compulsory use of one's mother

tongue may create confusion. In such circumstances an appropriate common language may be used.

- **Cultural Expression**

Socio-economic units will not only have to fulfil people's social and economic needs, but also their cultural aspirations. Culture denotes all sorts of human expressions. Culture is the same for all humanity, though there are differences in cultural expression.

Culture denotes all sorts of human expressions. The best possible means of communicating these human expressions is through one's mother tongue as this is most natural. What does mother tongue mean? That language, in which we can freely, smoothly and spontaneously express our ideas in an unobstructed environment, just as we feel loving closeness with our own mother while in conversation, is our **mother tongue**.

Naturally it is inseparably linked with the **PrāṇaDharma** or fundamental characteristics (The Sine Qua Non) of human beings. Internal discipline in the psychic sphere of individual life is what we may call the Prāṇa Dharma of individual life. When the national characteristics are expressed in a particular vein, we may call it the Prāṇa Dharma of the nation.

The way people can express their thoughts and ideas in their own mother tongue cannot be done in any other language. People feel uneasy when they speak in a language other than their mother tongue. If they constantly feel such uneasiness, their Prāṇa Shakti or vital energy will be disturbed. Consequently their vital force will be weakened. In such circumstance a sort of psychological crisis will occur in the collective mental body as well as in the individual mind. This will result in the emergence of inferiority complexes which will cause debility in the human mind. Those people whose language is suppressed lose their moral courage, initiative and power to protest. Ultimately a defeatist psychology develops in them, and as a group such people face the prospect of total annihilation.

Thus, the suppression of language has a very dangerous effect on the human mind. As a result of this unrelenting suppression, people will never be able to raise their heads and they will die a premature and unnatural death. The most important point in this regard is that such a linguistically suppressed group of people will always remain economically backward due to continuous psycho-economic exploitation. It is a matter of great regret that this tragedy is going on all over the world, including India.

All languages must be encouraged, but this does not mean opposing the languages spoken by others. If people's natural expression through their mother tongue is hampered then inferiority complexes will grow in their minds. This will encourage a defeatist mentality which ultimately leads to psycho-economic exploitation. **Language in itself is of secondary importance; of primary importance are the cultural and socio-economic consequences of linguistic imperialism.**

- **Local Socio-Economic Demands**

The local situation should be carefully studied and programmes should be adopted as per the requirements of the particular locality.

Protection from Exploitation

Once socio-economic units are established throughout the world, how will exploitation be avoided in the future? Society will enjoy lasting protection from all types of exploitation only if an integrated ideology, an empirical spiritual base, spiritually oriented cadres and proper institutions are well established in social life.

An integrated ideology should have several aspects. It must be the basis for the rational analysis of socio-economic problems and the formulation of comprehensive, appropriate and logical solutions. Secondly, it must not ignore the human need for psychic expansion and spiritual emancipation. And thirdly, it should be imbued with inherent dynamism and vitality so that it can guide humanity forward in its quest for all-round progress.

An empirical spiritual base will protect society from all fissiparous tendencies and group or clan sentiments which create shackles of narrow-mindedness. Spirituality does not recognize any unnatural distinctions between human beings. It stands for evolution and elevation and not for superstition or pessimism.

Spiritually oriented cadres will provide a moral check against all forms of exploitation, and propagate moral and spiritual values throughout society according to the maxim, "Self-realization and service to humanity."

Finally, proper institutions are necessary to reflect the needs and aspirations of the people and work for the cause of human welfare. The need for a world government is already apparent to many people, and in the future, once it is established, its powers should be progressively strengthened. Each socio-economic unit will have to get ample scope for its integrated development within the framework of the world government.

PROUT's system of socio-economic groupifications is a comprehensive approach to the socio-economic problems confronting society. If people adopt such an approach, society will move along the path of progress with increasing speed, overcoming all bondages and hindrances. Human society will enjoy a bright and glorious future.

According to PROUT, human society is one and indivisible. Human society is like a garland which is made of different types of flowers, linked by one common thread. The overall beauty of the garland is dependent upon the beauty of each flower. Similarly, every facet of society is linked together. To maintain the unity and solidarity of the social structure, all spheres of social life must be strengthened and developed.

Merging Socio-Economic Units

The sizes of PROUT's socio-economic units are ever expanding. Where there is economic parity, cultural mixing,

communication facilities and administrative efficiency, it will be easy and natural for two or more adjoining units to cooperate, because they will have attained a high degree of socio-economic uniformity. In such cases they should merge to form a single larger unit. This will further the welfare of their respective citizens and enhance their socio-economic interests. Smaller units will merge together to form bigger ones. The following four factors provide the basis for socio-economic units to merge together in the future – diminishing economic disparity amongst the units, the development of science and communications, administrative efficiency and socio-cultural mixing.

When two units reach a similar level of development, they should merge together to form a larger unit. This process of unification will gradually result in the formation of one socio-economic unit for all India. In the next phase, through continued growth and development, the whole of South and Southeast Asia will become one socio-economic unit. Eventually, the whole world will function as one integrated socio-economic unit. After reaching this stage of development, socio-economic groupifications will have attained a state of equipoise and equilibrium, and universal fraternity will become a reality.

Samáj (Socio-Economic Zone) and Nation:

It is the sentiment and nothing else that creates a nation. A kind of sentiment created either directly or indirectly on the basis of one or more factors such as country, language, religion, etc., plays a vital role in forming a nation. The factors themselves are quite insignificant.

India, the land of many nations, is just like a joint family full of internal dissension. Although it is not possible for these nations to form one nation through their joint efforts, they can live together amicably as a joint family by forming a group of nations (a compact multinational unit) based on one ideology. It is to be remembered that the solidarity of a joint family cannot be maintained if activities are always determined by counting votes. In that case those who are defeated will quit the joint family that is, it will be ruined.

A joint family is nurtured by the goodwill of each of its members (in the present case, of each of the nations of India). The different characteristics of the peculiar land of India cannot be pounded into dust by the steamroller of governmental machinery, and such unity is not at all desirable.

Anti-exploitation campaign will not only unite India, but also India with Pakistan and with each of the poor and backward countries of Southeast Asia. A strong nation or group of nations will thereby grow up. It matters little what name is given to that nation or that group of nations.

In the absence of exploitation the anti-exploitation sentiment will die out, and consequently a nation or a group of nations based on the anti-exploitation sentiment will not exist either.

What will happen then? **The sentiment of spiritual inheritance and Cosmic ideology will keep people united.** It is true that this spiritual sentiment will not help to form a nation inside any particular country, but it will definitely unite the entire planetary world, and even the universe, into a nation. Then there will be only one nation a universal nation.

Concept of Samáj is Not Parochial:

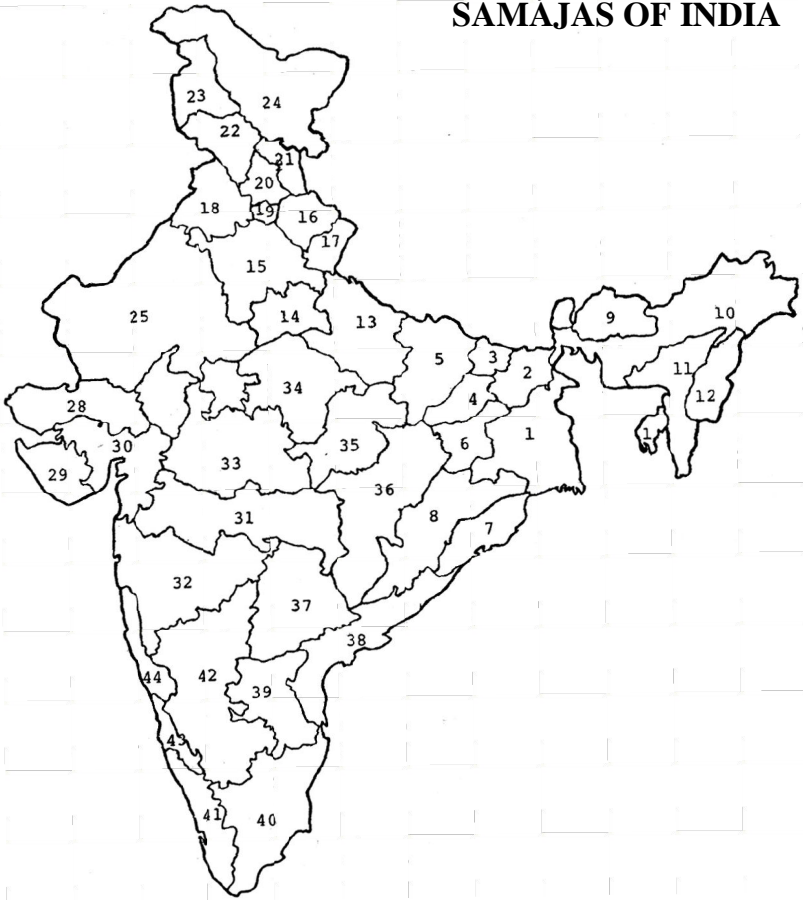
The meaning of the word Samaj is to move together – Samánamejate. People should make every effort to carry those who are lagging behind with them. This is the spirit of society.

Some vested interests may try and brand PROUT's applied approach as parochial, but is this justified? **The three bases of PROUT's socio-economic groups are cultural, social and economic.** The applied side of PROUT is based on universal sentiments and not geo-political patriotism, as are other theories and philosophies. While other theories only encourage enmity and rivalry, in PROUT's socio-economic groups all sit together and coordinate and cooperate with each other. **Hence, PROUT's applied approach can never be justifiably branded as parochial.**

THE ABOVE EXCERPTS ARE FROM:

To The Patriots -Prout in a Nutshell Part 4
Práña Dharma - Prout in a Nutshell Part 6
Human Society is One and Indivisible -2 – Prout in a Nutshell Part 7
Socio-Economic Groupifications -Prout in a Nutshell Part 13
Socio-Economic Movements -Prout in a Nutshell Part 13
Capitalism in Three Spheres -Prout in a Nutshell Part 13
Some Specialities of Prout's Economic System- Prout in a Nutshell Part 13
The Language Issue - Prout in a Nutshell Part 13
Some Aspects Of Socio-Economic Planning-Prout in a Nutshell Part 15
Decentralized Economy – 1 -Prout in a Nutshell Part 21
How to Unite Human Society -Prout in a Nutshell Part 21
The Human Body is a Biological Machine -Yoga Psychology
Developmental Planning - Proutist Economics

SAMĀJAS OF INDIA



- | | | |
|-----------------|----------------|-------------------|
| 1. Amra Bengali | 16. Garhwali | 31. Vidarbha |
| 2. Angika | 17. Kumayun | 32. Sahyadri |
| 3. Nfithila | 18. Punjabi | 33. Malwa |
| 4. Magahi | 19. Sirmauri | 34. Bundelkhand |
| 5. Bhojpuri | 20. Pahadi | 35. Baghel Khand |
| 6. Nagpuria | 21. Kinnauri | 36. Chhattisgarhi |
| 7. Utkal | 22. Dogri | 37. Telangana |
| 8. Kosal | 23. Kashmiri | 38. Sarkar |
| 9. Bhutia | 24. Laddakhi | 39. Rayal Seema |
| 10. Bodo | 25. Marwari | 40. Tamil |
| 11. Assamia | 26. Hadauti | 41. Malayalam |
| 12. Lepcha | 27. Mewari | 42. Kannada |
| 13. Avadhi | 28. Kuchhi | 43. Tulu |
| 14. Braj | 29. Kathiawari | 44. Konkan |
| 15. Hariyanvi | 30. Gurjar | |

BLOCK LEVEL PLANNING

(Excerpts from the writings of Shri Prabhát Ranjan Sarkár)

Developmental Planning:

Developmental planning should be adopted to bring about equal development in all regions instead of just some particular regions. Local wealth and other resources and potentialities should be utilized in this developmental plan.

Levels of Planning:

Planning should function on various levels such as the block, district, state, national and global levels, but **block-level planning will be the basic level of planning**. Block-level planning is essential for economic decentralization, so it should be adopted in all blocks. There should be provision in the constitution for block-level planning for socio-economic development.

The amount of natural and human resources varies from block to block; hence separate economic plans will have to be made for each and every block. **There should be a block-level planning board in every block** for this purpose. The block-level planning body will prepare a plan for the development of the block and accordingly implement the local developmental programmes. Above the block level there will be a district-level planning board. Thus, from the block level upwards, there will be planning boards to prepare and implement the local plans and programmes. It must be remembered that planning should be of ascending order, starting at the block level, and including all the levels of a socio-economic unit.

Most blocks are currently demarcated on the basis of political considerations. PROUT does not support such divisions. Block divisions should be reorganized according to such factors as the physical features of the area (including river valleys, varying climatic conditions,

topography, the nature of the soil, the type of flora and fauna, etc.), the socio-economic requirements and problems of the people, and their physico-psychic aspirations. Thus, **blocks should be scientifically and systematically demarcated** as the basis for efficient decentralized economic planning.

Each block should be made economically sound so that the entire socio-economic unit will be self-sufficient. Only then will a country or federation become economically strong and developed in the real sense. This is a unique feature of PROUT's decentralized economic planning.

When planning is prepared for the all-round growth of a single block exclusively, it is called **"intra-block planning"**. Each block must have its own developmental plan, adjusting with the overall plan of the socio-economic unit at its various levels.

However, there are problems which traverse block boundaries and cannot be tackled or solved by one block alone, such as flood control, river valley projects, communication systems, higher educational institutions, afforestation projects, the environmental impact of development, the establishment of key industries, soil erosion, water supply, power generation, the establishment of an organized market system, etc. So, cooperation among blocks is necessary. Planning among blocks is called **"inter-block planning"**. Inter-block planning is an economic venture into some selected fields to organize and harmonize socio-economic development in a few adjoining blocks through mutual coordination and cooperation.

At each and every level of planning, there should be short-term and long-term planning. In all cases, **be the maximum time limit for short-term planning should be six months, and the maximum time limit for long-term planning should three years.** Short-term and long-term plans should be drafted in such a way that they are complementary to each other. The immediate goals of planning at each level are to guarantee the minimum requirements of the local people, eliminate unemployment, increase purchasing capacity and make socio-economic units self-sufficient.

Benefits of Block-Level Planning

There are many benefits to block-level planning. The area of planning is small enough for the planners to understand all the problems of the area; local leadership will be able to solve the problems according to local priorities; planning will be more practical and effective and will give quick, positive results; local socio-cultural bodies can play an active role in mobilizing human and material resources; unemployment will be easily solved; the purchasing capacity of the local people will be enhanced; and a base for a balanced economy will be established.

The development of local industries will provide immediate economic benefits. The unemployment problem will be rapidly solved, and in a short time it will be possible to create a congenial environment for permanent full employment. In fact, **the only way to solve unemployment and bring about full employment throughout the world is by developing block-level industries.** The growth of local industries will provide social security to the local people and create greater opportunities for their all-round advancement, because all their basic needs will be met.

The population of every socio-economic unit should be organized on a scientific basis. The problem of a floating population should be tackled on the block level itself. Where there is a floating population, it should be either permanently settled or returned to its original region.

BLOCK - Basic Level of Planning

In a decentralized economy, economic planning is to be undertaken for the welfare of the local people. Economic planning will utilize all the mundane and supramundane potentialities of the local area to meet the local requirements.

Factors of Planning:

PROUT's decentralized economy follows a specific guiding principle. That is, effective economic planning should be based on four fundamental factors— the cost of production, productivity, purchasing capacity and collective necessity. Other related factors include natural resources, geographical features, climate, river systems, transportation, industrial potentialities, cultural heritage and social conditions.

So, on the basis of the above factors, each socio-economic unit should draw up its own **developmental plan for socio-economic self-sufficiency** and then implement it. Grandiose planning which is irrelevant or inappropriate for the local economic conditions should not be imposed from the outside.

- **Cost of production**

In a Proutistic economy, the cost of production should be systematically determined and kept at the minimum level. All industries, including agrico-industries and agro-industries, must see that the cost of producing a particular commodity does not exceed its market value. **Every production unit must be economically viable.**

- **Productivity**

The economy will have to be organized in such a way that it has its own innate power to produce more and more. Money should be invested – money should be kept rolling rather than hoarded – so that the collective wealth of society is continually increased. This principle guides planners so that maximum production will occur according to the collective needs. There should be increasing production based on consumption and full employment for all local people. **Products should be developed wherever raw materials are available, and underutilization of any production unit should not be allowed.** If people are guided by the needs and potentialities of their socio-economic unit, the law of productivity is benign. Maximum production in the economy will provide a congenial environment for more investment, more industrialization and more employment, increasing purchasing capacity and increasing collective wealth in an ever progressive manner.

- **Purchasing capacity**

Planning should also result in the increasing purchasing capacity of every person. PROUT does not support the existing practice of considering the per capita income as the index of people's economic standard. Per capita income is a deceptive and defective measure of collective wealth popularized by capitalist economists to fool people and cover their exploitation. The **genuine measure of people's economic**

advancement is increasing purchasing capacity.

To increase people's purchasing capacity, the easy availability of the minimum requirements, stable prices, progressive, periodic increases in wages and salaries, and increasing collective wealth must be ensured. In a Proutistic economy, there will be no limit to purchasing capacity – that is, purchasing capacity will be ever increasing. The minimum requirements must be guaranteed and should always be increased according to time, space and person, and this can best be done by continuously increasing the purchasing capacity of the people in relation to the economic development of the concerned socio-economic unit. The greater the purchasing powers of the people, the higher their standard of living.

• Collective necessity

Planners will also have to consider the existing collective needs as well as the future requirements of a socio-economic unit, and chalk out their developmental programmes accordingly. In India, many industries have been established but the production of electricity has not been increased. Through lack of proper planning, power production has lagged behind industrial development. This is especially evident in Bengal and Bihar. Most importance should be given to the production of the minimum requirements, so planners will have to make provision for the minimum requirements of all, but the requirements of both meritorious people and those with special needs should not be neglected, otherwise the requirements of the age will not be met.

Developmental Programmes:

The more that government revenue is spent on developmental programmes – not including the salaries of government employees – the better it is for the country's economy. This policy will render great service to the masses and lead to increasing socio-economic development. As a result of the constant circulation of capital, national wealth will increase. While the government must think about the bare necessities of government employees, increasing the salaries of government employees by reducing the amount of money spent on public

services can never be supported. The more that money is invested in developmental programmes, the better it is.

This policy will also indirectly lead to an increased standard of living for government employees. If any government increases the salaries of government employees without investing money in public services, the market will go out of control. Consequently, government employees, even if they are paid higher salaries, will not be benefited. If the salaries of the government employees are doubled with the intention of providing them greater amenities, will the purchasing capacity of the government employees also be doubled? If they go to market with more money in their pockets they will find that everything costs more. Such an approach is like adding fuel to fire. If the market price of commodities goes sky-high, the country will be thrown into the clutches of high inflation.

So, **increasing the expenses of a government department at the cost of developmental programmes amounts to committing economic suicide.** If production is increased through investment in developmental programmes instead, the purchasing capacity of the people can be increased without increasing their salaries. When purchasing capacity is increased, both government and non-government employees will benefit.

In pure economic terms **developmental programmes** are those programmes which directly **increase national wealth** and indirectly support this increase. Programmes which only increase national wealth indirectly, not directly, cannot be regarded as developmental programmes until the minimum requirements of the people are guaranteed.

Some Aspects of Socio-Economic Planning:

According to PROUT human society is one and indivisible. Human society is just like a garland which is made of different types of flowers, woven together by one common thread. The overall beauty of the garland is dependent upon the beauty of each flower. Likewise, each strata of society must be equally strengthened if we are to maintain the unity and solidarity of society.

To establish a well-built social order in any country three fundamental factors are essential. The first is **discipline**; to build a well-knit social order discipline is an essential prerequisite. The second requisite factor is that there must be **proper ideological inspiration** for all-round individual and collective progress. Thirdly, there must be **economic stability**. The economy of a country must be sound.

All-round progress and advancement also requires specific principles. When these principles are given a practical shape they become a fundamental part of the socio-economic structure of society. Socio-economic development thus entails proper plans and programmes. As socio-economic factors vary from place to place socio-economic potentialities also vary. Factors like the fertility of the land, the availability of labour, etc. may be diametrically opposite in two different parts of a region, so if need be there should be separate planning for each part. For example, the northeast and southeast districts of Bihar suffer from surplus and deficit labour problems. Hence it is nothing but foolishness to prescribe the same planning for both areas. Experiments in centralized planning have been made to try and solve such problems, but they have inevitably failed. **Those powers which directly concern economic decentralization should be in the hands of the states or concerning lower level governments.** If this is not done, it is not possible for them to materialize the economic programmes that are vested in them by decentralization.

The first step to decentralized planning is to make an economic plan according to the needs of the lowest level. Block-wise planning should be the most basic level of planning. The aim of the planners should be **to make each block economically sound so that the entire socio-economic unit will be self-sufficient.** Only then will a county or federation become economically strong and developed in the real sense. This approach to planning is the special, unique feature of PROUT's economic decentralization.

Multi-Purpose Development Schemes:

The forward march of human beings requires an internal

approach and an adjustment with external objectivities. That is, it requires an internal, spiritual approach, as well as an external approach which maintains balance, equilibrium and equipoise in the different arenas of our social, economic and cultural life.

Humanity is presently suffering from two problems – one is **affluence** or bountifulness, and the other is **shortages** of not only physical but also psychic pabula. Most of the developed countries suffer from bountifulness. If the flow of affluence is regulated, then an adjustment may be made so that physical shortages and psychic deficiencies can be minimized before they become chronic problems. In most countries of the world there is a tendency towards this type of adjustment. Everybody admits that there should be such an adjustment; consequently, you will find hardly any blind capitalism in the world today. Nevertheless, despite this tendency, there is still maladjustment and misutilization of resources in developed countries.

The second problem is **shortages of physical and psychic pabula**. Those who suffered from physical shortages or psychic deficiencies were once attracted by the high-sounding gospels of Marxism. Still today, the people living in Marxist countries suffer from these deficiencies because communism itself encourages them.

There is a worsening global situation and humanity is in danger because of these problems. Both the profounders and preachers of capitalism and communism suffer from psychic ailments, and both systems also suffer from physical shortages and psychic defects, although those living under communism are no doubt worse off. The whole world is victimized by capitalism and communism. In capitalism there is misutilization or misallocation of human energy, resources and money, and in communism people do not have free access to different types of resources to ensure their all-round development. The problem is one of social, economic and cultural maladjustment.

Tackling Malnutrition:

What is the cause of this problem? The cause is irrational distribution in the economies of the world. The long-term solution to

this economic problem is PROUT. **The only solution to the world-wide problem of malnutrition and of the maladjustment and misallocation of resources is to implement multi-purpose development schemes.** Multi-purpose development schemes are based on the degree of poverty in a country and aim to immediately elevate the standard of living of the people and bring about integrated development throughout the world. Such schemes are for the entire globe, and include undertaking temporary and permanent relief and upgrading the standard of education wherever required.

One of the most important reasons for psychic ailments, defects and deformities is the lack of proper education. **Education means proper psychic training and exercise.** This training is initially imparted by teaching literacy. That is, it is done through teaching the letters of the alphabet: A-B-C, ka-kha-ga, etc. You can see that in most of the countries in the world – in almost the entire world – the vast percentage of the downtrodden people are illiterate. They are lagging behind in the realm of education. Everywhere, especially in Muslim countries, you will observe that the major portion of the population is downtrodden. Even where there is no shortage in wealth, in Muslim countries and certain other countries, the people are still in a downtrodden condition.

So, education is a must – education is mandatory –proper education means elevating the standard of downtrodden humanity. There should be **free education** for all students up to the highest degree, guaranteed employment for all youth, irrigation facilities for all farmers, and cheap rations – that is, cheaper than the present ration rate for all essential commodities like rice, pulse, flour, sugar, vegetable oil and cooking oil – for all labourers.

Differences in Planning:

Question: Should development schemes for the all-round elevation of an agricultural country or region and an industrial country or region be the same in theory or different from each other?

Answer: Development in the sense of all-round elevation is the summumbonum of economic activity. That is, **development means**

integrated, compact and multi-purpose development.

Principles and theories remain unchanged although policies may vary. The agricultural portion of theory, the agricultural style of theory, should be the same. However, since circumstances vary, the approach or the application of the theory will certainly differ.

While creating employment for the local people, consideration must be given to local sentiments. For instance, many areas of India are regions of surplus intellectual labour. People in this category are ready to work as clerks for the very low wage, but they are not prepared to work as porters and earn more money. The problem of surplus intellectual labour is a special one and should be solved in a proper way. In these areas industries which require less manual labour should be established. Thus, different development schemes will have to be adopted in different socio-economic units depending upon time, place and person.

It is inevitable that there will be differences in planning for different regions. Let us take an example. **Will the planning for the Punjab and the Cauvery Valleys be the same?** The planning cannot be the same in these areas for three main reasons.

First, the Jehlam, Chenab, Ravi, Beas and Sutlej Rivers in the Punjab are all of Himalayan origin. They provide a perennial source of water because they are ice fed. The Punjab rivers maintain their existence with the help of molten ice. But the rivers of the Cauvery Valley – the Tungabhadra and Cauvery – are of Ghat origin; that is, they originate in the Eastern Ghat and the Western Ghat. They depend upon seasonal rainfall. Although there are two rainy seasons in a year in the Cauvery Valley, they are not perennial sources of water because they are not ice fed. No hydroelectricity can be generated from the Cauvery Valley rivers because of the uncertainty of the water supply, but hydroelectricity can be generated at the BhakhraNangal Dam because the rivers in the Punjab contain water throughout the year.

Secondly, the Cauvery Valley, being nearer to the equator, has an extreme climate. The Punjab also has an extreme climate, but this is due to the different winds coming from the northwest and the east. The

Cauvery Valley does not depend on any winds. Climatic variations will have to be considered in areas such as agriculture and power generation.

Thirdly, the central portion of the Cauvery Valley consists of wavy, laterite soil and is called the Deccan Plateau. There is a small slice of land situated between the hills and the sea which is comprised of alluvial soil and plain land. Only a small portion of the Deccan Plateau contains alluvial soil. The Punjab is plain land. The Deccan peninsula consists of four coasts – the Utkal Coast, stretching from the Mahanadi to Godavari; the Coromandel Coast, from Godavari to Cape Comorin; the Malabar Coast, from Cape Comorin to Goa; and the Konkan Coast, from Goa to Gujarat. These coastal areas are not composed of wavy land. These coastal portions are known as the granaries of India. In the Telengana area of the Deccan Plateau, there is a chronic shortage of food. In the Cauvery Valley, the eastern coastal area – the Coromandel area – should chalk out a developmental programme. The Deccan Plateau can grow palmyra trees but not coconut trees, whereas the coastal areas can grow both.

A proper approach to planning will take into account all the relevant factors before development schemes are implemented.

Few Examples of Planning:

Some examples of how decentralization can benefit particular industries include the following. Take the jute industry. In Bengal many jute factories were closed after the British left. This was a disaster for jute farmers as they were then at the mercy of the buyers because they had to sell their raw jute immediately. The main problem of the jute industry was to eliminate these middlemen. To salvage the jute industry, jute producers should establish producer cooperatives to manufacture and supply jute thread from raw jute. Spinning mills should purchase jute thread directly from the jute producers and manufacture bags, coarse cloth, etc. for consumer's cooperatives.

The match industry was functioning successfully through cooperative production. However, the government undermined this industry as it came to the assistance of big manufacturers when they were being undersold.

The tea that is grown in southern India should be replaced by rubber plantations. Although both require much rain, rubber is more useful and profitable than tea. A product should have both usefulness and a market.

In addition, hydro-electric plants should be built in North Bengal where there is much rain; pineapple leaf fibre can be used for the manufacture of cloth; limestone from Purulia can be used for making cement; stone chips from Bankura district can be used for roads; molasses and mung dal can be produced from Nadia district; abundant fish can be grown by developing aquaculture in Birbhum district; and sugar cane pulp can be used in the paper industry in West Uttar Pradesh and Punjab.

Now let us take the examples of Angadesh and Jammu and Kashmir to see how proper planning might apply to specific socio-economic areas of India.

Angadesh:

In Angadesh the indigenous population is being exploited by outsiders. The Aung people are poor and destitute, and most of them depend on agriculture for their livelihood. Their lot can only be improved when some progressive farming methods are adopted. For example, those parts of Purnea, Katihar, Madhepura and northern Bhogalpur which extend up to six miles from the southern bank of the Ganges River could grow selected cash crop successfully. A new system for growing cash crops in this area is outlined below.

1) Kerala hybrid variety of coconuts. Before planting each sapling, a three-foot deep hole should be dug and five kilos of salt should be put into the bottom of the hole. The salt should be covered with a layer of sand and then the sapling should be planted erect and compacted with more sand to fill the hole. A pyramid of sand should be made above the level of the soil around the base of the sapling. Leaf mould should be placed at the top of the pyramid. This will be gradually absorbed into the soil. In the event of a shortage of rainfall the saplings should be irrigated by a sprinkler system which will create a natural environment of rain for the plants. The plants will thus grow in a natural way.

2) Black-pepper farming. This will not require any further land if black-peppers are planted beside coconut trees as the black-peppers will climb on the trees. Black-peppers do not need any fertilizers other than leaf mould and cow dung manure.

3) Arecanut cultivation of Cooch Bihar variety. This can be cultivated very successfully on the same land. Cow dung manure should be administered once a year before the rainy season starts. All the old dead leaves of the arecanut plants should be removed and the plant should be cleaned in the months of September and October.

4) Pineapple or ananas. A good harvest of pineapples can be gained in those fields of Purnea, Katihar and Madhepura districts where the rainfall is more than six inches. In salty soil also there can be good harvests. In Purnea, Siliguri variety will produce a good harvest, and in Katihar and Madhepura, Baruipur (Calcutta) variety is suitable.

5) Red pepper and green chilli. In the northern portion of Aun̄ga red pepper and in southern Aun̄ga green chillies of Kalana (Burdwan) variety will yield good harvests as seasonal cash crops of second grade. Green chilli of Bāvagi (Sowa) variety will be better in South Aun̄ga. Manure should be mustard cakes, custard cakes and baranj cakes – that is, the residue of these seeds after the oil has been extracted.

6) Mangoes. The Malda district of North Aun̄ga will grow good crops of fajali, langara, ášina, swajpuri, laksmanbhog etc. – in fact all varieties of mangoes. Where there is a scarcity of land, these varieties can be grown in large earthen pots. The manure should be a mixture of 25% cow dung compost, 25% leaf mould compost, 25% bone fertilizer and 25% crushed bricks. Dead lime can replace bone fertilizer.

In southern Aun̄ga grapes will be a very good seasonal crop. Jackfruit of Bankura variety and blackberries of red Jammu variety are also very good. In the hilly land of southern Aun̄ga, the following can be produced – cloth, carpets, mats etc. from the fibres of sisal variety of bamboo (Ram bamboo); sericulture and silk from custard plant cultivation; and mulberry and mulberry silkworms. In addition, in South Aun̄ga papaya can be grown and from this papane can be produced.

Rice bran oil and cement can also be manufactured from rice husks. In north Aunga jute cultivation can be used to produce match sticks and paper can be produced from the residue of sugar cane and maize or corn cobs.

In the red soil of Aunga, Hyderabad variety of grapes, Bankura or Ananda Nagar variety of papaya, cashew nuts and jackfruits of Bankura variety, blackberries of Red Jammu variety, and mangoes of Rarhi Bombay and RarhiMadhukalkali varieties will grow very well.

Exploiters do not care whether an area is a surplus or deficit labour area. Bhojpuri is a surplus labour area while parts of Bengal and Assam are deficit labour areas. All of these areas are exploited by exploiters. Angadesh and Assam are the worst affected areas. In Angadesh Bhagalpur and Monghyr are the only cities and in these two cities outside exploiters dominate. They have no sympathy for the local people, their language or their sentimental legacy. Ranchi is also controlled by outside exploiters while in Orissa land and assets are in the hands of outsiders.

Jammu and Kashmir:

The three portions of Jammu and Kashmir are Jammu, Kashmir and Ladakh. Jammu is known as Dvigartbhumi in Saṁskṛta. It consists of hills and plateaus – not valleys. In plateau areas autumn rice can be grown and in the low land areas winter rice can be grown. Maize can be grown in the hilly areas by the terrace system. The climate is good for cattle, especially the Gujarat variety of buffalo. The land is also suitable for rapeseed and mustard seed cultivation. It is not suitable for summer paddy, although autumn and pre-winter paddy can be grown. Medicinal herbs can be produced. Agro-industries should be established throughout the region.

Kathua, a district in Jammu, falls within the Shivalik ranges. The land is very good for oil seeds. In the time when the mythological epic the Ramayana was written it was known as Kastoka. Kast means wood, and since the place was famous for wood, it was called Kastaka. Ground nut and paddy can be grown to earn foreign exchange. The shell of the groundnuts can be used to manufacture coarse paper.

In Jammu coffee can be grown and in Kashmir tea can be grown. In the highlands of Jammu peas and Arhar pulses can be grown. In the low land Bengal gram and black gram can be grown. Lentil pulse can be grown with wheat as a companion crop. Sugar beet can be grown in upper Jammu, and seeds can be grown in Doda. The main problem is irrigation. This can be solved by small river projects and lift pumping.

Kashmir is a land in the upper Himalayas consisting of valleys and hills. In Varamula district some part is valley land and some is snow-covered hilly land. In Srinagar the major portion is valley, and some portion is snow covered. In Kashmir paddy crops can be grown in autumn and pre-winter but the land is not good for growing wheat because of the extreme cold.

The people of Kashmir belong to the Mediterranean group of Aryans. The Kash were the original people of Kashmir which is why the region was called Kashmir. Kashmiri was derived from PashcatayaPrakrta like the languages Uzbeki and Tazaki.

Ladakhi is part of the Tibetan group of PasheatyaPrakrta. The Majhari community of Ladakh know Urdu while the upper class know English. The prevalent script is Tibetan. Southeast Ladakh is dominated by Mahayani Buddhism. Kargil is the largest city in Ladakh. Ladakh is a snow-desert – the Sahara is a hot desert. In the northwest of Ladakh people do not know Urdu. In Baluchistan the majority of the people do not speak Urdu. From Baramulla to Anantnag districts of Kashmir, Kashmiri is the spoken language.

Shia Muslims are predominant in the northwest of Ladakh, and they speak Ladakhi sprinkled with Urdu. Kashmiri is spoken in Muzaffarabad, Baramulla, Anantnag, Srinagar and Doda. In Muzaffarabad the language is a blending of Kashmiri and the language spoken in west Punjab. People in the southern portion of Doda speak Dogri while in northern portion they speak Bhabrawahi. 550 years ago the people of Kashmir were Hindus, but due to political pressure from Rani Didda the people became Muslims. This region has a colourful history and great socio-economic potential.

ABOVE EXCERPTS ARE FROM:

Block Level Planning - Prout in a Nutshell Part 12

Questions and Answers on Economics –Section B-

Prout in a Nutshell Part 14

Developmental Programmes - Prout in a Nutshell Part 15

Some Aspects of Socio-Economic Planning - - Prout in a Nutshell Part 15

Multi-Purpose Development Schemes - Prout in a Nutshell Part 18

Developmental Planning -Proutist Economics [a compilation]

AGRARIAN REVOLUTION

(Excerpts from the writings of Shri Prabhát Ranjan Sarkár)

The economic development of a country depends on the collective labour of different social groups. This is the reason that the system of the division of labour gradually evolves out of the practice of domestic economy. The value of the labour of all groups, including industrial labourers, peasants, carpenters, blacksmiths, goldsmiths, potters, physicians and clerks, is equal in the collective development of the economy.

The Economy of Ancient India

In ancient India agriculture reached a high degree of expertise and efficiency. Kings used to be directly involved with the different aspects of agriculture such as planting multiple crops according to the different seasons, large-scale and small-scale agriculture, the use of manure, the application of insecticides, irrigation systems through rivers and canals, and dairy farming. In those days the state had the duty to confiscate land from landlords who kept land unutilized, and transfer it to those who could properly utilize it for agricultural purposes. The value of land was determined by the extent of its productivity. The state used to fix the price of agricultural produce, and as a result there was little scope for the business class to exploit farmers.

The Impact of the British

After the arrival of the British in India economic balance was lost, mainly because the British government was totally indifferent to the development of indigenous industry and agriculture. It did not even realize the necessity of planning for this type of development. Instead, it introduced a new system of education which mainly produced a class of clerks which was utilized by the British government to consolidate its administrative power. Many people gave up their hereditary

occupations and sought posts in the British administration. This seriously damaged the agricultural system.

The second cause of economic imbalance was the gradual collapse of indigenous industrial enterprises, notably the hand weaving industry. As a result of the supply of cloth from the Manchester cotton mills, the demand for hand woven cloth began to dwindle. The supply of aluminium utensils also destroyed India's pottery industry. The factories established by the British severely affected indigenous industries because they used the latest technology. Consequently, those employed in these industries gradually gave up their traditional occupations and crowded the agricultural sector for a livelihood.

This problem was compounded by growth in the population, which led to the subdivision and fragmentation of agricultural land. This in turn resulted in decreased production. Food was imported from outside India to feed the population. During the Second World War the importation of food was stopped, causing a severe shortage of food in the country.

Post-Independence India

The Indian leaders tried to solve this food problem by calling for a "grow more food" campaign, but the campaign was a failure because the system of agriculture was not changed to increase output. The government adopted the policy of increasing the area of arable land and not the productivity of the existing land. There was no planning to determine whether or not the new land was suitable for agriculture, and no proper irrigation facilities to improve productivity. But above all, in the democratic system bureaucrats had ample scope to neglect their responsibilities, and due to defective administration much agricultural potential was wasted. Consequently, dishonest traders conspired to make the agricultural sector ineffective. They perpetuated the food problem to satisfy their own selfish interests. So from all points of view the agricultural system in India is extremely weak.

The fundamental characteristic of any developed economy is this: about thirty percent to forty-five percent of the people should remain

engaged in agriculture and the rest of the population should be employed in industry or other sectors of the economy. Excessive pressure on agriculture is not a sign of a healthy economy. At present about seventy-five percent of the Indian population is dependent upon agriculture for its livelihood. This is a very dangerous situation for the Indian economy. Those who are engaged in agriculture remain unemployed most of the year and this is an enormous waste of human labour.

There is ample scope for agricultural development and industrial revolution in India. India suffers economic hardships today because its economic potential has not been properly harnessed. There are two fundamental economic issues in India. **First**, the agricultural potentiality of the country must be developed. **Secondly**, the excessively high percentage of the population dependent on agriculture must be reduced by developing industries.

The Defects of Distributing Plots of Land

According to one political group every citizen should own a certain portion of land – no one should remain landless. Poor people are easily won over by these sentiments. Poor landless peasants become overjoyed at the prospect of owning their own land and then politicians use them to achieve their objectives.

Let us analyse to what extent this approach would be conducive to the overall economic growth of India. **First**, if surplus land were distributed among landless people, no one would get more than an acre of land at the most. This acre of land would not be an ideal economic holding because it could not be cultivated with the latest scientific methods. A sizeable portion of the land would be wasted in demarcating boundary lines, so it would be impossible to increase productivity. Increased productivity is the most important agricultural requirement in India today. Besides this, if land were distributed in this way, land would be further subdivided with the increase in the population, further aggravating the problem.

Secondly, this approach would have the effect of increasing the number of petit bourgeoisie. By petit bourgeoisie I mean those who

derive unearned income by giving their land to others for cultivation because they are in economic difficulty. If landless peasants acquired a plot of one acre, they would certainly get some psychic satisfaction, but when they failed to earn anything after cultivating the land, they would definitely become disheartened. It would require all their time, energy and money to cultivate one acre of land productively because the land would be too small to utilize modern agricultural techniques. The amount of produce they would get in return would not be enough to maintain their families. They would have to lease a portion of the land and try to earn their income through other methods. By this process, the number of landowners would increase and they would all become part of the petit bourgeoisie.

Thirdly, before the redistribution of the land, these politicians forcibly occupy the land, steal the produce, set fire to the crops, and through a host of other subversive methods, instigate hostilities against the landowners. Consequently, landowners become increasingly indifferent to the agricultural production of their land as they have no economic security. When these factors are combined together, they only aggravate the agricultural problem rather than solve it.

Thus, in order to solve the agricultural problems in India, the Chinese system, which is based on the principle that the one who works the plough should own the land, is not applicable. Rather, **to solve India's agricultural problems, there must be a radical change in the entire agricultural system.**

Economic Landholdings

According to PROUT, to facilitate increased production economic holdings must first be reorganized. An economic holding means a holding where output exceeds input. It is not possible to predetermine the size of this economic unit. While considering input, output, productivity, etc., to determine the optimum size of an economic unit, factors like the fertility of the soil, climatic conditions, etc., will have to be considered. Increased production depends upon the expertise of farm managers and their correct, timely decisions. The main thing is that the holdings should be economically viable.

To increase productivity and prevent the growth of large exploitative cultivators, the minimum and maximum size of an economic landholding should be determined. The minimum size of a landholding should be equal to the size of an economic holding in a particular region. Thus, the minimum size of an economic holding will vary from place to place. The maximum size of a landholding will depend upon the fertility of the soil, overall production and the expertise of the management. Economic holdings will generally comprise land of the same topography having adequate irrigation and other agricultural facilities. The size of economic holdings must be progressively increased keeping all these factors in mind. The size of economic holdings may vary from country to country. At the same time the size may also vary within a country.

Land is also unnecessarily wasted by demarcating the boundaries of privately-owned land. Actually it is a complete waste of land to demarcate the boundaries of land where land is of the same level. It is also difficult to introduce improved methods of cultivation on small plots of privately-owned land. Because of this problem many countries, despite being educationally and intellectually developed, have not been able to introduce tractors, the latest technology and scientific systems in the field of agriculture.

In my opinion all the land in the entire universe is the common property of every human being. A particular individual, group of individuals or state should only have the right to preserve and properly utilize a particular piece of land. Uncultivated land is a liability for the human race. Distributing land to people will not solve their problems. The ownership of the land is inconsequential; what counts is the production from the land. Secondly, merely delegating the management of land to someone will not yield the desired production.

The preservation and utilization of land should be the responsibility of the local government, which in turn should carry out its duty through producers' cooperatives composed of actual farmers. The disadvantages of private ownership will not manifest if the land is collectively owned in a cooperative system. The use of proper scientific methods will make it possible to increase crop production without much effort.

The Cooperative System of land Management

For economic decentralization, agricultural land should be managed through the cooperative system. However, it is not wise to suddenly hand over all land to cooperative management because cooperatives evolve out of the collective labour and wisdom of a community. **The community must develop an integrated economic environment, common economic needs and a ready market for its cooperatively produced goods.**

After creating a congenial environment, land will have to be handed over to cooperative management. Then, with the help of appropriate scientific technology, it will be possible to increase agricultural production. There should be a **phase wise plan to introduce cooperative land management.**

* First Phase

In the **first phase**, all uneconomic holdings should be required to join the cooperative system so that they will become economic holdings. In this phase, cooperatives will only consist of those people who merged their land together to make uneconomic holdings economic. Private ownership will be recognized. For instance, one person may own one acre, another two acres and a third person three acres within the cooperative. Each cooperative member will be entitled to a dividend based on the total production in proportion to the land they donated to the cooperative. Each individual will retain the deed of ownership of their land, but agricultural activities will be conducted cooperatively. Consequently, land which remained unutilized as boundary lines will no longer be left uncultivated.

In the first phase of the plan, those owning land which is productive as an economic holding need not be persuaded to join a cooperative. But if an economic holding comprises land which is dispersed in small plots, the scattered plots should be consolidated into one holding. Alternatively, wherever small, scattered, uneconomic plots are located, they will have to be joined together under cooperative management.

In the first phase of the socialization of land, PROUT will not raise the demand for land ceilings, but **the sale of agricultural land will be prohibited** and uneconomic landholdings will be brought under cooperative management. The responsibility for cultivating this land will not lie with the landowners but with the cooperatives under the aegis of the immediate government, and with its assistance.

The landowners of the uneconomic landholdings in each village will become the members of the cooperatives in this phase. Thus, cooperatives will only consist of those who merged their land together to make uneconomic landholdings economic. The landowners will give their land, and in this phase they will remain the owners of the land. In addition, the members of the cooperative may also employ their manual labour if they so desire, and for this they should be paid separate wages. Thus, cooperative members can earn dividends in two ways – as a return on the land given to the cooperative and on the basis of their productive manual or intellectual labour. In cases where the landowners employ labour for cultivation, fifty percent of the net profit will go to the landowners and fifty percent to the labourers who work in the cooperatives. This ratio must never decrease – rather it should increase in favour of the agricultural labourers who work in the cooperative.

In this phase, the rivers and streams in a village should be harnessed for the collective welfare. For instance, by constructing embankments and small dams on the rivers, large-scale irrigation, electricity generation, and industries based on local needs should be established.

Steps must also be taken to alleviate the population pressure on land. An increasing percent of the rural population will have to be employed in industry by establishing agrico-industries and agro-industries. There should be provision for the preservation of crops by building stores and cold-stores under the control of local administrative boards. The cooperatives should be supplied with tractors, manure, seeds, water pumps and other farming equipment through producers cooperatives. Consumers cooperatives will supply the commodities necessary for daily consumption to the rural population.

In the very first phase of establishing cooperatives, agricultural labourers, landless labourers, day labourers and sharecroppers will come within the scope of cooperatives. From this phase, the education system in rural areas should be thoroughly reformed. To arouse the cooperative spirit among the people, there should be extensive training and education, but moral education must take precedence over everything else so that people do not give greater importance to individual interests at the expense of the collective interest.

* Second Phase

In the second phase of implementing agricultural cooperatives, all should be encouraged to join the cooperative system. Only after all the uneconomic holdings in a village are brought within the scope of cooperatives should the economic holdings be brought under cooperative management. In this phase it will be easy to apply science and technology extensively in agriculture, increasing the amount of production.

The net profit will be increased in favour of the labourers working in the cooperatives so that twenty-five percent of the net profit will go to the landowners and seventy-five percent to the labourers. Here labourers means those who employ either their physical or psychic labour in the cooperative. The landowners will benefit in two ways. First, as landowners, they will get twenty-five percent of the net profit of the produce from the land, and secondly, if they are part of the cooperative labour force, they will be entitled to a portion of the seventy-five percent of the profit distributed among the cooperative members.

In this phase, there must be emphasis on the rapid and large-scale **establishment of agrico-industries and agro-industries** so that the rural population will be dependent more on industry than on agriculture. With the development of such industries, there should be simultaneous emphasis on educational and cultural reforms to further develop the cooperative mentality of the rural population.

From this second phase, production for consumption will increase the standard of living of the rural population, and the basic criteria of social security – that is, the minimum requirements of life – must be arranged for the people.

*** Third Phase**

In the third phase, there should be rational distribution of land and redetermination of ownership. The rational distribution of land will depend on two factors – the minimum holding of land necessary to maintain a family, and the capacity of the farmer to utilize the land. In this phase, the landowners will not be able to employ individual labourers, landless labourers or sharecroppers for the cultivation of land, so it will be more beneficial for them to participate fully in the cooperative system.

In this phase, it will be easy to establish big cooperatives with the extensive application of science. If cooperatives are allowed to become extremely large, it will be difficult to utilize natural resources efficiently and this will lead to complications in the sphere of production. One of the main defects of the collective farms in socialist countries is their unmanageable size. In PROUT, the farmer's cooperatives themselves will determine the size of the cooperatives.

In the third phase of implementing the cooperative system, one hundred percent of the net profit will be distributed among the cooperative members. The former landowners will identify fully with the cooperatives in this phase.

Through these three phases it will be possible to reduce the excessive population pressure on land and to engage thirty to forty-five percent of the population in agriculture. In the second phase, the problem of unemployment will be tackled through the large-scale establishment of industry, and by the third phase there will be no unemployment problems for the agricultural labourers. By the end of the third phase, the rural sector will be freed from the vexing problems of agricultural and industrial production, unemployment and social security.

*** Fourth Phase**

In the fourth phase there will be no conflict over the ownership of land. A congenial environment will exist due to psychic expansion because people will learn to think for the collective welfare rather than for their petty self-interest. Such a change will certainly not come

overnight. Unless there is suitable psychic preparation through internal urge and external pressure, adjusting with the time factor, people will never accept this system, and it cannot be forcibly imposed on them.

In the fourth phase, the agrarian problems of every village will be solved. All the social security arrangements concerned with food, clothing, housing, education and medical treatment will be easily provided to the people. In this phase it will be possible to make the maximum utilization of the collective physical, psychic and spiritual wealth of every village.

For the total implementation of the cooperative system, there must be proper psychic preparation through internal urge and external pressure, adjusting with the time factor, because people will never accept a system which is forcibly imposed on them. Such a change in the collective psychology will not occur overnight, but will depend on the sentiment of the people. The time period from the first phase to the fourth phase of the implementation of the cooperative system can be called the **transitional period for the implementation of PROUT**.

The controversial problem of the ownership of land can be solved by the phase-wise socialization of land through agricultural cooperatives. Cooperative land ownership should be implemented step by step in adjustment with the economic circumstances of the local area.

Modernization

PROUT advocates maximum modernization in agriculture and industry. In the cooperative agricultural system, modern equipment must be utilized because such modernization will facilitate increased production.

If modern equipment is used in agriculture, agriculture will not remain labour intensive and people can be utilized in other activities to enhance the development of the country. For this, new arrangements will have to be created. If fewer people work in agricultural cooperatives, there will be substantial savings. Simultaneously, women and children will be freed from related work so they will get scope to develop

themselves. In addition, increased mechanization will link the villages to the cities and towns, and as a result the standard of living in the villagers will be increased.

No Intermediaries

In PROUT's system of agriculture there is no place for intermediaries. Those who invest their capital by engaging others in productive labour to earn a profit are capitalists. Capitalists, like parasites, thrive on the blood of industrial and agricultural labourers. Those who act as intermediaries in the agricultural sector are called "agricultural capitalists". They get their own land cultivated by others and take the profits.

In modern India the zamindari and sharecropping systems have been abolished, but the feudal psychology has not disappeared. The present feudal rulers are not the actual owners of land. They take land on lease from others and pay a certain percentage of the produce to the owner of the land, thus they exploit both the actual owner of the land and the agricultural labourers. The number of these intermediaries is steadily increasing.

Agricultural Taxation

According to PROUT, a certain percentage of the farmers produce should be collected as direct taxes. It is also convenient for the government to realize taxes in the form of goods, because it needs to store produce as insurance against future contingencies. Taxes in such a form can easily be distributed from government stores when the people are in need. Moreover, this system will easily meet the requirements of people in the towns and cities. Such a system can rapidly transform the Indian economy.

Industrial Status to Agriculture

Until now the structural locus standii of agriculture has not been properly developed. In fact, all aspects of the structural side of agriculture have been neglected.

According to PROUT, agriculture should be given the status of

industry. In industry raw material costs, labour costs, interest on loans, depreciation, maintenance costs, profit, the rate of outturn, etc. are fixed and included in costing. In agriculture this has not been done, so produce is usually priced uneconomically. Farmers are forced to sell their produce at low prices due to the pressure of circumstances. (This is known as a “distress sale”.) If agriculture is treated as an industry, all the conditions of industry should apply to agriculture. When this occurs farmers will not be neglected and there will not be any differentiation in the style of development and costing of agriculture and industry.

Costing will include the cost of seeds, labour costs, raw material costs, pension funds, storage or inventory costs, depreciation costs, sinking funds, etc. Farmers should also include 10% to 15% profit on their produce as part of their costs. Thus, the value of agricultural produce as an industrial output will be properly calculated.

In a Proutistic society, buyers will have to purchase agricultural produce at this newly calculated price. This is the proper approach to integrated development. In such a system farmers will not be exploited or put to needless hardship.

{Industrial Status to Agriculture is possible with proper land use and crop planning under cooperative farming}

INTEGRATED FARMING

Self-reliance is the main objective of our farming projects; hence they should be oriented towards production. They should not be dependent on outside resources. An integrated approach to farming should include such areas as agriculture, horticulture, floriculture, sericulture, lac culture, apiculture, dairy farming, animal husbandry, irrigation, pisciculture, pest control, the proper use of fertilizers, cottage industries, energy production, research centres and water conservation. This approach will help make farming projects self-reliant, and should be adopted.

Agriculture

Agriculture is the science of cultivating the soil and rearing animals. It includes the production of staple crops. Pulses provide protein

and supplement manure as they fix nitrogen in the soil from the air, but calcium, phosphates, potash and so on still have to be added to pulse crops.

Cash crops will help to transform the local economy. If cash crops are grown by cooperatives, they can help raise the economic standard of poor local people in a short time.

Where there are railway lines which belong to the railway department going through agricultural land, cow pea, late áus paddy or black gram should be cultivated on both sides of the railway lines.

Farming projects should also cultivate some selected items for special emergency survival. These include vegetables, pulses, potato and fodder for dairy cows to ensure milk production.

Horticulture

Fruit and vegetable gardens should be established on all farming projects. There are many varieties of fruit. Fruits can be utilized to make jams, marmalade, jellies, dried fruits, etc.

The stems of okra can be used for a special purpose. Suppose you have a pineapple field which is not producing both fruits and flowers. If the okra stems are burnt and scattered throughout the field, the fumes and smoke will help the pineapple to develop fruit and flowers very quickly. But one should be careful that the pineapple plant is not burnt.

Floriculture

Floriculture is the cultivation of flowers. Jasmine, magnolia, roses and so on can be used to make essences which in turn can be used to produce many other products. Tube roses can be grown and sold throughout the world just as roses are today. Roses grow very well in red soil. Floral nectar can be collected from lotus and is very good for all kinds of eye diseases, including retinal detachment.

Honey can be prepared from the flowers of the lotus, lily, cornel and cotton tree. The lotus and lily also give floral nectar – nectar which is prepared by the flowers, not by the bees. Floral nectar should be produced from floriculture.

Floral nectar has to be collected with the help of a dropper or syringe. From the honey and floral nectar of lotus and lily, many types of medicines can be made. If this honey and floral nectar is sold in the market, it will command a very high price. To extract floral nectar one has to employ the same method as doctors use to extract blood. This is because many ants and insects feed on floral nectar. A syringe can extract it without getting clogged up.

Herbs, Medicinal Plants, Creepers

Herbs and medicinal plants should be given special importance. Some plants are very useful in helping cure mental disorders. Other plants are useful in treating physical disorders. Creepers to be grown in protected areas.

Some plants are sun affected and others are moon affected. Basil is moon affected. In moon affected herbs the effect increases on the full moon. Sun affected and moon affected plants should be grown in separate areas.

Useful Products from Insects

Production based on insects has three main branches – sericulture, lac culture and apiculture. Silk is an excellent clothing fibre. Lacquer may be used as protective varnish for furniture, etc.

In apiculture bees produce rectified honey and pure beeswax from a variety of flowers. The types of bees include wild bees like rock bees which cannot be tamed, and bush bees which can be tamed. Specially bred bees should be encouraged, but wild bees should not be prevented from entering our gardens. Bee boxes can be located near oil-seeds, flower gardens, neem trees, Indian olives and grapes. The honey in the bee boxes should be collected regularly.

Dairy Farming

Dairy farming includes milk production from dairy cows, goats, sheep and buffaloes. Milk powder and dehydrated curd should also be produced. Animals are not to be sold for slaughter.

Pisciculture

Fish should be cultivated in lakes, dams and ponds because they help conserve and purify the water. Small fish can also be cultivated in the paddy fields during the rainy season. Fish are the natural food of birds, so they are an essential part of a balanced ecology. Fish should not be the food of human beings, but the food of jackals, birds, foxes and other fish and crabs. If the paddy water drains into ponds, lakes or rivers, small fish will flourish and become the food of larger fish, birds and animals. In this way the farmers will be helping maintain ecological balance.

Pest Management

Harmful insecticides or pesticides should not be used in these fields because they will kill the fish cultivated in paddy field and pollute the water system.

Alternative pesticides like neem paste pesticide should be used. Some special medicines can be prepared for particular crops. For example, to kill the worms which attack cauliflower crops, soapy water mixed with a small amount of kerosene may be sprayed on the cauliflowers. Because the water is soapy the kerosene will easily wash off the cauliflowers and not be harmful to human beings.

Snakes will most likely be found wherever wax gourd is cultivated. To avoid this, iishanmula [*Aristolochia indica* Linn.] is used because snakes are afraid of its smell. Snakes are also afraid of any copper salt. Wherever there is copper salt snakes will not be found. Water kept in a bronze pot becomes antiseptic due to the copper in the bronze. Copper sulphate is poisonous for human beings.

Manures and Fertilizers

There are two types of fertilizers – organic and inorganic. When fertilizers are used, bacteria are also being used indirectly. These bacteria function in two ways – one positive and the other negative. When you utilize bio-fertilizer bacteria, that is, organic fertilizers, the function of

the bacteria will only be positive. You should start practical research into positive microvita from the study of bio-fertilizers and their positive functions.

Among the organic fertilizers from animals, the urine and dung from sheep are the best manures. Water hyacinths are also a good raw material for producing bio-gas, but cow dung is best. The dung of hybrid animals is not as good as that of pure or natural breeds because hybrids are more prone to disease.

The best manure for green vegetables is rotten vegetables. Cow dung may also serve the same purpose. In the case of gourd, oil cakes and mustard cakes mixed equally with soil will increase production.

The slurry is excellent manure because it breaks down in about one week, whereas fresh manure takes up to six months. Slurry takes only three days to reach the roots of a plant compared to three months for normal manure. Slurry can nourish a plant within ten days, whereas normal cow dung takes up to nine months.

Whenever chemical fertilizers are used intensively, the land becomes infertile and useless after some time. This is because chemical fertilizers destroy the vital energy of the land so that it becomes lifeless, just like cement. Intensive research should be conducted on how to use chemical fertilizers in agriculture without producing any ill effects on the land. In the system of individual farming it is not possible to escape the ill effects of chemical fertilizers.

Farmers should take care that they do not use excessive non-organic fertilizers, because the chemicals will pollute the water system and have a harmful effect on humans, animals, fish, plants and the environment. Organic fertilizers are preferable to non-organic fertilizers.

The solution to this problem lies in the cooperative system. In the cooperative system there is great scope for agricultural research and development to discover new ways to better utilize and prolong the vitality of the land. The benefit of cooperatives is that they combine the wealth and resources of many individuals and harness them in a united way.

Research Centres

Research centres should be developed on all large farming projects and master units. Although all types of research should be encouraged, first preference should be given to agriculture, second preference to biology (first preference to zoology and second preference to botany) and third preference to chemistry.

Better techniques to increase production should also be developed. For example, in the case of pulses, the leaves and stems of the plants may be plucked often and used as vegetables. This induces more shoots to grow and increases production, but it should be stopped one month before flowering is to occur.

New techniques for extracting more oil from oil-seeds and deodorizing the oil should be developed. Take the example of okra. Edible oil can be extracted from okra seeds. This oil does not have a high fat content. The stem is low in calories. The fibre of the plant can be used to make cloth. The remaining part of the plant can be used for fodder and fertilizer. Okra is grown above the soil, so it can be grown with a tuber crop to get two crops at a time – one above and one below the ground. The stick of the okra, that is, the stem, can be used in the plastic industry, and can also be used in the paper industry to produce ordinary quality paper. It can also be used as a fuel.

WATER CONSERVATION

At the beginning of this earth, there was absolute silence – there were no living beings or even plants. This condition continued for hundreds of millions of years, until the earth was properly formed. Then a phase came when rain and storms started, and by a gradual process, life emerged. As a result of the rain, carbon atoms got infused with vital energy (prāṇashakti). Carbon atoms along with protoplasmic clash and cohesion formed this vital energy.

Water was an essential factor in the evolution of the planet, and now it is most essential for the survival of human beings, animals, plants and the planet as a whole. If it does not rain anywhere on earth for only

one year, all life on the planet will be destroyed. This is because all creatures – from the smallest organisms to the largest animals – need water. If there is no water, first the small creatures will die, then the ecological balance of the planet will be lost. Next, human beings will also die, and soon the earth will become a barren wasteland.

In the near future there will be a severe water crisis in many parts of the world. The only solution is to rely on rainwater. We must collect the rainwater, develop the science of making artificial rain through helium or any other process, and bring the clouds which rain over the ocean onto the land. Constructing more deep tube wells is not the answer. Rather, we must catch the rainwater where it falls. Many ponds, canals, dams, lakes and reservoirs should be immediately constructed to catch the rainwater and store it for drinking water.

Calamities are also caused by the destruction of the environment and the indiscriminate exploitation of subterranean resources such as coal, oil and water. One of the greatest causes of environmental destruction is **deforestation**. Due to deforestation, the rain clouds coming from the Bay of Bengal travel all the way across India and rain on the Arabian Sea. That is, clouds which once rained on Magadh now rain on the Arabian Sea. Consequently, the water level in the Arabian Sea is gradually rising and the Bay of Bengal is becoming more salty. The result is that the water level around the coast of India is rising, the land area of the Indian subcontinent is decreasing and soil erosion is increasing. Approximately two-thirds of the surface of the globe is water and one-third is land, but due to deforestation the water portion is increasing and the land portion is decreasing.

Another cause of environmental destruction is the **exploitation of subterranean resources**. Deep cavities have been formed in the earth after extracting subterranean resources, and these cavities should be properly filled. In some countries it is the practice to use sand to fill the cavities created by mining underground coal. If these cavities are left unfilled, the surrounding regions are more likely to experience earthquakes than other areas. Moreover, the unfilled cavities can severely weaken the surface structure of the earth, causing whole regions to collapse.

The exploitation of subterranean water reserves is contributing to desertification in many parts of the world, and as the subterranean water level recedes, the soil near the surface dries out and plants wither and die. This has already happened in many parts of Rajasthan. Afforestation is the only solution to desertification. Human beings have suffered from water scarcity and drought in the past, and this problem will continue unless proper care is taken in the future.

The Causes of Drought

The **first** is the wanton destruction of plants or indiscriminate deforestation, the **second** is low pressure systems over oceans and big seas, and the **third** is sudden changes in the angular movement of the sun and other celestial bodies like comets, nebulae and galaxies.

Deforestation causes drought because it prevents the plants from nourishing the earth. The fibrous roots of plants absorb and hold considerable amounts of water which is slowly released into the soil. Deforestation is caused by human beings, and it is within their power to solve this problem through their own efforts.

The second and third causes are presently beyond human control. In the future, with the development of the meteorological and marine sciences, human beings will be able to partially influence and overcome the second cause, but not fully. The third cause can only be controlled by Supreme Consciousness. However, if human beings follow the path of positive microvita and have the grace of Supreme Consciousness, they can also control the third cause.

How do the sudden changes in the angular movement of celestial bodies cause drought? The paths of some comets are predetermined and astronomers can ascertain their arrival dates and possible effects on the earth, but there are other comets that appear suddenly without warning. When there is the sudden appearance of powerful celestial bodies or a sudden change in their angle of rotation, their gravitational pull may disturb the seasons and the natural order of creation. For example, as a result of the strong gravitational pull of a powerful comet or meteor, clouds may not be formed. This phenomenon is called bakudashá in Sanskrit.

Certain deviations of celestial bodies like meteors, comets and satellites take place due to the concentration of a huge number of positive and negative microvita. Movement in universal space is subject to the movement of positive and negative microvita, and this also affects life on earth.

Human movement is movement towards ecological equipoise – towards the supreme synthesis. In the inner world, balance must be maintained as this leads to spiritual progress. **Ecological order is not only for the earth but for the entire universe**, and it must be maintained both within and without. The angular displacement of any celestial body may affect the human mind as well as the physical universe, so balance must be maintained between the internal and external spheres. In all aspects of human life this subtle balance must be maintained. This is **ecological balance**.

The Defects of Well Irrigation

I have already said that constructing more deep tube wells is not the solution to the water crisis. Well irrigation causes the level of the water-table to drop, while the continuous use of well irrigation dries up the subterranean flow of water. Initially the effects of continuous well irrigation may not be easy to perceive, but eventually a fertile region will be transformed into a desert. In fact, if the subterranean water level stays at above twenty to twenty-five feet, the surface vegetation will not be affected, but if it drops below fifty feet, the surface of the earth will become a barren wasteland.

In some deep tube wells enemy elements – that is, elements which are harmful to the soil such as heavy minerals and mineral salts – get mixed with the water, causing problems such as salinity. As a result, the land eventually becomes infertile and unfit for cultivation.

Well irrigation should be used only as a temporary measure because of the devastating effects it can have on the surrounding environment. Alternative methods of irrigation include river irrigation, irrigation from reservoirs, dams and small ponds, shift irrigation and lift irrigation. Irrigation water is like the apex of a spinning top. Without it, agriculture is not possible.

Scientific crop management is also an essential aspect of water conservation. For example, a field of barley requires less water to grow than a field of vegetables. If there are two fields side by side, one of barley and the other of vegetables, the vegetable crop will consume only seventy-five percent of the water normally used to irrigate it. If the other twenty-five percent is allowed to run off to the barley crop, that water will be sufficient to irrigate the barley. The barley crop will not require any special irrigation facilities.

Fruit trees can store a large amount of water in their roots, so they should be planted along river banks, beside the rivulets and near paddy fields to help conserve water. The water stored in the roots of the fruit trees will keep the soil moist and fertile. Care should be taken so that the branches of the fruit trees do not block the sunlight from the crops. If this system is followed, when the paddy is cut and the fields are drained of water, the rivulets will remain flowing. If fruit trees are planted along the banks of a river, it will always retain water.

The **inner spirit of our water conservation** programme is that the amount of existing surface water should be immediately doubled. But it is preferable if it is increased tenfold. This can best be done by a decentralized approach to water management which increases the depth, the area, or both, of water storage systems. The **first step** is to increase the depth of those ponds, tanks, dams, lakes, rivers and reservoirs which are already being used for storing water. The **second step** is to increase the area of these storage facilities, while the **third step** is to increase the plantations around them. How can these plantations be increased by a factor of ten? By increasing the number of rows of plants around each water storage system five times, and by reducing the distance between each plant by half. In addition to this, many new small-scale ponds, tanks, dams, lakes and reservoirs should also be constructed. **As a general rule, surface water should always be utilized in preference to subterranean water.**

The Best Methods of Irrigation

The best method of irrigation is the conservation of surface water through a system of ponds, canals, dams, lakes and reservoirs. In the

areas where rainfall is very meagre, we have to do two things – construct many new small-scale ponds, dams and lakes, and undertake large-scale afforestation on the banks of all water systems.

Place which has undulating land, so large-scale reservoirs cannot be easily constructed, but many small lakes and ponds can be built. Large, deep reservoirs will not be as beneficial as small-scale ponds and should not be encouraged. Moreover, large reservoirs rely on lift and shift irrigation to supply water to a system of canals. So, if there is a big investment in reservoirs, the money will be wasted. Instead, many small ponds and dams can be constructed with the same investment.

In a system of small-scale ponds and dams, any surplus water in the canals leading to the fields can be rechanneled back to a main water source to avoid wastage. Water will only be carried a little distance in a small-scale canal system, so most of the time the surrounding fields will be properly irrigated. Sometimes however, as in the rainy season, surplus water will be created which should be rechanneled back to the water source or used further downstream. Such a system will also help check flooding in the rainy season and avoid damage to the small-scale dams constructed along the rivers.

Method to irrigate a rain-shadow region

When the rain clouds move from the sea and strike high mountains on the land there is rain. The part of the mountain range which faces the sea gets ample rain, whereas the region on the other side of the range facing inland gets little rain. The region which gets ample rain is the rain-front area, while the region which gets little rain is the rain-shadow area. The entire Telengana region is a rain-shadow area, and so is the Pune region of Maharashtra.

How can the Pune region be irrigated? There are two main methods. One is to pump water up the coastal side of the mountain range so that it can run down the inland rivers, and the other is to dig a tunnel through the mountains from the rain-front area to the rain-shadow area. The second method of irrigation is far cheaper. A well-constructed tunnel should last about 150 years.

Rivers

There are three types of rivers – ice fed, rain fed and subterranean fed. There are four categories of rivers – small rivulets, rivulets, rivers and big rivers. Rivers also have three stages – the hill, plain and delta stages. Some rivers, however, do not have their delta stage in the ocean because they expire before reaching the sea.

In controlling or taming rivers, powerful boards of experts should be established which contain representatives of all three stages. This will ensure the successful implementation of river projects. Under international law no country should be allowed to use water according to its own wish. The hill stage must consult with the plain stage and the plain stage must consult with the delta stage. Nepal, for example, must consult with the plain and delta stages of its rivers which flow through India. If there is want of cooperation among the three, the river water coming from the hills or blocked at the delta may submerge a large area of plain land.

Water conservation, irrigation and afforestation are essential for desert reclamation. Ecologists claim that some deserts are essential for keeping the global ecology in a balanced state. The high day temperatures and the cold night temperatures that occur in desert regions create a useful effect. Because the air in the desert is dry, the hot air rises and creates a vacuum which sucks in other air, generating a chain reaction. Moist air comes in from the sea and causes rainfall. If deserts vanish entirely, the overall rainfall will be reduced.

Certain plants such as sirisha [*Albizia lebbbeck* Benth.], shisu [*Dalbergia sissoo* Roxb.], Himalayan white oak [*Quercus incana* Roxb.] and ferns have the capacity to attract rain clouds. They also create a congenial environment for other plants.

AFFORESTATION

In ancient times there was an abundance of woods and dense forests. On the one hand forests would attract clouds and cause heavy rainfall, and on the other hand they would prevent soil erosion by binding

the soil to the outstretched roots of the plants. Most trees preserved water near their roots by binding the soil to their various root systems. Trees which have closely bunched root systems have the greatest capacity to preserve water. In winter or summer or in dry seasons when the level of water declines, trees slowly release the water they have accumulated, thereby keeping water flowing in the soil.

The **banks of all water systems should be covered by dense forests**. Afforestation should be carried out on the banks of ponds, canals, dams, lakes, rivers and reservoirs. The science behind this is that the roots of the trees retain water. When the water-table subsides, the roots of the trees slowly release water. Hence, a pond surrounded by trees will never run dry. The foliage of the trees also minimizes evaporation. Besides this, the leaves of the trees have very small pores which attract clouds, so the trees help to increase the rainfall.

A scientific programme of afforestation should include two aspects. In the first phase fast growing trees should be planted. Trees which grow to their full height in six months to two years and provide dense green cover should be selected. In the second phase, trees which take longer to grow but also provide dense green cover should be planted. This approach will quickly restore the ecological balance of a region. Afforestation must be carried out both intensively and extensively.

Trees are very useful in other respects also. For example, bukphul [*Sesbania grandiflora* Pers.], leaves increase the milk supply in cows, while thread can be produced from the leaves and stem. Indian rosewood trees increase the rainfall and hold water in their roots. The flowers provide a plentiful supply of honey, the leaves can be used to make plates, the sap is used to produce gum for the incense industry, and the tree may be used in sericulture to produce tasar silk. The seeds are also edible and are taken by poor people, while the honey has medicinal use and economic value, so it can earn foreign exchange as an export commodity. Piyasal [*Pterocarpus marsupium* Roxb.] can also be planted in between Indian rosewood trees if need be. In this way, step by step, we have to proceed.

These days, due to reckless deforestation in many parts of the world, forest trees are deprived of that source of water. If this wanton destruction of plants and trees is not stopped, then in the near future the rainfall will drastically decrease and the frequency and intensity of floods will increase. Consequently lush, green vegetation will be transformed into arid deserts.

Today human beings have to be very cautious and restrained in this regard. Under no circumstances can reckless deforestation be permitted to continue. We must not forget even for a moment that the seed of destruction of the human race lies in the wanton destruction of forests. No more deforestation should be allowed. Our aim should be large scale afforestation.

Way to attain Freedom from exploitation of Peasants:

India's peasants, under the enormous weight of the exploitation by capitalists, landlords, moneylenders and corrupt politicians, together with the crippling burden of poverty, have been pushed to the brink of death. At any cost, the peasants will have to shoulder the responsibility of freeing themselves from the jaws of destruction. But what is the way out for them? Is sanguinary revolution the surest way of attaining freedom? Is there any other way out? In my opinion, if the path of bloodshed can be avoided by some means or other, and if the exploiters can be brought back to their senses, that would be the most preferable option. But to do this the **following requirements would have to be fulfilled.**

First, a decentralized economy which replaces the current centralized economy must be introduced. Economic planning should be based on block-level planning and include every village. This is the only way to put an end to colonial, imperialist and fascist exploitation.

Secondly, in every stratum of the economy, the cooperative system must be expanded so that no one can take an undue share of the collective wealth produced by the industrial and agricultural labourers.

Thirdly, moneylending by private capitalists should be banned and

provisions must be made to pay loans in advance to the farmers through the banks. This will eradicate the exploitation by moneylenders and political cadres.

Fourthly, the floating population of any state must be either settled where it is living, or made to leave that area and return to its original region. It will have to choose either option.

The progress of history can never be reversed – the current of destiny can never be resisted. The elevated and benevolent intellect is the solution to all human problems.

ABOVE EXCERPTS ARE FROM:

Various Occupations - Prout in a Nutshell part 2

Agrarian Revolution - Prout in a Nutshell Part 7

Question and Answer - Prout in a Nutshell part 14

Afforestation-Prout in a Nutshell Part 15

Integrated Farming- Prout in a Nutshell Part 16

Water Conservation -Prout in a Nutshell Part 17

Three Forms of Economic Exploitation - Prout in a Nutshell part 19

Farmers Cooperatives - Prout in a Nutshell Part 20

Questions and Answers on Economics – Section C - Prout Economics [a compilation]

INDUSTRIAL POLICY

(Excerpts from the writings of Shri Prabhát Ranjan Sarkár)

Maximum Industrial Development

We cannot neglect a single creature, nor can we ignore any particular part of this world. Therefore it is desirable to pursue the policy of decentralization in the management of industry as much as possible. The promotion of industry in one part of the world cannot eradicate either poverty or unemployment in any other part. So it is desirable to form self-sufficient units one by one, to produce the essential commodities of life, at least in the fields of agriculture and industry. Otherwise, people may have to face tremendous hardship and misery during war and other abnormal circumstances. With the development of transport facilities, we can increase the scope of these units.

Issue of controlling Business enterprises:

Some argue that all business enterprises should be directly controlled by the state so that people will be free from exploitation. Others argue that all businesses should be run by cooperatives so that people will be able to control their own economic destiny. Still others argue that businesses should be owned by private enterprise, that the state should only indirectly control businesses, and that greedy exploiters should be controlled through legal means; or, if indirect state control is not possible, the state should curb the wealth of the vaeshyas by imposing high taxes. I prefer not to mention the views of those who directly support capitalism, because their opinions are not worth noting. They want the shortcomings in society to remain so that they can continue to exploit the situation.

The widespread nationalization of industry cannot be supported for a number of reasons. The two main reasons are as follows :

Firstly, if a state is completely dependent on its bureaucrats (it

should be kept in mind that no matter what people say, bureaucrats will always play an important role in the structure of a government, because without them the administration cannot function), it will not be possible to properly run all the large- and small-scale businesses and industries spread over the entire country. Officials are required not only to keep accounts, but also to supervise workers. **Secondly**, it is not possible for state-controlled industries to be as proficient either industrially or commercially as private enterprises which can make any product more cheaply and with greater efficiency than a state-controlled industry. Without the backing and preferential treatment of the state, state-controlled industries cannot compete with non-government enterprises.

The proposal to run all industrial and commercial enterprises as cooperatives is also unrealistic. This is because a cooperative enterprise is built with the collective labour and intelligence of a group of people who share a common economic structure, have the same requirements, and have markets available nearby for the goods they produce (or purchase). Although an enterprise may be called a business venture and be run using the limited resources of its members, it cannot be called a cooperative unless these three factors are all present. It will not have the fundamental characteristics of a cooperative.

To run a business as a private enterprise under state control is worse than running a business that is completely nationalized, because it will not only suffer from the defects inherent in nationalization, it will also lead to the creation of a group of rich but *vikśubdha* [disgruntled] *vaeshyas* in society who in all likelihood will express anti-national sentiments and stoop to any means to re-establish their power. Indirect state control over industrial enterprises and attempts to prevent them from increasing their profits are doomed to failure, because it will not be difficult for business people to deceive the government by falsifying their accounts with the collaboration of dishonest officials. In such a system businesses will not retain the same prices as when they were non-government private enterprises; they will increase their prices due to increased expenditure.

Three Tier Industrial System:

PROUT divides the industrial structure into three parts – key industries managed by the immediate or local government, cooperatives and private enterprises. This system will eliminate confusion regarding whether or not a particular industry should be managed privately or by the government, and will avoid duplication between the government and private enterprise.

Large-scale and small-scale industries should remain side by side. **Key industries should be managed by the immediate government**, because it is not possible to run them efficiently on a cooperative basis due to their complexities and hugeness. **Small-scale industries should run on a cooperative basis, and the small industries which cannot be managed by cooperatives should be left to private enterprise.**

In the field of industry, we will have to accept the necessity of both small-scale and large-scale industries. For example, in a self-sufficient unit the requisite amount of yarn for the manufacture of cloth may be produced by many big textile mills. If the production of yarn came within the scope of large-scale industry, then with its cooperation a large number of satellite industries could flourish. We could form many weavers' cooperatives with every textile machine as the centre. There, weavers would be able to weave cloth in their own houses. They would no longer have to leave their homes at the distant call of a large-scale industry. Moreover, the weaving industry would no longer suffer even in war since textile machines would always be at hand.

Small-scale cottage industries should be started in every home so that even the women of the farming families can take part in industry. This approach will go a long way toward solving the widespread unemployment problem.

The central government should not control large-scale industries because this may hamper the interests of local people. Where there is a federal system of government, these industries should be controlled by the immediate government, and where there is unitary government, they should be **managed by local bodies.**

There are some special types of key industries which can conveniently function as either small-scale industries or medium-scale cooperative industries. If some key industries are structured in this way, they must be under state control. Care should be taken to ensure that they are properly organized and widespread. Such key industries should never be controlled by capitalists; otherwise the interests of the people will be partially if not fully ignored. Moreover, if they are left in the hands of capitalists, many different kinds of problems will arise. Normally only very large-scale key industries should be under state control, and these industries should be centralized instead of decentralized. But industries which cannot be readily decentralized today may be decentralized in the future due to changing circumstances. At that time the decentralization of key industries must be implemented.

Industrial decentralization is only possible in a collective economic structure. In the collective economic structure the profit motive has no place – here industry is for consumption; hence self-supporting economic units are to be strengthened.

Industrial Development:

Maximum industries should be developed in the local area **according to the availability of raw materials or local consumption**. While it may be difficult to establish village-level economic infrastructure at present, there is no insurmountable obstacle preventing us from establishing block-level economic infrastructure. **As far as possible, the establishment, operation and distribution of all industries should be done at block level**. Only when this cannot be done should industries be organized at a higher level.

Several **corollaries** arise from this principle. **First**, industries should utilize locally available local raw materials and should not import raw materials from outside the socioeconomic unit. The tyre industry, for example, requires rubber plantations as rubber sap is the basic raw material for this industry. If the topography of the local area favours the ample growth of rubber trees, then industries may be created around this raw material. Or, if alternative synthetic materials are available, a synthetic tyre industry may be developed.

There **are several reasons** why industries should utilize locally available raw materials:

- Not all areas have the same socio-economic potential. Different areas will naturally be conducive to producing different kinds of raw materials, as in the case of plant-based raw materials. Industries based on locally available raw materials can produce commodities cheaply, be located near ready supplies of raw materials, and ensure their self-reliance. These advantages are not apparent where there is a dependence on outside raw materials.
- Raw material producers, especially producer cooperatives, will prosper as there will be ready markets for their products.
- Industries will feel secure when they know that sufficient raw materials are available to supply their needs, and they will be able to plan their future production efficiently.
- Encouraging the growth of local industries based on local raw materials will terminate the dominance individual and collective capitalists exercise over the local markets, ending the drainage of capital vital for the local areas economic growth.

A second corollary is that local raw materials should not be exported – only manufactured goods should be exported. Local raw material prices in the export market are subject to manipulation and erratic fluctuations as they are currently traded through speculative commodity markets which are controlled by vested interests. Manufactured goods, on the other hand, are generally subject to less price manipulation and command better prices than raw materials. By manufacturing locally finished products, a socioeconomic unit can conserve its reserve bullion and improve the purchasing capacity of the local people.

A third corollary is that if no potential exists to produce the manufactured goods required by industry in the local area, only then should the importation of such goods be allowed. Importation of

manufactured goods means that local capital is being transferred to another socio-economic unit which has produced the product. The drainage of capital is always detrimental to the economic growth of a socio-economic unit; therefore unnecessary importation should always be discouraged. Barter agreements should be arranged between trading units so that no net loss occurs to either of the trading partners. Barter agreements in foreign trade are especially beneficial for those socio-economic units which have very few commodities to sell but a large number of commodities to buy, and their saleable commodities, though few in number, are large in quantity.

In many undeveloped and developing countries of the world there is excessive population pressure on agriculture. In villages and small towns a large number of agro-industries and agrico-industries should be developed to create new opportunities for employment. In addition, agriculture should be given the same status as industry.

The supply of cheap electricity and the expansion of cottage industries in villages are of paramount necessity today. By cottage industries I do not mean outdated, primitive handicrafts. Cottage industries must be efficient, modern mechanized units. From the economic viewpoint decentralization is an absolute necessity. With the exception of heavy industries and essential government offices, all industry **should be shifted to the villages**. To stop overcrowding in the cities this is the only feasible approach. Industrial decentralization is only possible in a collective economic structure.

Modernization in Industry

PROUT supports maximum modernization in industry and agriculture by introducing the most appropriate scientific technology, yet modernization and rationalization should not lead to increased unemployment. In PROUT's collective economic system, full employment will be maintained by progressively reducing working hours as the introduction of appropriate scientific technology increases production.

If a particular country or district is highly industrialized, that will

not help in uplifting or changing the economic standard of other parts of the world or country. Hence industry should be decentralized, but **key industries should be centralized**. For example, the spinning industry should be centralized, and around it there should be a weaving industry run on the basis of decentralization principles. Even in areas where the climate is extreme, industries such as spinning can be established through artificial vaporization. This will help to create a self-supporting economic unit, which is badly needed. The area of self-supporting economic units will increase with the increase of transportation facilities. One day this world will become one economic unit. A day may come when the whole of the planetary world will become one economic unit.

The **local administration will also have to arrange for the supply of sufficient power** to facilitate industrial production. Every region in a socio-economic unit must strive to be self-sufficient in power generation. The local administration will have to supply locally generated power such as solar energy, thermal energy, bio-gas, hydroelectricity, nuclear energy, pneumatic energy, electromagnetic energy and tidal power, or any other power which is easily available locally. The generation of power is a key industry which should be run on a no profit, no loss basis so that the cost of production is minimized and the purchasing capacity of the people is increased. For example, if batteries are produced through cottage industries, power should be supplied on a no profit, no loss basis, but the battery producers will be able to sell their batteries at a rational profit. Here the power that is used to manufacture the batteries is not an industrial commodity but a raw material. The power for such things as transportation, communication, schools, colleges and hospitals should also be supplied on a no profit, no loss basis to maintain social dynamism. The immediate government or the state government will have to take the responsibility to supply power as a key industry.

Wage Policy of PROUT:

According to PROUT, wages need not be accepted only in the form of money. They may be accepted in the form of essential goods or even services. It is advisable to gradually increase this component of wages in adjustment with the monetary component of wages.

In industry labourers should be provided with incentives by starting and increasing the scope of piece-work and the bonus system of work. The right of management by labourers in factory affairs should be clearly accepted. These two factors will increase out-turn of the factory, because under such circumstances labourers will feel an incentive to work sincerely. Only sermonizing high-sounding texts to increase output is not sufficient. Let labourers feel that the more the factory earns a profit by increased out-turn, the more profit they will share.

Question: What are the bonus system and the piece work system?

Answer: In capitalism production is for profit. The amount of the bonus is usually fixed. The actual profit is hidden from the workers and goes directly to the owner, so workers do not get any incentive to work harder and better. In communism production is for the state. Workers do not feel oneness with the job so there is little incentive to work. In PROUT production is for consumption – our industrial system will be based on consumption. Profit will be minimized so capitalists will not get the scope to exploit the workers. There will also be rational distribution of wealth.

The time involved in the production of commodities can be viewed from three angles – the time allotted to complete some work; the time taken to complete some work; and the time saved to complete some work. In the bonus system the calculation of the bonus is on the basis of the time saved, and the money value of this calculation is given to the worker. This is the incentive in the bonus system.

In the piece work system the incentive is calculated in a different way. Suppose you are manufacturing machines. The labour, etc., involved in the cost of production is set, so the market price will be the cost of production plus the profit. That is, price equals cost plus profit. The profit or part of it is distributed among those who manufactured the machines. This is their incentive. This is how incentives work in the piece work system. As workers get more incentive, they try to manufacture more machines. This is not the case in state capitalism because workers get fixed incentives which become part of their

wages. Incentives should encourage greater work and better quality work, so they should be directly linked to production. If this approach is followed, the per capita income and the standard of living of the workers will automatically increase.

Question – What is the difference between agrico-industry and agro-industry?

Answer – Agrico-industries represent a set of pre-harvesting industries. Agrico-industries directly or indirectly promote the rapid qualitative and quantitative growth of agricultural products. Agro-industries comprise those post-harvesting industries which depend on agricultural production.

Unemployment:

The question of unemployment arises only in the capitalistic framework where industry is for profit. In the collective economic structure, where industry stands for consumption and not for profit, the question of unemployment does not arise. Here the number of labourers will not be lessened; rather the working hours will be reduced and the remaining hours will be used in mental and spiritual pursuits. The reduction in the working hours depends not only on yield, but on the demand for commodities and the availability of labour.

In a decentralized economy people do not have to leave their homes to work in an industry, and consequently they are saved from the expenditure of maintaining two establishments. Moreover, decentralization increases the possibility of saving labour, because people can earn their livelihood while simultaneously taking care of their household responsibilities.

This arrangement is not possible under capitalism. Capitalism will never support decentralization, because capitalist production exists to maximize profits. Centralization means industry for profit, while decentralization means industry for consumption. PROUT's approach, which will be supported by all rational people, is production for consumption. PROUT's maxim is, "Production for consumption, not production for profiteering."

Labour Disputes:

There may be a temporary solution to this problem by accepting the rights of labourers in management, granting them some dividend out of the net profit, setting apart some amount for reserve funds and sinking funds for creating fresh capital and interest on this capital, and distributing net profits among labourers. But this is not a permanent solution. The permanent solution lies in the large scale implementation of the cooperative system and the socialisation of land, industries, trade and commerce.

ABOVE EXCERPTS ARE FROM:

Various Occupations – Prout in a Nutshell part 2

Problem of the Day - Prout in a Nutshell Part 3

Discourses on Prout - Prout in a Nutshell Part 4

Dialectical Materialism and Democracy - Prout in a Nutshell Part 6

Principles of Balanced Economy – Section A - Prout in a Nutshell Part 12

Question and Answers - Prout in a Nutshell part 12

Some Specialities of Prout's Economic System - Prout in a Nutshell Part 13

Talks on Prout - Prout in a Nutshell Part 15

Decentralized Economy – 2 -Prout in a Nutshell Part 16

Farmers Cooperatives - Prout in a Nutshell Part 20

Question and Answers - Proutist Economics [a compilation]

Economic Self-Reliance – Section D - The Awakening of Women

TRADE AND COMMERCE

(Excerpts from the writings of Shri Prabhát Ranjan Sarkár)

PROUT also has its own specialities in the fields of trade, commerce, taxation and banking.

Barter Trade:

The practice of the mutual exchange of commodities in foreign trade is called “barter trade”. In foreign trade those countries which have a large volume of very few commodities to sell but many commodities to buy will find barter trade profitable. Otherwise their reserves of gold bullion may get exhausted very quickly. As far as possible barter should be the basis for trade among self-sufficient socio-economic units.

Barter trade is suitable for a developing country, but not where the number of surplus goods – say raw materials – is limited or few in numbers. Bangladesh has a surplus in jute and hide. For that country, barter trade is suitable. Where the number of surplus goods is not much, barter trade is not required. Barter trade is advantageous for countries like Indonesia, Bangladesh, Malaysia, Kampuchea (Kamboja in Sanskrit) and Tibet.

From the Gupta Age onwards barter trade between different countries continued, but in towns and cities it was greatly reduced, while the buying and selling of commodities with money greatly increased. The use of metal coins began to replace sea shells as media in an improved system of exchange. Much later still, paper notes were introduced in China. Since the Gupta Age, buying and selling has mostly been undertaken through monetary exchange.

Trading:

The distribution of essential commodities will have to be done entirely through consumer cooperatives, not through the government,

businessmen or different levels of middlemen. This will not leave any scope for manipulation by profiteers.

In the area of trade, state governments must have the right to take action against those involved in black marketing, speculation, adulteration, illegal misappropriation and the creation of artificial scarcity, but broad-based autonomous bodies (such as district boards or municipal corporations) should also have sufficient power to act. The state government must have the right to pass and enforce anti-corruption laws.

To eliminate dishonesty in business, **free trade** should be established throughout the world as far as possible and the speculative markets of all countries should be immediately closed down.

The production and distribution of food and clothing:

The most essential things for self-preservation are first food and then clothing. In most countries the distribution of food is controlled by business people, and in many countries they control not only the distribution but also the production of food. That is, business people who are farmers in name only own large areas of land legally in their own names or illegally in the names of others, while the farm labourers, peasants or sharecroppers who are the actual farmers, grow golden crops through their own labour and give most of each crop to their non-labouring masters. Almost everyone in the world today has in principle acknowledged that only genuine farmers should own arable land, and that no third party should come between them and the revenue department of the government. So it must be accepted that in the production of food, the question of ownership by non-producing business people does not arise at all.

The preservation and utilization of land should be the responsibility of the local government, which in turn should carry out its duty through producers cooperatives composed of actual farmers. The disadvantages of private ownership will not manifest if the land is collectively owned in a cooperative system. The use of proper scientific

methods will make it possible to increase crop production without much effort.

It is undesirable for business people to have the right to distribute food grains. Only consumer's cooperatives should have this right. As long as the production and distribution of crops is controlled by vaeshyas rather than by cooperatives, it is absolutely impossible to stop hoarding, speculation, black marketing and adulteration in food markets. The slightest weakness in such matters will have extremely dangerous consequences. Such weakness is not at all desirable in those who love humanity and practise politics. It is completely immoral for food grains to lie in the warehouses of black marketeers and speculators to be eaten by rats while people die little by little of starvation.

Besides food and clothing, **fuel** may also be considered **an essential commodity**. Distributing fuel through business people has the same drawbacks as distributing food. Local consumer's cooperatives should have the sole right to distribute essential, though not all, varieties of clothing, and the essential fuels produced in their countries (wood is used in some places, and coal or oil in others) in any given age. Producer's cooperatives should have the sole right to produce essential clothing and, as far as practicable, essential fuels. Where this is not possible (such as where the conditions and climate are unsuitable for spinning thread) the right to produce the associated raw or half-finished materials for a particular industry and to supply them to producers cooperatives, should belong to the state government or local autonomous bodies and not to business people. At most, business people should have the right to produce and distribute non-essential foods and fuels, because then there is virtually no chance of their exploiting the common people by exerting undue pressure on them.

The production and distribution of other commodities:

Business people should not be given the right to produce reading and writing materials or any commodities not classified as luxury items (such as razor blades, washing soap, etc.) Only producers' cooperatives

or the state government should have this right. These goods should, of course, be distributed through consumers' cooperatives. Business people may be permitted to produce and distribute commodities considered to be luxury items.

Business people should not have the right to produce materials for constructing houses (such as cement and metal products) that cannot be easily manufactured everywhere. Such materials should be manufactured directly by the state government or by large cooperatives which are supported by the state government. Distribution should be directly arranged by the state government or by state-controlled autonomous bodies. Business people should not be allowed to meddle in such matters at all because they will try to create artificial scarcity, to increase the demand for commodities which are in limited supply.

On the subject of housing materials, I have observed that dishonest business people, in collusion with dishonest government officials, compel the owners of incomplete houses to buy cement, corrugated tiles, etc., from black marketeers by creating circumstantial pressure. Those who are socially aware and have had bitter experiences in such matters should carefully eliminate the cause of this problem.

As with construction materials, the manufacture of drugs is not safe in the hands of business people. It is not desirable to entrust the production or distribution of any necessary item to criminals who betray society by adulterating medicines, pushing sick people little by little into the jaws of death.

The right to manufacture medicines should be entrusted to autonomous bodies which can distribute the medicines themselves or through consumers' cooperatives. If necessary, certain types of medicines may be manufactured by the state or central government, but it is preferable for them to be distributed by autonomous bodies or cooperatives.

The production and distribution of non-essential housing materials and non-essential food items (such as sweets, betel, etc.) may remain in the hands of business people.

Banking System:

Business people **should not have** the right to manage banks, because past experience has shown that managers who are dishonest business people have seldom protected the hard-earned savings of ordinary depositors. Many have profited by illegally or recklessly investing the bank's money; their activities have also ruined many middle-class families. The number of middle-class people who have lost the money they were saving for their old age is not small.

The banking system will have to be managed by cooperatives. The central or federal bank will be controlled by the immediate or local government.

The less private enterprise is provided with business opportunities and the more production and distribution is carried out through cooperatives and autonomous bodies, the better. The less the government is involved with the public in the areas of production and distribution the better its relationship with them will be, and the less power the central government has in these areas the better.

Taxes:

Most countries realize that only imposing high taxes will not be successful once uncontrolled commercial freedom has been granted to business people. In most countries today the revenue collected through sales tax, service tax, income tax, wealth tax, etc., is only a very small fraction of the total revenue that could be collected. Tax evaders are much more intelligent and skillful than those who collect taxes. They are also united by their mutual interests while tax collectors are not. This is because tax collectors fight among themselves for a share of the spoils, remain divided over policies, and show a lack of mutual trust. Hence it is extremely difficult, if not impossible, to curb the domination of vaeshyas by trying to force them to pay high taxes. Even if this became possible as a result of tremendous efforts, the common people would not really benefit.

In my opinion we should take a middle path in order to save society from the enormous greed of the vaeshyas. By middle path I

do not mean compromising with them and partially tolerating their greed. What I mean is that whatever we do we should do so as to maintain the balance of society. It is inadvisable to act rashly or out of jealousy, because this may adversely affect some spheres of social life, thus undermining the good and honest aspects.

Essential commodities will have to be entirely tax free. Instead taxes should be levied at the starting point of production.

Another measure that PROUT advocates is the **abolition of income tax**. If income tax is abolished and excise duty on excisable commodities is increased by only 10%, there will be no loss of government revenue. When there is no income tax, nobody will try to accumulate black money. All money will be white money and as a result there will be economic solidarity, an increase in trade and commerce, more investment, more employment and an improvement in the position of foreign revenue. Intellectuals should take up the demand for the abolition of income tax.

The maxim of PROUT's productive economy is, "Increase the purchasing capacity of the common people above all." If this maxim is followed in practice, it will be easy to control the prices of commodities through the cooperative system and economic decentralization.

Business People:

Delve into the recesses of any business person's mind and you will find, in most cases if not all, that the garbage of sin collected there has become utterly putrefied and decomposed and polluted his or her entire psychic environment. The situation has become so bad that in most parts of the world embarking on this profession is tantamount to becoming a refined criminal. I use the term "refined" because no matter what type of business a person may start, their success depends upon their skillful use of persuasive language.

An honestly-run business cannot make one rich overnight. It is worth noting that according to ancient social literature, sociologists and diplomats took a series of measures to save society from the greed and excessive hoarding of the vaeshyas.

Chanakya said that a business person who becomes extremely rich is harmful to the state. If a king finds that somebody has become extremely wealthy, he should reduce the person's wealth and property by imposing direct and indirect taxes on them. If he does not do this, the vaeshyas may destroy the structure of the government unless they can make it the tool of their exploitation. Chanakya also said that if the imposition of taxes fails to stop or control extremely wealthy vaeshyas, the king should poison them to death through a secret agent. These are indeed strong recommendations, but in that age of social darkness there was no alternative. Vaeshyas received the good advice that their responsibility was to earn money and undertake charity, not to hoard wealth.

ABOVE EXCERPTS ARE FROM:

Various Occupations- Prout in a Nutshell Part-2

Trade and Barter in Ancient Bengal – Section A -Prout in a Nutshell Part 12

Trade and Barter in Ancient Bengal – Section B-Prout in a Nutshell Part 12

Some Specialities of Prout's Economic System-Prout in a Nutshell Part13

Some Aspects of Socio-Economic Planning - Prout in a Nutshell Part-15

Question and Answer - Prout in a Nutshell Part -18

COOPERATIVES

(Excerpts from the writings of Shri Prabhát Ranjan Sarkár)

Human society is one and indivisible. A human being cannot live alone. If a person wants to drink water from a well, he or she needs a rope and a bucket, and to tie the rope one needs a hook. For all these things, the help of the others is indispensable.

In society human beings have to work jointly with others so that everybody can move forward collectively. ‘*Samánamejati itisamájah*’. That is, society is the collective movement of a group of individuals who have made a unanimous decision to move towards a common goal. If human beings move closely together in all aspects of life, except for those few aspects which are very personal, the better it will be for the welfare of society. Only those things which cannot be done collectively should be done individually.

Where individuality dominates human life, the environment, the welfare of different groups and even the continued existence of humanity may be adversely affected.

Coordinated Cooperation

“Operation” means “to get something done through any medium or media”. Suppose you are operating a tool machine. If this type of operation is done with collective effort then it is called “cooperation”. In the case of cooperation, something is done with equal rights, equal human prestige and equal locus standi.

In every field of collective life there should be cooperation among the members of society. Where this cooperation is between free human beings, each with equal rights and mutual respect for each other, and each working for the welfare of the other, it is called “**coordinated cooperation**”. Where people do something individually or collectively, but keep themselves under other people’s supervision, then it is called

“subordinated cooperation”. In each and every stratum of life, we should do everything with coordinated cooperation and always avoid subordinated cooperation.

In the world today different socio-economic systems are in vogue, but none of these systems are based on coordinated cooperation. Rather, in these systems social relationships are mainly based on subordinated cooperation, resulting in the degeneration of society’s moral fabric. For example, in some countries there is a glaring lack of racial parity and no coordinated cooperation among the different ethnic groups whatsoever. This lack of proper equilibrium and equipoise in social life is causing the whole structure of society to crumble down. The commune system is based on subordinated cooperation; there is lack of coordinated cooperation.

PROUT supports the implementation of the cooperative system because its inner spirit is one of coordinated cooperation. Only the cooperative system can ensure the healthy, integrated progress of humanity, and establish complete and everlasting unity among the human race. People should work to enjoy sweeter fruits by establishing the cooperative system. PROUT raises the slogans: **“We want cooperatives, not communes,”** and, **“We are not slaves of communes.”**

Cooperative Production:

Of the different systems of production – the cooperative system, private enterprise, the sharecropping system and the commune system – the last one is the worst. The sharecropping system is slightly better than the commune system, and better still is private enterprise, but **the best system is the cooperative system of production.**

In the commune system individual ownership is denied. The workers in the commune system are confined within the four walls of intellectual staticity. They have no opportunity to develop subtle thoughts, so their lives can never be elevated to higher strata. They have no psychological or human relation with their work. The whole system runs counter to human psychology, and consequently production never increases.

The production and distribution systems of the commune system are fundamentally defective, exploitative and anti-human. In the commune system society is reduced to merely a productiondistribution mechanism under a regimented system of control. The workers in a commune do not feel oneness with the job, nor do they have the freedom to express all their potentialities. Such a suffocating and mechanical system fosters a materialistic outlook and produces atheistic leadership.

The sharecropping system is better than the commune system because people get more incentive and freedom. In this system the psychology of “If I can produce more I can earn more” dominates. But this system also suffers from some major defects. In a roundabout way such a system encourages capitalism in agriculture.

Serious defect of the sharecropping system is that in India the owner of a few acres of land is brought under the land ceiling acts whereas the sharecropper, even though he may cultivate a much larger area of land, does not come within the scope of the land ceiling laws at all. He can openly challenge these laws and say that as he is not the actual owner of the land, why he should be served a land ceiling order. Thus, a section of the landholding capitalists who are big sharecroppers escape through the holes in the nylon dragnet of the law.

Individual agricultural production and the sharecropping system both suffer from another major problem. If farmers in these two systems do not have enough capital but have a large area of land, they cannot adopt modern agricultural methods for production.

Although private enterprise is better than the sharecropping and commune systems, ultimately the state and society cannot be benefited. If an individual cultivator has a large amount of land in his possession (in capitalist countries farmers can hold unlimited amounts of land) he may be able to use high yielding seeds and proper irrigation systems, but the government will have to avoid introducing a land ceiling. However, this is not desirable because it will lead to over accumulation.

In the modern world the cooperative system is the best system of agricultural and industrial production. In the cooperative system

members can pressurize the government because of their collective strength and gain financial help and various facilities to increase production. They can pressurize the government to provide better irrigation facilities and high yielding seeds and even make infertile land productive. Land with little fertility can be transformed into fertile farm land with proper care. This will increase total agricultural production and also help a country become self-sufficient in food production and cash crops, freeing it from food shortages.

Among all the attachments human beings suffer from, attachment to land is one of the strongest. Those who donate land do so for three reasons – to save the major part of their land, for a high humanitarian cause or out of spiritual inspiration.

According to PROUT, the cooperative system is the best system for the production and distribution of commodities. Cooperatives, run by moralists, will safeguard people against different forms of economic exploitation. Agents or intermediaries will have no scope to interfere in the cooperative system.

Cooperative Management:

Cooperative members should form a board of directors for each cooperative. The board should decide the amount of profit to be divided among the members; that is, the dividend to be paid to each shareholder. However, the total profit should not be distributed in the form of dividends – some should be kept for reinvestment or purchasing items such as tractors, manure, etc.; some should also be used for increasing authorized capital; and some should be deposited in the reserve fund. The reserve fund should be used to increase the value of the dividend in the years when production is low. If this system is followed the authorized capital will not be affected.

The board of directors should be elected from among the cooperative members – their positions should not be honorary. Care should be taken to ensure that not a single immoral person is elected to the board. All directors must be moralists.

The managerial staff body of the cooperative should only be constituted from among those who have shares in the cooperative. They will be elected. Their positions should not be honorary because that creates scope for corruption. Managers will have to be paid salaries according to the extent of their intellectual expertise.

Solving Unemployment:

For the development of agriculture there is a great need for specialists and technicians, so cooperatives will have to train unskilled rural people so that they can acquire the necessary skills to develop the agricultural sector. Producer's cooperatives should employ such skilled labour. Thus, educated people will not remain unemployed, and they will not leave the villages for the cities. This will ensure rapid agricultural development. In addition, all types of agro-industries and agrico-industries will have to be developed according to the needs and resources of the local area, and these industries should be managed as cooperatives.

PROUT believes in a decentralized economy. So policies must be adopted which not only develop one particular region, but accelerate all-round development at a uniform pace throughout the entire socio-economic area through the planned utilization of all local resources and potentialities. To achieve this aim, local people must first be employed in agricultural cooperatives.

In modern India there are two distinct areas – one of surplus labour and the other of deficit labour. That is why people usually migrate from surplus labour areas to other regions. However, the very **concept of surplus labour is a relative one**. Where adequate opportunities for proper economic development have not been created, there is surplus labour. Labour becomes surplus in all undeveloped socio-economic areas. When surplus labour moves to another region, the undeveloped area has every chance of remaining undeveloped forever.

According to PROUT, wherever there is surplus labour, top priority must be given to creating employment for all local labour. This policy will raise the standard of living of the local people and the whole area. PROUT's opinion is that local people must have first priority in

employment opportunities. As long as there is not full employment for local people, continuous efforts must be made until all local labour is fully employed. In addition, no fresh developmental programmes will be started until there is further demand for labour.

The problem of a floating population and immigrant labour will not occur in the cooperative system, as cooperative members will have to be local people. Floating labourers should have no right to be cooperative members – migratory birds have no place in cooperatives – as they can disturb a whole economy.

In the cooperative system unemployment will be solved. As production increases the need for more facilities and resources will also increase. Educated people can be employed as skilled workers. There will also be a need for tractor drivers, labourers and cultivators, and cooperative members will naturally do this work. Village people will not need to move to the cities for employment. In the cooperative system there should be no compulsory age for superannuation. People should be free to work as long as they like, providing their health permits.

As science advances, cooperatives will develop and manufacture a great variety of commodities from synthetic raw materials. In the capitalist system, raw materials are imported from other countries or regions in order to manufacture finished products. Cooperatives will not follow this system. They will develop their own raw materials through research so that they are not dependent on foreign raw materials.

Solution To Labour Disputes:

There may be a **temporary solution** to this problem by accepting the rights of labourers in management, granting them some dividend out of the net profit, setting apart some amount for reserve funds and sinking funds for creating fresh capital and interest on this capital, and distributing net profits among labourers. But this is not a permanent solution. The **permanent solution** lies in the large scale implementation of the cooperative system and the socialization of land, industries, trade and commerce.

It may be questioned whether it is desirable for a government to engage in commercial concerns, and if so, how can the labour problems in such concerns be solved permanently? In principle governments should not run commercial concerns, but in those cases where it is not possible to run a concern on a cooperative basis, the government should take the lead. However, such concerns should be mostly assembly factories. The manufacture of component parts for these assembly factories should be done through industrial cooperatives. In extreme cases, where industrial cooperatives are unable to manufacture certain components, they should be manufactured by the government. In such concerns there will be no net profit because it is often the question of profit which creates labour problems. The cost of production may be suitably reduced to make it a no-profit, no-loss concern. It is, however, necessary to keep both financial and commercial accounts to ensure that the concern does not run at a loss. If any loss occurs in such a factory it should be converted into an industrial cooperative.

The system of share distribution in cooperatives:

PROUT advocates the phase wise socialization of agricultural land which should be managed by farmer's co-operatives. In the initial phase of transition to cooperative management, land shares should be in the hands of those who are land holders. That is, initially the shares in agricultural or farmers cooperatives should be distributed on the basis of the land vested in the cooperative. When the cooperative system is fully implemented in the agriculture sector, there will not be any distinction between landholders and non-landholders, as all members of the cooperative will be collectively responsible for the management of the land. However, this stage can only be achieved after the proper psychological preparation of the people.

In the cooperative system there should **not be any scope for interest earning shares**; that is, there should not be profit earning shares in cooperatives. Rather shares should be according to the production of the land. If there are profit earning shares in farmers or agricultural cooperatives, then these shares will be sold in the share market, capitalists will buy the shares, the rate of share prices will

fluctuate according to share market prices, and cooperatives will become commercial enterprises.

There are two types of non-shareholding labourers working in agricultural cooperatives – those who are permanent labourers and those who are casual or contract labourers. The permanent labourers will get bonuses as incentives besides their wages, while casual labourers will only get wages for their labour. Those labourers who give the greatest service to the cooperative should get the greatest bonuses. Skilled workers should get paid more than unskilled workers. This will be an incentive for all to become skilled labourers and to work harder. Bonuses should be paid according to the amount of wages which should reflect both the skill and productivity of the labourer.

Similarly, in industrial cooperatives there **should be dividend earning shares and not profit earning shares** as in bank interest; otherwise these cooperatives will also become commercial enterprises. If there is profit earning shares, the spirit of the cooperative system will be destroyed and cooperatives will go into the hands of the capitalists.

So, there must not be any preferential shares in any farmers, producers or consumer's cooperatives, only dividend shares. Shareholders with preferential shares earn a fixed amount of interest from their shares regardless of whether the organization makes a loss or profit. Dividend shares earn a dividend which is defined as a return on the basis of the net profit earned by the enterprise.

Members who purchase shares in the cooperative should have **no power or right to transfer** their shares without the permission of the cooperative, but their shares may be inherited. If some cooperative members have no descendants, then their shares should pass on to their legally authorized successors who will become members of the cooperative if they are not already members. The reason for this policy is that it prevents capitalists from purchasing large numbers of shares in a cooperative and speculating in the market place. This type of economic activity can easily lead to a depression.

In different countries there are different systems of inheritance,

so the right of inheritance should be decided according to the system in vogue in a particular country. The members of the cooperative themselves will be able to decide who can claim the right of inheritance to the shares owned by the deceased members.

Shareholders must be people of high grade morality. In co-operatives, voting rights should be on an individual basis and not on the basis of the number of shares a person holds.

The day is fast approaching when intellectuality will rule earth. Intellectually developed human beings will rule the earth, and for this the cooperative system is indispensable.

Decentralized Economy and Cooperatives:

The **third** principle of decentralized economy is that production and distribution should be organized through cooperatives. Decentralized economy is one of the principal reasons for the success of the cooperative system. The cooperative system and decentralized economy are inseparable.

PROUT's approach is that maximum industries should be developed in the local area according to the availability of raw materials or local consumption. This principle will develop the economic potential of a socioeconomic unit by placing economic power into the hands of the local people and divesting outsiders of their control over the economy. In PROUT's economy most industries will be run as agricultural, producer or consumer cooperatives creating a new kind of **cooperative spirit or cooperative dynamo**. Such an approach will place economic power into the hands of those who work physically or intellectually for proper production, stripping capitalists of their exploitative economic power. Thus maximum industrial development will be assured.

The **fourth** principle of decentralized economy is that the local people must be employed in local economic enterprises. Cooperatives will provide employment for local people, and also ensure that the skills and expertise of the local people are fully utilized. **The benefit of a cooperative is that it combines the wealth and resources of many individuals and harnesses them in a united way.**

Cooperation in Agriculture:

If the spirit of cooperation is followed, those commodities which are essential for supplying the minimum requirements such as food, clothing, housing, education and medical treatment will have to be cooperatively produced. Food is the most important commodity, and because of the importance of food, agriculture is the most important sector of the economy.

For the proper reorganization and maximum utilization of agricultural land, the cooperative system is most preferable. If cultivation is done on a cooperative basis many small plots can be merged into one large plot. This will be of great collective benefit to the farmers.

Agriculture should have the same status as industry. This policy is not followed in many undeveloped and developing countries today, and can best be implemented through the cooperative system. In a decentralized economy agriculture will have the same status as industry.

Farmers Cooperatives

Providing food, clothing, housing, education and medical treatment is most important for social security. These five minimum requirements are indispensable to raise the living standard of the people. To guarantee these, the principle of production based on consumption has to be adopted. Special emphasis should be placed on agricultural production because the provision of food is of vital importance, and for this the cooperative system should be rapidly expanded.

PROUT advocates the reorganization of all agricultural land according to a phase-wise plan. In the **first phase** all uneconomic landholdings should be taken over by cooperative management for the benefit of both those who previously owned the land and agricultural labourers who work in the cooperative. In the **second phase** all landowners should be requested to join the cooperative system. In the **third phase** there should be rational distribution of land and redetermination of ownership. Finally, in the **fourth phase** there will be no conflict over the ownership of land. People will learn to think for the

collective welfare rather than for petty self-interest. This psychic expansion will create a more congenial social environment. However, such a change in the collective psychology will not come overnight, but will occur gradually according to the sentiment of the people. When such a system has been introduced the present conflict among landowners and landless rural workers will no longer exist.

If some landowners do not want to work in an agricultural cooperative their land should still be included in the cooperative. They should also be considered as cooperative members and should get shares based on the size and productivity of their land. Of course, landowners who do not work in the cooperative will not be entitled to wages.

In the cooperative system farmers need not sell their produce immediately after harvesting due to pressure of circumstances. In the individualistic or private enterprise system, most farmers have to sell their produce immediately in order to get sufficient money to survive. But in the cooperative system farmers will enjoy more financial security as the cooperative can advance money to individual farmers and sell the crops at the most favourable time for the best price. That is, the cooperative can determine how much to sell and when to sell in order to get the best profit. Cooperatives will also be able to fix the price of their own produce within certain price limits. Thus, cooperatives will get the profit which is taken by middlemen and profiteers in the individualistic or capitalistic system.

Sale under the pressure of circumstances is called a “**distress sale**”. **To protect the farmers from distress sales, the cooperative system is essential.** In a cooperative, farmers will keep the necessary quantity of farm produce to meet their food needs for a year and will sell the excess produce to the cooperative at the rate fixed by the cooperative. When the market price is reasonable, the cooperative will sell the produce. The farmers will then receive their percentage of the profit which will be proportional to the amount of their land shareholding in the cooperative.

Taxes, levies, excise duties, etc., should be collectively paid by

the cooperative, thus freeing individual farmers from financial pressure and economic exploitation. In many economically developed countries, there are no land taxes because the revenue collected from such taxes is only a very small part of the total revenue.

The workforce in the cooperative system will be composed of the shareholding farmers and non-shareholding labourers. Both groups will benefit: the shareholding farmers will get regular salaries for their work plus a return on their shares, while the labourers will enjoy stable employment and favourable wages.

The maxim of agricultural cooperatives should be: “More production, more dividends and more bonuses.” Labourers will earn wages and bonuses. Wages will be earned according to the amount of labour done by the labourer, while bonuses should be paid on the basis of the net per annum profit of the cooperative according to the amount of a labourer’s net wage.

Disadvantaged or minor landowners will also benefit in the cooperative system. A widow, a disabled farmer, or a minor boy or girl who owns some land will derive an income from the land based on the number of shares in the cooperative. In the system of private ownership their land would have remained unutilized, and they would have remained poor. Therefore, even if cooperative members are unable to do any work, they will still be entitled to an income from the total profit of the cooperative.

The members of the cooperatives should decide the policies concerning such things as agricultural production, price fixation and the sale of agricultural commodities. Local people should not only control cooperative bodies, but supervise all activities related to the local economy. The local administration will have to assist the economic development of cooperatives.

Farmers may also create producers cooperatives to produce items for various industries. Thus, **some farmer’s cooperatives may function as both farmers and producers cooperatives.** Raw materials which are of non-farming origin, such as limestone for the production of cement,

should be processed by producer's cooperatives. Cooperatives which are only agricultural should sell their produce directly to the producer's cooperative which in turn can manufacture a variety of consumer goods. Farmer's cooperatives which also function as producer's cooperatives can increase their profitability in various ways. For example, such cooperatives could produce oil from rice husks. The money earned may be reallocated and reinvested in the farmers-cum-producers cooperative or used for research and development.

Other types of Cooperatives:

Producer's cooperatives - include agro-industries, agrico-industries and non-agricultural industries. The total profit of such cooperatives should be distributed among the workers and members of the cooperative according to their individual capital investment in the cooperative and the service they render to the production and management of the cooperative.

Consumer's cooperatives- should be formed by like-minded persons who will share the profits of the cooperative according to their individual labour and capital investment. Those who are engaged in the management of such cooperatives will also be entitled to draw salaries on the basis of the services they render to the cooperative. Consumer's cooperatives will distribute consumer goods to members of society at reasonable rates.

Commodities can be divided into three categories – **essential** commodities such as rice, pulse, salt and clothing; **demi-essential** commodities such as oil and antiseptic soap; and **non-essential** commodities such as luxury goods. If hoarders create artificial shortages of non-essential commodities common people will not be affected, but if they accumulate essential commodities then common people will suffer tremendously. This situation can be avoided if consumer's cooperatives purchase essential commodities directly from producer's cooperatives or agricultural cooperatives. Capitalists hoard essential commodities and create artificial scarcity to extract the maximum profit.

Consumer cooperatives should be supplied with commodities from both agricultural and producers cooperatives. Commodities which

do not go directly from agricultural cooperatives to consumer cooperatives should be produced by producer's cooperatives. In addition, non-farming commodities should be compulsorily produced by producer's cooperatives. For example, agricultural or producers cooperatives which produce cotton or silk thread should sell the thread to weaver's cooperatives which can produce cloth on their power looms. Hand looms can also be used where intricate design work is required, but generally weaver's cooperatives should install the latest power looms. The weaver's cooperatives will in turn supply to consumers cooperatives.

The number of items considered essential commodities should be continually and progressively revised and expanded with the changes in time, space and person. Such revisions should be made by the government and not by the board of directors of a particular cooperative. What is considered a demi-essential commodity today may be treated as an essential commodity tomorrow. Demi-essential commodities which may be affected by artificial shortages causing suffering to common people should be produced by producer's cooperatives. The production of luxury goods can be left in the hands of the private sector. Essential commodities or services of a non-farming nature coming within the scope of producer's cooperatives, and which require huge capital investments, should be managed by the government. The railway system is an example.

So, for the establishment of a healthy society, agricultural cooperatives, essential commodity producer's cooperatives and essential commodity consumer cooperatives are a must.

Satellite cooperatives - should be formed to supply various items to large producer's cooperatives. Take a car factory, for example - different parts for a motor car can be locally manufactured in small cooperatives. The members of these small satellite cooperatives may even carry on their work from their homes, involving all their family members. The main function of large producer's cooperatives will be to assemble the different car parts. This will have two benefits: the large cooperative will not require many labourers hence labour unrest will be minimized, and labour costs will be reduced and thus the cost of the commodities will be kept low.

Service cooperatives - This type of cooperative will not be in the arena of producers or consumers cooperatives. They are a very subtle type of cooperative coming within the arena of cultural co- operatives.

Let us take the example of doctors. Doctors should start service cooperatives. These cooperatives may also be called physicians service cooperatives. Suppose a doctor is not able to open his or her own practice, he or she may form a service cooperative with five or ten other doctors. Such a cooperative is an intellectual service cooperative. Doctors who have less capital and cannot afford to establish their own practice can also work in this type of cooperative. Such a system will solve the unemployment problem of doctors. In addition, doctors can start research through these cooperatives, although a doctor's job is 99% practical and hardly 1% theoretical.

There are several other types of cooperatives which include **banking cooperatives, housing cooperatives and family annuity cooperatives** etc.

Pre requisites for success of cooperative system:

The community must develop an integrated economic environment, common economic needs and a ready market for its cooperatively produced goods. Unless these three factors work together, an enterprise cannot be called a cooperative. All these factors must be present for cooperatives to evolve. Properly managed cooperatives are free from the defects of individual ownership. Production can be increased as required in cooperatives due to their scientific nature.

While building up the cooperative system, two factors should be kept in mind – **first**, the high quantity and quality of production should be ensured through the application of science and technology while keeping production costs at a minimum; and **secondly**, the cooperative members must be encouraged to attain maximum psychic and spiritual development at their highest level in exchange for their minimum physical labour.

For the total implementation of the cooperative system, there must be **proper psychic preparation** through internal urge and external pressure, adjusting with the time factor, because people will never accept a system which is forcibly imposed on them. Such a change in the collective psychology will not occur overnight, but will depend on the sentiment of the people.

Many people raise questions regarding cooperatives because in most countries the cooperative system has failed. On the basis of the examples to date, it is not appropriate to criticize the cooperative system. This is because most countries could not evolve the indispensable conditions necessary for the success of the cooperative system.

Cooperatives depend upon three main factors for their success – **morality, strong supervision and the wholehearted acceptance of the masses**. Wherever these three factors have been evident in whatever measure, cooperatives have achieved proportionate success.

As this kind of mentality was never created in India, India is a classic example of the failure of the cooperative system. Indian cooperatives were not created for economic development but for the fulfilment of political interests. Under such circumstances it was impossible for the cooperative system to succeed.

One of the main reasons for the failure of the cooperative system in different countries of the world is the rampant immorality spread by capitalist exploiters to perpetuate their domination.

We must not forget that cooperatives only function properly under a strong government. They cannot function under a weak democratic structure. **Before starting cooperatives a psychological environment has to be created**. In the Proutistic structure rationalization means less labour, more leisure and more comfort. In order to safeguard the interests of these cooperatives in the field of industry, it has to be emphasised that key industries should be run by the government so that there will not be any occasion for a tool down and the consequent closure of subsidiary industries in the cooperative sector. However, slogans calling for the cooperative movement are untimely in the present system

as the psychological background is lacking. If cooperatives are established at the present time, they will simply cause losses to the national wealth.

Cooperative ownership cannot stand in open competition with individual enterprise. Thus it requires protective armour – that is, exemption from sales tax, duties, etc. This protection should be withdrawn slowly. Protective armour should be limited to essential commodities only.

Integrated Progress:

Through the cooperative system human society will progress with accelerating speed, ushering in a new revolution in science. No part of the universe will be left unutilized – every nook and corner will be properly used.

The day is very near when science will be guided by spiritually oriented intellectuals. When this day comes, science will move forward with leaps and bounds, causing the intellectual capacity of human beings to increase immensely. Cooperatives will greatly assist this psychic and spiritual advancement.

The establishment of an ideal society depends on the mutual help of the members and their cooperative behaviour. **This cooperative behaviour depends on the practice of the principles of Yama and Niyama;** so, spiritual practices, especially the practice of Yama and Niyama, are the sound foundation of an ideal society.

The cooperative model of PROUT is free from both sets of defects. **PROUT is well-adjusted with human ideals and sentiments.** Other socio-economic systems are ultravires to human existence and all-round elevation. **The cooperative system is the best representation of the sweet nectar of humanity.** Neither the commune system nor capitalism can solve human problems. Only the cooperative system can solve all sorts of social, cultural and national problems.

ABOVE ECERPTS ARE FROM:

Various Occupations- Prout in a Nutshell Part 2
Discourses on Prout- Prout in a Nutshell Part 4
Agrarian Revolution - Prout in a Nutshell Part 7
Guide to Human Conduct - Prout in a Nutshell Part 11
Economic Dynamics - Prout in a Nutshell Part 13
Socioeconomic Movements- Prout in a Nutshell Part 13
Some Specialities of Prout's Economic System -Prout in a Nutshell Part 13
Cooperatives - Prout in a Nutshell Part 14
Cooperative Production –section A -Prout in a Nutshell Part 14
Cooperative Production – section B -Prout in a Nutshell Part 14
Talks on Prout - Prout in a Nutshell Part 15
Questions and Answers - Prout in a Nutshell Part 18
Farmers Cooperatives- Prout in a Nutshell Part 20
Decentralized Economy- Prout in a Nutshell Part 21

THE LIBERATION OF INTELLECT: NEOHUMANISM

{In “The Liberation of Intellect: Neohumanism”, Shri Prabhát Ranjan Sarkár has laid the foundations of this sublime yet uncompromising philosophy. The eleven chapters of this book were delivered as discourses, mostly as Sunday discourses, between December 31st 1981 and March 29th 1982.

*Wordings of dedication of the book express the **Greatness of the Author as well as His concern and love for evolved souls**}*

Dedication

To those who think for all . . .

Who offer others seats of honour and respect . . .

Who venerate others, instead of waiting to be venerated . . .

To them I dedicate this book with humble esteem and deepest salutations.

-Prabhát Ranjan Sarkár

LIVING BEINGS AND THEIR MENTALITY

The living world is divided into two categories according to natural law: one lives collectively, and the other lives individually.

The Development of Sentiment

Those creatures whose minds have just started functioning, whose ectoplasms have been activated – those unicellular entities instinctively feel: “This is my food that is not my food. Now is the time for sleep, now is the time for waking.” These undeveloped creatures have only this narrow sense of the minimum essentialities of a living structure. 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 essentialities, the multicellular organisms can do so quite efficiently. In the case of a multi-cellular organism, since many cells are functioning

collectively, there is greater scope for clash and cohesion. As a result, the lower mind is powdered down and transformed into the subtle mind.

And what is the consequence? At this stage, the multicellular structure itself feels the necessity of an impulse, a momentum. This momentum certainly operates on the physical layer and on subtler layers as well. And this movement to subtler layers, this switch-over of physical momentum into subtler momentum, is known as the “**sentiment**” of living beings.

Individualistic Tendency and Collective Tendency

Sentiment works in two ways. One category of subhuman living beings goaded by this sentiment thinks, “I will shine in my own glory – I will establish myself by my own strength.” And that is the reason why they do not want to live collectively; they prefer to roam about the world individually. They do not even have any family life. Tigers, dogs and many other creatures are extremely sentimental; their sentiment flows according to an individualistic mental tendency.

There is another category of living beings who think, “If I unite my individual intellect with another’s intellect, and still another’s intellect, and in this way we combine the intellects of twenty, thirty or fifty individuals, then we shall become very strong intellectually. We are already strong physically, and we will become strong intellectually.” Thus they choose to live collectively. For instance, lions, elephants and pigeons all live collectively, and they have family lives as well. In this way they advance.

This collective tendency or individual tendency does not always depend upon the degree of intellect. For example, sheep have very little intelligence, whereas elephants are considered to be very intelligent; but they both live in groups. Lions have very little intelligence, yet they too live in groups.

The Sentimentalized Collective Tendency: Groupism

Human beings belong to the category of those having collective, or group mentality. Humans are social beings, but their intellectual level is much higher than that of all other creatures. Although they have a

greater degree of intellect, they still possess inborn instincts and sentimentality like other creatures, and their sentimentality is of varying degrees. But the greatest human treasure, which animals do not possess, is a logical mind.

The sentimentalized collective life – groupified life, groupism, demi-social mentality – develops because humans have sentimentality like other beings, and also have logical mentality, rationalistic psychology, so between the two a conflict may arise – even within the same individual. Sometimes rationalistic mentality is victorious, sometimes sentimentality.

With the development of intellect, inborn instincts gradually wane. For instance, no one teaches a child to drink its mother's milk, no one teaches a child to laugh or cry – it acquires all these things as inborn instincts. Undeveloped creatures survive only because of these inborn instincts, but not developed creatures. As their sentimentality develops, their inborn instincts become somewhat obscured. And as the logical minds of humans develop, sentimentality in its turn wanes.

Rationality, Sentiment, Instinct:

Human existence is more psychic than physical. The existence of animals is primarily physical, but human existence is mainly psychic. The mind performs various activities like thinking, remembering, etc. In addition, the mind works in three different ways.

Rationality: When, in judging and discriminating between proper and improper, human beings select the proper path, this is called viveka [conscience]. And the path of discrimination is called “rationality”.

Sentiment: The second way of psychic movement is sentimental. One is not discriminating between the just and the unjust; one merely has a liking for something and allows the mind to run after it. This running blindly without discriminating between the proper and the improper is called “sentiment”.

Instinct: In the case of developed animals, sentiment exceeds inborn instinct. And more-developed beings, such as human beings, possess sentiment and rationality and the faculty of discrimination as well.

Human being should follow the path of rationality.

GEO-SENTIMENT

The sentiment that grows out of love for the indigenous soil of a country is called **“geo-sentiment”**. From this geo-sentiment, many other sentiments emerge, such as geo-patriotism, geo-economics and many other geocentric sentiments, including geo-religion. This geo-sentiment attempts to keep humanity confined within a limited part of this world. But the innermost desire of people is to expand themselves maximally in all directions. Geo-sentiment and things based on it pollutes the devotional sentiment; it degrades human beings and undermines human excellence.

Geo-Sentiment and Superstition

Geo-sentiment is to let one’s sentiment flow towards a particular territory. One does not consider whether what one is doing is right or wrong, logical or illogical. In this situation, sentiment is substituted for logic; and in the next phase, superstition is substituted for logic. All those religious, economic, political or social theories which are based on geo-sentiment yield to superstition from their very inception. The so-called religions which have mouthed high-sounding ideals but are essentially motivated by geo-sentiment become converted into reservoirs of superstition, into oceans of blind faith. They submerge humanity in a quagmire of superstitions, and people struggle in that filth for ages. Their progress is checked forever.

Geo-Economic Sentiment

When people move along the path of a particular geo-sentiment in the social sphere –fascism is born from such a mentality – and also imperialism, capitalism, oligarchy and bureaucracy.

The same is the case in economic life. “Although there is no iron ore or cheap electricity, we must have a steel plant in our area.” This is nothing but an expression of geo-economic sentiment. “Although crude oil and cheap electricity are not available, we must have oil refineries in our area!” – Another expression of geo-economic sentiment.

Under such circumstances the industrially-developed countries, to ensure a permanent supply of raw materials and the continuing availability of markets for their finished products, resort to imperialism, economic and political fascism, and so on. They try to create an arena of satellite markets to ensure the supply of raw materials and markets for their finished goods.

Geo-Religious Sentiment

All countries have been created by the Supreme Consciousness, so all countries are equal. The universal concept of dharma that God is all-pervasive has been forgotten. Ultimately dharma has been reduced to a geo-sentiment centring on a place.

“East, west, north, south, northeast, southeast, northwest, southwest, upwards, downwards – my Parama Puruṣa encompasses all the directions.” Then why should I give undue importance to any particular direction? To do that means geo-religion; not dharma, but simply a religion.

The Greatest Threat to Humanity’s Inner Asset

This geo-religion, geo-economics, geo-sociology, geo-social sentiment – these “geo’s” are limited to a particular country or a particular direction. And those countries or directions which are beyond its confines are considered profane. To one group, judging according to this so-called holiness or profanity, the east is sacred, while to another group the west is sacred. Thus conflicts arise between these contradictory sentiments, leading to war and bloodshed. People have forgotten the fundamental spirit of humanism, and deviated from the principles of dharma.

So now we see that the greatest threat to the inner asset of humanity is this geo-sentiment which is born in that place where people do not follow the path of rationality, the path of conscience.

Geo-socialism, geo-religion, geo-economics, etc., which are based on this geo-sentiment, not only confine people in the bondages of limitations, but also alienate one particular social group from another—different groups become violent towards each other, which is extremely dangerous for human civilization.

Developing Rationalistic Mentality through Study

What is the most powerful weapon with which to fight this geo-sentiment? What is the most solid ground on which to challenge it? The answer to both questions is rationalistic mentality. Rationalistic mentality has to be developed through the study of various subjects. [Including the study of spiritual subjects] Illiterates will learn by listening to the discourses of others; thus it is the duty of those who have understood, to make others also understand.

SOCIO-SENTIMENT

A collective tendency, a tendency to live in groups that is based on sentiment, is called **“socio-sentiment”**. Socio-sentiment does not confine people to a particular territory, but instead pervades a particular social group. That is, instead of thinking about the welfare of a particular geographical area, people think about the well-being of a group, even to the exclusion of all other groups. And in the process, while they concern themselves with the interest of a particular group, they do not hesitate to violate the interests and natural growth of other groups. Socio-sentiment has, in the past, caused much bloodshed and created enormous division and mutual distrust among human groups, separating one group from another and throwing them into the dark dungeons of petty dogmas.

Socio-sentiment promotes the interest of one’s own society at the expense of other societies. Based on this sentiment are many other sentiments, such as socio-patriotism, socio-religion, socio-economics, socio-art, -architecture, -literature, and so on.

A social group’s own deity “says” to the people, “Your God is the true God: all other gods are false. You are the chosen people in this universe: all others are cursed!” These are the preaching of socio-religion.

Similar is the case with socio-patriotism and socio-economics: “Let that country be destroyed. I will conquer that nation and drain its vitality for the sake of my own country” – this is socio-patriotism, also called “fascism”.

“Let others be ruined. I will exploit that country to serve the interests of my dearest homeland” – this is socio-economics.

The Danger of Socio-Sentiment

Within the stage of sentimentality, living beings become divided into two categories, **one gregarious or collective, and the other solitary**. The collective tendency of human beings remains intact as long as they are within the scope of sentimentality, but that kind of collectivity, that groupism, that group feeling, that demi-social mentality, is goaded by sentimentality. When logic develops the scope of sentimentality wanes and contracts. Wherever groupism exists, sentimentality also exists.

Socio-sentiment is a million times more harmful than geo-sentiment, because socio-sentiment leads people much further from proper thinking than does geo-sentiment.

In this world we find different varieties of group sentiment and socio-sentiment. In actuality, it so happens that a person belonging to a group whose boundaries are larger will always disparage and denounce a group whose boundaries are smaller. They forget that they are all suffering from the same disease – the only difference is, one’s circle is slightly larger than the other’s. Those who confine themselves within any specific circle, regardless of its circumference, all come within the scope of socio-sentiment. Where there is no such limitation or confinement, where socio-sentiment is transcended, I call this “**general humanism**”, but this is not something noble to gloat over either.

In socio-sentiment, it happens that a certain group exploits another, and that exploited group in turn exploits a third. Motivated by socio-sentiment, one group harms and exploits another group in the social, economic, cultural and religious spheres. You should never hold any particular caste or community responsible for the ruin of the society – this is completely false. You yourself are responsible for it.

Now, those who are courageous enough to speak out this truth in clear language – **those who say, “Shatter this bondage of limitation!” – their path is called the path of revolution.** And those who say,

“Everything will be done gradually... why so much haste?” – their path is called the path of **evolution**.

There are still others who say straightforwardly, “No, no, how can I contradict the way followed by my ancestors – my father, my grandfather?” They are **reactionaries**. They suffer from a mental disease. They are afraid to accept the new; they suffer from fear complex.

HUMANISM, PSEUDO-HUMANISM

Family sentiment is also a kind of socio-sentiment, but its radius is very small. Greater than this is the radius of caste sentiment, and still greater is that of community sentiment, national sentiment, international sentiment and so on. The narrowest of all the socio-sentiments is technically called “socio-sentiment minimitis”; and the greatest is called “socio-sentiment maximitis” or “socio-sentiment excellencio”.

Socio-sentiment, in its stage of excellencio or in theory maximitis, is called “**humanism**.” Suppose I was working for a particular nation, but now I am working for all nations. When I admit the existence of nations and say that I am working for all nations, it is neither humanism nor universalism – it is merely **internationalism**. When I use the term “internationalism”, I am admitting the existence of separate nations, and along with this I must naturally also think, within the nations, of the people’s five fundamental requirements of life (food, clothes, education, shelter, and medical care). But when I discover that one nation is trying to thrive on the life-blood of another, I oppose it, and this opposition ultimately leads to world war. So internationalism is not the solution either.

If we enlarge the circumference beyond the scope of nationalism or internationalism, and embrace all people within one fold, this is called “**humanism**”, or, still better, “ordinary”, or “general”, humanism.

Humanism is socio-sentiment maximitis. It is not panacea for all problems, for two reasons. The **first** is that even within humanism there is still intra-humanistic clash; and **secondly**, in the living world, humans are not the only living beings – there are many other creatures

as well. If people completely ignore them, indeed this may not create any great conflict in the external world, because non-human creatures are psychologically undeveloped. (Even if they are physically developed, mentally they are undeveloped.) Thus it is easy for human beings to destroy the animal and plant kingdoms. But this destruction will upset the balance among the plant, animal and human worlds, and result in the catastrophic ruin of human life as well.

Helping the people with selfish motto, leads to “intra-humanistic clash” or “intra-human conflict”. “I pity them” – this vanity, this superiority complex, will eventually create satellite social groups. This adulterated humanism is not genuine humanism, nor is it true humanistic spirit; it is ordinary human sentiment or pseudo-humanistic strategy in another form. It has some affinity with pseudo-reformist strategy.

Externally we may speak of reform, but in our heart of hearts, we have decided not to allow any change to take place.” This is pseudo-reformist strategy. Outwardly preaching the gospels of humanistic idealism but actually stabbing others in the back is pseudo-humanistic strategy.

So-called ordinary humanism or general humanism is nothing more than an enlarged form of nationalism: only its radius is large, or maximitis. **Socio-sentiment minimitis and socio-sentiment maximitis, although they differ in radius, are both mental diseases.**

Depending upon the degree of economic affluence, some countries are called “developed”, some “developing” and some “undeveloped”. Interesting thing is that none of these so-called developed countries can stand on their own legs. They are simply compelling the developing and undeveloped countries to buy their industrial goods by creating circumstantial pressure on them. None of these countries gets developed by developing its own resources.

The rulers and exploiters, who are motivated by **socio-sentiment maximitis** (otherwise known as general humanism), want to exploit people in all spheres of life – social, economic, political, cultural and religious. Hence humanism cannot be considered to be the panacea; it is not a perfect remedy.

Many persons shed copious tears for suffering humanity but expressly violated the interests of non-human creatures and found nothing wrong with it. Often certain social groups – be they international groups or the largest social groups – seek to preserve their existences by destroying non-human creatures – animals and plants. But all animals and plants also have the urge for self-preservation; no creature dies willingly. This destructive tendency is operating not only in the inter-creature world (the torture of animals and plants), but also in the intra-creature world (within the human world itself).

Each and every living entity, whether plant or animal has two types of value: one, its **utility value**, and the other, its **existential value**.

Most creatures have existential value, although they may not be valuable to human beings, or we may not be aware that their existence has some significance. This existential value is sometimes individual and sometimes collective, sometimes both. Oftentimes we cannot know the utility value, or the collective existential value, of a creature; we wrongly think that it has no existential value. This is the height of foolishness. Because human beings have not advanced very far in the field of knowledge, they are prone to this sort of error. Non-human creatures have the same existential value to themselves as human beings have to themselves.

Way to eliminate socio-sentiment

The only way to eliminate socio-sentiment is to develop proto-spiritualistic mentality. The basis of this proto-spiritualistic mentality is sama-samájatattva [the principle of social equality]. When people understand this principle from the core of their hearts, they spontaneously develop proto-spiritualistic mentality, proto-spiritualistic psychic structure.

Once a person is established in this proto-spiritualistic flow, what happens within his or her mind? **Devotion as a cult is transformed into devotion as a principle**. Only at this stage, when devotion becomes a principle, can one fight against socio-sentiment.

NEO HUMANISM

This concern for the vital rhythm throbbing in other human creatures has driven people to the fold of humanism, has made them humanists. Now, if the same human sentiment is extended to include all creatures of this universe, then and only then can human existence be said to have attained its final consummation. When the underlying spirit of humanism is extended to everything, animate and inanimate, in this universe –it is “**Neohumanism**

The so-called humanistic sentiment is not motivated by any perennial source of inspiration. The humanism which is not motivated by any perennial source of inspiration is bound to become a formality only, devoid of real sincerity. It may die out at any moment, like a river which ends in the sands of the desert. So it must be motivated by a constant and perennial source of inspiration – which is **Neohumanism**. When this Neohumanism operates in the external sphere then internal devotion as a principle is transformed into **devotion as a mission**.

The source of inspiration for this Neohumanism is **spirituality as a cult**. When, this surging Neohumanism overflows in all directions, making all things sweet and blissful, unifying individual life with collective life and transforming this earth into a blissful heaven – that very state of supreme fulfilment is the state of **spirituality as a mission**. That is the highest state of attainment in human life, the source of all inspiration.

THE DEVOTIONAL SENTIMENT

The devotional sentiment is the highest and most valuable treasure of humanity. This element of devotion, the most precious treasure of humanity, must be preserved most carefully. Because it is such a tender inner asset, to preserve it from the onslaughts of materialism, one must build a protective fence around it, with proper philosophy which will establish the correct harmony between the spiritual and material worlds, and be a perennial source of inspiration for the onward movement of society.

Humanity's Greatest Treasure

All molecules, atoms, electrons, protons, positrons and neutrons are the veritable expressions of the same Supreme Consciousness. Those who remember this reality, who keep this realization ever alive in their hearts, are said to have attained perfection in life. They are the real bhaktas [devotees]. When this devotional cult does not remain confined to a mere practice, but instead is elevated to a devotional sentiment, a devotional mission, to the realm of devotional ideation – when the underlying spirit of humanism is extended to everything, animate and inanimate, in this universe – it is “Neohumanism”. This Neohumanism will elevate humanism to universalism, the cult of love for all created beings of this universe.

So the actual task of human beings is to maintain a subjective approach – that is, they will advance psycho-spiritually towards the Supreme Consciousness, inspired by Neohumanistic ideals – while at the same time they must strive for the expansion of humanistic principles and thus establish a social structure based on universalism. Otherwise, their inner psycho-spiritual rhythms will not be able to properly maintain equilibrium with narrow sentiments such as geo-sentiment, and this will have a disastrous effect on society.

Human beings reach the culmination of devotion by subjective approach through objective adjustment through various psychic expressions. One should clearly understand both the introversial aspect (the subjective approach) and the extroversial aspect (the objective adjustment).

By resisting geo and socio sentiments of the objective world (one relating to “space” and the other relating to “person”) with rationality and sama-samájatattva (proto-spiritualistic psychic structure) respectively, it is possible to move towards the Supreme Subjectivity.

The movement of the inner life of humanity is entirely an internal affair, a matter of devotion – a path to the inner world with devotion as a cult, as a mission. **Rationalistic outlook and study are required to facilitate this onward movement towards the Supreme.** A truly righteous

person should be ever ready to respond to the clarion call of the Great, to its irresistible attraction.

The more human beings are established in Neohumanism, the more they will be absorbed in the colours of their inner minds instead of the colours of the external world. They should make their minds completely unblemished by offering all their mental colours to the Supreme.

SAMA-SAMÁJA TATTVA

A firm foundation will have to be created which will support humanity to face all these conflicts. It is the realization that all the creatures which have come to live in this world, do not want to leave it – they all want to survive. Thus we must grant them their right to remain in this world, their right to survive. We must forever fulfil their needs so that they will not have to leave this world prematurely. We must make arrangements for the food, clothes, education, shelter and medical treatment of each and every individual, so that all can live in this world as long as possible and become assets to the earth. We must provide them with the inexhaustible resources for their forward movement towards their spiritual goal. This **very mentality is known as sama-samájatattva**. All the expressions of human life will have to be based on this sama-samájatattva.

Dynamism is the essential characteristic of this world. The world is called jagat because it is always in motion. Just as there is individual movement, there is movement in collective life as well. This very movement requires three things: **First**, an inspiration – an impetus from behind. When one person stops moving, another will have to push from behind, saying, “Move ahead!” **Secondly**, the capacity for movement – that is, the one who moves forward must have the requisite strength to do so. In the absence of adequate strength, how can one move forward? **Thirdly**, the goal of movement.

It has been observed that human movement is inspired by two ideas- *átma-sukhatattva* [principle of selfish pleasure] and *sama-samájatattva* [principle of social equality].

Whatever human beings do motivated by **átma-sukhatattva** is for the sake of pleasure. This principle of selfish pleasure rests on dogma. In the civilized world, even educated people knowingly follow dogmas because they have a desire in the back of their minds to attain some mundane pleasure in this physical world.

The second principle is **sama-samájatattva**. Parama Puruśa [Supreme Consciousness] is the goal of everyone. We are all moving towards Him, both individually and collectively; but we will not be able to move ahead if we compromise with all the disparities and inequalities of collective life.

So the endeavour to advance towards the ultimate reality by forming a society free from all inequalities, with every one of the human race moving in unison, is called **sama-samájatattva**. We must totally reject all those hypocritical ideas which are contrary to this sama-samájatattva, and we must welcome all those ideas which will help human beings to be established in it. All opposing theories must be removed mercilessly, just like thorns from our path. And in this process we must not give indulgence to any dogmas or supernatural ideas. This should be the task of today's human beings; all people should combine their efforts and strive unitedly to accomplish that end.

Any theory will contain the seed of well-being if its firm foundation is sama-samájatattva. It may survive for a very long period – even for eternity – if it cherishes the ideal of forever promoting the welfare of all.

While moving towards the inner world, human beings have to maintain equilibrium and equipoise in the external world. Who want to be real human beings, must continue your sádhaná [spiritual practice] in your inner life and strive ceaselessly for God-realization, and with equal effort you must see to it that no irrational, undesirable or detrimental theory is propagated in the external world, which can harmfully influence the human mind.

AWAKENED CONSCIENCE

Root of bondage is in the mind. Mind is independent from matter,

but not altogether dissociated from it; it has some direct association with matter. **The first step towards the establishment of Neohumanism is study; the second step is rationalistic mentality.**

Study

The importance of study is tremendous. Those who are educated must conduct seminars among themselves and also among the less-educated – they must make the latter understand. Knowledge must be disseminated throughout all sections of society. You must create opportunities for all people to judge everything in the light of truth. **Liberate the intellect of each and every person. Human intellect is now bogged down in a marshy quagmire – let people enjoy the sweet taste of intellectual freedom.**

Rationalistic Mentality

In the first stage you study; in the second you analyse the positive and negative sides; and in the third stage you arrive at “blissful or non-blissful, auxiliary or non-auxiliary. When you complete this whole process of logical reasoning, the outcome is your “awakened conscience”. This state of awakened conscience is what is called “rationalistic mentality.”

Keep your conscience ever-vigilant. Develop a firm rationalistic mentality, and no one will be able to deceive you by false geo-sentiment. This rationalistic mentality will provide you with sufficient inspiration and strength to fight against socio-sentiment, ordinary humanistic sentiment, and pseudo-humanistic strategy. You will not only gain vocal strength, but become strong in all respects.

AN IDEOLOGY FOR A NEW GENERATION

Two Types Who Create Distortions

There are generally two types of people who create distortions among humanity, by not allowing humanity to move towards Neohumanism. **One type** of people are doing so unconsciously; they do

not at all realize what great harm they are doing to human society and to the plant and animal kingdoms which are associated with human beings. The **second type** of people are knowingly and deliberately working with pseudo-humanistic strategy; I have described them as “**human chameleons**” – those who know how to change their colours frequently.

Two Varieties of the First Type

We can expect two kinds of reaction from [two varieties of] the first type of people if we convey the physico-psycho-spiritual aspects of Neohumanism to them. One kind of people will accept that their vision was clouded and accept to move along the right path and try to do good to others.

But among those who have harmed people unknowingly, those who are egotistic will not accept their mistake even when they discover it.

The Second Type

But those who knowingly follow the pseudo-humanistic strategy and refuse to be rectified will become more extreme. When they discover that all their strategies have been detected and nothing is secret anymore, then they will grow desperate. Through the mass media at their disposal they will utilize all their verbiage, all their abilities, all the weapons they possess – because there is no other way out.

Those people whom I have called human chameleons discover that the sentimental strategy which he or she previously used to misguide innumerable people, is about to be detected. (The people are forming a bad opinion about my real nature.) So he or she decides to exploit another sentiment just to save his or her own prestige, and that too very quickly, because any more delay means further loss of prestige. This act of shifting to a new sentiment – maybe from communalism to nationalism or from nationalism to communism – this metamorphosis of sentiment is called “**metamorphosed sentimental strategy.**”

First, one who attempts to know them should train one’s mind,

and to train the mind there must be a proper base. Suppose some boys want to practise running; they need a place for that. Similarly, to train the mind, a base is required. In this case, the base is sama-samājatattva: “Whatever others might say, I sincerely believe that all humans have the right to food, clothes, accommodation, education and medical treatment. It is not enough for me to accept their rights in principle; as an honest person I should make the utmost effort to see that they have attained their rights.” This is the spirit of sama-samājatattva.

Proto-Psycho-Spirituality

But it will not do to stop here with the spirit only. Supposing, some boys want to run. If they simply stand still on the hard earth, will that be considered running? They will have to actually run. This running, this forward movement, is known as “**proto-psycho-spirituality**”. Proto-psycho-spirituality is a dynamic force.

When a person is guided by proto-psycho-spirituality to think in a particular way, and sees that one’s own benevolent mode of thinking is not reflected in other people’s activities, then that person can easily realize their true nature. Those who practise this proto-psycho-spirituality can easily recognize those demons in human framework. Then, after recognizing them, it is their duty to expose them to others also, to make people understand that they are repeatedly harming human society. It is not enough for one to personally unmask them; one must open the eyes of others also. Only in this way can the well-being of the world be promoted. Thus it will not be sufficient to lie peacefully in wait, like goody-goodies in isolated ivory towers. One will have to spread one’s wings and soar high into the blue firmament.

This universe of ours, as you know, is circum-rotarian (that is, rotating around its own nucleus). Nothing is outside its circumference, so it is not necessary to search for its nucleus outside. One need not run about in search of the Nave, the Hub, the Nucleus; the Hub of this circum-rotarian universe is the hub of the individual also. This circum-rotarian universe is controlled by one Centre both collectively and on a unitary

basis. Thus each and every grain of dust, each and every blade of grass – all are being equally controlled by that Supreme Hub. If, by some means, an individual can make his or her individual psycho-spiritual hub coincide with that circum-rotarian spiritual Hub, then that individual will feel oneness with every grain of dust, with every blade of grass – that will be his or her psychology. This very realization will make one's life-force throb throughout the entire universe. By means of this proto-psycho-spirituality one can fight against all sorts of socio-sentiments. The human chameleons who use socio-sentiments or geo-sentiments, can also be easily detected in the light of proto-psycho-spirituality.

What is **proto-psycho-spirituality**? First, we must discuss what **psycho-spirituality** is. Since it is the mind which advances towards spirituality, it is called “psycho-spirituality”. And it is called “proto” in the sense that it is a flickering entity – it is like a flickering flame, not like a steady flame. It is not something unruffled or fixed; it is expressive of movement. Hence it is not complete psycho-spirituality but proto-psycho-spirituality. And the mobility portion within the systalsis of proto-psycho-spirituality is purely psychic; and the blissful staticity within the systalsis is purely spiritual. So it is a happy blending of psychic and spiritual strata.

Whenever people, after performing some activity, **think of the Nucleus** of the circum-rotarian universe, **their minds become all-pervasive**. Such people can never think of harming others; rather they will think only of universal welfare. In that elevated state of mind, they will easily detect those demons in human form and will acquire the necessary capability to properly guide the ordinary or extraordinary individuals or groups who tend to be misguided by all sorts of socio-sentiments (because socio-sentiment is many times more harmful than geo-sentiment).

Intelligent people should clearly realize this, and then through seminars should make people aware of the importance of sama-samájatattva and proto-psycho-spirituality to fight against socio-sentiment.

NEOHUMANISM IS THE ULTIMATE SHELTER

Today's humanity has no doubt made some progress in intellect, in wisdom, and in rationality. Human beings came onto this earth about a million years ago. The feelings and sentiments, hopes and aspirations, frustrations and disappointments, cares and anxieties, pleasures and pains, tears and smiles of the present-day human beings are almost the same as those of the primitive humans. The difference is that the emotions and feelings of the present human beings are deeper than those of their ancestors.

Not only has there been an increase in the depth of their feelings; but along with this there has been an increase in the originality of their thoughts. Humanity is the collection of all the perfections and imperfections of human beings; and when the higher thoughts and ideas are combined together we get humanism.

Neither has justice been done to humanity (the abstract noun for "human beings") nor has justice been done to humanism (the abstract noun for "the works performed by human beings for human beings"). Now it is high time to make a reappraisal of the downtrodden humanity, of the downtrodden humanism. Oftentimes, some people have lagged behind, exhausted, and collapsed on the ground, their hands and knees bruised and their clothes stained with mud. Such people have been thrown aside with hatred and have become the outcasts of society; they have been forced to remain isolated from the mainstream of social life. This is the kind of treatment they have received. Few have cared enough to lift up those people who lagged behind and help them forward.

If people think more about themselves as individuals or about their small families, castes, clans or tribes, and do not think at all about the collectivity, this is decidedly detrimental. Similarly, if people neglect the entire living world – the plant world, the animal world – is this not indeed harmful? That is why I say that there is a great need to explain humanity and humanism in a new light, and this newly-explained humanism will be a precious treasure for the world.

What is Neohumanism? Neohumanism is humanism of the past,

humanism of the present and humanism – newly explained – of the future. Explaining humanity and humanism in a new light will widen the path of human progress, will make it easier to tread. Neohumanism will give new inspiration and provide a new interpretation for the very concept of human existence. It will help people understand that human beings, as the most thoughtful and intelligent beings in this created universe, will have to accept the great responsibility of taking care of the entire universe – will have to accept that the responsibility for the entire universe rests on them.

So then, what is Neohumanism? Humanism newly-explained and newly-sermonized is Neohumanism – the philosophy which will make people understand that they are not merely ordinary creatures. This philosophy will liberate them from all inferiority feelings and defects and make them aware of their own importance; it will inspire them to build a new world.

Path of Neohumanism:

To build a healthy human race we should have given them proper guidance in philosophy, in science, in all branches of human knowledge – which we did not do. Human beings of today are following a defective path, and there is a desperate need for a change in direction. The only remedy is Neohumanism. There are **three stages** on this path of Neohumanism.

Spirituality as a Cult

Human existence is not merely physical, psychic or spiritual; it comprises all three. In this case, what should be the proper approach? The first step is **spiritual cult** [practice]. What is it? The entire Cosmological order includes the quinquemental material world, which is controlled by the Macro psychic Entity. Again, behind this Macro psychic Entity is a Macro-Spirit.

In fact, this universe of ours is a Macro psychic conation (a thought of the Cosmic Mind), so in no case can human beings deny this physical world. One will have to deeply analyse all the inconsistencies

of this physical world, and this process of analysis will be conducted by the micro psychic existence (individual mind).

When someone commits a wrong, we have a tendency to condemn him or her at every step. We should realize that such a person suffers from a sort of micro psychic ailment, and to cure such an ailment we will have to introduce him or her to Neohumanistic philosophy. We have not done so, and that was our crime.

Next, from where does that Macro psychic Entity originate? The micro psychic entity [individual mind] is a collection of many ectoplasms and these ectoplasms emanate directly from the Macro psychic ectoplasm and indirectly from Macro-Spirit [the Supreme Spirit]. On the one hand we will have to provide proper psychic pabula for human beings to think correctly; and on the other hand, we must give proper guidance to the micro psychic ectoplasms [individual mind-particles] to move towards the Macro-Spirit.

Spiritual cult is physico-psycho-spiritual cult. This physico-psycho-spiritual process will show you how to remove the defects of the psychic world and also the external world, and enable you to move towards the spiritual world without any delay. This movement towards the spiritual goal will also help you to establish yourself in the psychic and physical worlds, so you will be able to render greater service to the people. This is what I call **“spiritual cult”**. Progress in this spiritual cult starts with the elevation of protoplasmic cells, and finally ends in the attainment of the Supreme Goal. This physico-psycho-spiritual cult will help the physical world and the psyches of the psychic world directly and indirectly, and also the spiritual world, directly.

Spirituality in Essence

The **second stage is spiritual essence**. This stage is related mainly to the psychic and spiritual strata. If you consider the entire human race, you will see that humanity has a collective mind (not the Cosmic Mind). Now, changes will have to be effected in the mental flow of this collective mind; you will have to create a new wave of thought in it. Because of the manner of human thinking thus far, the

pace of human progress has been painfully slow. If it is given a new direction, the speed of progress will be greatly accelerated.

Thus we find that the second stage, that of spiritual essence, will take place in the psychic and spiritual realms; it will occur in the collective psychic mind, in the collective ectoplasm of all humanity. Then the global thought processes of humanity will take an entirely new turn, and that will also strengthen humanity's collective spirit. Humanity as a whole will become converted into a powerful spiritual force, and in that stage, no pseudo-humanistic strategy will work.

Spirituality as a Mission

So first there is "spirituality as a cult", secondly, "spirituality in essence", and **thirdly, "spirituality as a mission"**. All existential phenomena are emanating from the Existential Nucleus. The existential nucleus of a single individual has a direct link with the Cosmological Hub, a direct link with the Existential Nucleus of the Cosmological order. But this path is not psycho-spiritual; according to Neohumanism, the final and supreme goal is to make one's individual existential nucleus coincide with the Cosmic Existential Nucleus (nádabindu yoga, in the language of Tantra). As a result, the unit being's entire existential order becomes one with the Controlling Nucleus of the existential order of the Supreme Entity of the Cosmological order, and that will be the highest expression of Neohumanism. That Neohumanistic status will save not only the human world but the plant and animal worlds also.

When Neo-Humanists proclaim in full-throated voices: "We have come to the world to perform great deeds – for the physical welfare of all, for the psychic happiness of all, and for the spiritual elevation of all – to lead all from darkness unto light." If, even then, someone says: "No, darkness is good for me!" we will tell them: "All right, darkness is good for you, but just once why don't you come and see the light – it is even better!"

Humanity Is at the Threshold of a New Era

Humanity is now at the threshold of a new era. We do not want any dogma. **The age of dogma is gone. What we want is an idea based**

on Neohumanism. We are for the entire created world; and not only for human beings or living beings, but for all.

This Neohumanism, only this Neohumanism can save our universe, can save human existence. So now we are to sing the song of Neohumanism. We should forget all our omissions and commissions errors of the past. Forget the past. Be the vanguard of a bright future; and the crimson light of that future breaks on the eastern horizon. We should welcome it – we must welcome it. There is no alternative but to welcome it.

ABOVE EXCERPTS ARE FROM:

The Liberation of Intellect: Neohumanism

Humanity Is at the Threshold of a New Era - Prout in a Nutshell Part 9

For further Study:

Neohumanism in a Nutshell Part 1 [a compilation]

Neohumanism in a Nutshell Part 2 [a compilation]

PROUT'S EDUCATION SYSTEM

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

What is Education?

In my opinion, real education means proper, adequate knowledge and the power of understanding. In other words, education should impart an awareness of who I am and what I ought to do. Merely having some acquaintance with the alphabet is no education.

Education is just remoulding the old structure of the mind and goading it unto the highest state of realization, the exalted status of Supreme Veracity, the highest status of factualities.

Education means assimilation, conversion or transmutation of external physicalities. Knowledge regarding this collection has been transformed into your mental realm. This transformation of the external objectivity into internal subjectivity is education. So education is the transformation of external objectivity into internal subjectivity.

So that there may not be any intellectual extravaganza or any physical subjugation, human beings require proper training both physically and mentally. And this is what is called “education” – properly training the physical existence and also the psychic world. Because of the want of such training in proper time, there remains no coordination, no adjustment between inner being and outer being. Sometimes people are very sincere in the vocal field but there remains not an iota of sincerity in the inner world, in the internal world. And this is what happens in the modern world. The existence of both individual and collective existence has become one-sided, that is, it has lost its balance. For this, what we require most is a proper system of education.

Aim of Education:

According to PROUT, the aim of education is:

Sá vidyá yá vimuktaye = “Education is that which liberates.”

The real meaning of education is trilateral development – simultaneous development in the physical, mental and spiritual realms of human existence. This development should enhance the integration of the human personality. By this, dormant human potentialities will be awakened and put to proper use. Educated are those who have learnt much, remembered much and made use of their learning in practical life.

In PROUT's educational system, emphasis should be given to moral education and the inculcation of idealism – not only philosophy and traditions. The practice of morality should be the most important subject in the syllabus at all levels. The sense of universalism should also be awakened in the child. Etiquette and refined behaviour are not enough. Real education leads to a pervasive sense of love and compassion for all creation.

The word E-D-U-C-A-T-I-O-N itself has special significance:

E – Enlargement of mind

D – DESMEP (D- Discipline, E- Etiquette, S -Smartness,
M- Memory, E- English, P- Pronunciation)

U – Universal Outlook

C – Character

A – Active habits

T – Trustworthiness

I – Ideation of the Great

O – Omniscient grace

N – Nice temperament

Special importance should be attached to children's education because today's child is tomorrow's citizen. The receptive capacity of a child is great, but to enhance the receptivity the method of education should be thoroughly psychological. Society will gain no lasting benefit if teachers force students to swallow knowledge like quinine pills instead of awakening the thirst for knowledge in the minds of young children, or for that matter in the mind of any student.

Moralism

The ideological component of the unit mind which provides the initial inspiration for the individual to attain that Cosmic state is called **“morality”**. Every aspect of morality sings the song of the Infinite, even in the midst of the finite. In other words, or put more simply, I wish to say that those magnanimous propensities which help to establish one in the Cosmic state are the virtuous principles of morality.

The derivative meaning of the word niiti [“morality”] is “that which contains the principle of leading”. It is the starting point on the path of spiritual practices. If morality fails to provide human beings with adequate guidance about how to move towards perfection, it does not deserve to be called morality. As morality is distinguished by its capacity to lead and inspire human beings, it cannot afford to lose its dynamic nature by limiting itself to a specific time, place and person. Morality is a living force, the practice of which makes the mind increasingly contemplative, thereby establishing it in supreme subtlety, in supreme cognition.

Moralism is not the unrealistic dream of the idealist, nor is it the means of fulfilling the mundane needs of the materialist. Rather it is something that provides people with the possibility of merging their mundane objectivity into supramundane Cognition.

The spirit of morality will have to be instilled in human beings from the moment that they first start to learn the lessons of social interaction. Viewed from this perspective, **the mind of a child is the best receptacle for morality**. Social life must take morality as its starting point – it must take inspiration from morality. Only then will society be able to put an end to the erosion caused by divisive internal conflicts and to advance towards victory.

But who will impart moral training or education? Parents find fault with teachers, and teachers in turn argue that they cannot give personal attention to an individual child in a crowd of two or three hundred children. Increasing the number of teachers in educational institutions may partially solve the problem of moral education, but the

key to the solution lies with the parents themselves. In cases where the parents are unfit to shoulder this responsibility, the teachers and well-wishers of society will have to come forward and demonstrate their greater sense of responsibility.

Learned and Educated

We can only call those people “learned” who have read a lot, understood what they have read, remembered what they have read, and understood and acted according to what they have read, understood and remembered.

Educated and learned people may or may not be illiterate, and literate people may or may not be educated. To be learned in the real sense mentioned above, all four factors are necessary. A person who has one of these points missing is not a learned person.

The Problems of Students

What is the duty of a student? The major tapasya of a student is to study. The duty of a student is to study, to go through and to assimilate, that imparted knowledge.

Whatever students learn from their parents and teachers out of fear fades into oblivion as soon as the agencies of fear disappear. The reason is that their learning and their fear were inseparably associated, so with the disappearance of fear, the knowledge that they had acquired in the course of their education also disappears from the more developed parts of their minds.

Children are by nature most inclined towards play, so a thirst for knowledge will have to be awakened in children through the medium of play – children should be educated through play methods. Children are also by nature inclined to listen to fantasies and stories. Through stories children can easily be taught the history and geography of various countries, and they may also be taught the initial lessons of how to practise universalism in their lives. Children love play and stories almost equally, so in their case the two should be equally utilized.

The dream of the future first crystallizes in the mind of the adolescent. So adolescents should be taught, without indulging in narrow-mindedness, through the medium of idealism.

The minds of young adults are, however, somewhat inclined towards realism, so in their case pure idealism will not suffice. In order to educate such young adults, a harmonious blend of idealism and realism is required.

It will not do to impart education through intimidation. A thirst for knowledge must be awakened, and, to quench that thirst, proper education must be given. Only then will education be worthwhile and develop the body, mind and ideals of the student.

The Role of Teachers

In the Vedic language, “shiksha” means “to make others understand”. You know something but you may or may not be in a position to make others understand what you know. The psychological interpretation is to assimilate objectivity by internal subjectivisation.

Teachers must be selected carefully. High academic qualifications do not necessarily confer on a person the right to become a teacher. Teachers must possess such qualities as personal integrity, strength of character, righteousness, a feeling for social service, unselfishness, an inspiring personality and leadership ability. They are samāja gurus and for this reason it is not possible to accept just anyone as a teacher. Because teachers have an extremely important role to play, their professional standards must be very high.

If teachers are to be held responsible for building ideal men and women, they must also be given the right to formulate educational policies, instead of being mere teaching machines. They should always keep higher ideals before them as they work. Those who are not teachers should not be allowed to interfere in educational matters that come within the jurisdiction of a school.

Teachers must bear in mind that their students – whether adolescents, youths, old people or actual children – are, to them, all just

children of different ages; and that they themselves are children like their students. If teachers distance themselves from their students or continually try to maintain a forced gravity, they will not be able to establish sweet, cordial relations with their students. The free and frank exchange of ideas is simply not possible unless a feeling of mutual affection is established.

Sáhityikas – the Teachers of Society

There is yet another section of society whom I cannot absolve from the responsibility of educating children. They are the sáhityikas. Actually sáhityikas are a type of teacher – they are the teachers of society.

Humans have a deep longing for things far away. No one is satisfied by things that are within their grasp. Even if the mind is satisfied, the soul remains dissatisfied. That is why the world of dreams is sweeter than the mundane reality. Sáhityikas catch an image of the mundane world in the mirror of fantasy, which is why their literature easily attracts the human mind.

Such dream castles take on most importance in the minds of children. The more children get used to the impact of reality as they grow up, the more the dream subsides. People growing up want to bring the mirror of dreamland down closer to the mundane world, in order to see a reflected picture that is more like their own lives; but this would never occur to the minds of children. Children want to release their golden pegasus so that it will fly towards a coloured rainbow in the sky of their dreams. They want to run away to some unknown destination and play with the moon and the stars. Losing themselves in such fantasies, they surrender to the soothing influence of a lullaby and gradually fall asleep. Those sáhityikas who keep this peculiarity of the child's psychology in mind as they write can easily win children's hearts. Their wise words and precepts will then be readily absorbed. That is why I call sáhityikas the teachers of society. If these teachers are conscious of their responsibilities, children may be brought back to the right path despite improper guidance at home.

Cheap detective novels, adventure stories and nationalistic or

communalistic stories may attract youngsters, but they gradually deprive them of sound judgement. The biographies of great personalities can attract youngsters if they are written in simple and attractive language. By great personalities I mean only those who work with the good of all humanity in mind.

In a well-written and well-acted drama the audience feels the living reality of each character. So in my opinion no matter what the age of the student, a well-written and well-acted drama can do a tremendous amount of good, and can be a great asset to the spread of real education.

Finally I would like to say that those teachers, dramatists, actors, writers and radio artists whose help is essential to sow the seeds of true development in the minds of children and to ensure that these seeds grow into small seedlings, flourish, and bring forth foliage, flowers and fruits, must be freed from worldly worries so that all their energies and capabilities can be completely and properly utilized.

The Role of Youth

In all living structures, the young are resilient and open to change. If a limb of a child is broken, it heals quickly. If a child is mentally wounded, he or she soon recovers. When new ideas and technology come forward, it is the young minds that can grasp them. The old become fossilized. To move the old is an effort; for the old to adapt to change is difficult.

Our world needs a great change in order to move forward and progress. A new order, a new wave, will have to take the place of the old to remedy all the physical, social, intellectual and spiritual ills of the world. As the vanguard of this new movement, the youth are indispensable. It is the youth, and the youth only, who have the vigour to bring about the necessary change. It is the youth who have the resilience to change and adapt and implement the vision of a new society. Without this vision, without the youth, the world will continue in the morass of suffering, injustice and exploitation that is our present social condition. It is the youth of the world only who can help bring about the new world order and the vision of a new humanity.

The Responsibilities of Parents

The mental outlook of children has already been moulded in a particular fashion by the influence of their family environment before they start school. No matter what or how much they learn at school, it is extremely difficult for them to free themselves from the influence of their family. Drawing on what they have learned in the family, the immature minds of children begin to learn about the world and understand it, and to receive ideas and master language so that they can express those ideas. Unhesitatingly they adopt their elders' way of looking at the world. Hence the primary responsibility for acquainting children with the world lies with their parents or guardians. Children will become assets of society in the future to the extent that their parents or guardians discharge their duties properly.

In order to develop a healthy outlook, the most important thing children need is robust idealism. To impart this, parents require only two virtues: self-restraint and good judgement.

The method of extracting work by terrorizing the minds of children is not only made use of by a particular type of teacher; it is also often still more harmfully practised by parents. They frighten their children, tell them lies, engage in scurrilous brawls before them, and deceive and torment them; but they still expect that someday their children will become respectable members of society – that their children will bring glory to their family name. When their children are reluctant to drink milk or sleep, they terrify them by invoking imaginary goblins or frightful ghosts. Children initially have no fear, yet a fearful panorama is played out before them. Through this practice the parents may achieve some temporary gain, but even if the children wait a lifetime, they can never be compensated for the harm done to them. Even when these same children attain young adulthood, the thought of ghosts will not leave their minds – ghosts will become their permanent companions.

If parents fail to carry out their basic duties, I am compelled to say that, although they live in society, they are guilty of encouraging an antisocial mentality. By encouraging their children to develop a criminal

psychology, they give unnecessary trouble to the police. The main point is this: for want of a little care, children are deprived of the opportunity to become complete human beings, even though they have a human structure.

It must be the teachers' responsibility to impart knowledge, teach restraint in social life, and give instruction about all the various aspects of collective endeavour, but the parents will have to take on most of the responsibility for the moral and spiritual education of the child. It should be the duty of society as a whole to ensure that the children of immoral and unrighteous parents are brought up as virtuous citizens. If possible such children should be removed from the unwholesome environment of their parents.

The importance of Caryácarya in individual and social life

Human life is an ideological flow. The human mind expresses this flow, and the physical body is the base and medium through which this flow is manifested. A pure and subtle physical body or AnnamayaKosa is the best medium for a subtle psycho-spiritual manifestation. The purity of the AnnamayaKosa depends upon the food we eat and other rules such as bathing, fasting, etc. These rules have been explicitly mentioned in Caryácarya. If a person follows these rules, he or she shall feel a change in himself or herself within three days.

Caryácarya contains the guidelines for how an individual can best contribute his or her efforts to the collective momentum. It also provides guidelines for how the collective body shall foster each individual's physical and psychic welfare.

The subtlest way of enmity is the deprivation of Práña Dharma

The words práña dharma means the cardinal characteristic of a person which differentiates one person from another. Just as each human being has his or her own traits, similarly an entire race living within a particular geographical, historical and cultural environment will also inhere some traits which distinguish that particular race from other. These traits or specialities are inseparably embedded in the internal behaviour

of the entire population, and they help to form a particular bent of mind, expression of external behaviour, attitude towards life and society, and on the whole a different outlook.

Take the example of India. The people of India have been inheriting their own *prāṇa dharma* since time immemorial. They are basically subjective in their approach to life and the world. By nature they are *parabhimukhi* from the very inception of childhood – that is, they ascribe Godhood to every action, thought and expression. The reason for this is very clear. In ancient India, at the age of five, a boy was sent to the residence of a Guru or enlightened teacher to learn till the age of twenty-five. The child used to learn mainly *parávidya* or spiritual knowledge and some *aparavidya* or mundane knowledge from the Guru. After the completion of student life, the youth could return to *Grahashta Dharma*. In the *Grahashta Dharma*, he used to cultivate both spiritual knowledge and mundane knowledge. After reaching 50 years of age, he used to leave *Grahashta Dharma* and entered into *VánaPrasta* where he used to only cultivate spiritual knowledge. This is the very reason why people developed a subjective approach towards life. This subjective approach to life became the *prāṇa dharma* of the people of India. In the educational system of India, the cultivation of spiritual knowledge was primary, and this instilled in the students a high standard of behaviour, reverence and modesty.

Now, the best way of enmity against a person or a race is to deprive the person or the race of the freedom to cultivate their *prāṇa dharma*, and to prevent them from channelizing their potentiality accordingly. For example, the best way of enmity against a bird is to put it in a cage so that it will become a biped animal. The long confinement in the cage, which is against the *prāṇa dharma* of the bird, will deprive it of the capacity to fly.

Capitalism and communism are both *ultravires* to the *prāṇa dharma* of the people of the world. **PROUT wants to maintain the integrity of *prāṇa dharma* of each and every race.** Capitalism, by its hydra-headed greed for economic exploitation, has made human beings slaves to circumstances beyond their control. In India, capitalism has

sucked the vital energy of the people by rendering them poverty stricken. Similarly, communism has gone against the very vital life surge of the people of India. Communists mouth enchanting, hollow slogans, and are trying to push the entire race down the path of animality where cardinal human values are non-existent.

The English colonialists were also cunning enough to discern the *prāṇa dharma* of the people of India, and they deprived them of the freedom to express their *prāṇa dharma*. The British wanted to bring the entire Indian race under their colonial grip to make the people slaves. They reformed the old educational system of India and bluntly introduced the English system of education. The English education system was contrary to that of India, because it was based on an objective approach and the complete denial of the subjective approach. The British colonial masters educated the subjugated race on the lines of their own education system, and produced a peculiar group of people who were neither Indian nor civilian nor serviceable. These so-called educated people of India were a complete departure from the mass of Indians in their habits, behaviour, thoughts, modesty and personal integrity. That is why a gulf of difference developed between the so-called educated people and the village people of India. By applying these subtle tactics, a group of people in India became European in attitude although they were Indian in colour, and this group was instrumental in perpetuating the British Raj in India.

The British colonialists applied the same tactics in China. The Chinese people, before the Kuomintan regime, were laborious and dexterous as well as religious. But by introducing opium, the British made the entire Chinese race inactive and indolent. Afterwards the communists, under the leadership of Mao Zedong, killed the religion of the Chinese people and deprived them of their *prāṇa dharma*. In this way, the British and the communists brought the entire Chinese race under their grip.

School Curriculum Based on *Prāṇa Dharma*

PROUT does not want to turn the hands of the clock back. PROUT does not reject the western educational system. But at the same time, the western education system utterly failed to inculcate a sense of

morality, reverence and a high standard of behaviour among the students of India during the time of the British Raj. That is why in PROUT's system of education, we stress the need to start “**Āshramic Schools**” in every village of India. If this is done, the corrosive tendency introduced by the British can be checked at an early stage. In the post-independence period of India, the leaders and educationists could not deeply understand the prevalent crisis of the Indian education system. This crisis was largely due to the defective British education system which was fundamentally against the *prāṇa dharma* of the Indian people. All the attempts to reform the education system proved futile and led the nation towards further degradation. This was because India's educationists could not reform the education system according to the *prāṇa dharma* of the Indian people. Our Ānanda Mārga school curriculum is based on the *prāṇa dharma* of the people of India, and furthermore, it strengthens the people in their *prāṇa dharma*.

PROUT is of the opinion that the different races will assimilate PROUT philosophy according to their *prāṇa dharma*. There is wide scope for adjustment. PROUT equips human beings with their own *prāṇa dharma* and thereby reinforces and strengthens their march along the path of progress.

Basic Differences in Attitude between the East and the West

Though the human society is one and indivisible, still there are certain differences in the attitudes to life and the world between the East and the West. Both have their distinctly different mentalities. The East is predominantly subjective in outlook, whereas the West has a mainly objective bent of mind. The East, throughout its development, has maintained a subjective approach, whereas western countries put great stress on objective development. Too much emphasis on either one of these approaches is not conducive to the all-round growth of the society. We can build up an ideal society only on the basis of a happy adjustment between the subjective and the objective approaches. Here is the greatness of Ānanda Mārga ideology.

The maximum development of the society will be reached when

there is balanced development in the physical, mental and spiritual spheres.

The Asian countries, in spite of their long heritage of morality and spirituality, have been subject to great humiliation during periods of foreign invasion. While the higher knowledge of philosophy propagated by the oriental sages and saints has been accepted as a unique contribution to the store house of human culture and civilization, the people of these lands could not resist the foreign invaders. The history of all the Asian countries, a region of so many religions, has been dominated by foreign powers for centuries together. This imbalance brought about their material deprivation and political subjugation.

On the other hand, the West is completely obsessed with physical development. It has made spectacular progress in the fields of politics, economics, science, warfare, etc. In fact, it has made so much material progress that it seems to be the sovereign master of the water, land and air. But for all that, it is not socially content and miserably lacks spiritual wealth. Unlike the East, in the West plenty of wealth has created a crisis. Therefore, it is abundantly clear that no country can progress harmoniously with only one-sided development.

Therefore, it behoves both the East and the West to accept a synthetic ideology that stands for a happy synthesis between the two. Here, the East can help the west spiritually, whereas the materialistic West can extend its material help to the East. Both will be mutually benefited if they accept this golden policy of give and take.

In the educational system of the East, there is the predominant element of spirituality. Whereas, in the western system of education there is a clear and unilateral emphasis on mundane knowledge. So to build up an ideal human society in the future, the balanced emphasis on the two is indispensable.

We should remember that morality, spirituality and humanity, and a happy blending of occidental extroversial science and oriental introversial philosophy is the very foundation of our system of education. Unlike Rudyard Kipling who wrongly observed that “East is East and

West is West, and never the twain shall meet,”Ānanda Mārga believes in one universal society with one ideology and one cosmic goal.

Education and Neohumanism:

It is the inherent wont of all living beings, both human beings and animals, to expand in the physical arena. In the case of human beings there is another wont, another inborn instinct, and that is simply to expand in the psychic arena also. So unlike other animals, human beings have got one scope, or got the scope, to divert their physical longings into spiritual aspirations. Other animals have not got this. But because of this psychic wont, they exploit others in the psychic level as well as the physical level, and this exploitation in the psychic level is more dangerous than in the physical one.

Yes, human beings should be goaded by human feelings – human sentiments, human ideas. No doubt it is good if human feelings serve as a moral check in this competition of weapons, but it is not the last word; human feelings cannot check the internal fighting, the type of infighting prevalent amongst human beings. For the purpose of training this turbulent mind, what is to be done? One is to get proper education; one is to be imparted with proper education – not general education – in the gospel of, in the idea of Neohumanism. This will help human beings in training the mind. And at the same time spiritual practice should go on for proper psychic remoulding.

The Ever-Expanding Domain of the Microcosm

In the most ancient times, in the very first stage of manifestation, human beings, like animals, used to roam about the whole day worrying either about food or how to find the means to protect themselves from their enemies. They had no other tasks to do than this. Through clash and cohesion the area of microcosmic mind gradually began to develop and the human body as the vehicle of microcosm also gradually became very complex. Now, the interesting aspect of this is that the container of microcosm, the human body – although it became more and more complex with increasingly complex permutations and combinations of the five elements (pāñcabhaotika) – did not increase its physical power;

rather, on the contrary, it lost some of its physical strength. As the nervous system developed, the hands and legs, teeth and nails lost some of their strength, and the eyesight also became weaker. But all these fundamental developments in microcosm occurred through sheer clash and cohesion – and the microcosmic area also expanded, as did its vitality.

If something is to be done for human welfare, the path of synthesis should be followed, and not that of analysis. The human entity exists within the boundaries of time, space and person. While remaining within the scope of time, space and person, people should endeavour to go beyond, to transcend these limitations and march on towards the Infinite.

But this is not happening now. The limited human beings have kept themselves confined in smaller and smaller areas, resulting in the emergence of different types of “isms”. In each area, people inhabiting a particular country have a particular identity. And not only do they have a particular identification, they are also unable to accept as their own, other people who have a different identity. As long as they are unable to counteract this phenomenon by adopting the path of synthesis, peace in human society cannot be established. Continually mouthing the empty slogan, “**peace, peace,**” is nothing but a hollow sham. Actually, cutting the roots of a tree and then pouring water on its top will yield no result. Emphasis must be placed on the fundamental unity, through the path of synthesis and not the path of analysis. Human beings must march forward by cherishing noble values and ideas. When people will try to bring about unity among human beings, they will have to realize the valuable treasure of their existential stamina, and then that stamina will be properly expressed. And the spontaneous expression of that stamina will lead them along the path of synthesis. Therefore human beings will have to learn and understand many things, and they will have to establish themselves in the Supreme One, together with all. They must bring all people to the same platform, and in doing so, they will have to make enormous progress in the field of thought.

Thus it is also imperative to **develop language as the vehicle of thought**. In human society today, language is undeveloped; the

vocabularies of the world's languages are very poor. In the German, English and Saṁskrtá language, we do not find more than five hundred thousand words, including all the groups, sub-groups, suffixes and prefixes. Most languages still suffer from this deficiency. The fact that our vocabularies are very poor and dull generally escapes our attention. If we do pay attention, the expression of our thought process will develop, and with that development, we will be able to embrace all within one and the same Entity.

So those people who have an expanded vocabulary should come forward to help those people with undeveloped vocabularies so that they may become more eloquent in their expression. It is our duty to make them more expressive, but this we did not do. That is, we did not direct the ever-expanding domain of microcosm towards the goal of welfare; instead, we used it for our own advantage. Because we took an analytic approach, human treatises and scriptures could not become as progressive as they should have been. Likewise, in archaeological research, we have made few inroads; many old scripts are yet to be deciphered. Even now many scriptures remain entirely unread and unknown. The methodology of studying and teaching different histories, geographies, philosophies, etc. is yet to be evolved. And yet our intellect is developing well. This is not a matter of glory – rather it is a most inglorious chapter of our failure.

And in the field of science, what is known to be the most developed subject – applied psychology – has not been really cultivated. As a consequence the number of insane people has increased in most of the countries of the world. We have not been able to bring these people under proper medical treatment; we have not given them proper love and affection, for we followed the path of analysis, not the path of synthesis. During the long 15,000-year-old course of human civilization, we have followed only occasionally, and for short periods, the path of synthesis. Most of the time, by following the path of analysis and neglect, we have lost the great opportunity to build a noble society.

Develop Aesthetic Science

Human beings, by their inborn instinct, have love for beautiful and subtle things. They appreciate and seek to cultivate what is beautiful

and subtle in their internal and external lives, and in the world of ideas. This love for art is the fundament of the aesthetic science (nandanavijijāna). Yet we have shattered this science of aesthetics by stamping doctrines upon it. We could have very well utilized this aesthetic science for our welfare through our developed wisdom, and based on this aesthetic science we could have guided human beings to follow the path of synthesis which, alas, we did not do.

I will say that people with developed intellects have been able to realize that the domain of their intelligence is gradually expanding. They ought to have taken it as their foremost duty to refine this aesthetic science and, by the untiring and impartial cultivation of knowledge, to create further avenues for its expression. This aesthetic science uplifts humanity from the dust of this worldly abode to taste and feel the subtler worlds. Therefore every effort must be made to develop aesthetic science – a task not at all beyond the capacity of human beings. As I said before, the periphery of intelligence of human beings along with their knowledge is ever-expanding. The domain of their wisdom is also widening very steadily and rapidly. Now is the time to garner great achievements in their physical and mental spheres. And **the cultivation of knowledge should go on side by side with aesthetic science.**

Therefore let all the various human scripts be studied and developed impartially, and let the result be utilized in the cause of aesthetic science. Then human beings will certainly achieve rapid progress; the conflict between states, between societies and between races will cease in no time. They must march ahead vigorously with firm steps, keeping a synthetic goal ever before them. **“Caraeveti, caraeveti”** – “March forward, march forward”. This should be the slogan of today’s humanity.

Some Hints on Education

How to impart education has always been a very poignant question. The influence of the environment has a tremendous impact on the human mind. The environment in which one is born and brought up continues to exert a tremendous influence till the last days, till the dying

stage, of human life. According to the type of education imparted, one's psychic environment is built up. The psychic environment is more powerful in human life than the physical environment.

If we wish to do maximum good to the people, we must find out the proper way, the best way, to impart education. If we can mould our minds in the proper way, then everything is accomplished. As soon as the mind is in the proper shape, the people understand where to seek inspiration from. That is, it is to be sought from Parama Puruṣa (Supreme Consciousness).

We have to keep in view **three fundamentals** before imparting education. The **first** is that education must always be based on factuality. There must not be the injection of any dogma or fanaticism or any type of geographical or racial chauvinism in the education system.

The **second** fundamental is that education must awaken the thirst for knowledge in the students' minds. The students themselves will create environmental pressure by persistent demands for answers to queries like: What is the answer? Is it correct? The longing, "I wish to know... I wish to understand and assimilate the entire universe" should be created. Such a thirst for knowledge should be created in the minds of students. A learner, in Arabic, is called "tālib-ul-ilm", meaning "a genuine seeker of knowledge." So a tremendous thirst for knowledge must be awakened in the students' minds. They will constantly pry their teachers, their parents and their neighbours with questions like: Why is this so? What is that? Why does that happen? Why does this not happen? etc. They are ready to assimilate the entire universe.

The **third** fundamental of education is that teachers and students should have a balanced mind, unaffected, unassailed by unimportant entities.

Like provincialism and communalism, nationalism is highly detrimental to the minds of children. Children's crystalline judgement power is to a large extent sullied by these sentiments.

Education is a must not only for human beings, but also for all

living beings. Proper education enables one to stand against the influence of the physical environment and awaken the psychic urge to attain a higher life, that is, the ideological goal. This gives a person much inspiration. We should do our best to impart proper education not only to the entire humanity, but also to all created beings.

Some Educational Policies:

It is not proper, under any circumstances, to burden the young shoulders of students with a heavy load of languages simply to satisfy the political whims of the leaders. If, however, the nationalistic sentiment can be to some extent restrained, all the languages can be excluded from the syllabus except two: English and the mother tongue. If students study in or awaken their thirst for knowledge through these two languages, then in time, propelled by their own urge, they may learn ten or twenty more languages as well. In schools and colleges also, **it is desirable to offer as many optional languages** as possible. Such a policy is not likely to be criticized by anyone.

In order for people around the world to be able to communicate, a **vishvabhāṣā** [universal or world language] is needed, and the teaching and study of that language should be given equal importance in every country. If we consider the following three qualities of a language – that it should be widely spoken, be easily understood and be capable of powerful expression – English alone is qualified to become the world language. No one in the world should consider English to be the language of England alone, but should rather accept it with an open mind as the common language for the communication of ideas. Doing this, will in no way harm any mother tongue.

Of course in the distant future people may select another language to replace English as the world language, in accordance with the needs of their age; English cannot keep its position as the world language forever.

From the beginning, children in India can be taught three languages – their mother tongue or natural language, basic Saṁskṛta or the appropriate classical language, and the world language. Students

should be encouraged to learn the history of their respective mother tongues. By learning the world language, students will develop a feeling of world citizenship in their minds.

According to the policy of PROUT, besides the mother tongue, students can also learn as many languages as possible. Let people know as many languages as they can. But in the practical field – government and non-government work and court work – the mother tongue should be used.

During secondary education, (in Indian this is years 8, 9 and 10), **vocational education** should be introduced according to the natural tendency and spontaneous aptitude of the students. Talented students should be provided with special facilities if they are poor. After higher education, students with talent should get the opportunity to do research work with the financial aid of the government.

The examination system should undergo a radical change so that the knowledge of the student both in the applied and theoretical sides can be properly assessed. Students should be encouraged to involve themselves in social welfare and other constructive activities within their school or campus. After completing their education, students should be guaranteed appropriate employment.

Proper care should be taken in the selection of teachers. Academic certificates are not the only criteria for selecting teachers. Qualities like a strong character, righteousness, social service, selflessness, an inspirational personality, and leadership ability should be evident in teachers. Teachers should get the highest respect in society and their economic needs should be properly looked after.

The framing of educational policies, the control of the educational system, and all other activities concerned with education should be managed by a board comprised of efficient teachers. This board should enjoy full freedom and authority to carry out its duties. Education must be free from all political interference. Education should be free at all levels.

Should PROUT support the participation by students in the administration of educational institutions? Grown-up students, that is, adults, may take part in the non-academic side of administration. The academic side should be controlled and managed by educationists with the help and cooperation of grown-up students, just as grown-up children may help their parents a lot in managing family duties. The relation between students and teachers should be sweet.

Radio, television, films and other media must be free from exploitation and vested interests. Qualified professionals should utilize such media for the benefit of students to ensure high quality education.

The teaching of science must always be encouraged. The study and application of science will assist in the spread of knowledge and help to ensure that the right to knowledge in every sphere of life – social, economic, psychic and spiritual – is attained by all. **Knowledge and science must be free like the light, the air and the unhindered wealth of nature.** They must serve all and supply the vital juice of life.

ABOVE EXCERPTS ARE FROM:

Education - Prout in a Nutshell Part 1

Moralism - Prout in a Nutshell Part 1

Dialectical Materialism and Democracy - Prout in a Nutshell Part 6

The Ever-Expanding Domain of the Microcosm - Prout in a Nutshell Part 14

Talks on Education – Section A- Prout in a Nutshell Part 18

Talks on Education – Section B- Prout in a Nutshell Part 18

Talks on Education – Section C- Prout in a Nutshell Part 18

Talks on Education – Section D- Prout in a Nutshell Part 18

Talks on Education – Section E- Prout in a Nutshell Part 18

Talks on Education – Section F- Prout in a Nutshell Part 18

Talks on Education – Section G- Prout in a Nutshell Part 18

Talks on Education – Section H- Prout in a Nutshell Part 18

Talks on Education – Section I- Prout in a Nutshell Part 18

Message to Teachers – Discourses on Neohumanist Education [a compilation]

PROUT'S GOVERNANCE SYSTEM

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

Three Cardinal Socio-Political Principles:

For the all-round welfare and development of human beings, society needs to follow some fundamental socio-political principles. Without the firm foundation of such principles, disunity, injustice and exploitation will flourish. To avoid this and to safeguard the interests of all people, the leaders of society must ensure that cardinal socio-political principles are strictly followed. Otherwise, individual and collective progress can never be achieved.

There are three cardinal socio-political principles which should never be violated. **First**, people should not be retrenched from their occupations unless alternative employment has been arranged for them. **Secondly**, people should not be forcibly converted from one religion to another. **Thirdly**, no mother tongue should be suppressed. Occupation, spiritual practice and mother tongue are very important to human beings. If the sentiments associated with them are hurt, human beings will be deeply affected. So, you should never violate these cardinal socio-political principles.

There are many instances where these three cardinal principles have been violated, causing much suffering and disturbance in individual and collective life. Those who cannot find alternative employment will either die of starvation or become criminals in an effort to survive. In either case, society will be adversely affected. So, before retrenchment, people should be provided with suitable alternative employment.

The second inviolable principle is that people should not be forcibly converted from one religion to another. In the future you should be careful not to hurt the religious sentiments of others, even if most people become Ánanda Márgiis. Deities should be preserved in

museums, and temples should be restored to maintain the cultural and historical heritage of the country.

Thirdly, no mother tongue should be suppressed. If a mother tongue is suppressed, the consequences are most dangerous.

In India, Hindi has been imposed on non-Hindi speaking people, resulting in much ill-feeling between many states and the centre. The imposition of Hindi amounts to Hindi imperialism, and those who do not speak Hindi feel suppressed. The important languages of Bihar, for example, like Bhojpuri, Maethilii, Angika, Magahii and Nagpuri, have been suppressed in favour of Hindi. The people of Bihar do not even know the pronunciation of Hindi words because they speak with their own intonation. Other languages like French in Canada, Basque in Spain and Sicilian in Sicily have also been suppressed.

The psychology of suppression undermines the progress of a country. People will eventually revolt against it and restore unity. The sentiments of people cannot be forcibly suppressed for a long time. Human beings best express themselves through their mother tongue. If people's mother tongue is suppressed, it is equivalent to strangling them. The suppression of people's mother tongue is a sin.

India is a multi-lingual and multi-religious country. If a particular regional language is declared the national language, it would be very detrimental to the overall welfare of the country. Rather, all the languages spoken in India should be recognized and encouraged. In this regard, India should follow the example of some other countries. In Switzerland, for instance, four languages are recognized as state languages – German, Italian, French and Romansch – although more than twice as many people speak German than the total speaking the other three languages. This is the correct approach, as it does not go against the collective psychology of the people.

Requirements of an Ideal Constitution:

Human unity is purely an ideological unity, which means unity in the psychic sphere. Where there is psychic unity, physical unity will

also occur. In the realm of unity, unity is always psychic – ideological unity means unity in the subtlest level of the mind. However, psychic or ideological unity may be affected if we encourage the exploitation of one group by another. So to avoid this there should not be any scope for exploitation in society. But to check exploitation in the physical sphere requires a **common constitutional system, a common penal code, and the availability of the minimum essentialities of life.**

With the changes of the social cycle, the human society has developed several social institutions to carry out its duties and responsibilities. The state is one such vital institution which organizes a group of people in a certain area of land, rules them, promotes their welfare and oversees their good. This institution is powerful because it also enjoys sovereign power.

Accumulation of power is dangerous if it is not guided by some rules and basic principles. The guide book in which all such rules, regulations and principles for the proper conduct of a state are codified is called a constitution. A constitution guides a state with policies and principles to render all-round services to the people for their rapid progress.

The first written constitution was framed by the Licchavi Dynasty of Vaeshali (in northern Bihar) in ancient India over 2500 years ago. Prior to that, the words of the king were law and kings ruled according to the advice of their ministers. The first republican democracy was established by the Licchaviis. The Licchavi Republic comprised some portion of Muzzaffarpur, portions of Begusharai, Samastipur and Hajipur between the Gandaka and Kamala rivers, all in the present state of Bihar. It was the first democratic state and they had their own written constitution.

Differences amongst Some Constitutions

There is no British constitution – it is only a collection of traditions and conventions and not a written document. The theoretical head is the crown queen or king. All power is vested with the crown but practically it is exercised by the prime minister in a parliamentary form

of government. The French system is a presidential form of government where the president appoints the prime minister and all other ministers. The USA also has a presidential form of government. In France and the US there is a written constitution. In the US the president exercises power or rules the country through secretaries appointed by the president who is directly elected by the electorate. There are no ministers, only secretaries in the US system whereas there are ministers in the French system. When there is no ministry in Britain a lame-duck ministry is formed by the crown and the crown can head that ministry until a new parliament is elected. In India the president has no power and is only a signatory authority or rubber stamp. The Indian president cannot even head a caretaker government. The Indian prime minister can remove the president but the president cannot remove the prime minister. Although the prime minister is powerful according to the constitution, he or she is not directly elected by the electorate, that is, by the people. The prime minister is elected only as a member of parliament and then is made prime minister by the party.

The US presidential form of government is a better form of government, but there is a shortcoming in the US constitution and that is that individual rights are given maximum scope: this leads to an unrestrained capitalist order. Now India is also going to suffer the same disease and this is leading to regionalism. Too much individual freedom should be curtailed in an ideal form of government. PROUT will introduce social controls so that collective interests will be supreme. In the US constitution purchasing power is not guaranteed to the people. The best form of government is the presidential form where the president is elected directly by the electorate and there is less individual liberty.

Common Constitutional Defects

Everyone has the right to physical, mental and spiritual development. But all constitutions have been written in such a way that they do not ensure the all-round welfare of all citizens. A constitution should be fair and just. The least bias on the part of the framers towards any particular ethnic, linguistic or religious group may undermine the unity and solidarity of the concerning country and thus disturb the peace and prosperity of the society as a whole.

The population of India is a blended population of the Austric, Mongolian, Negroid and Aryan races. But the Indian constitution, due to inherent defects, has not helped establish social amity, cultural legacy, equality and unity among these races. As a result fissiparous tendencies have developed in the country.

Judged from this perspective some of the defects of the Indian constitution are easily discernible. India should have a new constitution to establish unity in diversity in a multilingual, multi-social and multinational country. There are several fiscal and psychological loopholes in the Indian constitution.

The fiscal loopholes in the Indian constitution:

First, there is no check on unbarred capitalist exploitation. This is because the leaders of the independence struggle did not give any economic sentiment to the people. The only sentiment was an anti-British sentiment. Thus the independence struggle was only a political movement and not an economic movement. After 1947 instead of white exploitation, brown exploitation emerged. 1947 brought only capitalist political liberty but not economic freedom. As a result, unbarred economic exploitation continues today. **Secondly**, the constitution gives no guarantee for increasing the purchasing capacity of every individual. **Thirdly**, the president has no constitutional power to check financial or fiscal matters. The Indian economy is controlled by a few business houses through some chambers of commerce. The president has no constitutional power to check either the price level or the degree of exploitation. Neither the president nor the prime minister can check these. **Fourthly**, there is no provision for inter-block planning for socio-economic development. **Fifthly**, there is no clear concept of balanced economy.

The psychological loopholes in the Indian constitution:

The **first** is the imposition of a regional language as the national language. English imperialism has been followed by Hindi imperialism. Hindi is only one of many regional languages. The selection of one such regional language as the official language adversely affects the

psychology of people who speak other languages. As the consequence of such a defective language policy in the constitution, the non- Hindi-speaking people face unequal competition at the national level and they are forced to use a language, either Hindi or English, which is not their natural language. Hence they are relegated to “B class” citizens. No regional languages should be selected as an official language in a multi-national, multi-lingual and multi-cultural country like India. Hindi is just a regional language like Tamil, Telugu and Tulu. It is a good language but it should not be forcibly imposed on others. Such a selection would affect the minds of other non-Hindi-speaking people.

When the Indian parliament debated the issue of official languages, the constituent assembly was equally divided into two. The then chairman of the Constituent Assembly at that controversial stage cast his all-important vote in favour of Hindi. Thus Hindi becomes the official language of India by a single vote.

Saṁskṛta may be the national language of India. It is the grandmother of almost all the modern languages of India and has a great influence on the languages of India. It may take five, ten, fifty or hundred years to spread this language to all people. Roman script should be used since Saṁskṛta has no script of its own. All groups of people including linguists of India should join together and decide this controversial matter.

The **second** psychological loophole is that there are several disparities in the law. The constitution of India proclaims that all are equal in the eye of the law. But in practice, this principle is not followed, and as a result disparity is growing in the arena of law and justice. Such disparity is adversely affecting the different groups of people in the country. For example, there are disparities between the Hindu Code and the Muslim Code. Hindu women and Muslim women, although they are all Indian citizens, do not get equal advantages of law.

Let **there be only one code – the Indian Code**. This Indian Code should be based on cardinal human values, with a universal approach and Neo-Humanistic spirit. Then only equality before the law can be established in practice, and equal protection of the law for all can

be guaranteed. So the constitution should remove the psychological loopholes by eradicating existing disparities in the eye of the law.

The **third** psychological loophole is that there is no law against the indiscriminate destruction of flora and fauna due to the absence of Neo-Humanistic sentiment. In the Cosmic Family of the Parama Puruṣa, humans, animals, plants, and inanimate objects exist together and maintain a harmonious balance. However, human beings, because of their superior intellect, are indiscriminately destroying plants and animals for their own narrow, selfish ends. In the constitution, there is no provision for the safeguard of the plants and animals. In a constitution, there should be safeguards for the lives of plants and animals. The absence of such provisions in the constitution creates psychological loopholes which should be corrected without delay.

Fourthly, the relation between the centre and the states in a confederation should be clearly defined in the constitution. Otherwise, there will be centre-state conflict and the whole country will be psychologically affected. Among all other aspects of this relation two important aspects should be clearly defined; the right of self-determination, and the right of secession of a particular component of the confederation. In the constitution of India these are not clearly stated. As a result, the relation between the centre and the states is always strained and pressured.

Question: Shall we support the recent cry for more power to the states? What is our policy?

Answer: We support economic decentralization. So, that much power which directly concerns economic decentralization should be in the hands of the states or the concerning lower level governments. Otherwise, how can they materialize their economic power that is vested in them due to decentralization?

Fifthly, in the constitution of India, no clear definitions of scheduled tribes and scheduled castes are given. Rather, these lists have been wrongly prepared on the basis of racial considerations. Instead of this unscientific approach, Scheduled Tribes and Scheduled Caste lists

should be based on economic backwardness and educational backwardness.

To overcome these fiscal and psychological loopholes, **all constitutions in the world today need to be reformed.**

No Capital Punishment

Although the system of capital punishment is unacceptable from the moral viewpoint, people do sometimes resort to this custom under specific circumstances. It does not contain any corrective measures and has no purpose other than to instill fear into people's minds. Therefore the practice of taking a life for a life out of anger cannot be accepted in a civilized social system. Even if somebody is a genuine criminal who has no public support (no matter how notorious a criminal he or she may be, he or she is still a human being), should not he or she have an opportunity to become an asset to society? It is possible that although the person fails to evoke our sympathy because of the seriousness of his or her crimes, he or she may sincerely repent and be prepared to dedicate the rest of his or her life to the genuine service of society. Furthermore, if those who commit crimes are afflicted with a mental disease, is it not our duty to cure them of their disease instead of sentencing them to death?

Most civilized countries follow the line of reasoning that criminals who commit a crime on the spur of the moment are to be treated with comparative leniency. Other types of criminals as well can hope, on the same line of reasoning, to receive comparatively good treatment. Should decapitation be prescribed as the cure for a headache?

Some people argue that if criminals who commit serious offences are not given capital punishment, they will have to be sentenced to life imprisonment, because few countries have the facilities to cure them of their mental disease. But such a decision may cause overcrowding in the prisons. Is it possible for the state to provide so many people with food and clothing? Rather I would ask, "Why should such criminals live off the state at all?" The state will have to see to it that it receives suitable work from them. And after the completion of their sentence,

the state should sincerely make arrangements to find them employment so that they will be able to earn an honest living.

A prison should therefore be just like a reform school, and the superintendent should be a teacher who is trained in psychology and who has genuine love for society. Hence a jailer should possess no less ability than a judge. To appoint a person to this post on the basis of a degree he or she has earned from some university or according to his or her capacity to please a superior, would be most detrimental. If those charged with antisocial activities and sentenced to prison experience daily injustices, feel a lack of open-heartedness from others, or receive less food and poorer-quality food than that sanctioned by the government, their criminal tendencies and maliciousness will develop and manifest all the more.

In this context yet another thought comes to mind. If a criminal is imprisoned for a serious crime, what will happen to his or her dependents? They will still have to somehow go on living. The boys of the family may join a gang of pickpockets and the girls may take to prostitution. In other words, by trying to punish a single criminal, ten more criminals may be created. Thus when sentencing a criminal, one will have to take into consideration the financial condition of the members of his or her family, and the state will have to provide them with the means to earn an honest living.

The Need for a Spiritual Ideal

The proverb “Prevention is better than cure” may be applied to all aspects of life. It is undeniable that, when we see the variety and seriousness of crimes increasing with the so-called advancement of civilization, it becomes necessary for crime-prevention policies to be given greater importance than remedial action. Civilized people today should be more interested in preventing base criminal propensities from arising in human beings in the first place, than in taking corrective measures to cure criminals’ mental diseases.

The idea of oneness is fundamentally a spiritual idea. Individually and collectively human beings will have to accept the

Supreme and the path to realize the Supreme as the highest truth, and this will have to be recognized as the highest goal of human life. As long as human beings do not do so, the human race will find it impossible to implement a sound, well-thought-out plan of action for social progress. No penal or social code, no matter how well-planned, can liberate society. Without a spiritual ideal, no social, economic, moral, cultural or political policy or programme can bring humanity to the path of peace. The sooner humanity understands this fundamental truth, the better.

Virtue and vice are both distortions of the mind. That which may be considered good in one particular temporal, spatial or personal environment may be considered bad in another. A country generally bases its penal code on the concept of virtue and vice which prevails in that country, and the concept of virtue and vice in turn is based on accepted religious doctrines. In my opinion virtue is that which helps to expand the mind, by whose assistance the universe increasingly becomes an integral part of oneself, and vice is that which makes the mind narrow and selfish. And the realm, to which the mind of a person engaged in virtuous activities travels, is heaven, and the realm where the mind of a sinner races about in a wild frenzy, is hell.

A Universal Penal Code

Finally, it is my sincere belief that, except for those social problems which are caused by geographical factors, the solution to all complex social problems may be found by implementing a universal penal code, one which is applicable to all humanity. It is not desirable for different laws to bind different peoples, countries or communities. All human beings laugh when they are happy, cry when they are sad and mourn when they feel despair, and all need food, clothing and housing; so why should people be separated from each other by artificial distinctions?

The constitution of the world should be drafted by a global organization recognized by the people; otherwise the possibility exists that at any moment a minority in a country might be persecuted. Everyone knows that when a revolutionary is victorious in the political struggle of

a country, he or she will be considered a patriot, and when a revolutionary is defeated, he or she will face death and be branded as a traitor despite his or her innocence. In nearly every country the law is based on the opinions of powerful people, and their autocratic style cannot be questioned. But is such a situation desirable? Does this not undermine civilization? That is why I contend that laws must be drafted by a global organization, and, further, that the supreme authority to judge or to try a person should be vested in that organization. If that global organization then refrains from interfering in the internal affairs of countries, powerless groups or individuals will be forced to lead the lives of virtual slaves, in spite of written assurances that they are free.

Satyagraha

You know, those who instigate others to break rules will always cause bad consequences. Let us take an example. A prominent leader of Indiás struggle for independence started a civil disobedience movement against the British to attain the political independence of India. Some people suggest that the aim of this movement was not to break any rules or disobey the law. The aim was to express the truth after dispelling the cimmerian darkness. The aim was to snatch independence from the clutches of the forces of darkness. It was an effort to find the truth... it was satyagraha. However, it makes no difference what name you call a rose flower, it is still a rose. If people have disregard for the law, there is every possibility that they will follow the path of law-breaking. This very psychology causes people to challenges legal statutes, and the result is never good.

Today if people follow in the footsteps of the past, they will be led to burn buses and trams which they themselves have purchased... they will be led to burn governmental and non-governmental buildings, destroying their own hard earned wealth. When people adopt these methods today, it is because the psychology of the civil disobedience movement of the British time is still working – in other words satyagraha. However, rational people would not describe such methods as satyagraha but as duragraha – a hand-tool to destroy the society.

Those who hold the communist banner and attack helpless people in the name of revolution, losing sight of human values under the impetus of their confused, irrational philosophy, are goaded by the same type of psychology.

Nature dislikes disobedience or the act of breaking the law. As long as legal statutes exist, they must be obeyed. If they are found to be harmful or stand in the way of the progress of society, or if they hold back the forward march of humanity like a serpent entwined around the legs of a person, these statutes should be ground into the dust and new laws should be enacted and obeyed. Otherwise, the law of big fish eating little fish will dominate society, and this will harm the interests of both the individual and the collective. **The civil disobedience movement has left behind a chaotic imprint on society.**

Some Different Forms of Government:

Autonomous means ruling the self. **Autocratic** means ruling as per one's whims. **Bureaucracy** means ruling as per the whims of government officials. **Oligarchy** means ruling by a small party. A kingdom is a state having a king as the ruler. An emperor is a king ruling over other countries along with his own. **Feudalism** is a system where power and properties are in the hands of landlords, earls and barons. Feudalism may exist both in a republic and a kingdom. A feudal chief or local chieftain is a king under a big king.

Democracy is where a government is elected by the people through restricted or general franchise. A democratic country having a democratic head is a republic. A democratic country having a non-democratic head is not a republic. It is either a kingdom (monarchy), or an oligarchy, or a restricted republic. India is both a democracy and a republic; the USA is also a democracy and a republic; but Great Britain is a democracy and a kingdom. Australia is a democracy but not a republic, as it recognizes the British Crown at the helm of affairs. A republic is where the head of state is elected by the people directly or indirectly.

The word **Khaṇḍin** means a collection of numerous parts and

segments, that is, the Balkans. The Balkans refers to an extended territory consisting of Greece, Rumania, Albania etc. Another meaning of the term is a federal state that is a state consisting of a number of unitary states, for example, the Federal State of India. According to the Indian constitution, the Federal State of India is a collection of a number of unitary states or provinces under the unified rule of the federal government.

Of the federal states in the world, some are parliamentary and some are presidential in form. Where there is a parliamentary form of government, the executive power is vested with the parliament or the prime minister. Where there is a presidential form of government, the executive power rests with the president. Where there is the presidential form of government, the president is elected on the basis of the direct votes of the electorate, which resembles a plebiscite.

Totalitarianism is a form of government in which there is one-party rule which controls everything. Totalitarian means “in totality.” The people have no say. During Stalin’s reign, his word was the law in Russia.

Fascism is a form of government which is backed by brutal force or the warrior class. Fascism prevailed in Italia during Mussolini’s rule although the country had a hereditary king as its head. The real power was in the hands of Mussolini.

Nazism is a form of government which is backed up by brutal force or the warrior class. The difference between Fascism and Nazism is that when Hitler came to power in Germany, there was also an elected advisory council.

Question: How far can there be an adjustment between totalitarianism and the fundamentals of democracy?

Answer: Totalitarianism gives strong administration which is good, but there are also demerits in this system. If the dictator is a strong moralist then the standard of morality of the society may rise very high. The military strength is increased and all the policies and planning of the

government will be easily materialized. Most of the merits of the government are there. But the main demerit is that the public voice is suppressed. Humanity wants, that it should have proper scope to express its psyche through one or other media of human expression. This is wanting in totalitarianism.

DEMOCRACY:

According to the definition in vogue today, democracy is defined as the government of the people, by the people and for the people. After the Shúdra era, power passed into the hands of tribal chiefs. In the course of time clan leaders became feudal kings. The theory of democracy was born out of feelings of revolt against the tyranny of the monarchy exercised by these feudal kings. The history of democracy is very ancient. History teaches us that it originated during the reign of the Licchavii Dynasty in ancient India.

Contrary to the common myth that democracy started in the West, reality is that the Licchaviis of Vaishali abolished the monarchy and established the first republic about 2500 years ago. The representatives of the people were known as Licchaviis, and they formed an executive body known as Mahalicchaviis through elections. The Mahalicchaviis controlled the power in Vaishali that was previously controlled by the monarchy.

Let us now analyze the assertion, “Democracy is government by the people”. But in fact it is the rule of the majority. Hence democracy means “mobocracy” because the government in a democratic structure is guided by mob psychology. The majority of the society is fools; wise people are always in a minority. Thus, finally democracy is nothing but “foolocracy”.

Lacunae of Democracy

Adult suffrage plays an important role in democracy. In the name of forming a democratic government, different political and communal parties throw their hats into the election ring. Every party issues its own election manifesto to influence the people in order to carry the laurels in

the ensuing election battle. Besides, different parties entice the voters through election propaganda. Where educated people are in the majority and political consciousness is adequate, it is not very difficult for people to weigh the pros and cons of the manifesto of a particular party and to ascertain what is in the best interests of the people. But where there is a dearth of education and political consciousness, and where people fail to understand the reality of the manifesto and are misled by wrong propaganda, they cast their ballots in favour of parties whose ideals go contrary to the social interest. Consequently, parties are installed in power which goes against the interests of the people.

In the present democratic system, the right to cast a vote depends on age. Suppose people get the right of suffrage at the age of 21. This assumes that all persons attaining the age of 21 have an understanding of the basic problems of the people, but in reality many people above the age of 21 remain ignorant of these problems for want of political consciousness. Does the power of understanding and judgement come as soon as one attains a prescribed age? Is age the yardstick of wisdom and education? So the right of suffrage should not be based on age. This right should be vested in those who are educated and politically conscious.

Leaders have to canvass all and sundry to get votes. They have to placate thieves, dacoits and hypocrites because the latter command great voting power. That is why democracy is the government of thieves, dacoits and hypocrites. The government cannot take action against them because a government which curbs their nefarious activities cannot last long.

It is possible in a democratic government that the members or the elected representatives comprise more than fifty percent of the total number of candidates winning at the hustings while the total votes secured by their party may be less than fifty per cent. In such a condition the government is said to be of a majority party, but in reality it is the government of a particular minority party. As the government is formed by a particular party the opinion of another party or other parties is not respected in the legislature. Though all parties participate in passing

legislation, bills are passed according to the wishes of the party that is in the majority. When, acts are passed by a particular party, that party often derives benefit from the enacted law while the people at large do not derive much benefit from it at all.

As the government is formed by a particular party, the independence of the government servants is also impaired. The members and leaders of the ruling party interfere with the work of the executive and force it to tow the party line. Under duress work is done which benefits a particular party but harms the interests of the people at large. In the democratic system government officials cannot go against the wishes of the government leaders as the former work under the direction of the secretariat which is headed by the cabinet formed by the ruling party.

In so-called democracies even the judiciary cannot function independently as the ruling party pressurizes judges and judicial officers. Thus judgments are sometimes delivered which strangle justice.

Independence of the audit department, too, is indispensable for the proper functioning of the public exchequer. But owing to the pressure of the party in power, it often fails to act independently. For want of proper auditing, public funds are squandered and misused. Consequently nation-building activity is not carried out properly. A government is to govern and serve the people, but it is not possible to govern in the democratic system, for who is there to be governed? The public are placated in order to secure votes which makes the would-be rulers unfit to rule. And the would-be rulers are themselves incompetent, immoral, hypocritical exploiters or how else would they get elected? They take recourse to devious strategies and the power of money. That is why there is no one to provide worthy leadership. And as far as the question of the people is concerned, that is meaningless in a democracy. In this system the party and the leaders serve themselves in all possible ways.

There are three important methods to **check corruption**: (1) the humane approach; (2) violence; and (3) strict laws; but in a democratic society we cannot get the third item fully, and there is no scope for the

second item within a democratic structure. Socialization cannot thrive in a democratic framework. Those who speak highly of socialism from a democratic platform befool the public.

Dangers of party Politics

Party politics is one of the factors which stands, or tries to stand, in the way of human unity. In fact party politics is even more dangerous than disease-causing germs. In party politics all the refined attributes of the human mind, such as simplicity and the spirit of service, slowly but surely get totally destroyed.

To further the interests of the party, party politics may publicly oppose something which is often secretly encouraged. Communalism, provincialism, casteism, etc. – none of these are considered bad for the sake of party interests. The only identity of human beings is that they are humans – living beings. Party politics strives to keep people oblivious of this fact – it tries to pulverize the psychic wealth of human beings under the steamroller of party interests.

Thus, it is crystal-clear that the democratic form of government is riddled with lacunae. Without removing them it is impossible to properly run the administration of a country.

Requirements of Successful Democracy:

Democracy can only be effective and fruitful where there is no kind of exploitation. Every person has certain minimum requirements in life which must be guaranteed.

Mass education is one of the basic necessities for the successful and effective running of democracy. In some cases even educated people unjustly abuse their voting rights. People cast their votes at the insistence and inducement of misguided local leaders. To approach a polling booth like a herd of cattle to cast votes in ballot boxes is meaningless. Is this not a farce in the name of democracy? Education does not only mean literacy or alphabetical knowledge. In my opinion, real education means proper, adequate knowledge and the power of understanding.

Morality is the second fundamental factor for the success of democracy. People sell their votes because they lack morality. There are some countries in the world where votes are bought and sold. Can we call it democracy? Is it not a farce? Democracy cannot succeed unless 51% of the population rigidly follows principles of morality. Where corrupt and immoral persons are in the majority, leaders will inevitably be elected among these immoral people.

Social, economic and political consciousness is also indispensable for the success of democracy. Even educated people may be misguided by shrewd and cunning politicians if they are not sufficiently conversant with social, economic and political issues. Democracy can be successful only when people imbibe these three kinds of consciousness. Without this awareness, the welfare of the society is not possible either in theory or in practice.

But even if these three requirements for the success of democracy are met, the real welfare of the society is not possible by dialectical materialism or by democracy. The only solution is an enlightened, benevolent dictatorship – that is a morally and spiritually conscious dictatorship. Moralists, though in a minority today, have no reason to worry. Once society is led by people who are intellectually and intuitionally developed, there will certainly be no scope for exploitation and injustice.

Democracy and Group-Governed States

Gańa + tan + trae + dá = Gańatantra. The word Tantra means to do something in a controlled or systematic way with proper acceleration. It may be derived as tan + trae + dá. Here the term Tantra means the liberation from the bondages of crudeness or dullness. Gańatantra means to liberate the masses from the bondages of dullness with the medium of gańeta or people's representatives. Although the word Gańatantra does not properly represent the spirit of democracy, it may be roughly considered as such.

There are some people amongst the advocates of democracy who do not support group dictatorships. However, can they affirm on

oath that their ideal type of democracy exists in any country of the world today? No, they can't. What is the value of votes from electors who do not have a well-developed sense of political consciousness and who do not cherish democratic values? It is very difficult to arouse pious sentiments in them or to procure their votes by just means. Under such circumstances democracy can be converted into "demonocracy" at any moment.

PROUT'S POLITICAL SYSTEM

The motivation and purpose behind PROUT's political system is basically to administer in such a manner that economic institutions are able to materialize the principles and policies of a progressive economy, and that the society progresses ahead with the sublime motto: for the good and happiness of all. **Political institutions are not an end in themselves but a means to achieve economic well-being and social progress.**

Among all the systems human beings have been able to devise so far, democracy can be considered to be the best of a bad lot. If human beings can devise a better system in future, it will be proper to accept it wholeheartedly.

Voting Right

The voting rights should be vested in educated persons who have political consciousness and awareness of people's problems. Age should not be a bar to voting right.

Now a question may arise. If in a nation or country every person enjoys human rights, **why should a particular person have voting rights while others do not?** After all, this world is the common inheritance of all, and every human being has the right to enjoy and utilize all mundane, supramundane and spiritual resources. But just because everybody has the individual right to enjoy everything, it does not follow that everybody has the individual right to run the administration of a country. For the good and the welfare of the people in general, it is not fitting to leave the onus of the administration in the hands of all. Suppose a certain

couple have five children. All of them are happy and comfortable in the family. But if the children, on the plea of being in the majority, suddenly claim full authority and the right of the management of the family, is it feasible? Say they call a meeting and pass a resolution that all the glasses and crockery should be smashed. Can we call it a wise resolution? So you see, democracy is not a very good or simple system. But unless an alternative, better and more agreeable theory or system is evolved, we will have to accept democracy in preference to other systems, and make use of it for the time being.

It can be unequivocally stated that if only educated people instead of all adults were given the right to vote in any country, the governmental structure of most democratic countries would change. And if sadvipras alone had the right to vote, there would be no difference between the real world and the heaven people imagine. The success of democracy depends upon educated, sensible voters. The educational system must be free of cost.

Compartmentalized Democracy:

To provide a fearless and independent ambience to the administration, the **secretariat should be kept free from pressures** from the cabinet. The cabinet should confine itself to legislation, the passage and passing of the budget, the implementation of its plans and policies, defence etc. The power of ministers should remain confined to the parliament and they should not poke their nose into the workings of the secretariat. The chief secretary should not be under the president or the prime minister but should act independently as the executive head. All the secretaries should work under the chief secretary. Free from cabinet pressures, every department will serve the people well.

In the present system the **judiciary functions** under a cabinet minister and pressure from the minister may impair its independent functioning. To remove this defect and to ensure impartial justice, the judiciary should have the right to function independently. In no case should the chief justice be treated as inferior to the president or the prime minister. Only moralists and honest persons should be installed

on the hallowed seat of justice. If people fail to keep this issue under their close scrutiny, injustice will take the place of justice.

If the judicial system is to be totally accessible to the public, ordinary people will have to be able to afford it. Therefore one of the most important things to do is to increase the number of judges.

It is true more or less everywhere in the world that judges, due to pressure of work, are often compelled to adjourn cases. I do not completely oppose the practice of adjournment, because at times an adjournment can be advantageous to innocent people. But it can be of equal value to criminals who get the opportunity to tamper with evidence, to influence witnesses and to find false witnesses. This cannot be denied. Experienced judges know if and when it is necessary to adjourn a case in the interests of the public, but if the public interest is not served by this measure, no judge in all conscience should adjourn a case simply due to pressure of work. It is therefore essential to increase the number of judges.

Increasing the number of judges is not, however, an easy matter. It requires a thorough examination and careful selection of candidates. Relatively simple and ordinary cases can even be entrusted to responsible citizens. To deal with such cases it is not a bad idea to employ honorary magistrates. However, these honorary magistrates will also have to exhibit a highly-developed sense of responsibility at the time of discharging their duties.

For the proper utilization of the public exchequer, the **independence of the audit department** too, is a must. The auditor general should be independent of the sceptre of the president or the prime minister. Only an independent audit department can keep proper accounts of every department.

Thus, there should be **four compartments** in a properly constituted democracy – legislature, executive, judiciary and public exchequer – and all of them should be independent from one another. But in such a situation there is still the possibility of injustice and exploitation. So to supervise or monitor the function of all these

compartments, the benevolent dictatorship of the board of Sadvipras is required so that spirituality will reign supreme.

Party less Democracy

At the time of electing representatives the people should pay heed to their education, moral standard and sacrifice for the society etc. If the representatives are elected keeping in view these factors, they will not be guided by party interests but by collective interests. In their minds the interests of the entire human race and society will dominate, and not any class interests. They will be able to enact laws keeping in mind the problems of all and sundry, thereby accelerating the speed of social reconstruction. Their impartial service will bring happiness to all.

Honest and benevolent individuals should carefully steer clear of party politics. The question may arise; in the absence of party politics will honest individuals succeed on their own in forming governments or in serving the state? Is there any necessity for organized endeavour? In answer to this question I will say that those who are honest, who really want to promote human welfare, and who believe in a world government and the ideals of Ánanda Parivára [a blissful, universal family], must possess the spirit of mutual cooperation. They may form themselves into boards exclusively for the purpose of rendering social service collectively (and not for fomenting politics), but it will not be proper for such boards to contest elections. People should cast their votes for deserving human beings – not for the lamppost holding the party ticket.

Secure Minimum Votes

In a democratic system securing the highest number of votes is proof of a person's eligibility. Popularity of a candidate securing the highest number of votes needs to be tested again if he or she polls less than half the total number of votes cast. In this test arrangements will have to be made so that people can vote either for or against the candidate.

No candidate should be declared elected without a contest. So in cases where it is found that there is only one candidate, the

popularity of the candidate will have to be tested. If the candidate fails in this test, the candidate and all those who withdrew their nomination papers will forfeit the right to contest the subsequent by-election for that constituency. This means that they will have to wait until the next election.

Impeachment of leaders

A candidate must declare his or her policies in black and white. After an election, if it is found that a candidate is acting against his or her declared policies and this is proved to be the case in court, his or her election will be cancelled.

By the power of their oratory, politicians try to escape from the consequences of their misdeeds. It is noticeable that politicians, to further their party interests and to enhance their individual power and position, do not hesitate even to cause suffering to millions of people. Perhaps, out of a sense of duty, the common people should impeach (in a court of justice) culpable politicians.

Spiritual Leadership—Sadvipra

The fight between vidyá and avidyá will continue as long as the creation exists. To fight against avidyá, human beings will have to become powerful. For this, the power of weapons, psychic power and spiritual power – all three – are required.

Sadvipras are those who follow the principles of Yama and Niyama – the principles of spiritual morality – and are devoted to the Supreme Consciousness. These Sadvipras – those who follow a correct philosophy of life and practice a correct system of sádhaná or spiritual practices – will be the leaders of the society in the future

Only psychic and spiritual education can create sadvipras. Political leaders cannot create sadvipras by haranguing people from public platforms – this demands righteousness and the practice of self-purification in personal life.

Sadvipras will fight ceaselessly against all corruption and

exploitation – they will wage a never-ending struggle against immorality and fissiparous tendencies. The fullest possibilities for the establishment of peace and human progress lie only in the collective endeavours of the Sadvipras.

Benevolent Dictatorship

Today democracy is the most preferred system of government throughout the world, but democracy is not an ideal system because it is full of loopholes. Intelligent people have already started working to overcome these short-comings. In the present world PROUT supports restricted democracy, because in the future a better system of government will be evolved.

What is that better system of government? According to PROUT, the rule of Sadvipras is the ideal form of leadership. The establishment of Sadvipra leadership will require the systematic and rational application of PROUT by the collective effort of many highly intelligent people. **Sadvipra rule cannot be established by blind physical force or idle intellectual extravaganza.**

Democracy cannot solve human problems because in a democracy one particular class gets the scope to dominate the society while the other classes are deprived of their freedom. To ensure the all-round welfare of the society, the benevolent dictatorship of Sadvipras is an absolute necessity. Sadvipras alone can represent the genuine aspirations of the people.

The best form of government is the benevolent dictatorship of the sadvipras. The sadvipras will elect a dictatorial board, and that board will elect ministers and a chairperson. The chairperson will be the constitutional head. If the chairperson cannot carry out his or her duties efficiently, the board will replace him or her by electing another chairperson. As a principle, **individual dictatorship cannot be accepted.**

The synthetic portion of the government will be electional and the analytic portion will be selectional. The synthetic portion will dictate

policy matters and the analytic portion will execute the accepted policy. Thus our socio-economic-political structure will be **selecto-electional**

It is the duty of each Sadvipra to protect the ignorant masses from the fatal hunger for mundane property which is encouraged by self-seeking exploiters. These self-seekers try to hide themselves and their naked brutality under the camouflage of democracy. Really speaking, democracy is a counterfeit bronze coin engoldened by the elixir of high-sounding words.

The sadvipras will select good persons to carry out the executive duties in the governmental and non-governmental spheres. They will also nominate top-ranking officials. The board will have power to dismiss them if they are found unfit for any responsibility

Sadvipra Boards

What form will the benevolent dictatorship of the Sadvipras take? PROUT supports centralization of political power and decentralization of economic power, but centralization of political power does not mean centralization in one person or one institution. Sadvipras shall elect and form several boards consisting of persons who are conversant and experienced in the various branches of administration. These boards will include the following:

- 1) The Supreme Board of Sadvipras:** The Supreme Board of Sadvipras shall be an elected body of Sadvipras. It shall be the supreme body for framing policy and supervising the functions of different other boards in society.
- 2) The Legislative Board of Sadvipras:** The Legislative Board of Sadvipras shall consist of those Sadvipras who are experienced in the work of legislation. It shall frame laws according to the principles of PROUT and the policies laid down by the Supreme Board of Sadvipras.
- 3) The Executive Board of Sadvipras:** The Executive Board of Sadvipras shall consist of those Sadvipras who are experienced in the work of administration. It shall be responsible for getting the policies and laws

framed by the Legislative Board of Sadvipras materialized. It shall supervise the work of selecting and nominating the personnel who shall be employed in the bureaucracy. It shall also supervise the work of the various sub-boards established for different branches of the administration.

4) The Judicial Board of Sadvipras: The Judicial Board of Sadvipras shall be elected by Sadvipras and consist of those Sadvipras who are experienced in the work of the judiciary. It shall frame the rules and procedures for the appointment of judges and different personnel of the judiciary.

5) Sub-boards of Sadvipras for various branches of the administration: Sub-boards of Sadvipras shall be appointed by Sadvipras and shall consist of those Sadvipras who are experts in the respective branch of the administration. The lists of names for the representatives of the sub-boards shall be prepared by the Executive Board of Sadvipras and forwarded to the Legislative Board of Sadvipras. The Legislative Board of Sadvipras shall recommend the list, after amendments if necessary, to the Supreme Board of Sadvipras. The Supreme Board of Sadvipras shall finally approve this list.

However, if the Supreme Board of Sadvipras does not approve the list, it will send the list back to the Legislative Board of Sadvipras with amendments if necessary. In this case, the Legislative Board of Sadvipras shall either send the list back to the Supreme Board of Sadvipras after accepting the amendments, or send their own opinion again to the Supreme Board of Sadvipras.

The Supreme Board of Sadvipras shall be the final authority, so it will make the final decision concerning the appointment of the members of the sub-boards.

These sadvipras will firmly declare, “All human beings belong to one race. Everyone has equal rights. Human beings are brothers and sisters!” These sadvipras will sternly warn the exploiters of society, “The exploitation of human beings cannot be allowed!” and, “Religious hypocrisy cannot be tolerated!” Giving a clarion call to the fragmented

human society from beneath the saffron flag, the symbol of service and sacrifice, they will proclaim at the top of their voices, “Human beings of the world unite!”

World Government:

The formation of a World Government will require a world constitution. A charter of principles or bill of rights should be included in such a constitution and encompass at least the following four areas. First, complete security should be guaranteed to all the plants and animals on the planet. Secondly, each country must guarantee purchasing power to all its citizens. Thirdly, the constitution should guarantee four fundamental rights – spiritual practice or Dharma; cultural legacy; education; and indigenous linguistic expression. Fourthly, if the practice of any of these rights conflicts with cardinal human values then that practice should be immediately curtailed. That is, cardinal human values must take precedence over all other rights. All the constitutions of the world suffer from numerous defects. The above points may be adopted by the framers of different constitutions to overcome these defects.

There will be **two houses**: a lower house and an upper house. In the lower house, representatives will be sent according to the population of the country. In the upper house, representatives will be sent country-wise. First bills will be placed before the lower house, and before their final acceptance they will be duly discussed in the upper house. Small countries which cannot send a single representative to the lower house will have the opportunity to discuss the merits and demerits of proposed acts with other countries in the upper house.

The world government should form certain autonomous units, not necessarily national (based on problems of education, food supply, flood control, public sentiment), which should look after mundane and supramundane problems. The boundaries of these units may be readjusted to suit any change in the environment – for instance, development in the techniques of communication. Development in the means of communication brings the different remote parts of the world nearer, and the world, therefore, grows smaller. With this well-developed swifter

means of communication, units with bigger areas can work smoothly and efficiently.

Question – What will be the benefits and advantages to be enjoyed by people if a global government is formed?

Answer – There are several benefits and advantages.

1. The huge expense of maintaining a militia in each country will be saved and this saving can be used by people for their benefit.
2. Human beings will be saved from psychic tension.
3. There will be less bloodshed.
4. There will be free movement of people from one corner of the globe to the other.

Question: When a world government will be formed, should there be any world militia?

Answer: There is need for a world militia because there may be inter-planetary fight.

The social system that will come into being, keeping parallelism and harmony with time, space and person, will be called progressive socialism. **Our Prout is that very progressive socialism.** Society will have to make provisions to ensure an increase in the living standard of every individual. When progressive socialism is established within the framework of democracy, then democracy will be successful. Otherwise, government of the people, by the people and for the people will only mean government of fools, by fools and for fools.

ABOVE EXCERPTS ARE FROM:

Justice - Prout in a Nutshell Part 2

Cosmic Brotherhood - Prout in a Nutshell part 3

Dialectical Materialism and Democracy - Prout in a Nutshell Part 6

Shúdra Revolution and Sadvipra Society - Prout in a Nutshell Part 6

Question and Answer - Prout in a Nutshell Part 12

Some Different Forms of Government – Section A - Prout in a
Nutshell Part 12

Some Different Forms of Government – Section B - Prout in a
Nutshell Part 12

Some Different Forms of Government – Section C- Prout in a
Nutshell Part 12

Compartmentalized Democracy - Prout in a Nutshell Part 14

Democracy and Group-Governed States - Prout in a Nutshell Part 14

The Civil Disobedience Movement - Prout in a Nutshell Part 16

Three Cardinal Socio-Political Principles - Prout in a Nutshell Part 16

Sadvipra Boards - Prout in a Nutshell Part 18

Question and Answer - Prout in a Nutshell Part 18

HUMAN SOCIETY IS ONE AND INDIVISIBLE

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

ÁNANDAVÁN'I – 21

Human society is one and indivisible, don't try to divide it. Each and every individual should be looked upon as the manifestation of the Cosmic Entity. (Ánanda Púrñimá 1964)

Diversity is the Law of Nature

Prakrti or the Supreme Operative Principle, the authoress of multiplicities, has been carrying on Her endless creation or diversity. The beauty, the sweetness and the wonder of this diversity is manifest in every place, in every stratum of creation. Human beings have emerged as the highest beings at an evolved stage of Her creation along Saiṅcara and Pratisaiṅcara. And there are a great many diversities and apparent distinctions within humanity itself.

Universality in Race, Language, Religion and Culture

People tend to classify human beings as rich or poor, educated or uneducated, etc. Those who are rich today may become poor tomorrow and conversely, those who are poor today may become rich tomorrow. To permanently divide humanity on the basis of poverty and affluence is therefore neither possible nor feasible.

External Differences:

At the same time, however, it should be remembered that there are certain differences in the society which should be taken into proper consideration. These differences are usually removed through natural fusion. It is not possible to eradicate them by force. When human beings come close to each other with a genuine feeling of unity, when they

share the common joys and sorrows of life, those external differences gradually vanish as a matter of course. In the human society there are four main types of external differences: **food, dress, language and religion**. Like food, there is a great diversity in the dressing habits of the people of the world. This is also a result of environmental differences. Though there are some apparent or prima facie differences in language, colour, etc. in human beings, still in all essential matters they come from the same source, they originate from One Singular Entity – Parama Puruṣa. There may be linguistic differences, colour differences, national differences, but all these are external and apparent.

Racial Superiority is irrational:

No race can claim the absolute purity of its blood. Everywhere there is universal blending. Nowhere in the world will you find a single original race and language. Human society is a singular entity. All the merits and demerits of the society are ours. They are our common patrimony. It is foolishness to claim that the merits are ours and the demerits are someone else's.

There is a remarkable difference, a wonderful diversity, in regard to physiognomy – hair, eyes, skin, nose, lips, etc. – among the inhabitants of the different parts of the world. In fact, this difference between human beings is so staggering that sometimes people are wrongly led to believe that the white people are perhaps superior to the black population, and that the blacks are only a little higher than our animal ancestors on the scale of evolution. As human beings were not able to unravel the mystery of this diversity, they wrongly preached the doctrine of racial supremacy, resulting in hatred of their fellow human beings and heartless cruelty, and indulged in savagery and bloody warfare – these were the darkest and the most lamented chapters in human history.

There is no reason whatsoever to recognize one race as superior to another race. The external differences in constitution among these human groups cannot alter their basic human traits – love and affection, pleasure and pain, hunger and thirst. These basic biological instincts and mental propensities equally predominate in human beings of all complexions

in all countries and in all ages. Every person cries out in pain, everyone feels pleasure when there are occasions of joy and happiness. Containing the same cosmic momentum and under the same cosmic inspiration, they all have set out for a tryst with the same destiny.

Homo Sapiens

According to ethnology the human ancestors were the same. From them originated the Aryans, the Austriacs, the Mongolians and the Negroes of today. Those first forebears of the human race have been termed Australopithecus in ethnology. On an auspicious day in the remote past, say 1,000,000 years ago, the first human being saw the light of this verdant earth. The Australopithecus group branched out into two categories of creatures – chimpanzees and orangutans on one side, and human beings on the other side.

The first human beings were born in the vast geographical area between the Java Islands and Palestine. The Australopithecus gradually transformed themselves into human form but this great transformation did not take place overnight, nor even in one century, but by slow degrees. Ethnologists, to be more precise, have conceived of an intermediate stage of beings – the Homo Erectus – who are neither Australopithecus nor exactly human beings in form and nature. The fossils of these creatures have been found in different parts of Java, China, and East and North Africa. These creatures of the Homo Erectus species emerged in the unknown past, chiefly during the Pleistocene Age of the earth. The first Homo Sapiens did not remain tied to one place. In quest of greater ease, comfort and safety in life, they spread out from Eurasia to the Arctic Ocean, from the Bering Strait to Melanesia, and from there again they moved in other directions, to find new homes in unexplored horizons.

Thus the single species of Homo Sapiens scattered itself over different parts of the world. At first the colour and physiognomic differences between the scattered Homo Sapiens were not very prominent. But with the passage of time, as they passed their lives over long periods amidst diverse geophysical conditions, differences in their

physical structures became more and more apparent. Thus the apparent diversity in the human world today is the product of natural conditions.

Geographically this planet of ours is divided into a few distinct zones: the snow-covered poles; the hot, sandy and dreary deserts; the roaring and ruffled seas and oceans extending up to the distant horizons; and the silent and motionless, high and intractable mountains. In some places rivers cut vast plains into two; at other places high waves break upon the banks of great lakes with a thudding sound. Human beings, since their advent onto this earth, found themselves confronted with these types of conflicting natural environments. They had to fight tooth and nail against those particular adverse circumstances to preserve their existence, and that process brought about marked changes in their outward physical structures.

The greater the heat of the sun, the greater the amount of ultraviolet rays in the sunlight. A study of geography tells us why there are differences in the degree of heat of the sun's rays. Where the sun's rays fall on earth obliquely, there is less heat of the sun, and where the sun's rays fall straight on the earth, the heat is greater. In very hot countries white-skinned people find it very hard to live, because their skin, having less of the chemical substance called melanin, is unable to stand much heat. Body skin with a great quantity of melanin in it turns jet black, and obviously a lesser quantity of melanin makes one's skin white.

The nostrils of people in hot countries are comparatively large and the front of the nose is extended. Why does this happen? Because external heat makes the internal air heated. The body temperature having increased, the internal heat tries to force its way out rapidly. As a result of the rapid exhalation of heavy, hot air, the diameter of the front portion of the nose increases.

People who live in cold countries develop fatty tissues in their bodies. These tissues are particularly helpful in maintaining body temperature. And though their noses are high, their nostrils are comparatively small because if a large amount of chill air enters the body it will inevitably affect the lungs and vocal chord. That is why

nature has made the constitution of the inhabitants of cold countries so ideally suited as not to allow a greater than necessary amount of air to enter the body at the time of breathing.

In the same way the variation in natural environment and climate has variously effected other changes in the physical structure of human beings. Some people are jet-black, some reddish white, some yellow, while others are brown. The one species of Homo Sapiens has become divided into four distinct races (living under different circumstances), but basically they all originated from one and the same source – from Australopithecus to Homo Erectus to Homo Sapiens. The same stock is divided into various so-called races – white, black, brown and yellow. There are four main races in the world today – the Aryans, the Austries, the Negroes and the Mongolians.

Intermingling of Races:

The innate migratory nature of human beings has goaded them to journey from one horizon to another, from one hemisphere to another. For more than one reason, human beings have broken narrow geographical boundaries and set out for other lands and associated with other communities. And goaded by an innate instinct, they freely mixed among themselves. This contact and close relationship among various groups gave birth to the many so-called races of today.

Ultimately this close association amongst themselves culminated in marital bonds. Many small races were fused into a new race through inter-racial marriages. For instance, in South America, as a result of constant intermingling of the blood of the Negroes, the Europeans and the Indians, a new race has emerged. Similarly, in Colombia and Mexico, a new Mestizo community has come into being as a result of interracial marriages between the Europeans and Indians. That is why it is not proper to attach much importance to differences in respect to noses, eyes, hair, height, etc.

There is an admixture of blood of different races. In India, all the four prominent races – the Aryans, the Mongolians, the Austries and the Negroes – have been inseparably mixed up. The present Filipinos are a

mixture of Negro, Mongolian and Aryan races, though the Mongolian elements are predominant. Ethnological research has proved that the present Philippino race grew out of a heterogeneous mixture of people from India, Indonesia, Malaya, China, Africa and Arabia. Similarly, the Japanese race was evolved out of a blood mixture of the Aynus (a sub-branch of white people) hailing from the banks of the Amur River, a sub-branch of the yellow race from Korea, and a hybrid community of brown-black coloured people who migrated from Malaya and Indonesia. The Chinese people are composed of people from South Russia and Central Asia. The population of Great China is a mixture of those different communities. In southern India, too, Negro blood came to mingle with the Austric blood, and a new race, the Dravidians emerged.

The starting point of the origin of human beings and the culminating point of their movement is the same. It is the natural law for any entity to originate from the same source and to merge in the same source. The fundamental stuff of all the humans of this world is the Macrocosmic Consciousness. All are the children of the Supreme Immortality (Amrtasya Puttrah). Fundamentally all human beings are equal. Therefore there should not be any discrimination.

Language:

There is an almost unending number of languages in the world. Not only do people of different countries speak different languages, but people within the same country use different tongues, too. These linguistic differences are due to raciocultural influences. The different cultures of the world have been responsible for the creation of different languages. Human beings formulate words with various types of sound. This sound is produced by exhaled air which flows over the vocal cord and emerges through the mouth and nose. The sound is modified with changes made in the shape of the mouth, lips and nose. Generally, these linguistic differences are due to the cumulative effect of six main factors: blood, nose, hair, skin, eyes and body height.

Languages are also influenced by culture. The culture of one community influences the culture of another community.

Language is only a vehicle of expression. There are six stages to the expression of language: Pará, Pashyantii, Madhyámá, Dyotamáná, Vaekharii and Shrutigocará. Pará Shakti. In all languages Pará, Pashyantii, Madhyámá and Dyotamáná are uniform. Only in the fifth and sixth stages is the expression different. It is absurd to divide humanity on the basis of language. One should remember that all languages are the languages of Parama Puruśa. No language can claim to be an original language. It is the language of the heart, the language of sentiment, and not the language of the tongue that should be heard.

Dharma and Religion are not the same:

Spirituality and religion are not synonymous; rather they are totally separate entities. Spirituality is an endless endeavour to link the microcosm with the Macrocosm, and this endeavour in individual life will stop when individuals come in closest proximity to Parama Puruśa. Human society will never attain Samadhi collectively. It is never possible to attain liberation or salvation collectively. So in individual spiritual life what is important is the feeling that human beings move collectively and help one another. In religion the feeling is that everything of mine is good and everything of yours is bad. While fighting over this people lose their natural judgement. Humanity should never be divided on the basis of such things.

Dharma and religion – or “Imán” and “majhab” in Arabic – are not synonymous. Throughout the ages, Dharma or Imán has been propagating teachings to unite humanity. Religions are many, but Dharma is one, and that Dharma is Manava [Human] Dharma – a system for the attainment of the Supreme. Based on practical wisdom and logical faith, Dharma is a rational approach for the realization of Absolute Truth. External paraphernalia are not required for the practice of Dharma: the only prerequisite is a unit mind. Within Dharma there is no room for exploiting people entrapped in the snare of blind faith, and no scope for self-aggrandisement or the pursuit of group interests. Love, freedom and equality are its foundation stones. As Dharma is beyond time, space and person, there is no scope for Svajátiiya [differences within a species],

Vijátiiya[differences between species] or Svagata [differences within the same unit being]. Dharma is unchangeable.

Ekaevasuhrd dharma nidhané pyanuyáti yah. [Dharma is the only real friend; it follows one even after death.] Religion is the exact opposite. It is based on the following three factors:(1) Psycho-sentiment(2) Physico-ritualistic observance(3) Tradition.

There are a variety of religions in the world formulated by different profounders. But instead of enhancing the spirit of unity in the human society, these religions have actually increased disunity and mutual conflict. How many wars have been fought in the name of religion? So, far from being a unifying force, religion should be seen as a cause of disharmony.

Behind the origin of a religion lies the inborn fear psychology of human beings. When the wave of physical sentiment becomes stronger than the wave of logic, we call it blind faith or religious bigotry. In the absence of knowledge of common psychology, people of different religions try to destroy other religions. This has resulted in the spilling of rivers of blood. Those who indulged in vain criticism and slandering instead of trying to remove the factors dividing the human race, created even more problems for society. That's why there is more disunity than unity in the human society today.

One does not forget the fact that human society is one and indivisible, but one may remain forgetful of it. In most cases, forgetfulness is caused by the spell of selfishness. It is evident that the behavioural patterns of selfish people are the same everywhere.

Why Clashes and Conflicts

The various races and countries have been plagued with clashes and conflicts due to petty, selfish interests. The extroversial mind of human beings, due to inherent Sańskaras, becomes obsessed with and influenced by the external environment. A person influenced by the imposed Sańskaras of the society may start to hate another person, but

this hostility, this enmity, is something external. Internally, all human beings feel a deep attraction for others. This attraction is the natural wont of living beings. Had there been no balancing force among the objects created by the Macrocosmic Mind, then the entire cosmological structure would have shattered into pieces. The cosmological balance is maintained due to this attraction amongst the different objects and entities. From atoms and molecules to human beings with developed consciousness, all entities feel attraction for one another. They are entitled to Cosmic Love by birth. That is why one should remember that attraction is the law of nature. Attraction is not negative repulsion, rather repulsion is negative attraction. The so-called differences we notice amongst human beings in the external world are nothing but the expressions of negative attraction.

Human Unity

The various differences which split society must be removed in the interest of collective welfare. In order to do that, one must look for the common link, the points of affinity, in the multifarious lifestyles and diverse expressions of life. The points of affinity have got to be encouraged by all means and the differences must be discouraged. If the various differences such as customs, manners, food, dress, language etc. are given undue importance, the clashes and conflicts will increase. And if those differences are made to unite forcibly, that involves risk. That's why we will have to adopt a positive approach rather than a negative one. Thus, our policy should be, "Aspects of unity should be encouraged and aspects of disunity should be discouraged." If this principle is strictly followed there will be an increase in human unity and a corresponding decrease in the degree of disunity. I have already said that no difference lasts long. So if the aspects of disunity are discouraged, the human society will gradually find a universally acceptable link through mutual association and attraction. One should always remember that in the interest of social welfare and unity, fissiparous tendencies should never be encouraged. In order to establish unity and welfare in the country, the common points of affinity must be found in the following three spheres:

1. Socio-economic sphere:

To unify society we must first remove social and economic disparities. In a society where one person wallows in luxury while another gradually starves to death, the bondage of friendship is inconceivable. Similarly, if there is hatred in the social sphere, such as the hatred an upper caste person may have for a low caste person, one can hardly imagine an atmosphere of fraternity. Those who have wealth may try to buy others to serve their purposes but one cannot have unity with a slave. The first step is to arouse an anti-exploitation sentiment.

Each and every person should be convinced that the entire wealth of the world is the common patrimony of all. To utilize that wealth is the birthright of everyone and no interference in that birthright will be permissible. Each and every person should be guaranteed the minimum necessities of life by providing everyone with sufficient purchasing capacity. It is not enough to provide the minimum necessities of life – simultaneously, the wealth of the country should also be increased. If sufficient wealth is not generated to meet the growing demands of the people, seeds of discontent will settle in their minds. So the increase in population should also be accompanied by an increase in the generation of national wealth.

2. Psycho-sentimental sphere

Sometimes the human sentiment for many objects runs counter to the collective sentiment and as such creates greater disunity. Hence, those sentiments which are conducive to human unity should be encouraged, rejecting the sentiments which create a rift in human society.

3. Spirituo-sentimental sphere

Every human being has a spiritual thirst. Knowingly or unknowingly, human beings are searching for the Supreme Entity. Yet, ignorant of the right path, they remain confused. So for the unity of the entire humanity, the indispensable factor is spirituality. This supreme treasure teaches human beings that Parama Puruṣa is the Supreme Father, Parama Prakṛti [the Supreme Operative Principle] is their Supreme

Mother, and the entire universe is their homeland. Cosmic sentiment alone can be the unifying force which shall strengthen humanity to smash the bondages and abolish all narrowistic walls of fissiparous tendencies.

The reason is that this cosmic ideology is based on the absolute truth, which is not confined to time, space and person. When the limited mind accepts that unlimited entity as its object, the mind goes on expanding to a full 360 degrees. The method that brings about psycho-spiritual progress is called **spiritual practice**. When human beings bring the entire universe within the range of their minds through spiritual practice, the result will be one universe, one universal society.

Nationality:

The idea of nationality is so absurd, so nonsensical, that it changes its form overnight. Nationalism is fast getting out of date. Not only has national sentiment given humanity rude shocks in the world wars of the present century, but the social and cultural blending of the present age also shows the domination of cosmopolitanism in world affairs. Vested interests, however, continue to cause certain fissiparous tendencies. There are some who fear loss of their economic or political domination and are directly responsible for these detrimental or retrograde reactions.

The more human beings live in unity, shoulder to shoulder, the greater the welfare of the human race will be. Let no one try to suppress others on the basis of nationality, language, religion or anything else in any sphere of life. Let the path of full expression of human intelligence be kept open forever.

In this universe all entities are divine; only people have to realize it. Nobody is helpless or alone in this universe. We have mundane, supramundane and spiritual relationships with the universe. So it is the bounden duty of human beings to expand their mental arena because basically all finite entities have the inherent wont of universal pervasion. Their goal is the Supreme Entity who is free from limitations. Human beings will have to expand themselves so much that they will go beyond the fetters of limitations. There cannot be and should not be an inferiority or superiority complex in anybody. Those who preach individual racial

superiority are committing sins. They are going against human Dharma. Like earth, air and water, Dharma is common to one and all. Human beings will have to become one with the Universal Entity.

The famous American poet Carl Sandburg proclaimed –
There is only one man in the world and his name is All Men.
There is only one woman in the world and her name is All Women.
There is only one child in the world and the child's name is All Children.
- (*"Timesweep", in Honey and Salt, 1963*).

Human Nation

Human welfare depends on the degree of psychic expansion. Not only nationalism, no "ism", not even internationalism, attains the highest degree of psychic expansion. Who can say that human civilization has not been established on other planets of the universe? The thought of other planetary civilizations remains outside the minds of those who only think about the various nations of this planet. It is not possible for such internationalists to establish universalism. When inter-planetary conflict begins, then internationalism will assume the same role as nationalism does today. The only way to establish universalism is to bring about mental expansion through spiritual practice. The inculcation of the spiritual outlook will not strengthen the boundaries between nations but will lead to the establishment of a universal state, a global nation, with a common thread of unity and aspiration. That nation will be known as the human nation.

[Throughout the world there is only one race:
Its name is the Human Race.
All are nourished with the same milk of Mother Earth;
The sun and the moon are the companions of all.]

The Cosmic Brotherhood

Spirituality is not a utopian ideal but a practical philosophy which can be practised and realized in day-to-day life, however mundane it be. Spirituality stands for evolution and elevation, and not for superstition in action or pessimism. All fissiparous tendencies and group or clan

philosophies which tend to create the shackles of narrow-mindedness are in no way connected with spirituality and should be discouraged. That which leads to broadness of unison alone should be accepted. Spiritual philosophy does not recognize any distinctions and differentiations unnaturally made between one human being and another, and stand for universal fraternity.

There will be many zonal or regional differences as regards other traditions and customs. These should be appreciated and encouraged for the indigenous development of society. But under no circumstances should there be a compromise in principle or yielding to tendencies detrimental to the inculcation of Cosmic sentiment.

The inspiration of Cosmic sentiment will depend upon certain objective physical problems which must be solved on a collective humanitarian basis. In the relative objective sphere the following few fundamental problems must be attempted at [tackled] and solved. These are:

• **Common Philosophy of Life**

A common philosophy of life demands a clear conception in the human mind that the development of the human personality means an evolution in all the three spheres – physical, metaphysical or mental, and spiritual. Those who think dharma to be an individual's concern conceive it in a very narrow sense. Dharma leads to Cosmic unity, inculcating in the individual mind Cosmic idealism. The complete rational theory dealing with all three phases – spiritual, mental and physical – of human development shall be a philosophy common to humanity in general. This will be evolutionary and ever-progressing. Of course, small details may vary according to the relative environment of the age.

• **Same Constitutional Structure**

Despite these obstacles, a social blending of humanity is in progress and needs a common constitutional structure to be evolved to

cement the solidarity of the world. A world government is also very essential for exercising full control in certain spheres; for example, there should be only one world militia.

A language must also be evolved as the lingua franca of the world. (At present English is most suitable for the purpose and no national sentiment should be encouraged to go against it.) But the local languages must be encouraged to help the indigenous literatures develop and contribute towards world progress, and thereby contribute to the common brotherhood of humanity.

• **Common Penal Code**

A common penal code must be evolved. Legislation must be progressive and capable of gradual adjustment with the prevalent conditions.

Crimes are acts forbidden by the law of the government concerned, and virtue and vice (puñya and pápa) are the outcome of traditional customs. The idea of virtue and vice is different in different countries. The aspirants of world fraternity should try to lessen the difference and reduce the gap amongst cardinal, moral and human laws. All those actions which help in the growth of the spiritual, mental and physical aspects of human beings in general should come under the category of virtuous deeds, and those actions which go against humanity in its spiritual, mental and physical development must come under “vice”. This conception of virtue and vice applies commonly to humanity in general.

• **Minimum Essentialities of Life**

The availability of the minimum essentialities of life plays a vital part not only in achieving world brotherhood, but also in the development of human personality. This should be tackled on a world footing, and should be based on certain fundamental presumptions. Every human being has certain minimum requirements which he or she must be guaranteed. Guaranteed availability of foodstuff, clothing, medical assistance and housing accommodation should be arranged so that human beings may be able to utilize their surplus energy (energy up till now

engaged in procuring the essentialities of life) in subtler pursuits. Side by side, there should be sufficient scope for providing other amenities of the progressive age. To fulfil the above responsibilities, enough purchasing capacity should be created.

Human society is continually striving to arrive at a synthesis through analysis, some sort of unity through diversity. The natural obstructions of small clans, narrow communal interests, geographical distances and intractable customs and usages – none of these obstacles could hinder the steady and silent movement towards a supreme goal. That is why the policy of apartheid, the vanity of racial superiority, national chauvinism or regionalism – these relative doctrines or social philosophies – could not thwart the progress of human society. The outdated ideals of nationalism are crumbling to pieces today.

The newly awakened humanity of today is anxious to herald the advent of one universal society under the vast blue sky. The noble and righteous persons of all countries, bound by fraternal ties, are eager to assert in one voice, with one mind, and in the same tune that **human society is one and indivisible**. In this voice of total unity and magnanimity lies the value and message of eternal humanism.

ABOVE EXCERPTS ARE FROM:

The Cosmic Brotherhood - Prout in a Nutshell Part 3

Universality in Race, Language, Religion and Culture - Prout in a

Nutshell Part 6

Human Society Is One and Indivisible – 1- Prout in a Nutshell Part 7

Human Society Is One and Indivisible – 2 - Prout in a Nutshell Part 7

Human Society Is One and Indivisible– 3 -Prout in a Nutshell Part 7

How to Unite Human Society - Prout in a Nutshell Part 21

THE SPIRIT OF SOCIETY

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

Human Society [Samája]:

The concerted effort to bridge the gap between the first expression of morality and establishment in universal humanism is called “social progress”. And the collective body of those who are engaged in the concerted effort to conquer this gap, I call “**society**”.

By society ordinarily we mean a collective body of men and women, but the innate spirit of the word “society” is not this. Samája or society in the true sense of the term implies an action of moving together (Samánamejate). We come across groups of persons in buses, trams and trains moving together; but this occasional movement cannot be termed society either. Being inspired by a common ideology, when different individuals move towards the common goal and become active for its achievement, this can be called a society. The appropriate English equivalent for samája should not therefore be society. Social advancement, which is a type of social action, means that the tie of mutual unity among the persons moving together has become strong.

If we try to judge the nature of something by analysing the inner spirit of the word used to describe it, we will have to say without hesitation that humanity has not yet learned how to build a “society” worthy of the name. Even to this day, people have only a very vague notion of the reasons for needing society, let alone of how to build a true society.

If India builds a society for only Indians, Pakistan for only Pakistanis, and England for only the English, then three separate societies will exist, but we cannot look upon them as the society of humanity. Because humanity is divided into groups, one society will naturally try to thrive by exploiting the vitality of others.

By strict definition, shall we have to declare that each small family unit is a society in itself? If going ahead in mutual adjustment only out of narrow self-interest or momentary self-seeking is called society, then in such a society, no provision can be made for the disabled, the diseased or the helpless, because in most cases nobody can benefit from them in any way. Hence it will not suffice to say that all people marching ahead is only a collective form of segregated psychic phenomena; for in that case there always remains the possibility of some people getting isolated from the collective. All human beings must attach themselves to others by the common bond of love, and march forward hand in hand, then only will I proclaim it a society.

You will hear many a vain and assuming person say, “I don’t need anyone’s help, I’m doing very well by myself. I don’t want to concern myself with anyone else’s affairs and I don’t expect anyone else to bother about mine.” Nothing could be more foolish than this statement. Medicine and nursing are necessary to cure diseases; the neighbours’ help is needed to cremate a dead body; and for the regular supply of food and cloth the cooperation of farmers and spinners is essential. Remember, **no created being in this universe is independent.** No one can exist alone; everyone has a supra-cosmic relationship with the whole, at times prominent, at times indistinguishable. In this scheme of mutual relationships, even the slightest mistake or discord will raise a furious furore in the universe. In this mighty creation, the brilliantly luminous sun and the tiny ant have the same existential value, having combined together to make the universal family. The least injustice done to anyone will cause the breakdown of the entire social framework.

Those who support casteism, racialism, provincialism, parochialism, nationalism, even internationalism, are enemies of the big human society. Human society is, rather should be, based on only one ism and that ism is universalism.

The Spirit of Society

Samānam ejati iti samājah - “Society is the collective movement of a group of individuals who have made a unanimous decision to move together towards a common goal.”

The inner spirit of the word samája [“society”] is “to move together”. That is, the vitality of society depends on two factors: its existence – a collective creation – and its inherent dynamism. When the nature of movement of individual life does not hinder the rhythm of collective movement of society, there remains the possibility of forming a society from the collective movement of numerous individuals – there lies the possibility of creating a universal intellectual structure inspired by the brilliance of sublime ideas.

The spirit of the word Samája (society) signifies a group of people who move together. All are not of equal strength or intellect. Hence the shortcomings in one must be compensated for by another. Different people have varying abilities: some have physical strength but no brains; others have the brains but not the strength to work; and others have neither the strength nor the brains, but work well and with a peaceful mind under the guidance of their supervisors. We can always see around us people of differing types and qualities. Judged by the crude codes of this world, no one is totally independent. Everyone relies on someone else in some way or other. Everyone makes up for their deficiencies by taking help from others. Whenever a large group of people strive to make up for their relative differences on terms of mutual understanding, we call it a **society**.

When the members of a society come to a unanimous decision, “We’ll move together, we’ll live together in good times or bad,” then their collective movement is known as Samaj or society. At present, we will have to look at everything in this world from the perspective of our solar system, even if we do not yet look at things from a cosmological perspective. We must move ahead, looking upon this solar system as one integral entity. But in the future, human beings from other planets and satellites will join our movement; we will have to build our society together with all. We will have to look upon this whole world as an integral entity.

What do we see today? In some homes people are rolling in luxury; in others people are dying of starvation. One section of society is breathing a free atmosphere of light and air while the major portion of

society, perhaps 80% of the population, has been kept confined within their four walls.

Living beings may be divided into two main groups based on intellect: those who want to share their wisdom, and those who do not. Those who favour the exchange of wisdom have a greater social awareness. But those who oppose it cannot develop a collective social mind due to a lack of mutual understanding. Human beings are basically beings of social inclination. They must always remember that those possessing little strength and ability, and those not provided with the means to survive the struggle for life by Nature, must be led along in companionship. Those who take great pains to assist the helpless are more civilized and endowed with greater awareness. They are the socially-minded beings who readily embrace the underprivileged, the downtrodden and the rejected people of society.

The Importance of Society

Some time ago I said, “*Trividhaduhkasya átyantrkiinivrttiḥ iparamārthah.*”-That which brings permanent relief is called Paramārtha.

All the **afflictions in the physical sphere** are due to lack of food, clothes and the like. Now the question is, to what extent can money remove these afflictions? You can at best temporarily relieve them, but the next day the trouble will return again. The only way to bring permanent relief is Paramārtha. With the help of Paramārtha, human beings can develop such a social order that there will never be a shortage of food and clothes, etc. This will require a fundamental change in the social order. And those who are the pioneers in such a task, what will they do? They will have to acquire far more strength than average people. The pioneers who want to travel through thick jungles will have to clear part of the jungle and build a road. Once the road is constructed, those who come behind will be able to travel easily through that jungle.

What is the nature of **psychic afflictions**? Suppose we remove the mundane problems forever. (PROUT was formulated for this very purpose of removing mundane problems and helping human beings attain

Paramārtha.) But, supposing physical troubles have been removed, psychic afflictions will still remain. Even at that stage there is pain and grief, there are sorrowful feelings and sentiments. Everyone mourns the death of their nearest and dearest ones; so the psychic afflictions remain. To eradicate them, one must undergo proper psycho-spiritual training so that one's mind can be properly prepared to fight against adverse circumstances.

The third category of affliction is **spiritual affliction**. Whatever people might say outwardly, they know that they are the progeny of the Supreme Consciousness, and that He is always observing them. They know that they are never alone, not even for a moment. All human beings know that Parama Puruṣa belongs to them, and that they belong to Parama Puruṣa. But in spite of this knowledge they cannot easily attain Parama Puruṣa with their whole being. The pain caused by this non-attainment of Parama Puruṣa is called spiritual affliction. One can overcome spiritual affliction only through spiritual practice, through meditation. The supreme and final aspect of meditation is devotion. One may not possess knowledge or intelligence; but if one has devotion, that is enough. So, devotion must be aroused by all means. After coming in contact with a devotional person, thousands and thousands of people may also become devotional.

So, if you can arouse devotion, then by coming in contact with you, thousands upon thousands of people will attain real Paramārtha and spiritual salvation. That is, in order to attain liberation from the triple bondages – physical, psychic and spiritual – you will have to attain Paramārtha: and you will have to attain it in such a way that those who are spiritually undeveloped will also be benefited by your contact.

Discrimination has been practiced for a long time. But today the gap between an educated and an uneducated person has become almost too wide to be bridged. A male member of a family may be highly educated while his wife is totally illiterate: the gap between them is extremely wide. There are various undesirable social discrepancies like this. Even if there is no acceleration in our speed, we will have to bring with us all those people who are moving slowly or who have lagged

behind. If, while moving with all, my speed decreases somewhat, this will have to be accepted. But we must move together; this is the Supreme Truth. Those who wish to move together with all require sufficient physical and psychic strength. In addition to that, if they really wish to move collectively, they must possess some additional strength as well.

Three Types of Occupation

There are three types of *jiiviká* or occupations for human beings – physical, mental and spiritual. Animals have only one type of occupation and that is physical. If animals get food they are satisfied, but human beings are not satisfied with food or mere physicalities. They also need to be engaged in psychic and spiritual occupations. Psychic occupations are those which engage the mind, while *Ádhyátmik* or *DhármićJiivika*, or spiritual occupations, are those which involve human beings in the field of Dharma.

The Beginning of Human Civilization

On this earth a tremendous psychic change took place 1,000,000 years ago. While human beings evolved about one million years ago, the present humans originated only 100,000 years ago, and a long time passed before they became civilized.

Once agriculture started, people learnt how to grow straw, and they began to build straw houses on the ground. After human beings learnt the science of elementary construction, they were able to travel and settle wherever they chose, and they achieved a measure of stability and security in social life. This development led human beings to contemplate something higher than the physical or psychic spheres, and they began to think about spirituality. This in turn led to the commencement of *Atmic* or *Dhármić jiivika* 15,000 years ago, and consequently the *Upanishad* and the *Árnyaka* portions of the *Vedas* were composed. So, we can say that human civilization started about 15,000 years ago, and that the Vedic civilization is the oldest civilization in the world.

This can be inferred from the fact that human beings began evolving language about this time. The oldest part of the *Vedas* belongs

to this period. There is a close similarity between the language used in the oldest part of the Vedas and the language of the people living 15,000 years ago.

About this time, people also began to specialise in different fields of labour according to their capacity and efficiency. For example, those who were physically strong would protect their village and provide general security, and those who were more artistic or skillful would manufacture artifacts, clay pots or prepare hides and cloth. In those days there was no caste system.

A full-fledged civilization, with the four symbols of advancement – agriculture, the wheel, dress and script – started only about 7000 years ago. Human beings had grasped the rudimental of these four inventions by this time. Pictorial letters were invented less than 7000 years ago, and philosophy was discovered about 4000 years ago. The first philosopher was Maharshi Kapil, who will be remembered and respected for all time. People knew how to make steel in the time of the Mahabharata 3,500 years ago.

Today human beings are becoming increasingly engaged in psychic and spiritual occupations, and this trend will increase more rapidly in the future.

Cardinal human principles change little from age to age, but social values may change dramatically to keep pace with the dominant social psychology.

Spiritual practice (sādhana) was first started by the Mediterranean Caucasians and the Indo-Tibetans. Later on, it was learnt by the Mongolians and the Alpine Caucasians, and still later by the Nordic Caucasians. Ananda Marga was the first to teach sādhana amongst the Negroids. The Rg Veda cult was started by the Aryans, but the practice of sādhana originated in India.

The Evolution of Human Civilization

Let us analyse the way human beings have evolved physically and psychically since their advent on this earth one million years ago.

Human existence is trifarious: physical, psychic, and spiritual. Spiritual progress is movement towards Parama Puruṣa while maintaining adjustment with the mundane world. The more human beings advance towards Parama Puruṣa, the more their existence radiates the divine effulgence of Parama Puruṣa, and the more they expand. Spiritual progress depends on two main factors: the factor which determines a person's physical existence and the factor which determines a person's psychic progress.

There is a considerable difference between the physical structure of today's human beings and the physical structure of prehistoric humans who came onto this earth a million years ago. Clash and cohesion caused by the natural environment helped human beings to a great extent.

Like gorillas, the primitive humans sought the relative safety of hilltops and trees for their dwelling places, although they tended to mainly live on hills. Over the course of the years they migrated through the jungles and along river banks towards the delta regions. This migration is a landmark in human civilization.

The society advanced in this way. In those days life was full of conflict. There were frequent clashes between the different hills. The people living on one hill treated each other as brothers and sisters, so whenever they wanted to get married, they had to bring men and women from other hills. Those who emerged victorious in an inter-hill conflict would marry the women of the vanquished gotra.

Thus the human civilization evolved out of its primitive past. Women were the clan mothers. Every hill was governed by a leader who was the clan mother in the early stage. In Meghalaya, the matrilineal order is still in vogue. Later on the institution of clan mothers was replaced by the institution of clan fathers, and together with it came the pravara system. The men became the head of the gotras.

Civilizations have been advancing through clash and cohesion. This advancement also continued in the physical sphere of life. To protect themselves from the cold, humans started wearing clothes and garments. Next, thinking about how to move fast, they invented the wheel. This

invention occurred long after the dawn of civilization. It marked the beginning of a new era in human civilization. In the absence of wheels, fast moving vehicles could not have been built.

Human beings had created something new, effecting a greater acceleration in human progress. All this took place in the physical sphere. To keep pace with these changes there were corresponding changes in the human physical structure. The cranium became larger, the skull became smaller, the arms became shorter, the body hair decreased and the jaws became more elevated. In the different parts of the world these changes took place in different ways. In some parts the jaw became more elevated, in other places it dropped.

Where does the thought which causes evolutionary change originate? It originates in the nerve cells. The human mind has two functions – thinking and memorizing. The more the thinking capacity increases the more the power of memory develops. The nerve cells also change, leading to a corresponding change in the nerve fibres. These changes create a stir and a revolution in the world of thought. Human beings started thinking, “Who am I? Where have I come from? Where shall I go hereafter?” No other creature thinks like this – only humans have the power of contemplation. This sort of human contemplation was reflected gradually in literature, art, etc.

Human beings continued to advance and soon discovered physical sciences in the mundane sphere and philosophy in the psychic sphere. While discovering philosophy they began to search for the answers to “Why? Where? What?, etc. In the process of humans’ continuous search, **Sadashiva** emerged about 7000 years ago. He consolidated all the endeavours of human beings, gave them a particular form and brought them within a particular system. This led to the formulation of education, Áyurvedic medical science, dance, song, etc. Everything received a systematic form, a new life.

Lord Krśṇa came much later. He further consolidated the human race and constructed society in a better way after having laid its firm foundation stone. In pursuit of answers to the questions, “Why?” and

“What?” human beings made further advancement in philosophy. Maharsi Kapil propagated the first philosophy. He tried to explain how the different objects and entities came into being. But the humans did not stop there: they made further progress and even today human beings are making steady progress on the path of spirituality.

Later on, with the further development of philosophy and science the number of impediments and obstacles faced by humans became fewer than those which the ancient humans faced while moving along the path of spirituality during the days of backward science and philosophy. The people of today are able to realize the Supreme Entity in one life, or maybe in 15 to 20 years, for which they had to practice penance for lives together in the past. Apart from the direct help of philosophy and science, the spiritual quest also greatly helped human beings in their elevation. The humans of today have started to realize that they are the progeny of Parama Puruśa, an integral part of Parama Puruśa. If people can properly ideate on Parama Puruśa, they will realize Brahma. **On imbibing cosmic ideation all kinds of ailments will be cured.**

In this way human beings are advancing and will continue to advance in the future. In the absolute sense there cannot be any progress in the physical and psychic spheres; or any progress in the relative sense, either. However, the very endeavour to move ahead has its own importance. This endeavour has made human beings glorious and superior.

It is a fact that humans will make further progress in the future. Those who will assist in this human progress are the Sadvipras. Those who are trying to obstruct human progress are veritable demons in human form (rākśasa).

The Interplay of Culture and Civilization

Human expressions are multilateral. The ways of life are multifarious. Amidst these multifarious activities the picture of human beings that we get is their culture. The sum total of different expressions of human life is called Saṁskṛti or culture. The ways of expression may differ from one group of people to other: some eat with their hands,

some use spoons, yet others use sticks, but everyone has to eat. Human culture is, therefore, one and indivisible. The use of expressions such as Hindu culture, Muslim culture, Indian culture or European culture is absurd. Those who hold these partisan ideas are not well-wishers of humanity.

The expressions of life may increase with intellectual development. There is no place for fine arts, literature and music among the so-called under-developed groups of people, so the expressions of life are less in number in their case. Where the number of expressions is more it can be said that there has been more cultural development in the material sense. Persons with more varied expressions of life may be called more cultured.

Where the expressions of life are diverted to crude objectivities it is called *krśī*, which is a part of *Saṁskṛti*. Crude manifestations of expressions are called *krśī*. The sum total of both crude and subtle manifestations of expressions is *Saṁskṛti*. *Krśī* may differ from one group of people to other but the *Saṁskṛti* of human beings is one.

Cultural expressions and civilization are not synonymous. Where there is control and rationality in the different expressions of life, there is civilization. To take a concrete example, eating is a cultural expression of life. Those who rationally think that over-eating is bad, think restraint from it may be called civilized. The cultural expressions in people are many. People who cannot control the different expressions may be called culturally advanced but not civilized. Culturally advanced people may not necessarily be civilized if in their expression there is a lack of rationality, reasoning and control.

From ancient times human beings have struggled against their obstacles. **Struggle is the essence of life.** Those who cry for disarmament are enemies of human beings. They are reluctant to fight even against criminals. Of course, with the spread of civilization human beings will not attack the unarmed and the weak. Unfortunately, there are many persons in this world who think of themselves as civilized but mercilessly crush the helpless and the innocent. The pitiable destruction of Hiroshima

and Nagasaki bears witness to the uncivilized action of the so-called civilized nations. Though they are culturally advanced, they are most backward in civilization. They should sit at the feet of the Indian Ádivásis and learn about civilization. Those who possess atom and hydrogen bombs have to be taught the lesson that this universe is for human beings and not for demons. More powerful weapons have to be invented to counteract these uncivilized persons.

Today special care has to be given to society and civilization. With intellectual development there will be cultural progress, but restraint and rationality have to be exercised on the cultural expressions. In life today there is utter lack of these qualities. It is the bounden duty of the leaders of this world to form a strong society of human beings on the basis of a constructive ideology and to spread civilization in them. If this is done, cultural development will automatically occur.

The Responsibility of Society

The essence of the parallel psychic waves of society is influenced by the resultant median of the following factors: 1) common language; 2) similar manners and customs; 3) similar mode of living; 4) similar traditions; 5) racial similarity; 6) regional similarity; 7) common culture; and 8) common objective or goal. Unfortunately, these factors are generally neglected while structuring society because they are the means through which the collective psychology flows and not the causes of the collective psychology. In fact this very common sentiment – or the common psychic waves – forms the essential vital force of a social structure. This is the reason why we say that **society is actually the expression of parallel psychic waves**, and originates because of the mental tendency of moving together in unison.

It is clear that behind society there is the support of the immense collective power of many individuals. This is why the popular conception of society is that of a collection of individuals. But a mere aggregate of numerous individuals whose psychic waves move in different directions – that is, the psychic waves are not parallel but fragmented and disrupted by dissension – cannot be called a society.

It is the **responsibility of society** to preserve and utilize the common property of the society in a proper way. Society should utilize this properly to ensure that all may enjoy equal usufructuary rights so that all can live together with a healthy body and a healthy mind.

Today the world is following either capitalism or extreme materialism – that is, communism. In these systems, those who are endowed with greater knowledge, intellect or physical power are continuously misappropriating increasing material wealth. People have forgotten that subtle wealth along with physical wealth is received from the Supreme Operative Faculty. A member of a family who does not feel a sense of unity with the other family members, and does not recognize the logically acceptable truth and lofty principle of joint rights, cannot be regarded as a social being. According to universal spiritual ideology, the system of individual ownership cannot be regarded as absolute. This is why Ánanda Marga's concept of society does not support capitalism.

There should be a social order in which every person will work according to his or her capacity. Those with greater physical capacity will provide physical labour, and those with greater psychic capacity will provide psychic labour. It is the **responsibility of society to look after those** who cannot render either physical or psychic labour because of their inability.

Society will not grant social rights to only those who have the physical capacity to work. All will have equal rights – and the rights of one individual will not violate the rights of others. Everybody should be guaranteed the absolute right to make psychic and spiritual progress according to their maximum capacity. There will be no obstructions of any kind. But so that peace and joy can be preserved in society, the individual right to go against the collective interest in the physical sphere will be snatched away.

While structuring society, the spiritual goal deserves the highest priority. Today's intellectuals have become impediments to the cause of spreading spirituality because they are deficient in morality and their psychic waves go against the collective interest. Consequently,

immorality, corruption and dishonesty are rampant in society. A strong and healthy society will stop this trend.

The study of history makes it clear that a strong and healthy society has not yet evolved on this planet. In the absence of an ideology, a strong society could not be established, and many defects crept into individual and collective life.

Judged in the relative perspective, the more civilized we become, the more helpless we become. The more cultured people become in a refined social environment, the greater their sense of duty for their children. For this reason children lose the capacity to do anything themselves. According to the Laws of Nature, the more developed the mother's affection and intellect, the more dependent the child becomes on its mother. In the animal world, the lesser the maternal affection, the shorter the time it takes the offspring to grow strong and self-dependent. Nature takes the responsibility of assisting those neglected offspring by providing them with the necessary survival instincts.

Society must ensure that proper care is taken of human babies who are totally dependent on the care and protection of their parents for their existence. These helpless children can only convey their pain and discomfort through tears. To raise children from infancy to maturity is an immensely important task. I have said before that the members of society must advance in unison. The new-born babe is another traveler on the path. To adopt a child as our companion, as one included in the society, is called the "Játakarma" of the child.

Factors needed for the development

Both individuals and society are dependent on three factors for their existence, viz., Asti, Bháti and Ánanda. Dwelling place, food, clothing, education and medical facilities are the sine qua non for Asti or existence. The term Bháti means Vibhāti or development and progress. Eating, drinking and being merry cannot represent a true life. It would be an encumbrance, boredom.

For the all-round development of an individual or a society a goal is needed. But for this determined goal the direction and purpose

of development will remain confused. A bud blooms into a flower; this is what you may call its development. The purpose of Bhāti or development is the attainment of Ānanda or bliss. The term **Ānanda** connotes infinite happiness, the equipoise of pleasure and pain, the perfect mental peace.

Numerous factors are needed for the development of a group of people. But the following six are the most important of them.

There should be a **spiritual ideology** in the life of both the individual and the collective body. Much of your energy is misused due to the ignorance of your own self and the destination towards which you are moving. This misuse of energy is bound to cause destruction.

The second factor for the progress of society is **spiritual cult**, a Sádhaná process. Everyone has got a physical structure. Spiritual cult consists of the conversion of the five rudimental factors into ectoplasmic stuff and then into consciousness through a special scientific process. This is a process of metamorphosis.

The third factor which is a blending of Asti and Bhāti is a **socio-economic theory**. There should be a priori knowledge regarding the social structure, the distribution of wealth and its growth. For want of this knowledge there can't be a solid ground for the construction of the social edifice.

The fourth one is **social outlook**. All living creatures in this manifest universe are the children of the same Cosmic Entity. They are the progeny of the same Supreme Progenitor. Naturally they are bound in a thread of fraternal relations. This is the central spirit. A socio-economic theory is of no use but for this fraternal feeling. The implementation of this theory is impossibility without Sádhaná.

The fifth factor for the progress of society is for it to have its own **scripture**. There is a need for the company of elevated persons (satsaṅga) in all spheres of life. That which elevates society by dint of shásana is called shástra.

The last but not the least important factor for the progress of society is for it to have its own **preceptor**.

Social Progress:

Social progress is not and can never be achieved by individual effort. Some people lend their brains, others their hands, and others their legs.

We find poverty among intellectuals as well as among the toiling masses; hence we cannot give exclusive importance to the problems of either class. Rather, before trying to solve the problems of any class, we should first find out what the common economic and psychic needs of everybody are. Then, in a humanitarian manner, in a spirit of universal love, we should set about helping them to progress.

A combination of the past experiences of the older generation and the creative zeal of the young should determine the speed of social progress.

The superiority complex is harmful to society, and this treating others with contempt to hide one's ignorance is even more harmful. Although I have said this before, I will say it again: seventy-five per cent of the evils in society are the result of the injustices that people commit against each other.

From ancient times there has been social life but **no stable society**. Social consciousness implies the influence of a particular ideology and a new awakening among the people due to this ideology. To guide the society in the right path two factors are therefore essential – a great ideology and a great personality. Those who talk loud about society and seem horrified at its anticipated destruction do not know that society in the true spirit of the term is yet to be formed in the world. So **our primary duty now is to form a society**. The seed of social consciousness is inherent in our “Saṁgacchadhvaṁ saṁvadadhvaṁ” Mantra. Where there is no such Mantra there is no ideology, and where there is no ideology, life is a goalless voyage.

Ānanda Mārga keeps its gates open so that each and every man and woman may enter. Anybody may join, anybody may sing in chorus with the rest. The united march of the people is a march of victory. Ānanda Mārga states this in unequivocal language

ABOVE EXCERPTS ARE FROM:

Moralism -Prout in a Nutshell Part 1

Social Justice - -Prout in a Nutshell Part 1

Can Atom Bombs Destroy Human Civilization?-Prout in a Nutshell Part 7

The Evolution of Human Civilization - Prout in a Nutshell Part 8

The Interplay of Culture and Civilization -Prout in a Nutshell Part 8

The Spirit of Society - Prout in a Nutshell Part 9

Samgacchadhvam - Prout in a Nutshell Part 11

The Importance of Society - Prout in a Nutshell Part 13

Geology and Human Civilization - Prout in a Nutshell Part 16

Three Types of Occupation -Prout in a Nutshell Part 16

The Responsibility of Society -Prout in a Nutshell Part 21

THEORY OF HISTORY - SOCIAL CYCLE

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

ÁNANDASÚTRAM-5-1 **Varñapradhánatá cakradháráyám.**

[In the movement of the social cycle, one class is always dominant.]

(**Purport:** Since no well-knit social order had evolved in the distant past, we may call that age the Shúdra Age; in those days all people survived by their manual labour. Then came the age of clan leaders – the age of the strong and the brave – which we may call the Kśatriya Age. This was followed by the age of intellectuals, which we may call the Vipra Age. Finally came the age of capitalists, the Vaeshya Age.

When the warriors and intellectuals are reduced to the level of manual labourers as a result of exploitation during the Vaeshya Age, shúdra revolution occurs. The shúdras have neither a well-knit social order nor sufficient intellect to govern society. Hence, the post-capitalist administration passes into the hands of those who provide the leadership in the shúdra revolution. These people are brave and courageous, so they begin the second Kśatriya Age.

In this way the Shúdra, Kśatriya, Vipra and Vaeshya Ages move in succession, followed by revolution; then the second cyclic order begins. Thus, the rotation of the samája cakra [social cycle] continues.)

There are predominantly four types of collective psychology. These psychologies are the shúdra, kśatriya, vipra and vaeshya. **They have nothing to do with casteism and are completely psychological phenomena.** Shúdras are those who are influenced by materialistic waves; they cannot overpower materialistic waves by their individual psychic waves. Manual power is their only means of social security. Kśatriyas bring the materialistic waves under their control through their physico-psychic waves. Vipras do the same thing through their

penetrating psychic waves. For the kśatriyas, physical strength or valour is the principal means of attaining social security, while the vipras rely on their intellects. The vaeshyas do not want to enjoy material objects; rather they get enjoyment at the thought of accumulating them.

An examination of history reveals that the cāturvarṇikasocial system existed throughout the world and that it has continued and is still continuing according to a special type of parikránti [peripheric evolution] of the samájacakra [social cycle]. The most amusing part about it is that when the Kśatriya Age evolved out of the unsystematic Shúdra Age, the shúdras considered the Kśatriya Age a great blessing. The shúdras could not envisage the kśatriyas as exploiters or possible exploiters. Similarly, when the kśatriyas sold all their strength to the intellectual vipras, the kśatriyas did not realize that it had been sold and that they were gradually being bound in chains like slaves. Still later, when the vipras sold themselves to the money of the vaeshyas – when Sarasvatii [the goddess of knowledge] became the slave of Lakśmii [the goddess of wealth] – the vipras at first did not realize that their value was going to be measured in financial terms.

The four types of psychology dominate the social cycle in cyclic progression. Towards the end of an era, the collective psychology undergoes marked deterioration. Moral degeneration and social retardation cause psycho-social stagnation. Exploitation becomes rampant. This sort of unhealthy situation signals the end of an era. The different classes try to usurp social power and establish their hegemony by trampling on the rights of others. This conflict has been discernible from the dawn of human civilization. Through this clash and cohesion, human beings try to find the path of emancipation.

The rule of the social cycle is that the Shúdra Age is followed by the Kśatriya Age, the Kśatriya Age is followed by the Vipra Age, and the Vipra Age is followed by the Vaeshya Age, which is followed by social revolution. This kind of social rotation is the inexorable law of nature.

The social cycle will rotate continuously. Nobody can stop its

rotation. If the post-revolutionary Kśatriya Age is called thesis, the steps taken by the sadvipras against the kśatriyas who descend into exploitation are called antithesis. The post-revolutionary Vipra Age which evolves out of this conflict is called synthesis. If, in a later period, the vipras wish to descend into exploitation, the steps that the sadvipras take against them are called antithesis.

Nobody can stop the rotation of the social cycle, not even the sadvipras. They stay in the nucleus of the social cycle, wakefully and vigilantly observing the process of rotation. One after another, one age follows the next: Vipra after Kśatriya, Vaeshya after Vipra.

So far in the first rotation of human history on this earth, no sadvipra society has been formed. In most countries the last stage of the first rotation is in progress. In a few countries the post-shūdra-revolution Kśatriya Age has been established, and here and there the first indications of the Vipra Age are beginning to emerge. As there is no sadvipra society, the social cycle is rotating in a natural way.

In every age the dominant social class first governs, then starts to exploit, after which evolution or revolution takes place. Due to the lack of sadvipras to lend their help, the foundations of human society fail to become strong.

ĀNANDASŪTRAM- 5-7. **Púrñávantana parikrántih.**

[A complete rotation of the social cycle is called “peripheric evolution”.]

(Purport: One complete rotation of the social cycle, concluding with shūdra revolution, is called parikránti [“peripheric evolution”].)

The period of transition from one age to another can be said to be Yuga saṁkránti– “transitional age”. One complete cycle from the Shūdra Age evolving through the other [three] ages is called parikránti.

Human History and Collective Psychology

Human history is made by the collective urge or collective psychology. In the past the popular concept of history was that a certain king or queen ruled for a certain period and fought a few battles; some

they won, others they lost; and they killed others or they were killed themselves. But the modern concept of history is quite different. History these days is not merely the history of monarchs. History also comprises all kinds of people and their psychic urges and psychic movements.

The average psychic momentum derived from the unit psychic momentum is the momentum of the collective psychology, whose manifestations are the new events on the pages of history.

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 entity. When the waves of the unit mind move in parallelism, it is called the natural movement of the unit mind. When the waves travel faster, we call it the advancement or progress of the unit mind.

It is with the assembling of many individuals that a society comes into being. In a society it is impossible for individuals to move exclusively according to their individual *saṁskāras* [inherent momenta]. Although it may be possible in the subtle and causal spheres, it is not possible in the physical sphere. The totality of various individual flows of movement constitutes collective social movement. Each individual flow is influenced by the collective flow and strives to move ahead in adjustment with it, at least in the mundane sphere.

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. And this shortness of the collective wavelength hastens either a *krānti* [evolution] or a *viplava* [revolution].

A fast change in the collective psychology is taking place. In human society the value of intellect is considered much greater than that of physical strength. This intellect is not only with a handful of people, but is in our collective life. Because of the development of intellect, the change in collective psychology will be very comprehensive and very quick.

The Evolution of Society

This creation of five fundamental factors is the crudest manifestation of Macrocosmic Citta or Cosmic Mental Stuff. During the introversial phase of the Cosmic Mind, or *pratisaiṅcara*, the quinquemental factors came in touch with the divine powers of *Puruṣottama*, the Supreme Knowing Entity, and developed the vibrations of life. The more this vital energy received the brilliance of *Brahma* or Supreme Consciousness, the more enlightened it grew, and this glow led it forward on the path of self-realisation. The highest of the thinking creatures have been able to accelerate the speed of their unit consciousness ahead of the speed of attraction, or the introversial phase of *Brahma*. The highest living being was called a human being or *mānuṣa*, which means an intellectual being.

The development of intellect is not uniform in humanity. No two individuals are identical. In the perspective of time, the people of the ancient past had a less developed intellect than the people of the present day. Millions of years ago, when according to *Brahma-cakra* or the cycle of creation, the first human baby was born this earth was not as safe as it is today. The human beings of that era were completely surrounded by dense forests which were infested with ferocious animals and reptiles – by huge carnivorous creatures with fierce protruding teeth in search of prey. They did not have a sweet home to protect them from thunder, storms, hurricanes and meteors.

Such circumstances were not conducive for human beings to develop their intellect or tread the path of self-introspection. In those days people employed all their energy just for their self-preservation against ruthless nature, and during that age of bitter struggle the most important thing was physical strength. In that distant age people realized the value of one thing – that might is right. As all forces were hostile to their existence, they did not feel safe living a scattered, isolated existence. So they came close to each other and formed many small clans or tribes with the sole purpose of self-preservation through collective struggle.

In those days the mightiest person of a clan or gotra became the

group leader and was worshipped as a hero by the society. Thus there arose in the ancient past the first **Kśatriyan society**.

Those who first invented the use of fire through friction, who provided that pleasant touch of heat to the human body frozen by cold winter nights, became the greatest of people. This greatness was achieved by dint of merit and not by sheer physical force. Society held such people in the highest esteem as Rśis or pioneers of human welfare.

Later on human beings made food delicious and easily digestible by roasting it in fire. The person who first taught people how to utilize fire was also acclaimed as an Rśi, a disciple of the previous Rśis. Those who discovered the art of weaving cloth in order to clad the naked human body, those who taught how to domesticate animals and provide cow's milk for babies deprived of their mother's milk, and those who solved the problems of transportation by inventing bullock carts, all of them were called Rśis. All of them were honoured forebears of human society and all of them are worthy of being remembered, welcomed and revered. The Rśis were the harbingers of new innovations for society. Kśatriya society held them in highest esteem as **Vipras** and lavished them with honour.

Years rolled by. Human beings became more closely acquainted with the external world. They learnt to use many more objects and to utilize those objects in a better way. Some people naturally remained preoccupied with mundane objects to make them more useful. This group of people obsessed with mundane objects, were known as **Vaeshyas**.

As a natural rule the Vipras or Kśatriyas gradually become subservient to the Vaeshyas just to seek out an existence. In the absence of farmers no food was available; without weavers no clothes were available – blacksmiths, potters, cobblers, leather merchants, etc. were also indispensable. Generally Vipra society had no alternative but to surrender to Vaeshyan supremacy.

Those who were entirely devoid of any of the attributes of the Vipras, Kśatriyas or Vaeshyas became the obedient servants of these groups, but all of these three classes **mercilessly exploited such people**.

The world advanced still further. More changes occurred in the social structure. As a natural consequence of the flow of creation human beings discovered money. Money gradually became the means of physical enjoyment. This gave rise to tensions amongst people because the more money one could hoard, the richer one became. If rich people so desired they could own vast property and all the amenities of life. In the Vaeshya-dominated society the Vaeshyas were the most affluent class, and other classes were completely dependent on their money for their self-preservation.

This Vaeshya-dominated society exists even today, and **as a consequence of exploitation, the Vipriyan and Kśatriyan societies have degenerated to the level of Shúdras.**

Cunning capitalists have built a fragile nest from their greedy intellect, just as the weaver bird builds a nest. In the collective interest of all human beings this nest must be smashed to pieces. Only then can human beings lead the entire society towards supreme good. Unless there is a complete transformation, it will be extremely difficult to lead the whole society to the supreme stance. The intense clashes and conflicts of the physical world will continuously turn people's attention to external objects of enjoyment and create obstacles in the path of their spiritual progress.

Shúdra Society

Primitive human beings had no society and the whole set-up was individualistic. Even the concept of family was absent. Life was brute and non-intellectual. Nature was the direct abode and physical strength ruled the day. The strong enjoyed at the cost of the weak, who had to surrender before the voracity of the physical giants. However, the sense of acquisition had not developed in them, and they worked manually, and there was no intellectual exploitation in that age. Though life was brute, it was not brutal.

When the waves of the unit mind try to adjust to the rhythm of materialistic waves without attempting to assimilate them, the unit mind gradually becomes materialistic.[If a person's mind dwells on matter,

that mind will naturally be filled with tamoguńii [static] darkness, and the person will be called a shúdra.] Those who have a shúdra mentality can collectively be called the **shúdra society**. Needless to say, such people cannot control anything, because the crudest waves, the waves of matter, control them.

Due to mutual self-interest people developed social bonds, but they were unable to build a social structure, and society in those days basically meant only a particular individual's own body, and the wife, to some extent sons and daughters, and close relatives that contributed to the pleasure of that body. As conjugal relations were based on gratification – on the enjoyer and the object of enjoyment – there was no sense of responsibility or humanity. Today there are shúdras with this propensity scattered throughout the world in all societies.

The main sentiment in the shúdra social system is “Let the living live better, and let the dying die quickly. Don't waste energy trying to save them.” An attitude such as this produces a particular type of selfish social system which in reality, is neither a society nor a system.

The rudimental idea of shúdra society, like that of merciless nature, is survival of the fittest. Where there is no love and compassion for the weak, there will be no collective effort to preserve their lives. Children will take no responsibility for their elderly parents. So people will remain divided into innumerable groups and somehow pass their time; for them the joy of collective living – the expansiveness of many minds moving together – is nothing but a disquieting dream.

If shúdras be defined as those who live by manual work or service, this primary stage of nature's brute laws could be named the **Shúdra Age**, because all were manual workers. The reliance on physical power gradually led a chosen few to lead the rest by the strength of their muscles. They were the leaders of the shúdras.

How the Kśatriyas Evolved

In the embryonic stage of the human race, those who became the slaves of nature due to circumstantial pressure were the shúdras. But those among them who came in contact with the relatively harsh

aspects of nature and made even a small amount of effort to survive by fighting against them, were, in the world of those days, the fathers of the kśatriyas.

The seed of human greatness was dormant in the shūdras and germinated in the kśatriyas. Today the superiority that human beings enjoy over all other creatures in the society of living things results from their endeavours to conquer the animate and inanimate worlds; this was first expressed in the minds of the kśatriyas.

Kśatriya Society

If the human mind ideates intensely on pleasure yet does not become subservient to matter but instead controls the waves of matter with its own waves, matter will serve the human mind. Those who through incessant fight have acquired the mental capacity to control matter as they choose are called kśatriyas. Struggle is the dharma of kśatriyas.

The collective name of those who have kśatriya propensities is kśatriya society. Kśatriyas spend all their energy controlling matter. They cannot think of or understand anything beyond matter. They protect society by laying down their lives and by taking the lives of others.

The Kśatriya Age

We may call the day the kśatriyas started to protect the shūdras the beginning of the Kśatriya Age in human society, but that age did not come overnight. Numerous fragmented shūdra societies gradually accepted the authority of the kśatriyas and began to unite under their hegemony. In other words, many shūdra societies would unite into a new social system, and in each case one kśatriya would be the symbol of that new system. This acceptance of a kśatriya as the symbol of shūdra unity, which came about through a process of transformation, represents the first krānti [evolutionary step] in human history. Kśatriya society had initially been matriarchal. The group system of the Kśatriya Age was the first stage in the evolution of a social system.

The shūdras had fought solely to survive, whereas the kśatriyas fought for their own survival, for the survival of others and for their

prestige. The shúdras' main aim had been to arrange food and security by any means, whereas the kśatriyas' aim was to conquer with glory. This sentiment enabled the kśatriyas to develop a subtler intellect and awakened their conscience and discriminative judgement. It went against the kśatriyas' conscience to kill the unarmed, to kill women, children or old people, to kill those who had surrendered, or to kill a retreating enemy. In a word, the kśatriyas' sense of valour transcended the animal level, and they learned to understand the value of human beings.

The kśatriya social system emphasized a sense of discipline. The kśatriya administration had little concern for what the common people thought about that discipline or whether they were practically benefited by it. The kśatriyas introduced the first administrative system through brute force. The shúdras and the weak kśatriyas submitted to the brute force of the stronger kśatriyas and accepted the latter's patriarch as king. Under the administration of this king, a social and governmental structure began to form.

The history of the kśatriya is painted with blood, but not illumined with intelligence. They display powerful personalities, spiritedness and courage, but no far-sightedness or wisdom, nor the support of subtle intellect. Therefore, after the Kśatriya Age had lasted for some time, intellectuals began to control the kśatriyas with their keen intellect.

The intellectuals gradually wrested the right to lead society from the kśatriyas and maintained their supremacy in society with the help of kśatriya power.

Vipra ministers protected the common people from the whims of the undisciplined kśatriya monarchy and from the militaristic discipline of the kśatriyas, and introduced into society a discipline that was supported to some extent by the common people. A disciplined kingdom therefore really meant the subordination of the power of the monarch to the vipras.

The Rise of the Vipras

Those with intellect encouraged the kśatriyas to look in directions where they had not looked before, and repeatedly explained

to them things they had never understood. After this state of affairs had continued for some time, the kṣatriyas began to submit to the intellectuals and, recognizing their superiority, began to use their forceful personalities to carry out the intellectuals' instructions. The intellectuals gradually wrested the right to lead society from the kṣatriyas and maintained their supremacy in society with the help of kṣatriya power.

The Vipra Age

With the development of intellect and skill as a result of physical and psychic clash, physical strength had to lose its dignified position according to the growing intensity of intellectual demand in the kṣatriya-dominated society. One had also to develop skill in the use of arms, and even for this the physical giant had to sit at the feet of some physically-common men to learn the use of arms and strategy. Subsequently this learning was not confined to the use of arms only but extended to other spheres, such as battle-craft, medicine and forms of organization and administration, so essential for ruling any society. Thus the dependence on superior intellect increased day by day, and in the course of time real power passed into the hands of such intellectuals. These intellectuals, as the word implies, justified their existence on intellect only, performed no labour themselves, and were parasites in the sense that they exploited the energy put in by others in society. This age of domination by intellectual parasites can be called **the Vipra Age**.

The salient feature of vipra life is that they enjoy the glory of victory and avoid the ignominy of defeat, and that in their personal lives they satisfy their desires for enjoyment without taking great risks. Like kṣatriyas, vipras are constantly engaged in fighting, but their fight takes place on the battleground of the intellect. Thus, vipras are intellectuals.

They do not use their intellectual development only to accumulate material wealth; they also surpass all others in their capacity to accumulate subtle psychic wealth. Their intellectual endowment and intuitional longing are especially helpful in awakening agryābuddhi [pinnaced intellect]. And although there is no ideological difference between pleasure-seeking vipras and kṣatriyas in terms of psychic dynamism, those vipras who develop a pinnaced intellect are very different from kṣatriyas.

Vipra Mentality

Vipras make use of the back-breaking labour of the shúdras and the powerful personalities of the kśatriyas to achieve their objectives. Shúdras help build society with their physical labour and kśatriyas help with their powerful personalities. If they see a towering mountain blocking the path of social progress, vipras do not sit back in despair or worship the obstacle as a god (or worship a particular disease as a goddess) – in a way worshipping their own helplessness – like the shúdras; neither do they leap fearlessly into the ocean of action like the kśatriyas. They use their intellects to plan victory over their enemies; the kśatriyas and shúdras translate these plans into action at the cost of their lives. The vipras march to the fore over the kśatriyas' and shúdras' dead bodies and proclaim to the world, "Look at what I did. Just see how I won victory." The pages of history are full of examples of the indirect struggles of the vipras.

Satanic Vipras

Thus in the Vipra Age kśatriyas fight and die while shrewd vipra ministers receive triumphant ovations. This happens in every country where vipras play a dominant role. All the great warmongers, the great politicians of the world, belong to this vipra gang of satanic intellect. At their command, or due to their fiery lectures or diplomatic intrigues, millions of foolish shúdras have lost their lives and thousands of hot-blooded kśatriyas have served as instruments in the slaughter.

The pages of world history reveal that all the crusades and jihads of the Middle Ages were plotted by these satanic vipras. In today's world also, satanic vipras, the protected agents of the capitalist vaeshyas, have led and are continuing to lead millions of people along the path of death and destruction. Evil vipras are fanning the flames of the vaeshyas' insatiable, demonic hunger. Neither the shúdra masses nor the warlike kśatriyas are responsible for the problem of the millions of refugees in different countries, for the heart-rending cries of the mothers, wives, sons and daughters of the soldiers who died on the battlefields, for the blazing flames of communal riots, for communalism itself, provincialism, nationalism and casteism. The responsibility lies with a small group of

shrewd vipras who, out of petty self-interest, have instigated the shúdras and kśatriyas to commit heinous acts.

Vipra Society

In the vipras' social system the idea "Live and let live" was not considered very important, nor was "Live with dignity" the main aim either. The most important thing for the vipras was to "Live by making others small" – to make slaves of others by infusing inferiority complexes into their minds in order to suck dry their vital force and to terrorize them into submission – in order to establish their power.

Vipra history is a history of adroit traitors. Within that history a high degree of intelligence is to be found, but no greatness. In it there are weakness, cowardice and ingratitude; and although there is cleverness, that cleverness is tarnished by selfishness.

In the process of criticizing the vipras, **we must not overlook the fact that human fraternity, universalistic intellect, the use of the influence of material wealth, and the peak of mental attainment were contributions of the Vipra Age.** It should also be remembered that the Kśatriya Age began the process of seeing humans as humans, and the Vipra Age, in assessing the value of humans, gave more importance to intellect than to physical existence.

Parents and Gurus

Though on the one hand the vipras became lazy and physically weak due to the constant exercise of their intellects, on the other hand, in them the sweetness of humanity became fully expressed. The idea that children should do something in return for their parents' love and affection had first awakened in the Kśatriya Age, but the fact that the mental satisfaction gained from rendering service to one's parents in this way helps the child to progress towards higher feelings was first deeply felt by the vipras. That is why in the Vipra Age service to parents ceased to be limited to the repayment of a debt, but came to be considered part of one's dharma sádhaná [spiritual practice].

And why stop at service to one's parents alone? The vipras

deemed all those who bestowed physical, mental or spiritual wealth as a gift of love – as an expression of affection – to be one’s gurus. Duty towards such gurus was not a purely worldly duty, but became an important sáadhaná of jaeva dharma [duties enjoined on unit beings].

The sweet relationship between parents and their children made family life in the Vipra Age a lot happier than it had been in the Kśatriya Age. Vipra society was far more firmly-knit than kśatriya society had been. In kśatriya society it had become necessary to select suitable brides and grooms for marriages in order to maintain the continuity of social traditions, but the personal wishes of the brides and grooms themselves were not disregarded. Grooms and families were selected after giving due consideration to the opinions of the brides and grooms themselves. But this was not the practice in the Vipra Age, when maintaining the continuity of social traditions became the primary consideration. Hence in the Vipra Age the scope for independent decisions regarding marriage disappeared, as undue importance began to be paid to the selection either of families or of grooms.

In the Vipra Age matrimonial ties became irreversible. The social system became extremely rigid, not only in matters of matrimony but in all spheres.

Shúdras are only interested in the present, and kśatriyas in the past and present, but vipras are interested in the past, present and future. Excessive concern about the future is also a bad trait of some vipras. Vipras have exploited the common people by infusing imaginary ideas about heaven and hell into their minds.

In the Vipra Age the vipras exploit others through religion in order to promote their personal interests, but in the Vaeshya Age the vipras exploit others through religion in order to promote their own and the vaeshyas’ interests.

The Rise of the Vaeshyas

Because the vipras have so much confidence in their presence of mind they fail to think about the future; consequently they rarely bother to accumulate wealth. They think that they will always be able to

make some arrangement in any situation. But this overconfidence leads to their downfall. When real danger arrives and their presence of mind fails them, they have to sell themselves to anyone with any kind of wealth.

The vaeshyas, though endowed with less intelligence, begin to control the vipras with their capital. The subservient vipras then occupy themselves in increasing the wealth of the vaeshyas. Although they lack the capacity to accumulate wealth themselves, the vipras explain to the vaeshyas how to increase their wealth. The vipras show the vaeshyas all the straightforward and dirty ways of killing and cheating others that had escaped the vaeshyas' attention. The vaeshyas evade taxes and indulge in black marketeering, smuggling and adulterating food and medicine, and increase their profits by paying bribes, but it is the vipras, groveling at the feet of the vaeshyas, who supply the brains and the techniques behind these activities. The capitalist vaeshyas gradually wrest the right to lead society out of the hands of the vipras, and establish their dominance using the vipras' intellectual force.

Almost everywhere in the world the **vaeshyas support democracy** rather than monarchy, because in a monarchy the administration cannot be as easily influenced.

The unintelligent kśatriyas and ignorant shúdras are easily duped by the mind-stupefying, life-enchaining propaganda of the vaeshyas, assisted by their vipra servants. Even the vipras, despite their intelligence and despite whatever they may say or think, support the vaeshyas out of fear or due to lack of a proper alternative. Thus in a democratic structure, particularly in a structure where downfallen vipras and kśatriyas are few in number and ignorant shúdras form the majority, the vaeshyas can easily win votes.

The blood-sucking vaeshyas order the vipras whom they hire to write voluminous books which artfully distort the truth. They try to portray as mean and sub-human those who oppose the vaeshyas and demand the right to live. In order to keep their machinery of exploitation running, the vaeshyas produce deadly weapons with the help of

mercenary vipras. On the orders of their vaeshya overlords, vipra scientists willingly or unwillingly take up the task of making weapons in their laboratories that have the potential to destroy human civilization.

The economic exploitation of the vaeshyas relegates the vipras to the level of intellectual satans, and the money of the vaeshyas controls the brains of those satans. In the Vaeshya Age intellectual progress occurs on many levels: new inventions are brought forth, new types of deadly weapon are invented, and people learn how to produce many types of commodity to increase comfort. Many people believe that these things are creations of the Vipra Age, but actually they are expressions of the Vaeshya Age. The vipras who sell themselves to the vaeshyas for money produce such items at their behest.

A deep analysis reveals that many of those, whose creative and inventive ability once commanded the respect of innumerable people, become dependent upon the mercy of the vaeshyas for their food and clothing. Poets and authors write according to the dictates of their vaeshya publishers or in the hope of winning prizes from the vaeshya-controlled governments. Artists wield their brushes according to the demands of the market, or are compelled to produce commercial art, neglecting more subtle art forms in the process. Instead of writing the truth, journalists turn day into night and night into day according to the wishes of profiteering newspaper publishers because they are afraid of losing their jobs. They go against their own consciences and pervert the truth in order to help unworthy people become leaders. They create spectacular lies with their pens.

Of course there **is another side** to all this. If vipras engage themselves in intellectual development and research, it is difficult for them to meet their material needs. But naturally the vaeshyas do not extend their economic support in a disinterested way. Their ulterior motive is to establish themselves in society, and because of this the Vipra Age comes to an end.

The Age of Vaeshyas

The continued exploitation by one section of society resulted in

the necessity for the collection and transfer of consumable goods. Even otherwise, need was felt very badly for the transport of food and other necessities of life from surplus parts to deficit parts. Also, in the case of clan conflicts, the result of the resources of one community or class versus another gained importance. This aspect was confined not only to the producers but also to those handling the goods at various stages up to the point of consumption. These people became known as **vaeshyas**, and ingenuity and summed-up production began to enjoy supremacy and importance, till an age was reached when this aspect of life became the most important factor. These vaeshyas, therefore, began to enjoy a position of supremacy, and the age dominated by this class is said to be **the Age of Vaeshyas**.

Both the kśatriyas and the vipras like to enjoy material wealth, though their methods of accumulating material objects are different. The vaeshyas, however, are more interested in possessing material objects than enjoying them. Looking at their possessions, or thinking about them, gives them a certain peace of mind. So in the Vaeshya Age the practical value of material goods is less than at any other time. They gradually become inert both literally and in financial terms. This is the greatest curse of the Vaeshya Age, because the less the mobility of material goods, that is, the greater their stagnation in different spheres, the more harmful it is for the common people. In the Kśatriya and Vipra Ages it is very rare for people to die of starvation while grains rot in the warehouses. To a vaeshya, the shúdras, kśatriyas and vipras are not only tools to be used for exploitative purposes; they are the wellspring of exploitation as well.

Vaeshya Mentality

Vaeshyas perceive the world through greedy eyes. They do not have the capacity to correctly or fully understand worldly issues. They do not understand anything except the economic value of things. Their commercial outlook is not confined to the material world only; it also includes the psychic and spiritual worlds.

Though they may have a developed intellect or a desire to do good, they never forget that their primary aim is to make money. They

worship whichever god makes them rich. After earning tens of millions of rupees by cheating people with their business acumen, they use a small part of their profit to construct temples or dharmashālas [pilgrims' inns]; because they believe that this will absolve them of their sins. If the fear of God decreases, they begin to behave like mean-minded demons. In such a state of mind they can commit any type of sin to satisfy their hunger for money.

Regarding earning money and hoarding wealth, most vaeshyas today are pishācavats [ghouls]. In Sanskrit pishāca means “one who breaks the neck of an animal and then sucks out all the blood, leaving only the flesh and bones”. In India it is said that it is extremely difficult to understand the nature of these bloodsucking pishāca vaeshyas – because when they drink water, even if it is already pure, they filter it; but on other occasions they drink people's blood, which, even if it is not pure, they do not bother to filter! Sometimes they kick the heads of their customers, and sometimes they lick the soles of their feet.

Incidentally, the **word vaeshyas actually means** “those who produce through various occupations”. But today the meaning has completely changed. Today vaeshyas means “those who profit by trading and broking without being directly involved in production”. Where profit is the only objective, there is every possibility that all types of selfish and antisocial activities will flourish.

Such vaeshyas are not satisfied with just sucking people's blood, they often devour their flesh and bones as well; then they beat drums made from the skins of their victims as they deliver religious and philosophical discourses, build temples and construct lodgings for pilgrims, and undertake various other activities. They criticize materialism and try to retard its progress not because they object to it philosophically or psychologically, but because in a materialistic system there is every possibility that their vested interests would be adversely affected. Although they support spirituality, they are not motivated by spiritual sentiments. The fake spirituality they preach actually injects impotency into society. In

their endeavours they are assisted by like-minded exploiters who trade in religion.

There is an unhealthy collusion between vaeshyas and those who trade in religion to try to prevent human beings from forcefully asserting their rights. They try to persuade people that exploitation, the sucking of blood, by vaeshyas, is not an outrage but a law of nature; that it is useless to try to bring about social welfare by establishing human rights. The exploited people should forget about the world and support those who trade in religion in order to enjoy unlimited happiness in an imaginary heaven.

Among these vicious vaeshyas there are some who project themselves as philanthropic politicians. They also devour the people, but they shed a few false tears. They too have not discovered any real meaning in life. Their only aim is to fool the public in order to prosper in business. They try to prevent class struggle by advocating nonviolence and preaching utopian philosophies.

Deadly Social Parasites

Vaeshyas believe that only a few people can accumulate material wealth, depriving the rest. Thus there will always be only a few vaeshyas, while those who are the objects and tools of their exploitation form the majority. Like exploited beasts of burden which carry bags of sugar, in their crippled state of mind the majority feel that they do not have the right to taste the sweetness. This feeling is the greatest ally of the vaeshyas, so directly or indirectly they always try to nurture this type of feeling in the minds of the majority. Consequently they propagate various types of isms and ethereal theories with the help of the vipras in their pay whom they have reduced to the level of shúdras. When the majority, unable to tolerate this exploitation any longer or find any other way out, desperately leap into action, the Vaeshya Age comes to an end. But it takes a long time for downtrodden people to understand that the vaeshyas are the parasites of society. Hence thorough preparation is required to end the Vaeshya Age.

The vaeshyas are like a deadly parasite on the tree of society

which tries to kill the tree by sucking dries all its vital sap. But if the tree dies, the parasite will also die. The vaeshya parasites understand this and therefore try to ensure the survival of society by making some donations; they build temples, mosques, churches and pilgrims' inns, give little bonuses, feed the poor; etc.

The vaeshyas increase their wealth by buying the back-breaking labour of the shúdras, the powerful personalities of the kśatriyas, and the intellect of the vipras, according to their needs.

Of course it is not wise to think that all social problems will be solved just by taking money away from the vaeshyas. Although they will have lost their money, they will still have their greedy, money-making mentality.

Thus the structure of society will have to be built in such a way, and society will have to progress in such a way (maintaining balance among time, place and person), that the greedy, money-making mentality of the vaeshyas is rendered ineffectual. This cannot be accomplished by persuasion or by delivering philosophical talks. Their money-making intellect will have to be rendered ineffectual through physical force, and they will have to be shown the divine truth and made to sit and perform spiritual practices to awaken their pinnacled intellect.

Divisive Isms

When the Vaeshya Age begins after the Vipra Age, and the vipras and kśatriyas helplessly sell themselves to the vaeshyas, the vipras and kśatriyas clearly understand that they are sold. Only the shúdras fail to realize that they are sold.

Although the vipras and kśatriyas know what is happening, they nevertheless accept the dominance of the vaeshyas due to selfishness, infighting and a lack of economic knowledge. The vaeshyas are fully aware of the disunity and other weaknesses of the vipras and kśatriyas, and they use this knowledge to perpetuate their hold on power; they use their financial power to incite one group against another. The kśatriyas, out of obligation to the vaeshyas, lose their lives in needless battles and fracasés of different kinds; while the vipras, similarly fed and sheltered

by the vaeshyas, keep such factional conflicts permanently alive by creating various types of sentiment such as casteism, communalism, provincialism and nationalism, and by composing the necessary scriptures to accomplish this.

It should be clearly understood that the vaeshyas encourage all isms that divide people. Casteism, communalism, provincialism and nationalism are supported mainly by the money of the vaeshyas. They finance such isms to keep people divided so that they cannot unite and protest against their exploitation.

Perpetuating Exploitation

After the vaeshyas secure the allegiance of the vipras, they enlist them to help them consolidate the capitalistic social structure and philosophy. The contemporary Bhúdán movement is an example of this type of philosophy; it is supported by the vaeshyas and propagated by the vipras under their control. As a result of this kind of movement, efforts to fight the exploitation of the vaeshyas decline because people think, “Why fight against rich people when they voluntarily distribute their land and wealth to the poor?” This aversion to fighting will somewhat lengthen the Vaeshya Age.

In the Vaeshya Age this type of rotten philosophy gets widely trumpeted in the newspapers. Attempts are also made to mislead students by including such harmful philosophies in textbooks. The agents of the vaeshyas attempt to awaken respect and devotion for vaeshyas in children’s minds by depicting them in textbooks as symbols of peace, love and humanity.

To accomplish this objective a new type of nationalism based on economics is created which is totally different from both the nationalism of the Kśatriya Age, based on personal force and family glory, and that of the Vipra Age, based on learning. **The nationalism of the Vaeshya Age leads to a form of imperialism which is extremely dangerous for the unity of the human race.**

Whatever dignity a person possesses as a human being in either the Kśatriya Age or the Vipra Age is dealt its heaviest blow in the Vaeshya

Age. In the Vaeshya Age a person's dignity is measured in terms of money. The repercussions of this defective evaluation of human beings are not confined only to the realm of dignity; they have far-reaching effects in all spheres of society.

Pseudo-Vaeshyas

Some vipras' economic intellect is awakened while under the patronage of the economic intellect of the vaeshyas. Such people become pseudo-vaeshyas, and towards the end of the Vaeshya Age their dominance of society becomes evident. The vipras' crooked thinking blends with the vaeshya-like economic intellect of these pseudo-vaeshyas, but the pseudo-vaeshyas do not possess any of the good qualities of either the vaeshyas or the vipras.

In their efforts to perpetuate their exploitation without hindrance, the pseudo-vaeshyas make use not only of their economic intellect but also of whatever other intellectual capacities they possess. By hook or by crook they even seize governmental power. They then use that power as an instrument of exploitation, a cruel machine to ruthlessly pulverize the whole of society. Out of fear that their descendants may face financial difficulties in the future due to their lack of competence, they not only continue to exploit the whole of society, but also set aside for those descendants huge sums of money which remain wholly or partially unutilized.

The non-utilization of capital is the worst consequence of economic exploitation. Exploited and downtrodden people, who do not want to be exploited to death, revolt. Thus shúdra revolution occurs during the period of the Vaeshya Age which is dominated by dishonest vaeshyas.

Generating Collective Wealth

Nothing in the world is exclusively good or exclusively bad. Although it is a fact that the vaeshyas' economic exploitation has always surpassed their service, they have nevertheless done service, however small or insignificant it may have been.

For any individual or collective endeavour, capital, either in the form of money or resources is initially required. The opportunity to create such capital, to create capital in a massive way or in a widely-diversified way, comes in the Vaeshya Age. With the help of such capital, wealth can be generated for both individual and collective needs, and this is what happens.

The Exploitation of Women

In primitive society men and women enjoyed equal freedom. Subsequently women had greater importance and a social order emerged which can be called both matriarchal and matrilineal. In a later period the importance of physical strength became more important than any other attribute. Obviously, the males having greater physical strength became more important than the females. This gave rise to the social order which can be called patriarchal and patrilineal.

Vipra society was not prepared to voluntarily respect women's rights. The dominance of group-mothers in the Kśatriya Age completely disappeared in the Vipra Age. When knowledge first began to bloom in the Kśatriya Age, women also would impart knowledge to others. They composed mantras and offered libations to sacrificial fires alongside the men. But in the Vipra Age women lost their prestige. Every attempt was made to totally enslave them. The right to participate in sacrifices was taken away and matriarchs were replaced by patriarchs. Opportunities to read scriptures were either withdrawn or drastically curtailed. Ignorant women had no alternative but to silently accept the supremacy of men.

The Vipra Age was the age of male opportunists. While men had the opportunity to divorce their wives or to be loose in character, women had to follow a very strict code of conduct. If any such lapse or defect was found in a woman, she would lose all respect not only as a woman, but also as a human being. Yet when men committed the same crimes, they strutted about arrogantly as leaders of society.

The Vaeshya Age followed the Vipra Age. But in the Vaeshya Age as well, we see that, as a legacy of the Vipra Age, women who have been abandoned by their husbands have not been respected by society.

Women have been given some opportunities on paper, but in reality they still have to depend on the mercy of oppressive men.

In the Kśatriya Age, a woman was considered to be the valuable property of a man. Although women did not have the same rights as men, they still commanded considerable respect. But in the Vipra Age the position of women became like that of cows, sheep and goats, no better than the other essential items of a household. In the Kśatriya Age a woman was considered to be a “hero’s reward”, and abduction by the strong was considered a virtuous act, but in the Vipra Age this changed a little; in the Vipra Age a woman came to be considered a “pandit’s reward”. A woman had no existence in society without a husband.

In some countries more than one woman might be compelled to be married to one man; devious means were employed to bring this about. In some countries unmarried girls were forced to marry old men on the verge of death on the curious pretext that it was sinful for a woman to lead an unmarried life. In some places unmarried girls were married to imaginary gods and were called devadāsiis [maidservants of a god]. Needless to say, this type of marriage indirectly encouraged immoral social practices.

Prostitution

In the Vipra Age prostitution became a profession for the first time, because women were faced with loss of respect in society, economic difficulties and other worldly problems.

As a result of excessive wealth the vaeshyas lose their self-control and their character on the one hand; and many unfortunate women are forced by poverty to descend to this sinful occupation on the other hand.

In order to eradicate this sinful occupation in India, it will be necessary to eliminate the vaeshya social system, because in eighty per cent of cases the cause of prostitution is economic injustice.

The Social Cycle and the Right of Inheritance

Even during the period of their dominance, kśatriyas and vipras both understood (at least) that as nothing in the world stays the same

forever, their dominance as well would one day come to an end and that too due to their unworthiness. For this reason they extolled the right of inheritance and attached greater importance to it than to individual capacity – so that regardless of his ability, the son of a king would become a king and wear the laurels of kśatriya victory, and however foolish or stupid, the heir of a vipra would be respected by society and enjoy the privileges of a vipra. Subsequently the same thing occurred in vaeshya society.

Breaking the Vaeshya Structure

Whenever, after popular acceptance of the vaeshya-created social system, it became apparent that vipras were trying to free themselves from the rule and exploitation of the vaeshyas, the vaeshyas would buy the support of the masses, rub the noses of the rebellious vipras in the dirt, and then replace them with a group of sycophantic vipras.

The vaeshyas have repressed unrest and discontent among agricultural and industrial labourers, as well as political revolution, with the help not only of their vipra hirelings, but of kśatriyas and shúdras as well. In fact, of all the classes, the vaeshyas have made the most extensive use of the policy of divide and rule.

What to speak of revolution, even the need for revolution has not yet been felt properly among intellectuals. At present they are in a hesitant frame of mind. They are waiting for the auspicious day when the Vaeshya Age will end naturally through kránti [evolution], without any struggle.

This mentality is reflected in the support which a group of intellectuals extend to the Sarvodaya movement and Gandhism. They deliberately ignore the fact that the Sarvodaya movement and Gandhism will only increase the period of their suffering.

Because rich people have the opportunity to purchase votes, it is not easy for leaders who are genuinely concerned about the people to become members of parliament. It is therefore not possible to eradicate

the sufferings of the people of India by enacting laws befitting a genuine welfare state. It is not possible to bring about the economic liberation of India through the present democratic structure.

Shúdra revolution

We may recall the definition of shúdras as persons who live by manual work or labour hard for their livelihood. This age of capitalism is the age when the large majority of society turns into such shúdras. This develops into dejection and dissatisfaction on a large scale because of an internal clash in the mind, because the psychology of society is essentially dynamic in nature and the mind itself exists as a result of constant clash. These conditions are necessary and sufficient for labourers, whether manual or mental, to organize and stand up against the unnatural impositions in life. This may be termed “**shúdra revolution**”. The leaders of this revolution, also, are people physically and mentally better-equipped and more capable essentially of overthrowing the capitalistic structure by force. In other words, they are also kśatriyas. So, after a period of chaos and catastrophe, once more the same cycle – Shúdra Age to Kśatriya to Vipra, and so on – recommences.

ABOVE EXCERPTS ARE FROM:

The Evolution of Society - Prout in a Nutshell Part 1

The Place of Sadvipras in the SamájaCakra -Prout in a Nutshell Part 3

Ánanda Sútram Chapter-5-Prout in a Nutshell Part 4

The Lawsof Social Dynamics -Prout in a Nutshell Part 4

The Kśatriya Age - Prout in a Nutshell Part 5

The Vipra Age - Prout in a Nutshell Part 5

Shúdra Revolution and Sadvipra Society - Prout in a Nutshell Part 6

Human History and Collective Psychology -Prout in a Nutshell Part 9

Questions and Answers – 4-Prout in a Nutshell Part 18

Nuclear Revolution - Prout in a Nutshell Part 21

SHÚDRA REVOLUTION

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

Evolution(Kránti) and Revolution(Viplava):

Dynamicity and staticity are inseparably associated with both individual and collective movement. Society is constantly moving; inertia means death. Social movement is the active effort to demolish a static structure and construct a dynamic structure in its place, and the characteristic of this movement is that it is rhythmic or systaltic, not linear.

All arenas of individual and collective life undergo changes with the changes in time, place and person. In comparison to the speed of change in social, economic, political and cultural life during the last 500 or 600 years, the speed of social change has greatly accelerated in the twentieth century. In the future, changes in society will take place with accelerating speed.

Primitive society was guided by shúdra mentality. Gradually society became compact under the influence of kśatriya mentality, and the kśatriya era was established in the world. This was an era of heroes and kings. The kśatriya age was subsequently replaced by the vipra age – the age of intellectuals and priests. Next came the age of the vaeshyas. The difference between the former two classes and the vaeshyas is that the vaeshyas seldom come to power directly. They put the kśatriyas or vipras in power, and control the society, economy and polity from behind the scenes. Generally, the amount of physical and psychic clash is less during the kśatriya and vipra eras compared to the vaeshya era, where poverty, deprivation and exploitation are extreme.

The transition from one age to the next may take place through natural change, evolution or revolution. Natural change or evolution can bring about change from the kśatriya era to the vipraera, and from the vipra era to the vaeshya era, but to eliminate vaeshya exploitation, the application of tremendous force is absolutely essential.

ÁNANADSÚTRAM-5-3 Shaktisampátena cakragativardhanam krántih.

[Accelerating the movement of the social cycle by the application of force is called “evolution”.]

(Purport: When warriors degenerate into exploiters, sadvipras will establish the Vipra Age by subduing the exploiting warriors. Consequently, the advent of the Vipra Age, which should have occurred through a natural process, is expedited by the application of force. A change of ages in this way may be called kránti [“evolution”]. The difference between evolution and svábhāvikaparivartana [natural change] is only this: in evolution the movement of the social cycle is accelerated by the application of force.)

ÁNANADSÚTRAM-5-5.Shaktisampátena vipariitadháráyám vikrántih.

[Reversing the movement of the social cycle by the application of force is called “counter-evolution”.]

(Purport: If any age reverts to the preceding one by the application of force, such a change is called vikránti [“counter-evolution”]. For instance, the establishment of the Kśatriya Age after the Vipra Age is counter-evolution. This counter-evolution is extremely short-lived. That is, within a very short time this age is again replaced by the next age or the one after it. In other words, if the Kśatriya Age suddenly supersedes the Vipra Age through counter-evolution, then the Kśatriya Age will not last long. Within a short time either the Vipra Age, or as a natural concomitant the Vaeshya Age, will follow.)

Sometimes the social cycle (samájacakra) is reversed by the application of physical or psychic force by a group of people inspired by a negative theory. Such a change is, therefore, counter-evolution – that is, against the cycle of civilization. This may be termed vikránti.

One of the scientific processes of social change is **viplava or revolution**. In the wake of every revolution, radical changes occur in individual and social life, and far-reaching changes take place in the

collective psychology. The main factor in revolution is the application of tremendous force to move society forward. PROUT defines revolution as,

ÁNANADSÚTRAM-5-4. Tiivrashaktisampátena gativardhanam viplavah.

[Accelerating the movement of the social cycle by the application of tremendous force is called “revolution”.]

(Purport: When a particular age is replaced by the successive age within a short time, or when the application of tremendous force is necessary to destroy the entrenched hegemony of a particular age, then such change is called viplava [“revolution”].)

Replacing one age by another by crushing exploitation and **bringing about a change in the collective psychology** within a short period of time through the application of tremendous force is what is called “revolution”.

The main task of revolution is to overcome the barriers of staticity and inertia in the collective psychology of one age and establish the next age in the order of the social cycle. Society moves according to the inexorable laws of the social cycle, yet those who are concerned for the collective welfare will always endeavour to accelerate the speed of social movement by fighting relentlessly against exploitation so that all can move forward together in unison.

A socio-economic ideal can be established by either of the following two methods: (1) intellectual revolution; (2) physical revolution.

Intellectual revolution stands for the propagation of ideals, but to materialize these ideals takes a pretty long time. Suffering humanity is not going to wait for this. Intellectual revolution is possible in theory only.

When the hopes and aspirations of a group of people – a majority or a minority – are not fulfilled in a democratic framework, a non-

democratic or sanguinary revolution is sure to take place. Such a revolution, although undesirable, is inevitable and irresistible.

When the psychic balance in social life undergoes a revolutionary change, certain factors remain inseparably associated with that change. Some of those factors are the collective upsurge against exploitation; revolt against the status quo; effective struggle to the benevolent forces against the malevolent forces; and the longing for a new collective psychology among the people.

If the reverse takes place, and the social cycle moves in the opposite direction by the application of tremendous force, it is called “counter-revolution”. In counter-revolution, society is taken backwards to the previous age. PROUT defines counter-revolution as,

ÁNANADSÚTRAM-5-6.

Tiivrashaktisampátena vipariitadháráyam prativiplavah.

[Reversing the movement of the social cycle by the application of tremendous force is called “counter-revolution”.]

(Purport: Likewise, if within a very short time the social cycle is turned backwards by the application of tremendous force, such a change is called prativiplava [“counter-revolution”]. Counter-revolution is even more short-lived than counter-evolution.)

If this reversal of the social cycle takes place, due to political pressure or any other brute force, within a short span of time, the change thus brought about is prativiplava, or “counter-revolution”.

Shúdra Revolution:

As a result of vaeshya exploitation, those having kśatriya or vipra mentalities are transformed into the disgruntled slaves of the vaeshyas. They have no alternative but to toil at the behest of the vaeshyas to fill their bellies. Those kśatriyas and vipras who are turned into shúdras under circumstantial pressure carry a simmering discontent in their hearts. This group are known as the “**vikśubdha shúdras**” or the “disgruntled workers”. These disgruntled workers – the exploited vipras

and kśatriyas – give systematic expression to the frustrations of the masses to end vaeshya exploitation. This is the class with revolutionary distinction.

The revolution which terminates the capitalist era requires the united struggle of the disgruntled workers. Shúdras can never be the actual revolutionaries because they lack sufficient moral stamina, responsibility and fighting spirit. They are vulnerable to many vices and are not well-established in human values; hence they cannot develop the requisite revolutionary character. The vikśubdha shúdras develop into genuine revolutionaries because they acquire the moral courage and discipline to oppose exploitation.

The revolution against capitalist exploitation is termed “shúdra revolution”. Although the kśatriyas and vipras are turned into vikśubdha shúdras due to capitalist exploitation, immediately after shúdra revolution, the vikśubdha shúdras revert to their kśatriya and vipra psychologies. Because of the martial character of shúdra revolution, the leadership of society passes into the hands of the kśatriyas, hence a new kśatriya era emerges. Even during the kśatriya era, the vipras try to establish their influence through force of intellect and attempt to move society along the path of vipra psychology. The vipra era is followed by the vaeshya era and then again by shúdra revolution. So, the movement of the social cycle and revolution are inseparably related.

In the modern world, capitalist exploitation is rampant almost everywhere. Capitalism is now rapidly moving into the final stage of degeneration. In the early part of the capitalist era, society experienced certain advantages, but towards the end, society has become the victim of insatiable rapacity, unbearable hardship and heartless deprivation. Those countries suffering under the weight of capitalist exploitation are rapidly moving towards shúdra revolution.

The inevitable consequence of vaeshya exploitation is shúdra revolution. When the vaeshyas, maddened with excessive greed, lose their common sense completely and forsake their humanity totally, then for shúdra revolution the opportune time has come. However, it cannot

be said that shúdra revolution will automatically occur just because an opportune time has come. Proper conditions relating to place and person will bear much of the responsibility.

Revolution takes place when, from the economic perspective, only two classes remain in society: the exploiting vaeshyas and the exploited shúdras. But if there are no vipras and kśatriyas from a mental standpoint – in other words if there are no people who, though shúdras from an economic standpoint, are vipras or kśatriyas from a mental standpoint – shúdra revolution will not be possible. It is not the work of people who have a shúdra mentality to bring about revolution. They avoid struggle; they are playthings of the vaeshyas.

At the high point of the Vaeshya Age, the vaeshyas easily manipulate the shúdra-minded shúdras. If the kśatriya- and vipra-minded shúdras lack spirit, they will also be bought by the vaeshyas' money. Thus shúdra revolution ultimately depends on shúdras who have sufficient spirit and are mentally vipras or kśatriyas.

Types of Revolution

According to their form and character, it is generally considered that the types of revolution include palatial change and pyramidal revolution. Palatial change and pyramidal revolution are not revolutions in the true sense because they may or may not result in the change of the collective psychology and the forward movement of the social cycle.

Nuclear Revolution

PROUT advocates another type of revolution called “nuclear revolution”. In nuclear revolution, every aspect of collective life – social, economic, political, cultural, psychic and spiritual – is completely transformed. New moral and spiritual values arise in societies which provide the impetus for accelerated social progress. The old era is replaced by a new era – one collective psychology is replaced by another. This type of revolution results in all-round development and social progress.

Requirements for Nuclear Revolution:

There are several requirements for the success of nuclear revolution – the presence of exploitation in any form, revolutionary organization, positive philosophy, revolutionary cadres, infallible leadership and revolutionary strategy. All these requirements are necessary.

The presence of exploitation:

There are various types of exploitation in society. The form and character of exploitation changes as per changes in time, place and person. For example, in the economic sphere there is feudal exploitation, colonial exploitation, capitalist exploitation, imperialist exploitation and fascist exploitation. Exploitation may also manifest in such spheres as the physical, psychic, economic, political and cultural spheres. In psychic exploitation, the masses are misled with the help of pseudo-philosophies which encourage dogma and narrowmindedness. Democratic socialism and the theory of peaceful coexistence are examples of the hypocrite's psychology. In economic exploitation, vested interests deprive people of their minimum requirements. Money lending, charging exorbitant interest rates, compelling poor farmers to sell their produce through distress sales, etc., are examples of economic exploitation. Regardless of the type of exploitation used by the exploiters, when society is moving towards revolution, the role of the exploiters is exposed.

The existence of exploitation in society can be ascertained through the prevalence of such factors as extreme poverty; social insecurity; injustices against the common people; lack of purchasing capacity to acquire the minimum requirements of life; huge economic and social differences between various classes; the irrational distribution of wealth; etc. The present social, economic and political conditions in India exemplify all these ailments. India is on the verge of revolution.

Revolutionary organization:

Revolution and war are almost the same. Revolution is a type of war. The difference between the two is that in war force is applied on

behalf of a person or state, but in revolution, force is applied by a group of people to establish a society free from exploitation. A revolutionary organization is essential for revolutionary war. During the psychic preparation for revolution, the disgruntled sections of society will have to build a revolutionary organization which will create a congenial environment for revolution.

A diverse, multifarious organization is required to conduct revolution. The responsibility of the organization is like that of a government. The revolutionary organization must be operational from the highest level of the state down to the village level. Local activists or coordinators are connected to every level of the structure.

If a revolution is started without building a proper structure, or if loopholes are left in the formation of the structure, the results will be disastrous. In the struggle for Indian independence, for example, the revolutionary leaders failed to build a structure down to village level, and the British seized upon this organizational weakness.

Positive philosophy:

The revolutionary organization must follow a positive philosophy. A progressive, comprehensive ideology is the invincible weapon of the revolutionary organization. It counteracts negative ideas in society and generates a powerful, positive psychic flow in the collective psychology. People become revolutionary-minded, yet vested interests determinedly try to resist positive change, hence polarization occurs in the collective psychology. The duty of the revolutionary leaders is to create polarization through the propagation of a positive philosophy.

The philosophy of the revolutionary organization should be free from all kinds of narrow defects and dogma. If there are any defects in the philosophy or if it is not comprehensive, there is the danger that the leadership of society will go out of the control of the revolutionaries. This will be extremely harmful for the progressive development of the society. In addition, the philosophy must be based on practice, not on theory.

Revolutionary cadres:

Before the revolutionary organization gives the clarion call for revolution, there must be intensive preparation. In spite of the presence of all the conditions for revolution, **revolution may not take place unless the exploited masses are psychologically prepared for revolution.** If the people do not support revolution, the clarion call for revolution will not be heeded. Ideologically educated revolutionary workers will have to channelize the psychology of the common mass towards revolution and inspire them to undertake revolutionary struggle! Such workers must adopt a rational approach inspired by the positive philosophy, have a well-developed socio-economico-political consciousness, and be dedicated to uplifting the standard of the common people. Through their dedication and dynamism, they will be able to bring the collective psychology in their favour. The first and foremost duty of the revolutionary organization is to create dedicated workers.

Infallible leadership:

The success of the revolution depends on the leadership. Loss of life and property will be minimized to the extent to which the leadership is free from defects. Ideal leadership is the wealth of the society as well as of the revolution. It will not only lead to a successful revolution, but will also fulfil the hopes and aspirations of the people in the post-revolutionary phase of society.

Human civilization has now reached a critical stage of transition. Exploitation of one human being by another has assumed alarming proportions. At critical junctures in the past, when exploitation had reached the zenith point, history witnessed the emergence of mighty personalities who were able to overcome the problems in society. Today also, the guidance of mighty personalities with a comprehensive ideology is required to lead humanity away from the edge of disaster towards a glorious future. The emergence of such personalities is an indispensable necessity of history.

Leadership is not imposed from above; rather it establishes itself through dedication, sincerity, ideological zeal, fighting spirit and all-

round capacity. Leaders gradually acquire such capabilities – step by step. Sadvipra leadership is the ideal form of leadership. Such leaders will be physically fit, mentally developed and spiritually elevated. With their help and guidance, revolution will be materialized.

Revolutionary strategy:

The forces opposed to revolution possess immense military power. In spite of it, the revolutionaries achieve victory. This victory is due not only to a well-knit organization, progressive ideology and exemplary leadership, but also to revolutionary strategy.

In all countries and at all times, Sadvipras must wait until the emergence of an antithesis against any particular thesis. So long as an antithesis has not evolved, Sadvipras will go on working throughout the world to bring about the psychological background for the antithesis of the next phase.

A common base of integrity and unity amongst the exploited members of society will have to be established. This is essential because at the time of revolution there will be an all-out fight against antisocial activities and corruption. The revolutionaries will have to fight against three forces – outside exploiters, internal exploiters and other inner evil forces. All these three forces are powerful. Yet the moral, psychic and spiritual strength of the revolutionaries will be the cause of their victory, because physical weapons are not the only source of power. Moral and spiritual power is infinitely stronger than physical force.

Although the primary duty of the revolutionaries is to drive out the exploiters, they also have to ensure that these exploiters do not get new opportunities to capture power or undermine society in the future. The greatest achievement of a revolution is to eradicate exploitation and bring about a progressive change in the collective psychology through the minimum loss of life and property.

Sadvipras will control the key points at the nucleus of the social structure. In nuclear revolution, there is minimum loss of life and property, and the transformation of society is accomplished within a very short span of time.

The Role of Sentiments

Revolution always takes place around a sentiment. If there is no strong common sentiment, a revolution cannot take place. Sentiment is always stronger than logic.

PROUT is based on a universal sentiment which is applicable for the whole cosmological order, and it is systematically moving towards the implementation of this sentiment. Who will make the local people conscious of their local sentiments keeping universalism in mind? Only PROUT can do this. Only PROUT can tackle all local sentiments and lead everyone in the world to universalism by gradual stages.

According to PROUT, there are two types of sentiments – positive sentiments and negative sentiments. Positive sentiments are synthetic in nature. They unite society and elevate humanity, enhance collective interests and encourage progressive development. Negative sentiments are narrow in scope and divide society.

Some important positive sentiments include anti-exploitation sentiment, revolutionary sentiment, moral sentiment, cultural sentiment, universal sentiment and spiritual sentiment. Some negative sentiments include communalism, patriotism, nationalism, provincialism, lingualism and racism.

Negative sentiments should never be used to divide people into castes and communities – to create artificial fissiparous tendencies in society. The path of negativity is extremely dangerous and harmful for society. Positive sentiments are the real weapons to build society. This must never be forgotten under any circumstances.

Obstacles to Revolution:

Shúdra-minded people do not understand their own problems; they do not even have the courage to dream about solving them. They will spend their time eating, drinking, and getting violently drunk. They cannot think about who in their families is eating properly or getting an education or not. If their bosses increase their wages, they will merely spend more on their addiction; their standard of living will not be raised.

That is why I say that such people do not and cannot bring about a shúdra revolution. It is not only undesirable but also foolish for those who want to bring about revolution to depend on such people; their static nature will thwart its movement, their cowardice will prematurely extinguish the fire of revolution.

Besides this type of mentality, national and religious traditions also often thwart revolution. It is extremely difficult for kśatriya- and vipra-minded shúdras to go against such traditions, let alone shúdra-minded shúdras. People become averse to revolution due to the following ideas: “Whatever is fated will happen; does fighting accomplish anything?”; “Our days are somehow passing by, so why should we trouble ourselves?” or incorrect interpretations of the niśkāmakarmavāda [doctrine of desire less action] of the Gītā or other scriptures.

In fact, a subtle analysis will reveal that the policy of establishing a welfare state on a democratic base is also an obstacle to revolution; as are the ideals of Gandhism and the high-sounding theory of democratic socialism.

The Bhúdán movement is also a reactionary movement in this way. Although I have high regard for the founders of Gandhism and the Bhúdán movement – as men they are second to none – their philosophies are extremely harmful for poor people.

Some of the philosophical interpretations of janmántaravāda [the doctrine of transmigration of souls, or reincarnation] also oppose revolution; that is, they argue, “You are starving in this life because you committed many sins in your last life, so what is the point of launching a movement? Destiny cannot be changed.”

That is why I have said that kśatriya- and vipra-minded shúdras will bring about the people’s revolution. They will have to fight against opposing groups and doctrines.

The Pioneers of Revolution:

It is far too easy to talk big about revolution. Such gasconades – such tall talks – may easily strike the listeners with wonder and may

also draw applause from them, but to bring about a real revolution is not at all easy. Those kśatriya- or vipra-minded shúdras who are the pioneers of a revolution will have to learn discipline, take proper training for the revolution, build their character, be moralists – in a word, they will have to be what I call the **Sadvipras**.

A sadvipra will not launch a movement against honest people, even if he or she does not like them. But a sadvipra will definitely take action against dishonest people, even if he or she likes them. In such matters it will not do to indulge any kind of mental weakness.

Such strict, ideological sadvipras will be the messengers of the revolution. They will carry the message of revolution to every home in the world, to every vein and capillary of human existence. The banner of victorious revolution will be carried by them alone.

Moralists and spiritualists can be found among all types of people, regardless of whether they are rich or poor. Everyone knows that the idea that rich means honest is completely false. But most sadvipras will come from the middle class. By “middle class” I mean the vipra- and kśatriya-minded shúdras.

One may ask whether rich people who are moral and spiritual can be sadvipras or not. In reply I will say yes, they can be. But in order to be sadvipras they will have to come down to the level of the middle class, because they cannot live in indolent luxury on capital acquired by sinful means. In order to follow the principles of Prout, they will have to fight against sin and injustice, and in order to conduct such a fight properly, they will not be able to keep their wealth – they will have to become middle-class.

The meaning of the word sadvipra is “a person who is a moralist and a spiritualist and who fights against immorality”. Earning money in a sinful way or accumulating great wealth is against the fundamental principles of Prout. It will be quite impossible for people who are not following the fundamental principles of Prout to bring about shúdra revolution.

One may also ask whether poor people can be sadvipras. In reply I will say that yes, they can be. But only poor people who have the minds of kśatriyas or vipras can bring about a revolution, and such poor people I call the middle class. That is how I explain the term madhyavittasamāja [“middle class”].

I do not agree with those who are of the opinion that people who do not work physically but intellectually are middle-class. I do not agree either with those who believe that those whose income is neither high nor low are middle-class. If we were to accept this second interpretation of “middle-class”, I would have to point out that the income of many shūdra-minded shūdras who perform manual labour in society is higher than that of many kśatriya- or vipra-minded shūdras.

If anybody objects to the use of the term “middle class”, or if anybody says that “middle class” refers to those who have an average amount of wealth and that therefore the pioneers of the revolution – the kśatriya- or vipra-minded shūdras – may or may not be middle-class, I am prepared to use the term **vikśubdha**[disgruntled], instead of “middle-class”, to describe the revolutionary shūdras. The vikśubdha shūdras are a constant source of uneasiness for the tyrannical vaeshyas. The capitalists are not afraid of labour unrest, but they are afraid of the labour leaders, the vikśubdha shūdras.

The capitalists like democracy as a system of government because in the democratic system they can easily purchase the shūdra-minded shūdras who constitute the majority. It is easy to sail through the elections by delivering high-sounding speeches. No difficulties arise if election promises are not kept later on, because the shūdra-minded shūdras quickly forget them.

In a capitalistic social system or in a democratic structure the situation of middle-class people (the vikśubdha shūdras) is generally miserable. This is because they are the greatest critics of capitalism and the strongest opponents of exploitation. An increase in the number of vikśubdha shūdras in a society is an early omen of a possible shūdra revolution. It is therefore the duty of those who want to create a world

free of exploitation to help to increase the number of vikśubdha shúdras. It will be harmful for the revolution if these people die or are transformed into shúdra-minded shúdras. All the sadvipras in the world should be vigilant to make sure that the number of vikśubdha shúdras does not decrease due to unemployment, birth control, or other bad practices or policies.

Democratic Change:

Revolution means a great change. In order to bring about such a change it is **not inevitable** that there will be killing and bloodshed. If the kśatriya-minded vikśubdha shúdras are in the majority, or are most influential, however, the revolution will indeed come about through bloody clashes. It cannot be unequivocally stated that a revolution can never be brought about through intellectual clash, without bloodshed – it is possible, if there are a large number of influential vipra-minded shúdras among the vikśubdha shúdras. But we cannot have much hope that this will be the case; so it has to be said that the liberation of the people generally involves bloodshed.

Some people claim that they will be able to bring about socialism or communism or the liberation of the people through democratic methods. Generally speaking, a welfare state is based on the same principles. They often say that England, France and some other democratic countries are progressing towards socialism. But I would ask, what is the use of tortoise-like progress such as this? Many countries which do not follow a democratic system have brought about the welfare of their population with greater speed than has Great Britain within a democratic structure, over a period of hundreds of years. In this situation speed is the most important factor.

Countries that exploited their colonies used to make efforts to promote the welfare of their population within the democratic structure, but if they had wanted to contribute to social welfare and had stayed outside the democratic framework, preferring instead the path of shúdra revolution, they would have progressed faster, and without exploiting any colonies. In fact, in a democratic structure the people's progress is

very slow. It cannot be called revolution; rather it is evolution, that is, gradual change.

If undeveloped countries avoid the path of revolution and choose the path of slow change, or deliberately ignore the defects in democratic socialism or in the concept of a welfare state, the welfare of their people will never be anything but castles in the air. In order to secure votes in a democratic structure, the assistance of thieves, thugs and other antisocial elements is required. These antisocial elements certainly do not support candidates selflessly. They expect that when their candidate becomes a minister he or she will then turn a blind eye to the antisocial behaviour of their supporters.

It is possible to make people conscious of Proutistic ideas in a democracy. This consciousness will have a repercussion in elections. Even before elections are held this consciousness may launch a revolution to change the social order.

One of the most important basic features of socialism is cooperative bodies. Cooperative bodies cannot survive unless the state administration is run by honest citizens. Similarly, a socialistic state cannot survive unless the cooperative organizations are run by honest citizens. Hence if the public does not have a very high moral, spiritual and educational standard (an average standard or above average standard will not suffice), we cannot expect to find worthy people as representatives, as ministers, or as directors of cooperative bodies.

It is extremely difficult, although not totally impossible, to attain the high moral standard necessary to establish socialism within a democratic structure. Thus while democratic socialism is theoretically not bad, we cannot hope that it will ever be possible in the real world.

Defective Approaches

It is incorrect to think that no one has ever individually considered this problem in the past. In the Middle Ages some people thought deeply about solutions to the problem of social injustice, and a few of them even tried to do something. The Robin Hoods of the

medieval period perhaps thought that it was virtuous to plunder the wealth of the capitalists and distribute it among those in need and this was the best way to eradicate social disparity. But this does not work, so it did not work. No one can survive on charity. Such an approach only creates a society of beggars.

Violence does not solve any problem, because whatever poisonous tendencies of the individual and collective minds may be destroyed by violence, the seeds of those tendencies remain embedded in the mind itself. When the pressure of circumstances is relaxed they may again sprout forth, creating even greater evil.

What are humanistic appeals, or satyágraha? They are simply a special means of using violence to create circumstantial pressure. We can, in fact, call them the intellectual's method of using violence.

This sort of appeal does not hold much value for those with crude minds. To vibrate the minds of such people it is, and will forever remain, necessary **to influence their minds by giving them a rude shock**. Otherwise one will have to wait indefinitely for the sensitive violin strings of some secret recess in their hard minds to be similarly vibrated by high-minded appeals to do good. And meanwhile the existence of the helpless, exploited people, on whose behalf these appeals are being made, will have been reduced to dust.

Yes, the human mind must be vibrated, and for this one cannot wait for the application of the sentient force or humanistic appeals. Rather, all necessary steps must be taken to create circumstantial pressure. I do not consider it at all improper if exploiters are forced to follow the right path by circumstantial pressure in a totalitarian state or by legal compulsion in a democratic one.

People will have to adopt a path where there is sufficient scope for humanism or for humanistic appeals to be made, and which at the same time allows for brute force as well as the application of other types of force if necessary.

Genuine Love for Humanity:

Like any other problem, great or small, there is only one way to solve economic problems, and that is through genuine love for humanity. This love will give people guidance; it will show them what to do and what not to do.

Those who want to build a society based on human welfare without first developing themselves fully through spiritual practices, will not only degrade themselves, they will also cause the degeneration of the whole of society.

The tremendous force acquired from spiritual practices helps to bridge the gap between the harsh realities of human existence and the supreme desideratum of human life. This is an eternal truth, applicable to all spheres of life – social, economic, psychic and spiritual.

Shúdra revolution, therefore, needs a strong personality, and so long as this is lacking a strong society cannot be formed, what to speak of social revolution. To guide the society in the right path two factors are therefore essential – a great ideology and a great personality.

Consciousness raising is key for revolution

Without arousing social consciousness, it is next to impossible to bring about social welfare. Before launching any movement, you should make sure that the masses are conscious of their exploitation, otherwise the movement will not be successful. Although it may take some time to raise the consciousness of the masses, ultimately you will be victorious.

Revolution may not take place unless the exploited masses are psychologically prepared for revolution. If the people do not support revolution, the clarion call for revolution will not be heeded.

In order to save humanity from economic exploitation (whether politico-economic or psycho-economic), you must raise the people's consciousness; otherwise they will never be able to successfully resist psycho-economic or politico-economic exploitation. We are near the last

stage of the Vaeshya Era. If an impact is created, it will help the suffering humanity. It is the most opportune moment for creating an all-round revolution.

Post-Revolution:

In many countries a well-knit and prosperous society could not be built in the post-revolutionary phase due to the defective leadership. Concepts such as Plato's philosopher king, Confucius' sage, Nietzsche's superman, Marx's proletariat dictatorship, etc., were propounded to develop ideal leadership, but all these concepts have failed. There is a vast difference between a theory of leadership and the practical, human qualities of a leader. Due to intelligence, acumen, social awareness, oratory skill and some other qualities, a few leaders were successful in the instigating revolution, but later on they became the objects of slander because they were unable to guide society along the path of real progress. They were unable to solve the pressing problems confronting the people or eradicate exploitation.

Whether they have kśatriya intellects or vipras intellects, the vikśubdha shūdras who take over the leadership of the shūdra revolution are kśatriyas in terms of their courage, personal force and capacity to take risks. After the shūdra revolution the leadership of society passes to the vikśubdha shūdras, at which point their kśatriya qualities become still more strongly expressed. In the post-revolutionary period they cannot be called vikśubdha shūdras; by that time they have become the kśatriyas of the second rotation of the social cycle.

Your Mission:

Human beings cannot propagate a great ideology by their knowledge, intellect or social status alone. They can only do it through their conduct. Human conduct gets purified by intuitional practices.

Your duty will be to unite the moralists. Let there be two camps. Let there be an open fight. The moralists have been scattered for so long that they could not fight. The united strength of five moralists is much more than the united strength of a hundred immoralists because there is

an unholy alliance amongst the latter. Meditation behind closed doors will not do. Gather strength by intuitional practices and unite yourselves against the immoralists.

So your **duty is three-fold**. Your first duty is to observe morality and to do intuitional practices. Without this you cannot have mental determination. Your next duty is to unite the moralists of the world, otherwise Dharma will not endure. The exploited masses who do not observe Yama and Niyama – the cardinal moral principles – cannot fight against their own sense of frustration. It is therefore necessary to unite the moralists. This will be your real Dharma. You will become great by doing this, because ideation of the Great makes a person great. At the third stage, you will have to mercilessly fight against sin wherever it has taken root in this world.

It is not possible to fight against sin as long as there is some weakness in your mind. In this fight, your goal is not the sin or the sinner, your goal is the Supreme Consciousness. Anything that comes in the way of this has to be removed mercilessly. If you always think of your enemy, your mind will adopt the bad qualities of your object of ideation, but if the Supreme Being is your goal, your mind will be metamorphosed into the Supreme Being itself.

Remember – you have to serve humanity. You have to dedicate yourself to the cause of humanity as a whole. Your life is valuable; your time is all the more valuable. You should not waste a single moment. The task is glorious. The task is novel. Lead the life of a warrior and constantly fight against evils. You will be victorious. So march ahead!

O human beings, build the social structure considering the needs of humanity. Do not try to do anything for your petty personal and group interests, because whatever little you want to do with your limited outlook cannot last. The cruel touch of time will annihilate your aspirations into an oblivion that you cannot comprehend. It is not necessary to study books to know how to work, how to do, how to retain and how to renounce. Rather you should look upon every living being of the universe with sincere feelings of love and compassion. Only then

will you realize that whatever you make, retain or break is generated and controlled by the Supreme Entity. In that condition you will realize that all your positive and negative activities are embedded in the all-blissful state. **Through action mixed with devotion and knowledge you will find the meaning of your life**, the supreme treasure of your heart. This treasure you have unknowingly kept carefully hidden in the golden casket of your heart.

ABOVE EXCERPTS ARE FROM:

Social Justice - Prout in a Nutshell part 1

ĀnandaSútramChapter-5 - Prout in a Nutshell part 4

Shúdra Revolution and Sadvipra Society - Prout in a Nutshell Part 6

Dialectical Materialism and Democracy - Prout in a Nutshell Part 6

Economic Dynamics - -Prout in a Nutshell Part 13

Three Cardinal Socio-Political Principles - Prout in a Nutshell – 16

Your Mission - Prout in a Nutshell Part 18

Nuclear Revolution - Prout in a Nutshell Part 21

Exploitation & Pseudo-Culture- Liberation of Intellect: Neo-Humanism

Párthasárathi Krsna and Aesthetic Science –

Namami Krsnasundaram-Discourse26

IDEAL LEADERSHIP – SADVIPRA

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

ÁNANDA VÁNII

The persons who can dedicate their all to the thought of the great and inspiration of the Supreme are verily the greatest heroes. Such heroes, indeed, are virtuous and they alone are capable of taking human history from darkness to light. (1January 1965)

Sadvipras leadership:

Today there is an urgent need for an all-round spiritual revolution in individual and collective life under the leadership of a group of accomplished and idealistic leaders. These leaders should be endowed with spiritual power, and their ideology should be based on the solid rock of spirituality. Such highly qualified leaders are called sadvipras. They will ensure social progress in all countries in all ages.

With the help of Paramártha, human beings can develop such a social order that there will never be a shortage of food and clothes, etc. This will require a fundamental change in the social order. And those who are the pioneers in such a task, what will they do? They will have to acquire far more strength than average people. The pioneers who want to travel through thick jungles will have to clear part of the jungle and build a road. Once the road is constructed, those who come behind will be able to travel easily through that jungle.

In a dictatorship common people are harassed in many ways by the whimsical rule of the dictator, and in a democracy people are equally harassed by the whimsical decisions of political parties and the expedient behaviour of party cadre. Peace loving citizens are sometimes made to suffer terribly in their hands.

If the system of individual dictatorship cannot be fully supported, how can we support the system of party dictatorship? In a party

dictatorship uneducated or semi-literate cadres often cause harassment to educated and talented people. The only solution to individual dictatorship, party dictatorship and democratic pandemonium **is the Proutistic concept of Sadvipras leadership.**

ÁNANADA SÚTRAM-5-2

Cakrakendre sadvipráh cakra niyantrakáh.

[Located in the nucleus of the social cycle, sadvipras control the social cycle.]

(Purport: Those who are staunch moralists and sincere spiritualists, and who want to put an end to immorality and exploitation by the application of force, are called **Sadvipras**. They do not belong to the periphery of the social cycle because they are to control society remaining firmly established in the nucleus of the social cycle.

The social cycle will no doubt rotate, but if, due to their dominance, the warriors in the Kśatriya Age, the intellectuals in the Vipra Age or the capitalists in the Vaeshya Age degenerate into rapacious exploiters instead of functioning as benevolent administrators, the sacred duty of the sadvipras shall be to protect the righteous and the exploited and subdue the wicked and the exploiters through the application of force.)

The moral, spiritual fighters, who keep an eye on the kśatriyas to ensure they do not descend into an exploitative role in the future, are called sadvipras. If the kśatriyas descend into exploitation, the sadvipras will fight them and establish the Vipra Age in the second rotation of the social cycle. If the vipras descend into exploitation, they will also fight against the vipras and initiate the Vaeshya Age of the second rotation. And if the vaeshyas descend or wish to descend into an exploitative role, the sadvipras will inspire the vikśubdha shúdras and bring about a second shúdra revolution.

After the establishment of the post-revolutionary Kśatriya Age, the sadvipras will have to keep a vigilant eye on the kśatriyas so that they, as the representatives of kśatriya society, only rule and do not descend into an exploitative role. When they show signs of beginning to

exploit, the sadvipras will immediately create an antithesis to end the Kśatriya Age. They will do the same thing in the Vipra and Vaeshya Ages. In other words, they will not allow society to follow the process of natural evolution. They will bring about social revolution whenever necessary.

So the sadvipras will have no rest. A time will never come in the life of a sadvipra when he or she will be able to sit back in an armchair and say, “Ah, I have nothing to do today. Today I will have a nice rest.”

Sadvipras and moralists are not synonymous. Sādhakas or spiritual aspirants who control the nucleus of the social order are called Sadvipras. Sadvipras will control the nucleus and check exploitation by one class over others. If necessary they may accelerate the speed of the social cycle by the application of tremendous force and bring revolution.

Those **spiritual revolutionaries**, who work to achieve such progressive changes for human elevation on a well-thought, pre-planned basis, whether in the physical, metaphysical or spiritual sphere, by adhering to the principles of Yama and Niyama, are **Sadvipras**.

Yama and Niyama

The principles of **Yama** are ahimsá, satya, asteya, aparigraha and Brahmacharya. Ahimsá means not causing suffering to any harmless creature through thought, word or deed. Satya denotes action of mind or use of words with the object of helping others in the real sense. Asteya means non-stealing, and this should not be confined to physical action but extended to the action of the mind as well. All actions have their origin in the mind; hence the correct sense of asteya is “to give up the desire of acquiring what is not rightly one’s own”. Aparigraha involves the non-acceptance of such amenities and comforts of life as are superfluous for the preservation of the physical existence. And the spirit of Brahmacharya is to experience His presence and authority in each and every physical and psychic objectivity.

The five rules of **Niyama** are shaoca, santośa, tapah, svádhyáya and Ishvaraprañidhāna. Shaoca means purity of both physical and mental

bodies. Mental purity is attained by benevolent deeds, charity, or other dutiful acts. Santośa means “contentment”. Tapah means efforts to reach the goal despite such efforts being associated with physical discomforts. Svádhyāya means study of the scriptures or other books of learning and assimilating their spirit. Iishvaraprañidhāna is an auto-suggestion of the idea that each and every unit is an instrument in the hands of the Almighty and is a mere spark of that supreme fire. Iishvaraprañidhāna also implies implicit faith in Him irrespective of whether one lives in momentary happiness or sorrow, prosperity or adversity.

Only those who by their nature adhere to these ten commands in their normal and spiritual conduct are Sadvipras. Such a morally- and spiritually-equipped sadvipra has to perform a fundamental and vital duty to society. **The duty of the sadvipra is to see that the dominating class does not take recourse to exploitation.**

Sadvipras are not inactive witnesses. They are active participants to see that no person or class exploits the rest. For this they may have to resort even to physical violence, because the Sadvipras will have to strike at the source of the power [of the class] which is tending to become the exploiter. In case the kśatriyas class are becoming exploiters, the Sadvipras may have to resort to physical force, and in an age where the intellectual or Vipra class are dominating, they will have to bring about a revolution in the intellectual field. In case the Vaishyās are dominating, the Sadvipras may have to contest and win elections, because the Vaishya class rules by democracy, and the democratic set-up enables them to accumulate undue gains.

Adopt the Path of Synthesis

Those who want to promote human welfare should reject the path of analysis and wholeheartedly adopt the path of synthesis. Otherwise, they will ruin the human society.

In the sphere of society building, there are two distinct psychologies. One is **service psychology**, which inspires people to promote collective interest. The second is **group psychology**, which only tries to promote the limited interest of a small group. Those who

are guided by service psychology do not like to separate politics from morality. Their thoughts and ideas remain far above narrow group interests. On the other hand, those who are guided by group psychology want to establish the authority of their group and impose their interests on others. This leads to interpersonal and inter-group conflict. Only the synthetic approach leads to unity and cohesion amongst numerous individuals and groups. The followers of the analytical path often become vocal revolutionaries, and become extremely active to establish their raj (kingdom) entirely without niiti (morality). Thus out of these two distinct types of psychology two social outlooks arise: those who are guided by service psychology have a synthesis outlook, and those who are guided by narrow group interest or self-interest adopt an analytic outlook.

Where the analytical approach is ingrained in people's social psychology, separatist tendencies flow through their bones, blood and marrow.

Those of you who ardently believe in PROUT should be vigilant in this regard. You should remember it is not the barrel of a gun but **the spiritual force** of human beings that is **the real source of power**. Human beings want selfless service. PROUT is dedicated to the service and welfare of one and all. You should immediately build a one and indivisible human society without further delay by popularizing PROUT.

The spirit of service comes from the spirit of serving the Supra-Mental Entity. Where the spirit of serving the Supra-Mental Entity is lacking, there cannot be any service spirit in any emanation or any manifestation of creation. So, pro-spiritual psychology is essential for a happy and integrated social order.

Problems will not be solved only by making a useless fuss over them. Only the spirit to fight against all odds can solve the problems confronting humanity. March ahead and wage war against all difficulties, all impediments. Victory is sure to embrace you. Difficulties and encumbrances cannot be more powerful than your capacity to solve them. You are the sons and daughters of the great Cosmic Father. Be Sadvipras and make others also Sadvipras.

Today I earnestly request all rational, spiritual, moral, fighting people to build a sadvipra society without any further delay. Sadvipras will have to work for all countries, for the all-round liberation of all human beings. The downtrodden people of this persecuted world look to the eastern horizon, eagerly awaiting their advent. **Let the blackness of the new-moon night be lifted from the path of the downtrodden. Let the new human beings of a new day wake up to a new sunrise in a new world.**

ABOVE EXCERPTS ARE FROM:

Moralism- Prout in a Nutshell Part-1

The Place of Sadvipra in Sámaj Cakra - Prout in a Nutshell part-3

Ánanda Sútram Chapter-5 –Prout in a Nutshell part-4

The Future of Civilization - Prout in a Nutshell Part-6

Shúdra Revolution and Sadvipra Society - Prout in a Nutshell Part 6

Service Psychology and Group Psychology-Prout in a Nutshell part-12

Importance of Society – Prout in a Nutshell Part 13

Leadership-Section A and B - Prout in a Nutshell-Part-15

Talks on Prout – Prout in a Nutshell Part-15

Move with Ever-Accelerating Speed -Prout in a Nutshell Part 17

SADVIPRA –THE SPIRITUAL REVOLUTIONARY

(Quotes from Discourses of Shri Prabhát Ranjan Sarkár)

Those spiritual revolutionaries, who work to achieve progressive changes for human elevation on a well-thought, pre-planned basis whether in the physical, metaphysical or spiritual sphere, by adhering to the principles of morality, are **Sadvipras**. (Idea and Ideology)

Sadvipras will wage a ceaseless, pact less struggle against immorality and all sorts of divisive tendencies. Those who pose to be righteous (dharmic) but are timid with the spirit of fight cannot be called Sadvipras. (The Future of Civilization- Prout in a Nutshell -Part-6)

Sadvipras are those who are deeply spiritual, who love human beings above anything else, and who are absolutely selfless. The power of administration must not be entrusted to those people who are selfish and who have no love for humanity. The power of Government must be left to those who are genuine servants of mankind. (Lord Kṛṣṇa –The author of Mahabharata – Discourses on Mahabharata)

People will recognize **Sadvipras** by their conduct, their devotion to service, their dutifulness and their moral integrity. These Sadvipras will declare firmly, “All human beings are of the same caste,” “All human beings have equal rights,” “All human beings are brothers and sisters.” These Sadvipras will give a stern warning to the exploiters of the society: “Human exploitation will not be tolerated. No exploitation will be allowed on the pretext of religion.” Rallying around the saffron flag, a symbol of sacrifice, they will devote themselves to the service of widely scattered units of the human society and proclaim loudly, “Human beings of the world unite!” (Problem of the Day -Prout in a Nutshell Part 3)

Only **Sadvipras** can constantly maintain proper adjustment with time, space and person. Sadvipra society is both the aspiration and demand of oppressed humanity.(Dialectical Materialism and Democracy -Prout in a Nutshell Part 6)

With the smooth, natural and progressive channelization of the psychic urges of the individual and collective mind towards the Supreme Entity, psychic pabula will be converted into psycho-spiritual pabulum. Then each person will be a **Sadvipra**, and the whole society will be a Sadvipra Samāj – an Ānanda Parivāra. (The Transformation of Psychic Pabula into Psycho-spiritual Pabulum –Prout in a Nutshell Part-12)

Physical power is the crudest manifestation of energy. **Sadvipras** will **use intuitional power** – intellectual and physical power will work as their slaves, to be used according to the indications of intuitional

power. It therefore goes without saying that a Sadvipra is stronger than a political leader.

Sadvipra leadership is the ideal form of leadership. Such leaders will be physically fit, mentally developed and spiritually elevated. With their help and guidance, revolution will be materialized. (Nuclear Revolution – Prout in a Nutshell Part -21)

Those treading the path leading towards the subtlest realm, whether they were shúdras, kśatriyas or vipras, provided spiritual inspiration to the human race and developed spiritual philosophies. It was possible in the past, it is possible today, and it will be possible in the future for **sadvipras** to emerge from this section of society.

(Kśatriya Age- Prout in a Nutshell Part 5)

Sadvipras are vipras, kśatriyas, vaeshyas and shúdras all in one; hence the leadership of the sadvipras will mean the victory of every social class. (Problem of the Day -Prout in a Nutshell Part 3)

Generally the pauses and speeds that we find, and the accumulated filths that we get in the phase of pause, are properly cleared, and proper speed is given to the society by the great persons of the society, by the great personalities. In our philosophy, I have used the word **Sadvipra** for those great personalities. (The Advent of Mahasambhuti-ĀnandaVacanāmrtam Part-8)

Whenever one observes that the speed of movement of society has slackened, one must strike it a blow from behind. Anyone who deals such a blow is a **Sadvipra** – an honourable member of society, a revered guide. And when in later ages, the forward movement of the Sadvipras also becomes arrested, and the speed of progress slows down, **Parama Puruśa Himself** will have to descend to the earth in order to inspire the sadvipras; to marshal their energy and to accelerate their progress. (Svadharmā and Para Dharma –Discourses on Kṛṣṇa and the Gīta)

THE FUTURE OF HUMANITY

(Excerpts from writings of Shri Prabhát Ranjan Sarkár)

ÁNANDA PARIVÁRA

Ánanda Parivára or establishing a universal spiritual family involves not only a World Government but also a Universal Government. More correctly it is a universal social order. The question is, how can such a Parivára be established? This will certainly come through revolution which may be democratic or undemocratic; or it may be a pyramidal, palace or nuclear revolution. Among all the types of revolution, nuclear revolution is the best. The nucleus of creation is Cosmic Consciousness. It is also the goal of revolutionaries, and whatever they do by way of revolution with this goal in mind leads them to the culminating point of their life's march. Revolution must have an ideological goal.

Future Progress:

The progressive availability of the maximum amenities of life will be guaranteed in PROUT, satisfying physical needs. The satisfied physical needs will lessen the physical obstacles which inhibit human progress, and human beings will experience all-round development, especially in the intellectual stratum. Human beings will get the opportunity to develop in the intellectual stratum without any hindrances.

Every system has its merits and demerits. The **demerit** of this [PROUT] system is that as life becomes easier and easier, the physical capacity of human beings will gradually decrease. It is a fact that human strength will decrease in the future, but with the progress of society we have no alternative but to accept this situation. A day will come when the eyes and the bones in the human body will become weak. Almost all people will wear glasses and have false teeth. In the future there will also be tremendous changes in the structure of human beings. Human intellect will become sharper,

the cranium will become larger and the nerve fibres will become more complex. Not only will such changes occur in human beings, similar changes will occur in animals and plants too.

As life becomes increasingly easy, there will be greater opportunities for intellectual pursuits. A day will come when there will be hardly any need for human beings to work. This may sound strange today and perhaps we might not like to hear such a thing, but that day will surely come. Physicality will be transformed into more and more intellectuality, and intellectuality will be transformed into the culminating point of spirituality. **To move ahead from physicality to intellectuality is the Proutistic order.** It is the surest movement of human life – it is the surest movement of human destiny.

This type of movement to intellectuality will also take place in certain kinds of animals, such as dogs, monkeys and cows. It may be that in 1,000 years monkeys will reach the stage of evolution that human beings have achieved at present. At that time human beings will be making tremendous progress in the realms of intellectuality and intuition. The human beings of that future age will be very sensitive. The efferent nerves will be more active than the afferent nerves, and subtle experiences will be more common than they are now. Today human beings seldom have subtle experiences, but in the future they will occur naturally and spontaneously. The functional jurisdiction of the brain will also increase. Similarly, many animals will become more sensitive and their vocabulary will increase. With intellectual development vocabulary increases and the number of words in a language also increases. The functional jurisdiction of the brain of animals will increase too.

With the help of spiritual practices, the human beings of the future will increase the functional jurisdiction of their brains with accelerating speed.

The development of the glands and the amount of the hormone secretions is much greater than 100,000 years ago, and the glands will develop and increase their secretions by much more in the next 100,000 years. In 100,000 years, human beings will conceive of things which

are beyond the conception of the human beings of today. These types of changes will occur within the social and economic jurisdiction of PROUT.

As human beings gradually move along the path of evolution, they will come to increasingly understand that humans are more psychic than physical. In fact human beings are machines, but they are physico-psychic machines. With psychic changes physical changes will also occur. The human beings of the future will feel strange when they see the structure of the human beings of today. Similarly, the humans of today would feel disturbed if they could see what the humans of the future will look like.

One day the physical and psychic structure of human beings will become divine. This transformation in human psychology will come about through spiritual practices. So I advise each human being that as long as you are alive, you should try to build yourself in a nice way, in a complete way. But you should not only build yourselves, you should also build human society in the same way. To achieve this you will have to take the help of PROUT.

As human beings progress towards the realm of spirituality, they are helped on the one hand by **PROUT**, which guarantees minimum requirements and maximum amenities, and on the other hand by **Neo-Humanistic** outlook, which removes disparities. These two approaches help human beings in their progress and elevation. Finally the existential faculty merges in the Supreme.

When PROUT and Neohumanism are established, the whole existence of human beings will become effulgent in the attainment of the Supreme.

The world is moving ahead with its merits and demerits. The movement from imperfection to perfection is progress. In the physical and psychic realms progress is never ending, but because everything in these realms is limited, the hunger of human beings remains unsatisfied. In the spiritual realm, at the point of culmination, human hunger is fully satisfied. To satisfy human hunger in the physical and psychic realms

there is PROUT and Neohumanism. But how can human hunger be satisfied in the subtlest realm? For this Ananda Marga philosophy is there. Movement beyond the threshold point of spirituality is beyond the scope of PROUT but within the realm of Ananda Marga philosophy. Our ideology is a happy blending of rationality and spirituality.

Progress is never ending. Pabulum is also never ending. There cannot be any stop in the march of human progress, but in the physical and psychic worlds also. Geo-sentiment will die out; socio-sentiment will disappear; socio-economic sentiment will be eradicated. Finally a day will come when sentient sentiment will dominate. A day will come when human beings will get the maximum amenities, then human beings will reach the zenith. But is the provision of maximum amenities the zenith of service? It may be looked upon as the zenith; but because circumstances change, maximum amenities change. The provision of maximum amenities should be treated as a relative zenith point and not the supreme zenith.

Can Atom Bombs Destroy Human Civilization?

Some people fear that atom or megaton bombs may one day cause the extinction of the human race. But such fears are ill-conceived and meaningless. It is human intellect which is responsible for their production and so naturally intellect is superior to its products. It may one day invent such weapons which may render ineffective even atom or megaton bombs.

Human strength is much more powerful than the strength of atom bombs. Therefore, to think that atom bombs will annihilate the human race is nothing but to defame human intellect and psychic power because atom bombs are the creation of human beings. Not only that, human beings can easily discover a weapon to counter act the strength of atom bombs, and the function of that weapon will be to obstruct and to hinder the destructive reaction of atom bombs. Now the point is that where the creator is a unit mind, its physical strength will always be less powerful than its psychic strength.

Whatever a person manufactures contains only physical strength;

it does not possess any psychic strength. Atom bombs have nothing which can be called a mind. But in the future, human beings may manufacture something about which I have already hinted which may possess a mind also, but in that case the mind of that object will be weaker than the mind of its creator, the human being. Its physical strength may be more – definitely it may be more. So there is no reason to be restless and to cry about the impending dangers from atom bombs. There is only one thing for human beings to be afraid of. What is that? Human beings have to be alert against those who are demons in human form, those who possess immense psychic power and yet behave like demons, causing harm to humanity. Collective efforts have to be made to protect humanity from these demons.

Where did these immoral persons get their psychic strength? They got it from Parama Puruṣa. And the moralists who are afraid of the immoralists also got their strength from Parama Puruṣa. So instead of thinking that you are fighting the battle alone, if you think that you are the children of Parama Puruṣa and have come to this world to accomplish the job assigned by Parama Puruṣa, that you are never alone and that you are a small baby always sitting on the lap of Parama Puruṣa, why should you be afraid of anything? There is no reason to be afraid of anything.

Difficulties and encumbrances cannot be more powerful than your capacity to solve them. You are the children of the great Cosmic Entity.

The fear of the extinction of the Human race:

Modern minds are often perplexed by the fear and doubt of the extinction of the human race within a short period. People deem that civilization is passing through a very critical phase and there is no possible escape from its total annihilation. But **this can't happen.**

The movement of the human beings is an endless one. Human beings must advance. Some people think that one day the universe will meet its thermal death. They believe that the universe will become frozen solid, unfit for human habitation, and cause the extinction of the human

race. Their statement is partially true, but **the universe as a whole will never meet a thermal death**. A certain planet may suffer thermal death, but certainly not the entire universe. Before thermal death occurs on a particular planet, human beings, having made great technological advances, will move to other planets by rocket. So there is no plausible reason for human beings to become frightened by the prospects of a thermal death.

The destruction of a particular planet or solar system does not mean the end of the human race. There are numerous other stars and planets in the universe. With further development of science and by the help of inter-planetary rocket systems, human beings will move to other planets. What is a dream today will become a reality tomorrow. It is the inherent desire of an individual and the collective body which takes a concrete shape. It was an age-old desire of human beings to fly in the sky like birds. The aeroplane was a product of this desire. Desire is the mother of action. In coming days, you will see such rockets which may enable human beings to travel to other planets. And if one day these planets and stars also perish people will move to other planets. It may also be argued that a day may come when due to constant radiation of heat and light the temperature of the entire universe may become the same, that is, the thermal death of the universe may occur. In the absence of external heat the universe may cease to exist. This means that humanity will also perish. But it can't happen. **There can't be a thermal death of the universe**. The solidification of the object will result in Jadasphota. Tremendous heat will be released due to the Jadasphota or exploding apart of a particular planet, and new galaxies and stars will be formed out of it. There is therefore, no cause to fear. The earth may one day become extinct but humanity can't cease to exist. You can rest assured of Asti.

Microvitum, the Mysterious Emanation of Cosmic Factor:

We know in the realm of Cosmic introvert or extrovert that in the first phase – that is, in the phase of extrovert – “subtle” is transmuted into “crude”, and in the returning phase of introvert, “crude” is metamorphosed into “subtle”. In this progress, rather in this semi-circular

approach, there may be subtler objects in the scope of matter – many objects subtler than electrons or protons, [neutrons] or positrons – but we find no alternative but to say that they are either electron or proton or positron or neutron. And similarly, in the psychic sphere there may be entities subtler than ectoplasm or its extra-psychic coverage, endoplasm.

There are entities which come within the realm of both physicality and psychic expressions which are smaller or subtler than atoms, electrons or protons, and in the psychic realm may be subtler than ectoplasm. For such objects or for such entities I use the term “**microvitum**”. This microvitum, or in plural microvita, are not of protoplasmic order, and as such they have got little to do with carbon molecules or carbon atoms, which are treated as the initial points or initial stage of life in this universe. So far as physicality is concerned, the position of these microvita is just between ectoplasm and electron, but they are neither ectoplasm nor electron.

They are not of protoplasmic order, and hence the question of their protozoic structure or metazoic structure does not arise. They are something mysterious.

These microvita are not of the same density or the same subtlety. These microvita may be broadly divided into three categories – first, those coming within the scope of a microscope; secondly, those not coming within the scope of a microscope but coming within the scope of perception as a result of their expression, as a result of their actional vibration; and thirdly, those not coming within the scope of common perception but coming within the scope of a special type of perception which is actually the reflection of conception within the periphery of perception. Such perception – that special type of perception – may be felt or realized by persons having highly developed minds, having spiritually oriented minds.

Regarding these microvita of crude order which may come within the scope of a microscope, people give them the name “**virus**”. They say, “This disease is of virus origin.” But virus is a vague term. The better term will be microvitum, and not virus.

These microvita move throughout the entire universe, from one celestial body to another. They move everywhere, crossing the boundaries of nebulae, piercing through milky ways, galaxies, stars, satellites, planets and meteors. They move unbarred, without caring for the atmospheric conditions or barometric readings. How do they move? Everybody requires some media for movement. Mobility means movement through a medium or media. These microvita also move through several media. They move through sound, smell, tactuality, through forms or figures and in the case of subtler microvita, they may move through ideas. A particular idea may get accelerated speed in a particular planet with the help of a few conceptually developed minds. That is, a great man with a great conceptually developed mind may spread his ideas with the help of these microvita throughout that planet, or even throughout this universe in different celestial bodies.

These microvita are the carriers of life in different stars, planets and satellites – not carbon atoms or carbon molecules. These living creatures with their mysterious movement create minds and bodies, living bodies in different celestial bodies, and they also destroy minds and physical bodies, or developed or undeveloped corpora, in any corner of this universe. So the root cause of life is not the unicellular protozoa or unit protoplasmic cell, but this unit microvita.

There should be extensive research work regarding this microvita or these microvita. We are human beings with developed intellect. I think, rather I hope, rather I am sure that the day is sure to come when human beings will have proper control over these microvita.

It is worth mentioning that microvita do not belong to the category of krimi. However, like krimi and all other organic and psychic beings, microvita exist, multiply and die. But unlike krimi and other organic and psychic beings, they are not directly related to carbon atoms or carbon molecules.

Microvita are not subjected to barometric conditions. The cruder variety of microvita function within the realm of the five inferences. Microvita have no direct relationship to pollution, however they do have an indirect relationship. Even if the earth, air and water are not polluted,

microvita will still be produced. Microvita of a circular variety may function within the scope of the crude mind stuff (kámamayakosa). Their collective good thoughts can check the flow of negative microvita. For this, mental and physical developments are indispensable in collective life.

But not all microvita are the enemies of human beings – some are inimical, some are friendly and some are neutral.

The Theory of Microvita and Its Possible Effects on Society:

Microvitum is the inner secret of life, the inner secret of vital progress in the three fields of physicality, psyche and spirituality. Up till now the concept of physical science was that carbon atoms are indispensable for the origin of life. After people are acquainted with the theory of microvita, people will be introduced to higher and subtler formulae than the present ones regarding the internal structure of objects.

This means the chemical formulae regarding the inner structure of objects is undergoing a tremendous change. Of course, it is true that the size of formulae will be bigger than what they are today. It is also true that the denomination of the object and its internal qualities will not be changed. There will only be a change in the case of chemical formulae.

All microvita are not of the same type. There are qualitative differences amongst different varieties of microvita.

By controlling the microvita of the protoplasmic cells, big changes can be effected within the human body. Ordinary people can be made extraordinary. Their mental qualities and capabilities can be enlarged by supplying microvita in sufficient quantity. That is to say, the theory of microvita has immense potentialities in introducing numerous changes in human society. By changing microvita, ectoplasmic changes will come which in turn will bring about endoplasmic change, and thus the mind will be able to control the organism, the physical body, in a better way.

Consequently, there will be remarkable changes in the over-all personalities of human beings. These changes will take place in the internal sphere as much as in the external structure. The personalities of

human beings will not be the same as they are now. Due to changes in the nerve cells, a change in the ectoplasmic cells also occurs, and as a result the effulgence of the body changes. In the age of microvita, the appearance of the physical body will change. Human beings will become more psychic than physical, and in the next phase they will become more spiritual than psychic.

Microvital research to affect the commercial transaction of this Earth

Intensive research in microvita will surely bring about radical changes in the realm of commercial transactions. Naturally, there will be a change in the pattern of international commercial transactions as a result of the production of commodities with the increase or decrease in the number of microvita.

Take another case – the case of potato. Even after the use of the same chemical fertilizer, the rate of production and taste of potatoes in all cases are not uniform. The cause lies in the number and denomination of microvita. The difference in the number of microvita in oxygen accounts for this difference.

In India there is a constant shortage of tin and copper. By bringing changes in the inner physical structure of objects with the application of microvita, necessary elements can be created. In the same manner, petroleum can be artificially synthesized with the help of microvita. This sort of change takes place with the change in the internal structure of objects. There is greater scope for change in metals than in non-metals.

Theory of microvita to affect pharmaco-chemistry and biotechnology:

There will be revolutionary changes in the fields of pharmo-chemistry and biotechnology. A particular object has its particular medicinal value. Take, for instance, the case of copper sulphate. It contains copper, sulphur and oxygen. Any variation in atomic proportions brings changes in the quality and effectiveness of medicines. Changes in the number of microvita bring qualitative change. Intensive pharmaco-chemistry research will reveal the amount of microvita required to produce particular kinds of medical effects, and accordingly a scientist

will be able to evolve accurate and effective formulae for various medicines. Naturally, the old and outdated formulae will be discarded. Hence, pharmaco-chemistry is sure to be affected.

It is often found that the same medicine produced by different companies has varying effectiveness. The medicine produced by one company is found to be more effective than the one produced by another company. Here also variations in the number and classification of microvita account for such differences.

Theory of microvita to affect biochemistry:

The internal protoplasmic formula will change. Nuclei can also be affected by microvita, and protoplasm will be affected by bringing changes in the nucleus with the help of microvita. The displacement of the nucleus can be brought about with the help of microvita, which will bring qualitative change in the internal structure. Internally, the hormones will be affected, and thus externally, the corporeal structure will also be affected. The longevity of all forms of protoplasm is twenty one days. Changes will also occur in this regard. A change in the very appearance of human beings is also sure to come.

As a result of the inter-transmutation of microvita, positive and negative, can a mango be changed into an egg? Yes. If change is brought in the nuclear mass of the protoplasmic cell of a mango by properly harnessing the quantitative value of its microvita, this change can be brought into effect.

Similarly, microvita theory will also influence **pyro-technology**. It is noticeable that fire crackers manufactured by one company produce more or less sound than those of another company. The greater the internal movement, the higher the frequency, and as a result the explosive potential is intensified, producing greater sound. The mobility of microvita influences the internal movement. Consequently, there will be great changes in the control and production of highly powerful bombs. And as this is concerned with speed, the very nature and mode of the speed of rockets will be affected.

The Coming Ice Age:

History moves in rhythmic waves – in a systaltic flow. It moves and moves, then there is a galloping jump. Again it moves and moves again, then there is another galloping jump, and so on. All of a sudden there are galloping jumps – epoch-making eras. We are now at the threshold of this jump. We are not only at the threshold; we have just crossed the threshold of a new era. We are now at the threshold of something new – of the new age – and we are now passing through such an age.

In the process of movement, there cannot be steady movement. There must be acceleration – either constant acceleration or accelerated acceleration – or retardation – either constant retardation or retarding retardation. Along with this acceleration or retardation, there is a galloping jump. Before and after this jump, there is biological change, historical change, agricultural change and human psychic change.

In the history of the world, there have been two significant Ice Ages from the point of view of the development of life. Before the first of these Ice Ages there were hardly any developed animals, only undeveloped animals. There was snow and ice. After the first Ice Age there were big advances and so many ages. Animals became gigantic. After the second significant Ice Age gigantic animals disappeared – smaller animals came. The Paleocene, Eocene, Oligocene and Miocene Ages came.

We know **another Ice Age is coming** on the earth. It will bring an entire change in the structural side of the earth. Before the coming Ice Age there will be intellectual change and great biological change in human beings and animals – in every entity, animate and inanimate. You will find changes in the seasonal order, in the psychic arena, in the socio-economico-political and cultural spheres, in biological structure. All are undergoing metamorphosis. The poles have also started shifting.

After the coming Ice Age, there will be changes in tropical regions and huge biological changes – a special order shall be created. Do you feel that the seasonal order is changing and has been disturbed? The North Pole is moving closer to the tropical regions and the South

Pole is coming closer to the western hemisphere on the opposite side of the tropical area. If in the eastern hemisphere the North Pole moves from north to south and in the western hemisphere the South Pole moves from south to north, what will be the effect in the earth's hydro sphere? The polar ice will melt and the ocean levels will rise. It will have its impact on the tidal waves throughout the globe. The Pacific Ocean will become colder and then frozen. Many of the existing ports will close. The seasonal patterns will change. Rainfall and climatic variation will have an impact on flora and fauna. All these things together will have their impact on thinking processes. The number of days in a solar year has already changed from 365 to 366, but the lunar year is unchanged at 354 to 355. As an intellectual person you should be ready for such an eventuality, for such gigantic changes.

Everything in this world is changing through mutation and transmutation. Mutations and transmutations take place not only in the physical but also in the psychic sphere of living beings, and also in the dormant psychic sphere of no-living objects awaiting awakening. Animate and inanimate objects are awaiting expression. In the psychic sphere gigantic changes took place after the first Ice Age. Big animals came up. After the second Ice Age there was another big change and no big animals. There were small animals. Mammoths became elephants. This age is not the age of big animals and small countries, because it is difficult to supply them with pabula. It is difficult for small countries to maintain their integrity. The Krsna, Kaveri and Tungabhadra rivers are now part of peninsula India, but they were a portion of Gondwana land about 300 million years ago. Human beings came about one million years ago. These are examples of mutations and transmutations.

Be ready for the coming changes; be prepared for them. **They are something natural.** They are not an unprecedented calamity or catastrophe, or a great adversity.

What Should History Be Like?

The recognized definition of history is, Itihasatiityartheitihāsah. That is, history is a resplendent reflection of collective life, whose study will be of immense inspiration for future

generations. “Itihasati” literally means, “the glowing example of glorious human dignity.”

Every individual or community will advance by virtue of its own inner vitality and assist in the collective fulfilment of the entire humanity. This is the true spirit of history. While writing history we will have to consider the various spheres of human life and ensure that proper directions are given for the development of each sphere. For instance, history should focus upon the prevalent educational system, cultural standards, thoughts and ideas, dress, the social condition of women, the role of women in the social and economic spheres, and the socio-economic conditions of the weak and backward communities of the society of a particular age, etc. If any of these aspects are omitted while writing history, it will be incomplete.

There is yet another popular definition of history:

Dharmārthakāmamokśārtham

Niiti vākyasamanvitam

Purāvrtakathāyuktam itihāsaḥ pracakṣate

That is, only that treatise which increases human beings’ arena of spiritual awareness and thus renders the intellect more subtle, which enhances the knowledge of various branches of art and science – such as literature, fine art, pure science, technology, social science, etc – and which places human beings on a firm foundation, deserves to be called genuine history.

In most cases history is written in the interest of a particular vested interest. History books are selected in order to establish the glory of a particular era. For example, the heroic tales of the chivalry of the Kśatriyas era, their war-strategies, etc., form the main basis for the writing of the history of the Kśatriya era. History books are filled with eulogies of the bravery and chivalry of the Kśatriyan rulers. Similarly, the history of the Vipra era is full of praises for the glorious deeds of the Vipra leaders, and the history of the Vaeshya era contains an abundance of stories about the glories of the Vaeshyas. The study of this sort of so-

called history injects some kind of dogma in the readers mind, and consequently chokes the development of a spontaneous human intellect.

Unfortunately, the biased history is always written according to the dictates of the ruling class of different countries. The study of this biased history is detrimental to society. It should not occur.

Modern history usually deals with certain very common events such as when a certain king succeeded to the throne, or plundered a neighbouring country, or perpetrated atrocities on his subjects, or died, and so on. What benefit could common people possibly derive from studying such useless information? This is why they have no interest to study this sort of history at all. True history should be a faithful record of the entire human life.

Let History Be Rewritten:

History has been written and is read – it was written in the past; it will be written in the future. But I suggest that in the writing of history there should be a radical change. The history written so far is a history of kings and monarchs. It should be thoroughly overhauled and completely rewritten – rewritten in the interest of humanity and the universal well-being of the human race. If human beings are to profit from the study of the annals of history, they must reflect the weal and the woe, the hopes and aspirations of the masses.

The annals of human history should show which communities brought about which amount of progress and prosperity in which area of social life and in which part of the world – only such significant events are worthy of being recorded. History should also maintain special records of the trials and tribulations which confronted human beings, how those trials and tribulations were overcome, how human beings tackled the numerous obstacles to effect greater social development, and so on. Only such history would I call the complete history or complete cultural history of the human race.

ABOVE EXCERPTS ARE FROM:

The Future of Civilization - Prout in a Nutshell Part 6

Can Atom Bombs Destroy Human Civilization?-Prout in a Nutshell Part 7

Let History Be Rewritten -Prout in a Nutshell Part 8

What Should History Be Like? -Prout in a Nutshell Part 8

The Theory of Microvita and Its Possible Effects on Society – Section A-

- Prout in a Nutshell Part 14

The Theory of Microvita and Its Possible Effects on Society – Section B-

-Prout in a Nutshell Part 14

Minimum Requirements and Maximum Amenities –

Prout in a Nutshell Part 17

The Coming Ice Age -Prout in a Nutshell Part 17

Microvitum, the Mysterious Emanation of Cosmic Factor -

Microvitum in a Nutshell

Some Examples of Microvita in Daily Life – Section A -

Microvitum in a Nutshell

HISTORICAL NECESSITY OF PROUT

(Excerpts from the writings of Shri Prabhát Ranjan Sarkár)

Human history is made by the collective urge or collective psychology. There is a historical necessity for everything, but we do not bother finding that historical necessity out. Had we bothered, we could ascertain the historical necessity behind every incident, behind every trough and crest of this universe.

If we think deeply and try to trace the significance of different events we shall find that nothing in this universe is useless.

Everything is happening with a definite message for the future, with a great potentiality for the future. **In this world everything comes to fulfil a historical necessity. Ánanda Marga has also come to fulfil a historical necessity.**(11 August 1984, Calcutta; Human History and Collective Psychology- Prout in a Nutshell Part 9)

The social philosophy of Ánanda Marga advocates the development of the integrated personality of the individual, and also the establishment of world fraternity, inculcating in human psychology a Cosmic sentiment. The Marga advocates progressive utilization of mundane and supramundane factors of the Cosmos. The society needs a stir for life, vigour and progress, and for this Ánanda Marga advocates the Progressive Utilization Theory (PROUT), meaning thereby progressive utilization of all factors. Those who support this principle may be termed “Proutists”.

(5 June 1959, Jamalpur, The Cosmic Brotherhood - Prout in a Nutshell Part 3)

It is a relative world composed of relative objects and entities. And that’s why our natural question is, “How should we live our lives?” The answer is that we should move towards the Supreme Entity while

maintaining an adjustment with the relative world. We cannot ignore the external world; we cannot live without Artha or money. To obtain temporary liberation from pains and miseries, money or Artha is required but to attain permanent liberation, we need Paramártha.

Human capacity is limited. Money helps one attain temporary liberation from afflictions, but that money is also limited. If someone accumulates money, another person is deprived of it; so no one should accumulate an unlimited amount. Some means must be discovered to remove human afflictions. With this in mind I have formulated a new socio-economic theory which will remove those afflictions. It is called **PROUT**. PROUT alone can save humanity from its woes. It is useless to preach the gospels of Paramártha to a person who has no food to eat. (4 November 1978 morning, Kalikata; Artha and Paramártha -Prout in a Nutshell Part 11)

“Itihása is that portion of itikathá which assists people to attain the four vargas – kama (psycho-physical wealth), artha (psychic wealth), dharma (psycho-spiritual wealth) and mokśa (spiritual emancipation) – and which contains the moral code of conduct.”

The first varga is káma, the fulfillment of physical necessities. In order to survive, human beings need food, clothes, shelter, medicine, education etc. If these basic necessities are not provided, life becomes unbearable. Minimum necessities can be provided to all through the implementation of a social ideology. In order that these basic necessities might be provided to all, I was forced to formulate the theory of PROUT under pressure of circumstances.

It has been said, *Varttamánesúvartteta*. - No one should try to move ahead ignoring the present. This was the clear instruction of **Lord Shiva**. In Ánanda Marga also we have not ignored this advice and thus I have formulated **PROUT** philosophy.

The second varga is artha. Of course, money is also loosely called artha because it brings temporary relief in the physical sphere. The meaning of a word is also called “artha” in Saṁskṛta because when one comes to know what a particular word means, the want is removed

from the mind. So “artha” means “money”, “meaning” and that varga through which physico-psychic needs are fulfilled.

The third varga is dharma which fulfills the psycho-spiritual necessities. Not only do human beings have physical needs; they have more subtle ones as well.

The fourth varga is mokṣa. When human beings attain the fullest expression, they feel that it is a liability and become eager to return the gift to Him from whom it came.

One who is a genuine devotee should not worry about all these things about the attainment of these Vargas. I have formulated PROUT to resolve the defects and discrepancies which exist in the mundane world. To prevent the possibility of future problems and inconsistencies arising I have formulated PROUT.

(11 December 1978, Calcutta, The Four Vargas and Devotion-Prout in a Nutshell part 11)

PROUT is based on a universal sentiment which is applicable for the whole cosmological order, and it is systematically moving towards the implementation of this sentiment. Who will make the local people conscious of their local sentiments keeping universalism in mind? Only PROUT can do this. **Only PROUT** can tackle all local sentiments and lead everyone in the world to universalism by gradual stages.

(1969, Ranchi, Nuclear Revolution - Prout in a Nutshell Part 21)

The defective social order injects an inferiority complex in the mind which often persists even when people enter the spiritual field. They feel that as the Cosmic Father is so great, how can they, being of low caste or poor or uneducated, go to Him? This is called mahimnabodha in the śāstras [scriptures]. In the field of spirituality there cannot be any complex, but there are complexes due to social defects. It is our spiritual duty to rectify the social order. If we fail, there may not be good spiritualists. Even those who have the potentiality to become good spiritualists may not progress. They may be like a flower that dies before

it blossoms.

I cannot allow this to happen. For this reason the theory of **PROUT** has been given so that every person can progress speedily in the field of spirituality without any complex. (20 November 1978, Delhi -The Social Order and Superiority and Inferiority Complexes - Prout in a Nutshell part 11)

Human life has three strata, in other words, it functions in three spheres. The first one is the spiritual sphere, the second one is the psychic sphere and the third one is the crude physical sphere. Regarding the spiritual sphere human beings need not worry because the very existence of Parama Puruṣa is meant for promoting the well-being of the jīvas [microcosms, living beings].

And what about the psychic sphere? The reaping of consequences of original actions performed by a human being occurs mainly in the psychic sphere. Depending upon one's inborn saṁskāras and the actions performed, tortures and afflictions are bound to be undergone – the expression of one's own reactive momenta.

It is true that in the physical sphere there is the utmost necessity of food, clothing, education, shelter, medical treatment, etc. Now what has Parama Puruṣa done for jīvas? He has already scattered wealth in the world for human consumption. Enormous wealth has been distributed everywhere. He has also given human beings intellect for them to utilize, so that they can live collectively on this wealth. For mental peace, He has given people instructions to practice the science of spirituality. This will bring them spiritual emancipation and will remove their psychic afflictions. In fact, this is the Cosmic grace, the divine grace, that He has already showered on humanity.

Regarding physical sphere, people were instructed during the days of **Lord Shiva** and again during the days of **Lord Kṛṣṇa** to live and enjoy the world's property collectively – '*Devābhāgaṁ yathāpūrve saṁjānānā upāsate*'. But unfortunately people have not done this, and as they have not done this, they have had to suffer various physical hardships, and are still suffering.

In order to remove people's sufferings in the physical sphere, common sense dictates that the wealth of the entire universe should be considered as common patrimony. The wealth is meant for all, so that all can live collectively. It is not proper that one person will snatch away the morsels of food from the mouths of others. So there has been a need to introduce a system where all human beings would distribute the entire wealth among the collective body in a collective way.

With the sole purpose of removing physical misery and affliction, and keeping in view the higher goals of human life, the **PROUT** philosophy has been formulated. There was no alternative but to propagate the Prout philosophy. Had it not been done, may be human sorrows and sufferings would have been perpetrated for centuries together. Mean opportunists would have continued their exploitation, taking advantage of the simplicity or intellectual deficiency of the innocent and credulous masses.

The entire population of the world has got to be saved from oppression, suppression and exploitation. With the establishment of PROUT, the problems in the physical sphere and in the spiritual sphere will have been solved. And what about the psychic sphere? Of course the requital of unserved saṃskāras will surely affect the mind, but it is also a fact that human beings will acquire enough strength to overcome the psychic afflictions.

(12 December 1978, The Physical, Psychic and Spiritual Strata - Prout in a Nutshell part 11)

The human structure is physical but the goal of human life is the Supreme Entity. To reach the goal our approach should be through spiritual practices.

PROUT is the path of socio-economic emancipation for humanity. PROUT should go side by side with the psychic approach of Neohumanism. Neohumanistic ideas give human beings the impetus to move. They create a longing for subtler pabula, and that pabula is supplied by PROUT. The spirit is to maintain a balance between the physical and psychic worlds and take human beings to the threshold of spirituality.

There must be balance, equipoise and equilibrium amongst the physical, psychic and spiritual realms. There must be balance amongst PROUT, Neohumanism and Spiritual practices. You must maintain a balance amongst these three. PROUT is the socioeconomic approach, Neohumanism is the psycho-intellectual approach and Spiritual practice is the Spirituo-intuitional approach.

How does the socio-economic path satisfy the hunger of spirituality? Suppose there is social disparity between the upper and lower castes in society. You will have to remove the disparity, and this means you will have to remove all distinctions based on caste. So the caste system itself must be eradicated. Removing different types of disparities comes within either the socioeconomic, psychic or spiritual approaches. In this case the social disparity of casteism comes within the realm of PROUT. So the socioeconomic path satisfies the hunger of spirituality by removing all disparities and artificial barriers, enabling human beings to move towards the goal with accelerating speed.

Neohumanism will give impetus and energy to PROUT to remove all disparities and artificial barriers. PROUT will get spirit and stamina from Neohumanism – from Neohumanistic inspiration, Neohumanistic ideology and Neohumanistic thoughtfulness.

What will our policy be in order to bring justice to the inanimate world? First, we should go beyond the human world, then beyond the animal world, then beyond the inanimate world. Plants are less developed, animals are more developed and human beings are still more developed. The Neo-humanist approach includes everything – it includes both the animate and inanimate worlds within its jurisdiction. PROUT is for human beings, for the living world, while Neohumanism is for both the animate and inanimate worlds.

It is because of our human sense of duty and our higher understanding that we should be sympathetic to all living beings. Neohumanism increases the arena of the mind, the arena of intellectuality. The translation of Neo-humanist ideas into practical life is the duty of PROUT.

There must be close correlation amongst PROUT, Neohumanism

and spiritual practices. The relationship amongst PROUT, Neohumanism and spirituality may be likened to the bird of Tantra. In Tantra one wing is Nigama and the other wing is Agama. **Spirituality is like the Tantric bird, but one wing is PROUT and the other wing is Neohumanism.** The bird is flying along the path of beatitude towards the Supreme Entity. (25 October 1989, Calcutta, Prout and Neohumanism- Prout in a Nutshell part 17)

Práña Dharma - The Sine Qua Non of Human Existence

Internal discipline in the psychic sphere of individual life is what we may call the Práña Dharma of individual life. When the national characteristics are expressed in a particular vein, we may call it the Práña Dharma of the nation. All aspects of Indian life were based on spirituality. This subjective approach to life became the Práña Dharma of Indians.

The subtle way to undermine an individual or a nation is to divert them from their original Práña Dharma, sometimes by forcibly snatching away their right to pursue it. This will sap them of their inherent strength and capabilities causing them to become increasingly weak. Just as a bird divested of its right to fly freely gradually becomes reduced to the status of a biped, similarly, human beings when deprived of their Práña Dharma lose their elevated stance.

Although capitalism does not directly oppose Práña Dharma, the all-devouring exploitation of capitalism robs the people of their possessions and drives them into the street as beggars. For such people it becomes virtually impossible to properly follow their Práña Dharma. The present capitalistic (Vaeshyan) exploitation has financially ruined the Indian people. Hence, it is impossible for the people to follow their Práña Dharma.

The **socio-economic philosophy of Ánanda Márga** calls for the elimination of capitalism. It clearly emphasizes the need to fulfill minimum economic needs and create an ideal congenial social environment in which there will be maximum utilization of collective

wealth and the rational distribution of resources to solve all economic problems. Every human being will get ample opportunity to follow Práña Dharma.

Ánanda Marga wants to establish the Práña Dharma of the entire universe, and the Ánanda Marga philosophy has been conceived to that end. Ánanda Marga's spiritual treatise, social treatise, ethics, spiritual cult, socio-economic theory and educational system will all help in establishing Práña Dharma.

Ánanda Marga system of education has been formulated in such a way that the fundamental Práña Dharma of humanity has been fully recognized. **All the countries of the world can apply Ánanda Marga philosophy according to their distinctive national Práña Dharma.**

(16 February 1967, Ranchi; Práña Dharma - Prout in a Nutshell Part 6)

Capitalism and communism are both ultravires to the práña dharma of the people of the world. PROUT wants to maintain the integrity of práña dharma of each and every race.

PROUT is of the opinion that the different races will assimilate PROUT philosophy according to their *práña dharma*.

PROUT equips human beings with their own práña dharma and thereby reinforces and strengthens their march along the path of progress. 1969, Ranchi - Talks on Education – Section B - Prout in a Nutshell Part 18

“Saṁgacchadhvam” means to build a strong, well-knit society where there shall be no exploitation, no superiority complex or inferiority complex.

Just to represent the spirit of “saṁgacchadhvam”, I propounded the theory of **PROUT**. The entire theory of PROUT stands upon this Vaedika sermon of “saṁgacchadhvam”. (12 October 1978, Saṁgacchadhvam-Prout in a Nutshell Part 11)

Although human existence is primarily psychic and spiritual, even for its existence there are economico-political necessities of food, clothes, shelter, medicine, education, etc. There should be a proper solution to all these mundane problems. To solve these problems a socio-economic theory has been formulated in the form of **PROUT, an acronym for Progressive Utilization Theory**.

(Date not known; Some Different Forms of Government – Section B - Prout in a Nutshell Part 12

You must strengthen the **base of spirituality**. Charvaka came to strengthen the base of spirituality in the post-Vedic age. Communism came to strengthen the base of spirituality which was lost in the last 300 years. There was no God-centred philosophy. Most philosophies were dogma-centred or self-centred. Some philosophies were based on geo-sentiment, socio-sentiment or sanguinary sentiment. These sentiments have to go in a very short time. Other sentiments and, philosophies will also have to quit. Be speedy – speed is the order of the universe.

(25 March 1990, Calcutta, Move with Ever Accelerating Speed –Prout in a Nutshell Part 17)

The study of history makes it clear that a strong and healthy society has not yet evolved on this planet. This was mainly due to the inadequate propagation of a comprehensive spiritual ideology.

Lord Krśṇa was the first to attempt to build a strong and healthy society, but due to the Mahābhārata war, much of His time was lost. As He did not find enough time to build a society, a human society could not come into existence. Similarly, **Lord Sadāshiva**, the original provider of Tantra, had to devote much of His time to building a strong foundation for spirituality, and despite His immense desire, He could not build a strong social order. **Today, the combined power of both will help in building a healthy human society.**

(May 1960, The Responsibility of Society- Prout in a Nutshell part 21)
