

Problems of the Day



Shrii Prabhat Ranjan Sarkar

“Dedication”

*To the great hero
Subhash Chandra Bose
whom I did love and whom I
do love even now.*

Shrii Prabhat Ranjan Sarkar

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This book is the speech which Shrii Prabhat Ranjan Sarkar delivered on 26th January 1958 in a youth meeting on the occasion of inauguration of "Renaissance Universal Club" in Trimohan, Bhagalpur, Bihar.

Author's views regarding economics and politics got first expression in this book. Shrii Sarkar never involved himself in any political activities but as a philosopher He felt an obligation to speak fearlessly what He conceived as true.

1

Parama Puruśa [Supreme Consciousness] is my Father, Paramá 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. When an individual imagines an object, then that person alone, and no one else, is the owner of the object. For example, when an imaginary human being roams about in an imaginary green field, the imaginer, and not the imaginary person, is the owner of the field. The universe is

the thought projection of Brahma [the Supreme Entity], so the ownership of the universe lies with the Supreme Entity, and not with His⁽¹⁾ imagined beings .None of the movable or immovable property of this universe belongs to any particular individual; everything is the common patrimony of all, and the Father of all is Brahma. All living beings can enjoy their rightful share of this property, like members of a joint family in the Dáyabhága⁽²⁾ system.

As members of a joint family, human beings should safeguard this common property in a befitting manner and utilize it properly. They should also make proper arrangements of food, cloth etc. so that everyone can enjoy the equal rights to survive with healthy body and healthy 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? In a joint family every member is provided with adequate food, clothing, education and medical treatment, and amenities, as per their individual needs, according to the financial capacity of the entire family. If, however, any member of the family appropriates (*hoards as personal property*)

more grains, clothes, books or medicines than he or she requires, will that person not be the cause of distress to other members of the family? In such circumstances his or her actions will be certainly against dharma – certainly antisocial.

Similarly, 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 (*To make abundance of wealth in their homes, they compel others to bear the pangs of hunger and die of starvation*); to dazzle people with the glamour of their garments, they compel others to wear rags; and to increase their own vital strength, they suck dry the vital juice (*sap*) of others.

A member of a joint family cannot be called a social being if he or she does not possess the sentiment of oneness with the other members,

or if he or she does not want to accept the lofty ideal of joint rights and the principle of rationality. According to true spiritual ideology the system of private ownership cannot be accepted as absolute and final, and hence capitalism cannot be supported either.

2

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? It cannot be denied that violence gives rise to violence. Then again, nothing can ensure that the application of force without violence, with the intention of rectification, will necessarily bring good results. So what should be done under such circumstances?

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. But can it be guaranteed that everyone will respond to this approach? Some people may say that a day will come when, as a result of repeatedly listening to such appeals and gradually imbibing them over a long time, as well as through proper mental and spiritual education, good sense will prevail among the exploiters. This argument is very pleasant to hear. Such attempts are not reprehensible. But is it practicable to wait indefinitely for good sense to prevail among the exploiters? By then the exploited mass will have given up the ghost!

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 measures. But it cannot be assumed that even these measures will be completely successful, because those who appear to be under control due to fear of the law will adopt other ways to fulfil their desires. 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*.

I cannot support the attitude of those who denounce capitalism at every opportunity, because this allows capitalists to become alert and invent more scientific and devious ways to exploit the people. Those who lack a constructive ideology will never be capable of destroying capitalism, even if they speak sweet words, use threats, or create circumstantial pressure.

4

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. If any member of a joint family appropriates food from the family food store by using physical or intellectual force, he or she becomes the cause

of misery to others. Similarly, when capitalists declare, "We have amassed wealth by our talent and labour. If others have the capacity and diligence, let them also do the same; nobody prevents them," they do not care to realize that the volume of commodities on the earth is limited, whereas the requirement is common to all. Excessive individual affluence, in most cases, deprives others of the minimum requirements of life.

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.

5

Even if extreme steps, such as threats and circumstantial pressure, are taken, can it be said that the nature of those with vested interests is going to be reformed? Rather, they will always search for suitable opportunities to launch a counter-revolution.

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. Human society is ready to wait indefinitely to reform their character by psychic and spiritual methods, because by then their fangs will have been broken, and by creating circumstantial

pressure, their capacity for exploitation will have been snatched away.

6

Another excellent example of vested interest is the caste system! Once a section of people established its supremacy over others through the power of superior knowledge and intellect. Even today the descendants of that section of people want their social supremacy and opportunities for exploitation to continue unchallenged.

7

We cannot neglect even a single living being in this creation, nor can we ignore the smallest part of the universe. So, as far as possible, the industrial system should be organized according to the principle of decentralization.

Industrial development in one part of the world cannot satisfactorily eradicate poverty or

unemployment in another part. 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. Otherwise people will have to suffer tremendous hardships during war and other abnormal circumstances. With the development of transportation and communication, the size of these units can be expanded.

8

In the field of industry, the necessity of both small-scale and large-scale industries will have to be accepted. For example, the requisite amount of yarn needed to meet the demand for cloth in a self-sufficient unit may be produced by many big yarn mills. Here the production of yarn can be treated as a large-scale industry, and with the help of this industry, numerous

small-scale industries will prosper. Viable weavers' cooperatives can be established, centred on each yarn mill. Weavers will then get the opportunity to weave cloth while remaining in their own homes. They will no longer be required to leave their homes at the call of a distant large-scale industry. At the same time the weaving industry will not suffer even during times of war, because everything will be within easy reach.

The acceptance of both small-scale and large-scale industries does not mean that old machinery is to be encouraged. With the development of science, advanced machinery will have to be utilized. The attempt to stop the use of sugar by advertising the benefits of molasses, or to campaign against mill-made cloth by extolling the virtues of khadi, is senseless. As long as advanced mechanization and scientific decentralization have not been

adopted, molasses, hand-spun cloth and similar enterprises should be encouraged, and their importance to the rural economy must be accepted.

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.

9

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.

Those who want to promote public welfare without antagonizing capitalism will have to oppose mechanization. This is because when the productive capacity of machinery is doubled, the required human labour is decreased by half, so the capitalists retrench large numbers of workers from their factories. A few optimists may say, "Under circumstantial pressure other ways will be found to employ these surplus labourers in different jobs, and the very effort to find these alternatives will accelerate scientific advancement, so the ultimate result of mechanization under capitalism is, in fact, good." This view, though not useless, has no practical value, because it is not possible to arrange new jobs for retrenched workers as quickly as they become surplus labourers due to rapid mechanization. Surplus labourers are ruined, bit by bit, due to poverty and hunger. A few among them try to keep body and soul

together by resorting to petty theft, armed robbery, profligacy and other sorts of antisocial activities, but this situation is certainly not desirable.

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.

10

The necessity of the trade union movement, to safeguard the interests of workers, cannot be denied. To guide this movement along the proper path, appropriate steps must be taken.

Generally it is observed that trade union leaders do nothing to make workers conscious of their responsibilities in comparison to the extent to which they try to create in workers an awareness of their rights and demands. The best way to rectify this situation 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.

Another great defect in the trade union movement is that its leadership does not always remain in the hands of true manual labourers or other workers. Political leaders with party interests tend to dominate trade unions. Their primary objective is to promote the selfish interests of the party, not the welfare of the workers.

11

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).

It is desirable that the management of industrial, agricultural, trade and commercial enterprises not be in the hands of the central government or the world government (after the establishment of the world government). If it is, the common people will not get the direct or even the indirect opportunity to participate in

the management of these enterprises. In such cases capitalists, opportunists or self-seeking politicians can easily take control of them and misappropriate public wealth.

12

In all human actions the tender touch of humanity should be present. Those with the tendency to not deprive others cannot, on the grounds of justice and equity, accept the principle of private ownership. 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.

Here, in this context, I deliberately have not used the term "nationalization". Just as the slogans, "Landlords are not the owners of the land" and, "Industrialists are not the owners of the factories" are incorrect, similarly the slogans, "Land belongs to those who push the plough" and, "Factories belong to those who wield the hammer" are also incorrect. The people in general are the real owners of all the wealth in this world, and that is why I have used the term "socialization".

Among those who support the elimination of private ownership, some consider that adequate compensation should be paid before taking over landed properties, factories and commercial enterprises. Others consider that, until now, the capitalist owners of such enterprises have perpetuated immense exploitation, so the question of compensation cannot arise. If the payment of compensation continues for a long

time, it is very true that the rapid welfare of the people will not be possible. Hence, the proposal to purchase the properties of capitalists cannot be supported.

It is also true that the owners of such properties are not always physically fit or financially well off. The owner of a property may be a helpless widow or an extremely old invalid. In such cases, certainly, a pension should be arranged for them. Of course, if the owner of a property happens to be a minor, then, definitely, a stipend has to be arranged for his or her upbringing and education! Even in the case where the owner is a strong and healthy man, if there is no other means of livelihood, suitable opportunities will have to be made for his income, according to his qualifications and capacities. This is the proper humanistic arrangement.

13

Those who shudder at the sight of various social vices and lament, "Everything is lost; righteousness is gone; morality has vanished..." should realize that 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.

Ananda Marga recognizes that women are as dignified human beings as men. Ananda Marga, in addition, wants to encourage women to be economically independent of men. The system in which characterless men swagger about in society while fallen women are denied proper opportunities despite their sincere desire to lead

an honest life, can never be supported by justice. Women who desire to lead an honest life must be given a respectable place in society.

14

The dowry system is yet another glaring example of social injustice. In my book Human Society [Part 1], I have already mentioned that the dowry system has two major causes: the first is economic, and the second is the numerical disparity between women and men.⁽³⁾ With the decreasing economic dependence of women on men, the inequity of the dowry system will cease to exist. But to expedite this process, it is essential to propagate high ideals among young men and women. Our sons and daughters are not commodities like rice, pulse, salt, oil or cattle that they can be haggled over in the marketplace.

15

The cry, "Peace! Peace!" has become a craze in the world today. Can anything be achieved by such cries? 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 sáttvikii shánti [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 *támasikii shánti* [static peace]. Thus we find that peace is actually a relative factor.

Absolute or permanent peace cannot occur in collective life because the created universe, which is embedded in the process of *saiṅcara* [extroversion] and *pratisaiṅcara* [introversion] is, in fact, dominated first by *Avidyá* [extroversial force], and then by *Vidyá* [introversial force], respectively.⁽⁴⁾ When the existence of the universe is rooted in the existence of these two, then permanent peace (*támasikii* or *sáttvikii* as the case may be) in the universe would mean the cessation of the activities of either *Vidyá* or *Avidyá*, or both. This is why it has to be said that collective peace in the universe cannot occur except in the case of *pralaya*,⁽⁵⁾ and the concept of *pralaya* is illogical. However in individual life human beings can certainly achieve absolute peace through

sadhana. From the worldly viewpoint I consider this state to be the pralaya of individual life.

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. Suppose a particular group of people belonging to a particular region oppress or attack another group of people of the same region or of some other region. In such circumstances, if all others simply remain mute spectators or resort to the path of negotiation, compromise or mutual settlement as the only solution, it should be

clearly understood that they are encouraging static peace.

Now, suppose a man seems to have good relations with his neighbours, but it becomes apparent that he is about to murder his wife, what should be the duty of the neighbours? Will they remain tight-lipped, sit quietly with their arms folded, and dismiss the situation as purely a domestic affair, thereby making the murder of the woman easier, and thus assist in establishing static peace? No, that is not the dictum of human dharma. On the contrary they should rush to the house, break down the door, save the woman, take suitable action against the male tyrant, and in this way come forward to establish sentient peace.

Likewise, if any country perpetrates atrocities on its minorities or attacks a weak neighbouring country, then the other neighbouring countries should, if necessary,

resist the oppressor with the force of arms, and thereby come forward to establish sentient peace.

Thus, 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 non-violence means non-application of force can neither establish sentient peace, nor defend their hard-earned freedom. Their declaration of non-violence 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.

16

Every atom and molecule of this universe is the common property of all living beings. This

has to be recognized as a matter of principle. After recognizing this fact, statements such as, "This is indigenous and that is foreign", "So-and-so is qualified for the citizenship of such-and-such country while others are not" and, "Such-and-such community will get certain political rights, neither more nor less than that", are totally irrelevant. In fact, such statements nakedly expose the vested interests. Where the people of one country suffer due to lack of land or food, while those of another country have abundant land and plentiful food, what else is it but a type of capitalism!

All people have the right to travel and settle anywhere and everywhere they like and live as dignified human beings – this is their birthright. If certain groups in any country refuse to accept this fundamental right of human beings, then it is to be understood that their slogans for peace are nothing but mere hoaxes intended to

hoodwink the people. 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 birthright, human beings will have to establish it by force.

*Sab deshe mor desh ache
Ámi sei desh laba bújhiyá*

[All countries are my native land;
I shall select my own homeland.]

17

The absence of collective outlook is the root of all evil. The strong are perpetrating atrocities and injustices on the weak; powerful human groups are exploiting powerless ones. Under such circumstances it is the duty of virtuous people to wage war on the oppressors. It is no use sitting quietly, waiting indefinitely for moral preaching to bring results. All virtuous people

will, therefore, have to become united. At the same time preparations will have to continue to fight against the demons.

Those who perpetrate atrocities on collective life or on a particular human group, cannot be pardoned. In such cases pardoning not only reflects weakness, it also encourages injustice, because the oppressors become more tyrannical. In individual life, if an innocent person is oppressed by dishonest people, the person, if he or she so desires, may pardon the oppressors, just to test his or her capacity for tolerance or for some other reason. But if the oppressors torture a human group, in that case no single individual, as the representative of the group, can pardon them, and actually that person has no right to do so. If the representative acts beyond his or her jurisdiction, that person will be denounced by the group he or she represents. So it has to be

said that pardoning is a practice for individual life only, not for collective life.

18

The more the human mind becomes magnanimous or expanded, the more it rises above the sentiments of tribalism, communalism, provincialism, etc. Often I hear people say that nationalism is an appreciable sentiment and that there is no narrowness in it. But is this true? Nationalism is also relative, just like tribalism, communalism or provincialism. In some places it is more worthwhile than tribalism, communalism or provincialism, while in other places it is less worthwhile.

Let us consider, for example, the case of a Portuguese nationalist. The mental object of a Muslim communalist is certainly larger than that of a Portuguese nationalist, because the former desires the welfare of a greater number of

people than the latter. This is because the number of Muslims in the world is greater than the number of Portuguese. Judged from this perspective, I cannot denounce the sentiments of a Muslim communalist in comparison to a Portuguese nationalist. Similarly, it has to be accepted that the sentiments of a Rajput casteist are broader than those of a Portuguese nationalist, because the former desires the welfare of more people than the latter. Likewise, the feelings of an Andhrite provincialist will have to be considered broader than those of a Portuguese nationalist. If one supports provincialism with seventy-five million Bengalees, it must be accepted that these feelings are more expanded than the nationalism of most of the nations of the world. (The population of most of the nations of the world is less than the population of Bengal.)

Hence it is observed that communalism, casteism, provincialism and nationalism are all of the same defective type. Those who are able to capitalize on one of these sentiments advocate it volubly. In fact, every one of these sentiments suffers from the defect of ism, and is completely filled with narrowness, violence, envy, mean mindedness, etc. Those who enter the field of social welfare by creating divisions between "yours" and "mine", substantially widen the fissures of fissiparous intellect in human society.

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. As universalism is totally devoid of any characteristic of ism, it is not proper to depict universalism as an ism. If everyone is looked upon as one's own, no one

remains beyond the periphery of one's kith and kin. Naturally, then, there is no scope for violence, envy, narrowness, etc.

19

The more time is passing by, the more the glare of casteism, provincialism, communalism and nationalism is fading away. The human beings of today must understand that in the near future they will definitely have to accept universalism. So those who seek to promote social welfare will have to mobilize all their vitality and intellect in the endeavour to establish a world organization, abandoning all plans to form communal or national organizations. They will have to engage themselves in constructive activities in a straight-forward manner, instead of resorting to duplicity and deceitfulness.

Many people say that divergent national interests are the only impediments to the formation of a world organization, or a world government. But I say this is not the only obstacle, rather it is just a minor impediment. The main obstacle is the apprehension of local leaders that they will lose their leadership. With the establishment of a world government, the total domination which they exercise today in their respective countries, societies and nations will cease to exist.

Divergent national interests and popular scepticism may stand in the way of the formation of a world government. To allay baseless fears from the minds of the people, this task should be carried out step by step. Obstacles will have to be negotiated with an open mind, and the world government will have to be strengthened gradually, not suddenly. For example, to run the world government, two

houses may be maintained for an indefinite period. The lower house will be composed of representatives from various parts [countries] of the world, elected on the basis of population. The members of the upper house will be elected country-wise. This will provide opportunities to those countries which cannot send even a single representative to the lower house due to their small population, because they will be able to express their opinions before the people of the world by sending their representatives to the upper house. The upper house will not adopt any bill unless it has been passed by the lower house, but the upper house will reserve the right to reject the decisions of the lower house.

Initially the world government should go on working merely as a law-framing body. The world government should also have the right to make decisions regarding the application or

non-application of any law, for a limited period, in any particular region.

In the first phase of the establishment of the world government, the governments of different countries will have only administrative power. As they will not have the authority to frame laws, it will be somewhat difficult for them to arbitrarily inflict atrocities on their linguistic, religious or political minorities.

20

With advances in technology, the mastery of human beings over space and time will continue slowly to increase, so the necessity of a world government, also, will be profoundly felt. Gradually the people in one region of the world will have to interact more with the people in various other regions, and in the course of this interaction they will have to try to understand one another better.

The human race has numerous languages. Each language is our language, the language of all of us. In this context sentiments such as, “My language; your language” or, “Indigenous language; foreign language” are extremely defective. Only this much can be said: that we have many languages, but I can express myself in one or more than one language among them.

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 *vishva bháśá* [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. Whatever language may be accepted as the official language by any particular state, it will not be proper to allow any slackness in facilitating the study and teaching of the world language. Under no circumstances can we keep ourselves cut off from the rest of the world like frogs in a well. Or, staying away from our other brothers and sisters throughout the world in the name of nationalism, under no circumstances should we die, breaking our heads in darkness.

Although, at present, English is the world language, all languages are subject to birth and death. So it cannot be said that English will continue to enjoy the same status for eternity. The most widely spoken language in the world in any particular age will have to be acknowledged as the world language of that age.

21

For the general convenience of the people of the world, the necessity of a world script is not as great as the necessity of a world language. But then, it cannot be denied that learning languages will be easier if the different languages of the world are written in one script.

Among all the scripts prevalent in the world, the Roman script is the most scientific. But if this script is used for all spoken languages, certain practical difficulties will arise. Besides this, people are partial to their regional scripts. In my opinion it is better if the decision whether to use the Roman script for different languages or not is left to the people who speak those languages. The greater the number of people who learn the Roman script as the world script, the better it is.

There is no rule that the script of the world language of a particular age is to be the world

script of that age. Rather, the script which is judged to be the most scientific script of the particular age will be the world script. The study of the world language of the age should be undertaken in that very script.

22

Compared to the world language, the necessity of a world script is much less, while a world dress is not necessary at all. Why only a world dress? In my opinion even the national dress of different countries is not desirable.

People select their dress in accordance with the local climate and environment, depending upon their physical needs and professional requirements, hence it is better not to criticize anyone's dress. For example, the normal dress in eastern India and East Pakistan [Bangladesh] is lungi, dhoti [men's lower-body garments] and punjabi [a style of men's shirt], but men wear

trousers, as required, while working in factories. Likewise, in north-western India and West Pakistan [Pakistan], while the traditional dress is páyjámá [loose-fitting pants] and sheroyánii [another style of men's shirt], peasants never wear this dress while ploughing the fields. Under such circumstances, the question whether one dress is good and another is bad does not arise.

23

The human race has only one culture. I am not prepared to accept that there are numerous cultures. But then, this much can be said: 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. The flowers of different gardens will be gathered together and transformed into a bouquet. The beauty of the bouquet will be no less than the beauty of the

individual flowers, rather it will be more beautiful. The melody of Dhrupada⁽⁶⁾ will be transformed into Kheyal,⁽⁷⁾ while classical music will be changed into kiirtana, bául, bhátiyálii, járii, darbeshi,⁽⁸⁾ etc.

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. To some extent we notice the positive effects of such synthesis in cosmopolitan cities.

24

The population of the world is rapidly increasing. Naturally, many people have become extremely alarmed about this. In capitalist countries there are sufficient reasons for such alarm, because in these countries the increasing

population means greater poverty for the people.

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

In capitalist countries, if people adopt birth control methods to avoid financial hardship in their families, there is nothing to be said against them. However, using birth control methods which deform the bodies of men and women or

which destroy their reproductive capacity forever, cannot be supported, because in such cases a severe mental reaction may appear in them at any moment.⁽⁹⁾

25

Science is moving fast – it is moving ahead and it will continue to move ahead. Nobody can check the advancement of science by criticizing it. Those who try to make such attempts will themselves lag behind – they will be rejected by the modern world.

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. The endeavour to expedite the advent of that auspicious day of science is certainly an important part of social service.

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. Why should these laboratory babes lag behind modern humans with respect to intellectual and spiritual wealth! Those opposed to science today challenge, "Let human beings demonstrate that they can produce living entities!" By producing laboratory babes, the human beings of the future will give a befitting reply to this challenge.⁽¹⁰⁾

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.

26

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. Party affiliation commands more respect than individual ability; service to self, not service to people, is the main motto; ministerial office, rather than human welfare, is considered superior; and mass deception, political somersaults, etc., are most common phenomena.

Instead of rectifying themselves, politicians want to accomplish everything through their grandiloquence. By identifying the weaknesses in others and by resorting to bombastic language, they incite one section of people

against another so that they can usurp the seat of power and cling to it. Human beings will have to remain vigilant against persons of this type.

Politicians want to poke their noses into every aspect of life: social, religious, educational, literary, etc. Under the hypnotic spell of power, politicians remain oblivious of the fact that experience and wisdom in various spheres of life cannot be acquired by merely mouthing high-sounding slogans from public platforms.

27

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.⁽¹¹⁾

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.

28

The fight between vidyá and avidyá will continue as long as the creation exists. Politicians averse to spirituality will never be able to stop this fight by delivering high-sounding speeches from public platforms or by releasing white doves. 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.

Those who are professional hypocrites will never perform spiritual practices. Even if they deliver high-sounding speeches on spirituality to further their own interests, they will not be able to inspire the common people to adopt spiritual practices, because they themselves lack the

required strength of character. Bitterly disgusted with the deceitfulness of such leaders, the common people will not get any of the ingredients necessary to increase their psychic wealth. Finally politicians will come to depend solely on the strength of arms. Thus it is found that brute force alone is their only refuge.

29

The common people can be temporarily bewildered by the chicanery of party politics, and this is especially so when politicians happen to be good orators. 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.

By merely delivering a few fiery lectures before less intelligent common people, the protagonists of party politics tear apart all the hopes and aspirations of the common people and undermine their prosperity. Various bizarre ideas jumble the minds of the common people, and they become dumbstruck.

30

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.

As there is always fight between vidyá and avidyá, more or less class struggle, too, will continue forever. Hence those who day-dream that, after establishing a classless society, they

will be able to enjoy a sound slumber with their arms and legs outstretched, will be totally disappointed.⁽¹²⁾

31

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 it cannot dictate to them. It may send proposals for due consideration, but it cannot exert pressure for their acceptance.⁽¹³⁾

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.

32

The question may arise, Is it possible to establish the world government and Ánanda Parivára without struggle? In reply I will say, "Yes." The greatest social welfare for the human race will be accomplished if those who aspire to establish the world government or Ánanda Parivára engage themselves only in constructive activities and selfless service, instead of wasting their vital energy in the vortex of politics, or in political conflicts. They will have to go on rendering social service with steadfast commitment, without any ulterior motive in their minds.

Those states which cooperate with such missionaries in their social service activities will be considered to be desirous of establishing the

world government or *Ánanda Parivára*. The common people of those states which do not cooperate will become agitated, and these agitated people will form the world government or *Ánanda Parivára* through revolution. For this, the missionaries need not enter the dirty arena of party politics.

Those who want to cure society of disease will have to keep an eye on every individual, because collective purification lies in individual purification. Otherwise, by delivering high-sounding speeches from political platforms, it will not be possible to raise the collective standard of living.

Only psychic and spiritual education can create *sadvipras*. Only those who are established in *Yama* and *Niyama*⁽¹⁴⁾ – who are imbued with Cosmic ideation – I call *sadvipras*.

Political leaders cannot create *sadvipras* by haranguing people from public platforms – this

demands righteousness and the practice of self-purification in personal life. Furthermore, what type of people come to deliver lectures from these platforms? Are they not the ones resorting to mud-slinging for the sake of party politics? Most of them are blinded by their obsession for power, so what can they teach others?

Andhenaeva niyamánáh yathándháh

[They are just like the blind leading the blind.]

33

As a system of government, democracy cannot be accepted as the highest and best. 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. Many defects in democracy have been discovered by

human beings who have already started rectifying them.

In a democratic system securing the highest number of votes is proof of a person's eligibility. However this eligibility is not adequately examined in all cases. In my opinion the 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. If the candidate polls more favourable votes, only then will he or she be declared elected.

No candidate should be declared elected without a contest. Rich and influential people can compel other candidates, by financial inducements or intimidation, to withdraw their nomination papers. 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.

Although the system of seat reservation⁽¹⁵⁾ is against democratic principles, temporary arrangements for seat reservation, if desired, may be permitted for backward communities.⁽¹⁶⁾ But generally it is found that among the representatives of backward communities, the number of competent persons is very few. Hence the right to contest reserved seats should not be limited to those belonging to a particular community. At the time of the primary election of the candidates for the reserved seat, however, only those belonging to the community for which the seat has been reserved will enjoy the right to vote. That is,

two people will be nominated for the one seat in the primary election. Later, either of the two will be finally elected by the vote of the general public. If, in the primary election, only one candidate is nominated – that is, there is no other contestant – in that case his or her popularity must be tested before the general public. Only if a backward or minority community clearly demands seat reservation will it be adopted, otherwise not.

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.

The slogan “adult franchise” is, of course, very pleasant to hear, but the fact that voters without political consciousness weaken the governmental machinery cannot be denied. In

the interests of the general public, it is desirable that uneducated and less-educated people do not have the right to vote.

Democracy is a mockery in a country of uneducated people. In such a country cunning, fraudulent persons very easily secure or purchase the votes of illiterate people. Moreover, the general public in such a country is easily misled by the propagation of casteism or communalism.

The success of democracy depends upon educated, sensible voters. Hence, in a democratic country, the spread of education is of the highest priority. For the convenience of the general public, the educational system must be free of cost. No overbearing government pressure should be exerted on the educational system, otherwise the party in power will continue to propagate its ideas through the medium of education. Frequent changes in the

government will also result in frequent changes in the educational system, consequently the entire system of education will be jeopardized.

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.⁽¹⁷⁾

34

The samája cakra [social cycle] moves on. After the Shúdra Age [the age of manual workers] comes the age of warriors – that is, the Kśatriya Age; next comes the Vipra Age [the

age of intellectuals]; then the Vaeshya Age [the age of capitalists]; and then, after shúdra revolution,⁽¹⁸⁾ in the second parikránti [peripheric evolution] of the social cycle, comes a new Kśatriya Age – the age of the kśatriyas who led the shúdra revolution. The social cycle moves on in this manner. By merely espousing idealism, its rotation cannot be checked.

One age follows another in succession. The end of one age and the advent of another can be called kránti [evolution]. The period of transition at the end of one age and at the beginning of another can be called yuga samkránti [transitional age]. And we can call one full rotation of the social cycle – that is, from one shúdra revolution to the next shúdra revolution – parikránti. In every age a particular varńa⁽¹⁹⁾ [social class] emerges, both as ruler and as exploiter.⁽²⁰⁾

The universe and the society belong to all. Every dust particle of the universe is the common patrimony of each and every one of us, so it is not at all proper to allow a particular social class to perpetuate its rule. The peripheric evolution of the social cycle will continue, and along with this the fight of the sadvipras against the supremacy of each social class will also have to continue.

Society belongs to all, but its leadership will be in the hands of sadvipras. The responsibility for leading society cannot be left in the hands of the kśatriyas, because they will try to enforce kśatriya rule. They will exploit the non-kśatriyas and chew the bones and marrow of the weak. Nor can the responsibility for leading society be left in the hands of the vipras, because they will try to establish vipra rule. They will exploit the non-vipras and chew the bones and marrow of the non-intellectuals. Likewise, the responsibility

for leading society cannot be left in the hands of the vaeshyas, because they will try to impose vaeshya rule. They will exploit the non-vaeshyas and chew the bones and marrow of the toiling mass. Shúdras cannot undertake the leadership of society. Hence the victory mark⁽²¹⁾ of the successful shúdra revolution indeed embellishes the forehead of the kśatriyas.

The responsibility for leading society can only be entrusted to the sadvipras because they are well established in Yama and Niyama – they are imbued with Cosmic ideation. The social cycle will surely rotate, and as a rule the dominance of the kśatriyas, vipras and vaeshyas will take place in succession. But if sadvipras control the nucleus of society, these social classes may attain some degree of prominence in social life, but they will never be able to become the absolute rulers.

Sadvipras will never have any rest. They will have to continue fighting tirelessly. This fight is the life of living beings. In the absence of this fight, the creation will cease to exist. Sadvipras are vipras, kśatriyas, vaeshyas and shúdras all in one, hence the leadership of the sadvipras will mean the victory of every social class.

35

All movements are systaltic. If the phase of contraction is made more stringent by the application of force, a forward galloping jump occurs in the following phase of expansion. Evolution which takes place as a result of this forward galloping jump is properly called viplava [revolution]. Similarly, if the phase of expansion is prolonged by the application of force, then the following phase of contraction will undergo greater inertia.

If any age reverts to the preceding one by the application of force – that is, if the Vaeshya Age reverts to the Vipra Age or the Vipra Age reverts to the Kśatriya Age – we can call this vikránti [counter-evolution]. Similarly, the movement of the social cycle by a backward galloping jump can be called prativiplava [counter-revolution]. Neither counter-evolution nor counter-revolution lasts long.

Today, in the modern world, the Kśatriya Age and the Vipra Age are still evident in some undeveloped countries. In most developed countries the Vaeshya Age is prevalent. In a few countries a new Kśatriya Age has emerged following shúdra revolution, and in one or two places we can even see indications of the emerging Vipra Age.

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

37

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, over-abundance for one leads to crippling scarcity for others. These infinite human longings can be fulfilled only through psychic and spiritual wealth. Brahma has generously arranged infinite psychic and

spiritual wealth for human beings; humanity will have to properly utilize that wealth.

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.

I have already said that those who are established in Yama and Niyama – who are imbued with Cosmic ideation – are genuine sadvipras. They alone can represent human beings. They alone can serve living beings selflessly. People will recognize such sadvipras

by their conduct, dedication to selfless service, dutifulness and moral integrity.

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!" And they will sing in chorus:

*Samgacchadhvaṁ samvadadhvaṁ saṁ vo
manāṁsi jānatām,
Devābhāgaṁ yathāpūrve saṁjānānā upāsate.
Samānii va ākūtiḥ samānā hridayānivah,
Samānamastu vo mano yathā vah susahāsati.*

[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.]

26 January 1958 RU, Trimohan, Bhagalpur

Footnotes

(**1**) Brahma is the composite of Puruśa and Prakṛti, and is therefore usually spoken of philosophically in neuter gender. Here the

author uses “His” (and in the following paragraph, “Father”) for Brahma to emphasize the paternal relationship that exists between Supreme Consciousness and living beings. – Trans.

(2) In the Dáyabhága system the heirs’ right of inheritance is subject to the discretion of the father. For a more detailed discussion of the author’s views on inheritance, see the chapter “Ideal System of Inheritance”, *Caryácarya Part 1*, 1956. –Trans.

(3) For further discussion on socio-economic units, see “Socio-Economic Groupifications” in Volume 3. –Eds. [Footnote used in the *Prout in a Nutshell Volume 1 Part 3*, 1st edition, publication of this article.]

(4) See The Status of Women in “Social Justice”. –Eds. [Footnote used in the *Prout in a Nutshell Volume 1 Part 3*, 1st edition, publication of this article.]

(5) For a more detailed discussion of the author's cosmological system, see *Idea and Ideology*, 1959. –Trans.

(6) Philosophically, pralaya means annihilation. In individual life pralaya refers to spiritual emancipation, not physical death. –Trans.

(7) Dhrupada is the earliest and purest form of classical music in northern India. –Trans.

(8) Kheyal is a later blended form of classical northern Indian music. –Trans.

(9) These are various styles of Indian music from Bengal. Kiirtana (which originated in Bengal) is devotional chanting; bául is folk music sung in a particular devotional style; bhátíyálii is folk music sung by boatmen, usually while rowing on rivers; and járii and darbeshi are localized styles of folk music. –Trans

(**10**) For further discussion on population growth, see “Population Growth and Control” in Volume 3. –Eds. [Footnote used in the *Prout in a Nutshell Volume 1 Part 3*, 1st edition, publication of this article.]

(**11**) The first test-tube baby was born in the USA in 1978. –Trans.

(**12**) In some countries, such as India, party tickets, authorizing approved candidates to contest from particular constituencies, are issued by political parties prior to elections. The “lamppost” refers to an undeserving candidate favoured by the party. –Trans.

(**13**) Here the author is criticizing the aspirations of a section of communists. –Trans.

(**14**) For further discussion on education, see “Education”, and “Some Hints on Education”, “Some Education Policies” and “Education and Neohumanism” in Volume 3. –Eds. [Footnote used in the *Prout in a Nutshell*

Volume 1 Part 3, 1st edition, publication of this article.]

(**15**) *Yama* and *Niyama* are the cardinal principles of human morality. See *A Guide to Human Conduct*, 1957 [in the *Prout in a Nutshell Volume 1 Part 3*, 1st edition, publication of this article, “ ‘The Place of Sadvipras in the Samája Cakra’ or *A Guide to Human Conduct*, 1957”], by the author. –Trans.

(**16**) “Backward communities” refers to those communities which have not had access to social services and education. Generally only the members of such communities have the right to contest reserved seats.

For a discussion on how to solve the problems of backward communities, see “Elevating Backward Classes” in Volume 3. [Additional line used in the *Prout in a Nutshell Volume 1 Part 3*, 1st edition, publication of this article.]

–Trans.

(**17**) For further discussion on democracy, see “The Future of Democracy” and “Dialectical Materialism and Democracy” in Volume 2, and “Democracy and Group-Governed States” in Volume 4. –Eds. [Footnote used in the *Prout in a Nutshell Volume 1 Part 3*, 1st edition, publication of this article.]

(**18**) Shúdra revolution occurs when the warriors and intellectuals are reduced to the level of manual labourers as a result of exploitation during the Vaeshya Age [in the *Prout in a Nutshell Volume 1 Part 3*, 1st edition, publication of this article, “See ‘Shúdra Revolution and Sadvipra Society’ in Volume 2”].

–Trans.

(**19**) The Sanskrit word varña means “colour”. Here it refers to the predominant psychic colour, or psychic characteristics, of

each of the four social classes in the social cycle. (The psychic colour of the shúdras is said to be black; the kśatriyas, red; the vipras, white; and the vaeshyas, yellow.)

Also see “Mental Colours” in Volume 2.

[Additional line used in the *Prout in a Nutshell Volume 1 Part 3*, 1st edition, publication of this article.]

–Trans.

(**20**) This applies to the kśatriyas, vipras and vaeshyas. The shúdra varña neither rules nor exploits the other social classes. –Trans.

(**21**) “Victory mark” refers to the Indian custom of smearing a special mark, usually made with the right thumb after it has been dipped in sandal paste, on the forehead of those celebrating victory. –Trans.

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The End

*****X*****

Announcement

Hat'hayoga is meant for physical health. Rájayoga is meant for physical health, psychic development and spiritual elevation. Rájádhirájyoga is meant for physical health, psychic development, spiritual elevation and also awakening devotion for God. Devotion is the only way to attain salvation.

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