

Prout in a Nutshell

Part 4



Shrii Prabhat Ranjan Sarkar

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ROMAN SAṂSKRṬA ALPHABET

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

Those not familiar with either the Devanagari alphabet or the Bengali alphabet, and those not familiar with Bengali pronunciation, please see the pronunciation keys starting on page x.

অ	আ	ই	ঐ	উ	ঊ	ঋ	ঌ	ু	ূ	এ	ঐ	ও	ঔ	অং	অঃ
অ	আ	ই	ঐ	উ	ঊ	ঋ	ঌ	লৃ	ল্লৃ	এ	ঐ	ও	ঔ	অং	অঃ
a	á	i	ii	u	ú	r	rr	lr	lrr	e	ae	o	ao	am	ah

ক খ গ ঘ ঙ চ ছ জ ঝ ঞ
 ক খ গ ঘ ঙ চ ছ জ ঝ ঞ
 ka kha ga gha ŋa ca cha ja jha ña

ট ঠ ড ঢ ণ ত থ দ ধ ন
 ট ঠ ড ঢ ণ ত থ দ ধ ন
 ṭa ṭha ḍa ḍha ṇa ta tha da dha na

প ফ ব ভ ম
 প ফ ব ভ ম
 Pa pha ba bha ma

য র ল ব
 য র ল ব
 ya ra la va

শ ষ স হ ঋ
 শ ষ স হ ঋ
 sha śa sa ha kśa

অ ঙ ঋষি ছায়া জ্ঞান সংস্কৃত ততোহং
 অ ঙ ঋষি ছায়া জ্ঞান সংস্কৃত ততোহং
 aṅ jṇa rśi cháyá jñána saṁskṛta tato'ham

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

It is possible to pronounce the Samskrta, or Sanskrit, language with the help of only twenty-nine letters of Roman script. The letters " f ", " q

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“, " qh “, " z “, etc., are required in the Arabic, Persian, and various other languages, but not in Samskrta.

" áda " and " ádha “, occurring in the middle of a word or at the end of a word, are pronounced " r̥ “ and “r̥ha “, respectively. Like " ya", they are not independent letters. When the need arises in writing non - Saṁskṛta words, "r̥ “ and “r̥ha" may be written.

Ten additional letters in Roman Saṁskṛta, for writing non-Sanskrit words:

ক	খ	জ	ড়	ঢ	ফ	য়	ল	ৎ	অঁ
ক্	খ্	জ্	ড়্	ঢ্	ফ্	য়্	ল্	ত্	অঁ
qua	qhua	za	r̥	r̥ha	fa	ya	lra	t	aṅ

Publisher's Note:

Prout, an acronym for “Progressive Utilization Theory”, is a comprehensive socio-economic philosophy developed by the author from the beginning of 1955 until his passing away in October 1990. The author defined Progressive Utilization Theory as the “progressive utilization of all factors”, and those who support this principle as “Proutists”.

Translated from original Bengali. Meaning of Bengali words are given in footnotes.

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Dedication

To the great
hero Shrii
Subhash
Chandra Bose

whom I did
love and whom
I do love even
now

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Problems of the Day

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

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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 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?

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 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 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 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.

3

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. What- ever 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

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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 *Ānanda Parivāra*. The common people of those states which do not cooperate will become agitated, and these agitated people will form the world government or *Ānanda Parivāra* 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 niiyamánáh 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,

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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 varña(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.

36

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 samjānānā upāsate.
Samānii va ākūtiḥ samānā hṛdayānivaḥ,
Samānamastu vo mano yathā vaḥ susahāsati.***

*[Let us move together, let us radiate the same
thought-wave,*

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*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 speech,
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; bhátiyálii 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 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.

Synthesis and Analysis

Human beings have an inherent and limitless desire for all-round victory in all spheres of life. In any sphere of life, important or unimportant, it is unthinkable that people will

be content to lead insignificant lives. The idea of moving along a set path, eternally subservient to nature, has always been repugnant to human psychology. Sometimes, however, people are compelled to submit to the laws of nature due to extreme circumstantial pressure, and this is due to their lack of sufficient intellect and stamina.

All human sadhana is merely the effort to overcome internal weaknesses. In order to try to overcome their psychic imperfections, people constantly get involved in ideological conflicts and thus create ever-new philosophies of life. This is how human society evolved and established a great and rational ideology conducive to the highest fulfilment in life.

Not all human energy, however, is exhausted in the effort to remove psychic imperfections. As people have to maintain their existence in this seemingly adverse physical

world, naturally they must make constant endeavours in the physical sphere. In order to conquer static Prakṛti [the Supreme Operative Principle], physical science, or bhaotika vijñāna, evolved. The Sanskrit word vijñāna, however, is not synonymous with the English word "science", because in Sanskrit vijñāna stands for Brahma vijñāna [intuitional science], or adhyātma vijñāna [the science of spirituality].

Nowadays some people claim that science is the root of all evil and that new scientific inventions have created dissension in society, leading human civilization down the path to catastrophe. With an open mind we should carefully and thoroughly analyse such claims.

In war the moment people envisage the possibility of defeat, they begin to invent new weapons to help them to achieve victory. Physical science plays its part by discovering

new formulas to assist in such invention. Had physical clash not existed, the creation and evolution of the human mind would never have been possible. The emergence of subtle human intellect as we know it today would never have happened.

This type of phenomenon has occurred in all organisms, and thus all organisms have developed scientific thought processes according to their respective psychic proclivities and capabilities. For example, the building of nests by bats, the construction of pathways by white ants and the weaving of webs by spiders prove that these creatures have some knowledge of science.

Today many people have assembled here in Gorakhpur. Now I ask you, if no scientific progress had occurred, would it have been possible for all of you to walk here from your

remote villages? In order to overcome physical and psychic problems and inconveniences, the people of a particular era invented and popularized bullock carts for transportation. Later they developed faster horse-drawn carriages. Subsequently, as the era changed, public demand also began to change. That is why different types of transportation, such as motor cars, aeroplanes and more recently rockets, have been invented at different times. None of these inventions should be condemned. They are all simply designed to meet the psychic demands of different ages.

We know that due to natural causes, guń [raw sugar] usually cannot be preserved for a long time. Besides that, many people do not even like the taste of guń. For these two reasons people invented sugar from molasses through scientific processes. Now, can anyone claim that the discovery of sugar has been an impediment

to human progress? If we consider molasses more nutritious than sugar, would it not be more scientific to enrich sugar with nutritious ingredients, or would it be more reasonable to put out pro-molasses propaganda?

Some people take every opportunity to needlessly criticize science. Of course, such criticism comes from those who have lost their inner vitality and capacity to adjust to new situations, and from those who, due to physical inertia, have accepted some dogmatic notion as an established fact.

Engrained habits prevent people from easily adapting to new circumstances. That is why some people deliberately hesitate to recognize scientific contributions. As long as such people fail to establish a psychic parallelism with new scientific discoveries, they will denounce the very things which they

themselves often use for the sake of convenience when the situation demands it. For example, those who bitterly criticize modern medical science and eloquently praise primitive medical methods do not object to using bandages approved and prescribed by modern allopathy. Even staunch supporters of khádi [hand-spun cloth], the proponents of the "molasses philosophy" and the advocates of bullock carts wear mill-made cloth, take sugar in their tea and travel by aeroplane to deliver fiery lectures denouncing modern science.(1) But after some time, when they get used to such applications of modern science, they stop abusing and denouncing those things. Things which they initially condemned now become easy for them to use, because the scarcity and non-availability of old things gradually forces them to adapt to the new things.

Thus, it is evident that those who criticize science in reality want to turn the onward current of the Ganges back to its source, to Gangotri. This totally contradicts the principles of dynamics. In fact, such an endeavour betrays a negative mentality. No amount of shaking the world and turning it upside down will ever bring back the age of ancient sages and hermitages. The general masses will never reject mill-made cloth for the bark of trees or eat raw flesh in preference to cooked food. There is no greatness in returning back to the guń era from the sugar age. Perhaps those who have never tasted sugar would like to live in the guń age, but once people have come in contact with sugar they will never fully revert back to guń, even by mistake. The reason is that their enjoyment of tea with sugar has become common and natural. Of course, to enter into a guń-sugar controversy is meaningless because guń, too, was once invented through scientific endeavour.

Conflicts in the physical sphere gradually awaken dormant human potentialities. Environmental influences also increase the degree of complexity of the human body. The problems of ancient and modern people are by no means identical. To keep pace with the changing problems of life, the human body and mind have gradually become more complicated. The physical structures of ancient humans would have certainly been unfit for solving the problems of today. As the mind becomes more complex, its direct centres, the nerve cells, and its indirect centres, the glands, undergo corresponding changes. As the nature of problems changes, the human mind responds by making new scientific discoveries. I am therefore compelled to say that the steady cultivation of science must go on and that such cultivation will never be an impediment to human progress.

But most of the detractors of science do not want to recognize this obvious fact, just because they are guided by sentiment. They do not realize that their blind attachment to the past is propelling the flow of their minds towards inertia. They are making their minds more and more reactionary and losing their dynamism. Those who have lost the rhythm of life's movement should properly be called static and inert, enshrouded in darkness.

Keeping pace with the change in time, the human mind should always be kept occupied with progressive thoughts and work methods. In order for people to be able to carry out new responsibilities, changes take place in the nerve cells of the brain. The structure of the physical glands simultaneously undergoes change. As a result not only are people's physical and psychic structures becoming more complex, but the

entire society is also becoming more complex. The number and the magnitude of the problems is rapidly increasing. In such circumstances can we afford to remain smug and silent, exulting over past glories? No. We should scientifically research solutions to our problems. As the saying goes, "As the sword, so the scabbard." No matter how complex our problems may be, science will have to develop equally complex solutions to those problems. We certainly do not want to appear ridiculous by using primitive bows and arrows to fight against powerful atomic weapons.

The more complex the body becomes internally, the more control people are able to exert over the various parts of the body. With the progress of science it may one day be possible to deposit a person's body in a particular place in Gorakhpur and send only his or her brain to London. There will be no need to

transport the load of the physical body to London. Although this sounds like a fairy tale, it is certainly going to happen. People will deposit their limbs in a body bank, and then enjoy a safe, sound sleep.

The cycle of rotation of the social classes will continue. That is to say, as class struggle continues, one class or another gains dominance in a particular era. Now if science remains completely in the hands of static people, the outcome will be disappointing. The only beneficial result will be that if the class struggle continues unabated, people will eventually understand that only sadvipras have the capacity to be the leaders of society. I call sadvipras only those people who strictly and sincerely follow the principles of Yama and Niyama.(2) In the collective efforts of sadvipras lies humanity's best hope of establishing peace and progress.

Democracy is incapable of solving society's problems, because in a democratic system one class gets the opportunity to dominate the others, whose freedom is curbed to a great extent. Since democracy does not recognize any fixed principles as absolute, rivalry, jealousy, meanness, immorality, etc., take deep root and flourish unchecked. Moreover, the colour and form of democracy keep changing because it repeatedly accepts relative truths as cardinal principles.

The establishment of a classless society is only possible for those who accept Parama Puruśa [Supreme Consciousness] as the goal of their lives, for those whose entire mental power is ceaselessly directed towards one supreme goal. In a society where there is no class struggle, the remaining classes will have to disappear and all people will have to unite under

the banner of one common ideology. This can only be done by sadvipras, and therefore, for the future welfare of the universe, a [benevolent] sadvipra dictatorship is an absolute necessity.(3)

The establishment of such an ideal is not possible within the democratic system because candidates depend on petty thieves, hardened criminals and antisocial elements for votes. Able and competent candidates are defeated in elections when the issues of casteism, provincialism, communalism, etc., are raised. Moreover, people with absolutely no intelligence or moral standards and no experience in politics, administration, education, etc., are entrusted with the responsibility of determining the fate of the candidates.

Most individual and social problems can be beautifully solved by sadvipras, with the help

of scientific research. Science is certainly capable of solving most of the land problems that exist to some degree in all countries of the world. If the need for foodstuffs decreases, the importance and value of land will automatically diminish. To satisfy a person's hunger, a single food tablet may one day be sufficient. The production of abundant quantities of such tablets in science laboratories will remove the disparity between the rich and the poor, because the poor are driven by pangs of hunger to become the slaves of the rich, who are then provided with many opportunities to accumulate more wealth. Of course, even before the development of synthetic food, science has already contributed in many ways to solving food problems. Although the world's population is increasing all the time, the total area of land available is not increasing proportionately. Even so, with limited areas of land at their disposal, people, with the help of science, are increasing

food production through improved manure, seeds, irrigation systems, etc. We can therefore see that science is indispensable for human progress, and without it half the population of the world today would have died of starvation.

We know, too, that medical science has helped people immensely in the past, continues to help them in the present and will continue to help them in the future. Medical and surgical developments have helped people to increase their longevity in the past and likewise continue to do so today. If people can successfully forestall ageing and death by replacing old glands with new ones, what more could they want? Medical science is now capable of doing this. One of the reasons that the physical body dies is that its glands become old and weak. Hence death can be delayed if a person's glands are replaced.

Of course humans beings will not achieve immortality by temporarily cheating death or by increasing their longevity a little, because they possess another thing: the brain. From this brain emanate psychic feelings such as "I exist" and "I do." When the brain becomes old and worn out due to age as well as constant use, it naturally decays and distorts information. If the entire brain is replaced, the whole human personality will undergo radical changes. In such cases it will have to be considered that the former person has died and a new person has taken birth.

Through proper scientific research, it will be possible to bring about a change in the glandular structure of the body. As a consequence even a dishonest person will be able to become an honest one. But the previously acquired saṁskāras [reactive momenta] of the mind will not change. Although

this process may change the flow of a person's pratyayamúlaka karma [original actions], the flow of his or her sańskáramúlaka karma [reactions to original actions] will not be affected.(4) The brain is the receptacle of the mind, and the mind is the receptacle of the sańskáras. Now, if the brain is replaced, the mind, with all its reactive momenta, will have to take a completely new receptacle, in which case the person will be an entirely new being. If through some scientific process a person's brain is replaced with a monkey's brain, the person will cease to be the owner of that human body. From the standpoint of psychology, he or she will not be human at all and the body will gradually take the form of a monkey's body. The secretions from the glands will also become similar to the secretions from the glands of a monkey's body. In the same way a man can be transformed into a woman or a woman into a man. And not only that: a powerful mental

ideation can also bring about a change in the glandular secretions in the human body. In this way also a man can be transformed into a woman or a woman into a man. And through a partial change in his glands, it would not be impossible for a man to conceive. However, science can never change people's saṁskāras. Therefore, for the development of their personalities, there is no alternative for human beings other than to perform sadhana.

For the sake of human progress, scientific research must always be encouraged, but it is desirable that it should be carried out under the supervision of sadvipras.

A day will come when human babies will be produced in scientific laboratories.(5) Not only that, in the future spermatozoa and ova will also be created in laboratories. Thus little by little human beings will lose their reproductive

power, but the reproductive urge in the human mind will never altogether disappear. Since the potential for creation exists in the original Creator, Saguña Brahma [the Qualified Supreme Entity], the seed of creation remains engrained in all human beings, who are sheltered in Saguña Brahma. On said auspicious day, humanity will step out of the limitations of the kámamaya kośa [crude mind] and will fulfil its creative urge through the cultivation of subtlety. The human beings of that great age will build a better society, and create great literature and more progressive art.

My personal opinion is that atom bombs will never be able to totally destroy human civilization, for humanity has not yet become intellectually bankrupt. The conflict between Vidyá [the introversial force] and Avidyá [the extroversial force] is going on magnificently now. So the conclusion is very clear: in the very

near future people are sure to find a means to counter the atomic menace. They will thereby conclusively establish that science has a great role to play in promoting human welfare.

27 July 1958 RU, Gorakhpur

Footnotes

(1) Here the author is criticizing a group of traditionalists who support Gandhism. See also “Social Defects in Gandhism”. –Eds.

(2) Yama and Niyama are the cardinal principles of human morality. See “The Place of Sadvipras in the Samája Cakra”, or A Guide to Human Conduct, 1957. –Eds.

(3) For a discussion on the proposed shape of a benevolent sadvipra dictatorship, see “Sadvipra Boards” in Volume 2. –Eds.

(4) For further discussion of original actions and reactions to original actions, see “Form and Formless” in Ananda Marga Ideology and Way of Life Part 7, 1988. –Eds.

(5) The first test-tube baby was born in the USA in 1978. –Ed

History and Superstition

It is the Renaissance Universal Convention.(1) Our subject today is “History and Superstition”.

Let me tell you at the very outset that the English word “history” and the Sanskrit word itihása are not synonymous. The chronological record of past events which is called “history” in English should be called itivrtta, itikathá, purávrta or purákathá in Sanskrit. Itihása refers to the aspect of itivrtta or history which has educative value. Itihása is defined as:

*Dharmárthakámamokśarthaṁ
niitivákyasamanvitam;
Purávrttakatháyuktam
itihása pracakśyate.*

“The type of itivrtta which has the possibility of fulfilling physical longings, psychic longings, psycho-spiritual longings and spiritual longings,

and which also imparts moral education, should be called itihása.”

According to this definition, the Mahábhárata can definitely be regarded as itihása. I do not subscribe to the views of those who treat it merely as an epic or educative story. So, you can now understand that the book called The History of India, which is usually taught in schools and colleges, should not be called Bháratavarśer Itihása, but Bháratavarśer Itikathá.

Books which only impart moral education and have no historical context are called puráñas. Books of this type are unable to help us to determine historical fact. In fact, their exaggerated and imaginary content creates confusion in the minds of the readers. For example, we can cite the case of the Rámáyána. The Rámáyána has great educative value, yet it

is not itihása or itikathá. It is a purána. All the characters in the Rámáyana are imaginary. The puśpak chariot, the imaginary flying vehicle in the Rámáyana, may create the misconception in people's minds that during the Rámáyana period the people of India knew how to manufacture planes. If they read such written records of our ancestors, people today may misunderstand history and be led into the false belief that the unreal is real, and thus fall prey to superstition. This is not the case only with the Rámáyana and other famous mythological books; many ancient stories and works of fiction are wrongly regarded as itihása, causing the seeds of superstition to penetrate deeply into the minds of contemporary readers.

There are many reasons why superstition takes root in the human mind. These reasons can be divided into several categories: ignorance of history, ignorance of science, superstition

caused by blind attachment and superstition which has become a habit. Today we will analyse the superstitions which arise due to ignorance of history.

First, let us discuss casteism. It is an undeniable truth that at the dawn of creation the earth was not inhabited by human beings. In the course of *pratisaincara* [the process of introversion in the Cosmic Cycle of creation], first plants evolved out of the five fundamental factors, then underdeveloped creatures, and finally human beings. The study of history has taught us that about one million years ago a class of semi-humans, closely related to apes of those times, emerged on the earth. These semi-humans were the tailless apes (gorillas, chimpanzees, orang-utans, etc.) and the early ancestors of human beings. After thus studying the origin of the human race and tracing the earliest human ancestors, every educated

person will have to admit that all human beings have come from this semi-human clan. No group of people can logically claim that their ancestors are superior to those of others. Every intelligent person will have to admit that the ordering of the castes was something created by human beings and is not divinely ordained. As human beings originated from apes, all belong to one race. Were the ancestors of Brahmans monkey Brahmans, and the ancestors of Kayasthas monkey Kayasthas? Such a ludicrous concept will provide historians with amusing anecdotes. In fact, primitive people established themselves as members of the higher castes through verbal jugglery or by defeating others in battles of wits, and today their descendants claim this ancestral lineage. At the same time people with little intellect were forced to accept positions as members of the lower castes.

Many people today talk about purity of blood. Let us also discuss this point. If by purity of blood people mean pure Aryan blood, I will ask, did not non-Aryan blood enter into the collective body of the Aryans who migrated to India from Central Asia and the Arctic? Certainly it did, and this is the reason that their skin colour was gradually transformed from white into black or yellow according to the routes they took as they migrated into India. In India we can see black-skinned Brahmans and white-skinned Shúdras because of this mixing of Aryan and non-Aryan blood.

Some people support casteism by referring to books about caste history. Although many of the historical texts of the different castes were written in difficult Sanskrit, one fundamental defect is apparent. If we believe the shlokas [couplets] in these texts, we will be led to believe that one caste was born from the

mouth of the Supreme Entity, another from Its arms, another from the middle of Its body, and yet another from Its feet. Only those who are under the influence of intoxicants will accept such scriptures as authentic! Obviously, no human being can be born from the mouth, and although it is philosophically accepted that the quinquemental universe was created out of the vast formless Cosmic Body, it is foolish to imagine that that Body has a mouth, arms, [etc.,] out of which the different higher or lower characteristics of the different castes were created. In fact, this Rgvedic shloka, which is a mere interpolation, has been used to perpetuate the defective concept of casteism. Furthermore, the actual meaning of the shloka is different from this.

***Bráhmaño'sya mukhamásiit
váhurájanyo'bhavat;
Madhya tadasya yadvaeshya
padbhyá shúdra ajáyata.***

[Brahmans came out of the mouth (of the Supreme Entity), Kśattriyas were born from the arms, Vaeshyas came out of the trunk of the body, and Shúdras were born from the feet.]

Actually, here “Brahmans” means “those who are sattvaguṇii [of a sentient nature] and have an intellectual disposition”. Through allegory it is being suggested that intellectuals symbolize the mouth of the Supreme Entity, warriors (rajahguṇii) represent the valiant arms, capitalists, merchants and traders (rajastamaguṇii) represent the middle portion of the Cosmic body, and workers (tamoguṇii) symbolize the feet. This is the proper interpretation of the shloka.

It is also easy to find numerous contradictions in caste history. For example, according to caste history there were only ten categories of Brahmans: five from North India

and five from South India. As other groups of Brahmans did not fall into these ten categories, they were considered to be non-Brahmans. Besides this, the histories of different castes refer to the widespread practice of niyoga prathá [fathering a child by a woman other than one's wife], which resulted in widespread promiscuity. Moreover, in the Buddhist Age the rigidity of the caste system loosened and the intermingling of castes became quite common. In regions where orthodox people tried to strictly follow caste rules, new castes and sub-castes were formed.

Let me tell you an interesting story which will illustrate the contradictory nature of caste history. In the caste history of the Bengal Brahmans it is mentioned that King Jayanta Shur brought five sincere Brahmans from Kánya Kubha to Bengal. These five Brahmans are described as the ancestors of the millions of

Brahmans of Rárh and Barendrabhúmi. (Did each of these five men marry a large number of Bengali women? Otherwise how could they have had so many descendants?) It is also stated that five Shúdras came to Bengal along with the Brahmans as their servants and became the ancestors of the Kayasthas of Bengal. Now, in the caste history of the Kayasthas it is mentioned that King Jayanta Shur brought five warriors to Bengal from Kánya Kubha, and they are the ancestors of the Káyasthas of Rárh and Barendrabhúmi. These Kayasthas were all warriors, and came on horseback wearing leather shoes. Despite their skill as warriors, they did not know how to cook, so five cooks accompanied them. These cooks became the ancestors of the Brahmans of Rárh and Barendra. Obviously the question arises, are such caste histories reliable?

***Káko nindo káko vando
dono pálrá bháarii!***

*[Whom should we criticize, whom should we
worship? Between the two there is an even
balance!]*

According to the caste history of the Kayasthas, Chitragupta was the first ancestor of the Kayasthas of Bengal. (All the Kayasthas except four or five groups accept Chitragupta as their first ancestor.) The amusing thing is that Chitragupta is only an imaginary character. He is the mythological son of Brahma [the Supreme Entity]. The caste history states that Chitragupta had twelve sons: Cáru, Sucáru, Citru, Citracáru, Aruńa, Yatiindraya, Himavána, Matimána, Bhánu, Vibhánu, Vishvabhánu and Viiryabhánu. The twelve categories of Kayasthas – Ambaśtha, Shriivastava, Bhattanágara, Máthura, Sakhasená, Ganda, Súryadhvaja, Valmiiki, Kulashreśtha,

Aśthána, Nigama and Karana – descended from these twelve sons. But the interesting thing is this: the Kayasthas belonging to these twelve categories had two hands, but their father, Chitragupta, is depicted as having four hands, holding thunder, a club, a pen and an ink pot. Though Chitragupta was supposed to be human, he was the record keeper of an invisible kingdom. I leave it to you to decide whether the account of Chitragupta is reliable or not.

There is an unhealthy tendency among some sections of society to give credence to baseless stories and mythologies. They do so because they are ignorant of history. I have heard people say that since India was named “Bháratavarśa” after the Puranic character King Bharata, neither King Bharata nor the Puranas themselves should be regarded as false. However, facts contradict this. India was not named after King Bharata. In fact, the term

“Bháratavarśa” is much older than the story of King Bharata. People have been misled and confused because of the similarity in the names. Etymologically, bhara means “feeding the people” and ta means “expanding”. So “Bháratavarśa” means “a land which can readily supply food and shelter to its population and easily facilitate the unhindered psycho-spiritual development of its people”. (Varśa means “land”.) When the nomadic Aryans, who were used to living in an inhospitable environment, arrived in the fertile, prosperous land of India, they were so overwhelmed by the abundant wealth, warm climate, lush vegetation and verdant beauty of the country that they called it “Bháratavarśa”.

It was the practice of the Aryans to name geographical regions or individuals according to their special qualities or characteristics. For example, the Aryans noticed innumerable

pebbles and stones resembling jám [Eugenia jambolana Lam.] in the northwestern region of India, so they called it “Jambudviipa” (modern Jammu). [Jambu is the Sanskrit equivalent of the Bengali jám, and dviipa is Sanskrit for “island”.] A region that had two large lakes they called “Dvigarttabhúmi” (modern Dogra). [Dvi = “two”, gartta = “lake”, bhúmi = “land”.] As the northern part of India was inhabited by people of the Kash tribe, the area was called “Kashmeru”. (Meru means “land”, and “Kashmeru” became “Kashmir”.) Thus because the Aryans considered that India possessed wonderful qualities and vast resources, they called it “Bháratavarśa”. This name has nothing to do with the mythological King Bharata.

Some people in India attach great importance to the tradition whereby men wear a pigtail on the back of the head and a sacrificial thread across the body. They believe that a man

is not virtuous unless he follows these two practices. When in ancient times the nomadic Aryans migrated to and settled in India, the country was already inhabited by Dravidians and Austrics, so naturally there was racial mixing between the Aryans and the non-Aryans. Eventually there was so much social blending that it was impossible to determine who were the torchbearers of Aryan culture and who were not. To distinguish themselves from the masses as the upholders of Aryan culture and Vedic religion, the Aryans started wearing a pigtail. Through their pigtail the Aryans proclaimed their Aryan identity, in spite of the fact that tremendous racial mixing had already occurred in India and that the skin colour of many of those who followed this custom was black. How can there possibly be any relation between these external rituals and the observance of dharma?

Regarding the custom of wearing a sacrificial thread, one need not bother trying to find a connection between an ordinary cotton thread and one's internal spiritual elevation. The fact is that the Aryans – the original inhabitants of the Arctic and Russia – were very partial to drinking. The Aryans of the Vedic Age who came to India maintained many of the original Russian customs (some of which can still be found in the Russia of today). In that primitive age before the development of science, the Aryans, like numerous other tribes and races, were basically animists. They regarded the various natural forces as expressions of a divine entity and attributed all their fortunes and misfortunes to those deities. In order to save themselves from natural calamities, they used to chant hymns, make offerings of their favourite food and burn sacrificial wood to propitiate their gods. This is how yajñas and homas [two kinds of sacrifice] arose and why the Aryans of that time used to

offer ghee, animal flesh and other favourite food items into those sacrificial fires. As the colour of clouds and smoke appear similar, the Aryans incorrectly thought that the smoke rising from their sacrificial fires would climb high in the sky, form clouds and bring down rain. The Aryans wrongly thought that the diseases which originated and spread from stinking, filthy places could be counteracted by the scented smoke of sacrificial fires. In an age in which science was still very primitive, the undeveloped Aryans engaged in sacrificial rituals, goaded by mundane considerations. Unfortunately, there are still groups of people today who think that unless sacrificial rituals are performed, religious practices will be incomplete.

The five categories of Brahman priests [Hotá, Rtvik, Udgátá, Adhvaryu and Bráhmaña] who performed sacrificial rituals were supposed to perform their religious duties with perfect

calmness and mental serenity. This is how the Aryans expected their priests to conduct themselves. Obviously, the priests would scrupulously avoid drinking alcohol and shun the company of drunkards during a ritual or sacrifice. To keep drunkards away, they used to wear a piece of deer skin across their left shoulder as a distinguishing mark. As this symbol was used during sacrificial rituals, it was called a yajiṇopaviita. And when the priests wore the same symbol on their right shoulder during the performance of oblations to their departed ancestors, it was called a práciiráviita. When they suspended the same symbol around their necks, it was called a niviita. Women were entitled to perform religious sacrifices, therefore it can be presumed that they also wore a yajiṇopaviita.

Later on, after deer had become somewhat scarce and the Aryans in India had become

acquainted with cotton, the custom of wearing a deer skin was replaced with the custom of wearing a cotton thread. Subsequently, it became a part of their religious practice to always wear a cotton thread over the left shoulder. Whatever might have been the importance of sacrificial rituals and a sacrificial thread to the ancient Aryans, today in this relatively developed age of science, when people use their intellectual power and developed technology to fight against natural calamities and no longer propitiate deities by offering ghee in sacrificial fires, the intelligentsia should decide whether or not the custom of wearing a yajñopavīta is useful.

Many people become confused and believe in superstitions because they do not have a proper understanding of the correct meaning of words. I have often seen people debate over useless, trivial matters such as whether Rama or

Krśña is greater, or whether Shiva or Narayana is greater. The word Rāma is derived from the Sanskrit root verb ram. Etymologically, Rāma means “The Entity Who Is the Embodiment of Bliss”, that is, Puruśottama [Nucleus Consciousness]. Similarly, the word Krśña is derived from the Sanskrit root verb krś. Krśña means “The Entity Who Attracts the Entire Universe towards Himself”, that is, Puruśottama. Rāma and Krśña are therefore two names of the same Entity. Similarly, the word Shiva means Parama Puruśa [“Supreme Consciousness”]. Nārāyaña is a combination of two words: nāra and ayana. Nāra means Prakṛti [“Supreme Operative Principle”] (nāra can also at times be used to mean “devotion”) and ayana means “shelter”. So Nārāyaña means “The Shelter of the Supreme Operative Principle”, that is, Supreme Consciousness. Thus Shiva and Nārāyaña are merely two names for the same Entity. So where is the scope to wrangle over this issue? The

Persian word Khudá and the Sanskrit word Svayambhu (according to some people the Vedic word Svayambhu has been transformed into the Persian word Khudá) are also two names for the same Entity. Is there therefore any scope to debate over whether Khudá or Svayambhu is greater? It is only due to their ignorance of etymology that people take part in unnecessary debates and arguments over the correct meaning of words and divide society. If all human beings are the offspring of the Supreme Entity, how is it possible that only Muslims are the favourite children of Allah, and only Hindus are the favourite children of Náráyaña?

The fact is that all the created objects in this universe are the children of Parama Brahma – all are Its finite manifestations. Nobody is inferior; nobody is insignificant. All are bound by the ties of fraternity.

We have to move forward, shoulder to shoulder, together with all. No one will benefit if human beings remain confined within the quagmire and filth of ignorance or the foggy atmosphere of superstition. Superstition and a false sense of superiority can only pave the way for the annihilation of the human race.

27 August 1958 RU, Ramnagar

Footnotes

(1) The author founded Renaissance Universal on 27 January 1958. –Ed

Cosmic Attraction and Spiritual Cult

[Contents](#)

During the last Gorakhpur dharmamahá cakra [spiritual congregation],(1) I said that three factors are indispensable for microcosmic progress: physical clash, psychic clash and the attraction of the Great.

Whenever there is clash or conflict within any structure, whether subtle or crude, it develops increasing subtlety. This applies to both psychic clash and physical clash. The more subtle the crude mind becomes as a result of internal clash, the greater its spiritual awakening. It is written in Caryácarya Vinishcaya:

***Tulá dhuni dhuni áṅsure áṅsu
Áṅsu dhuni dhuni niravara sesu.***

“When cotton is spun, its fibres become more subtle. As a result of further spinning, that is, further physical clash, its fibres become so subtle that they are almost invisible to the eye.” In the dexterous hand of Prakṛti [the Supreme Operative Principle], the solid factor is metamorphosed into mind, and mind is later converted into Consciousness.

Physical Clash

In the initial stage of pratisaiṅcara [the process of introversion], there is only physical clash. The unit mind – the mind whose flow is connected with matter through the workings of its vital energy – is generated as a consequence of extreme physical clash. Thus we see that in the phenomenal world the primordial cause of creation is physical clash, and due to this clash animate entities are generated out of inanimate matter.

Though the term “non-matter” is taken to mean the átman [unit consciousness], the maháttattva [existential “I”] and the ahamáttattva [doer “I”], a subtle analysis can lead us to the understanding that only Nirguña Brahma [the Non-Qualified Supreme Entity] qualifies as non-matter. Clash transforms matter into mind-stuff and mind-stuff into non-matter. Whenever the objective part of the Macrocosm is converted into non-matter, it is no longer Its objective part but becomes Its subjective part.

Although the unit mind appears to originate from matter, in the absolute sense it evolves from the Macrocosmic Mind. Because the matter from which it appears to originate is nothing but physical vibrations emanating from the Cosmic (Macrocosmic) Mind. And what (based on appearances) we call physical clash is, from the Cosmic point of view, direct

Macrocosmic psychic clash, and as created within the microcosm, indirect Macrocosmic psychic clash. When what we call physical clash is mostly superseded by direct Macrocosmic psychic clash due to close proximity to the Cognitive Entity, a material object comes to be termed a conscious entity. When that conscious entity is further assailed by the direct waves of the Macrocosm, it can be called a human mind. Thus the human mind is created as a result of physical and psychic clash in the relative world and Macrocosmic psychic clash in the absolute sphere. The appropriate structure for the human mind is selected by the waves of the Macrocosmic Mind out of the five fundamental factors. That structure is the human body.

So, in human beings there is both physical and psychic clash. Due to the impact of both, humans gradually advance along the path of progress. But inanimate objects are only

subjected to physical clash, because in them mind has no expression.

Even though both physical and psychic clash help to create progress, human beings can generally be divided into two categories: those who welcome psychic clash and those who prefer to undergo physical clash. The first category we can call bhāvavádiis [“idealists”] and the second category bhogavádiis [“materialists”]. I intentionally do not use the word jađavádiis(2) to describe the latter.

It should be remembered that both the materialists and the idealists are sádhakas [spiritual aspirants], the only difference between them being their goal. A subtle analysis will reveal that both categories harm society. In order to advance, human beings will have to maintain a balance between the two, and will have to keep the idea of the Supreme fixed

before them as their goal in the midst of physical clashes.

In the relative sense, only a kind of physical clash exists in the *saiṅcara* [extroversial] phase of Brahma Cakra [the Cosmic Cycle of creation] whereas in the *pratisaiṅcara* [introversial] phase all three exist: physical clash, psychic clash and the attraction of the Great. Now, in the case of these clashes, what clashes against what? Whatever the clash, whether physical or psychic, it exists between two forces: *Vidyá* [introversial force] and *Avidyá* [extroversial force] – negative and positive. Suppose in the phase of *saiṅcara* the negative *Vidyá* force is fixed at forty and the positive *Avidyá* force is fixed at sixty. The resultant force will be twenty in favour of *Avidyá*. In the phase of *saiṅcara* this stronger positive *Avidyá* force causes the [Cosmic] ectoplasm to move away from *Puruśottama* [Nucleus Consciousness]. In

the phase of pratisain̄cara, if the negative Vidyá force is fixed at sixty and the positive Avidyá force at forty, the resultant will be twenty in favour of Vidyá, causing the [unit] ectoplasm to gradually advance towards Nucleus Consciousness, that is, towards non-matter.(3) The subtle Cosmic mind-stuff is metamorphosed into the material particles of the relative world. The return of these particles to non-matter is caused by physical clash, psychic clash and the attraction of the Great.

To encourage physical clash is a kind of sadhana which is called karma yoga. In karma yoga people perform sadhana physically by rendering service to living beings and the world at large, by conducting scientific research, etc. Physical clash increases the inter-atomic space within material objects, resulting in the transformation of crude matter into mind-stuff. This transformation of matter into mind occurs

due to the aforementioned net twenty-point negative Vidyá force, so whatever energy of human beings and their physical science might be applied in the transforming process, those human beings and their physical science cannot add to the effect of that twenty-point force.

Those people who opt for the path of physical clash use all the energy they have gained in the process of pratisaiṅcara to deal with matter. Thus although there is no scope for their minds to acquire knowledge, they certainly have room for devotion, because the goal of the Vidyá force with which they are engaged in physical clash is Nucleus Consciousness. So those who move in the flow of Vidyá are certainly advancing towards Brahma [the Supreme Entity]. This movement towards Brahma, this attraction towards Nucleus Consciousness, is termed “devotion”.

Self-awareness develops through clash. The awareness that develops through physical clash is termed jadábuddhi [crude physical intellect] because it is associated with jadá [matter]. The consciousness of animals and undeveloped human beings is matter-oriented. But even in developed human society, if someone is an atheist or a materialist, we can only term their intellect as jadábuddhi. Such people deny the existence of spirituality in order to hide their intellectual deficiencies. Their denial betrays their moral and intellectual bankruptcy. It does not speak of their glory, nor does it diminish the value of spirituality.

Devotion plays a positive role in the process of clash. Had there been no factor to maintain the balance among all the objects created within the Macrocosmic Mind, the entire structure of the universe would have fallen apart. For the sake of harmony and balance

within the universe, there is a mutual attraction among all the objects; each microcosm attracts the other microcosms. All finite microcosms – the innumerable manifestations of the Supreme Entity – are entitled to that universal love with which It has bound each microcosm to Itself, entitled to the wave of that universal love, in which Its divine ocean of bliss is perennially flowing. Attraction is the innate characteristic of microcosms. When this attraction is for finite objects, it is called káma [“physical longing”], and when it surges towards the Cosmic Entity, it is called prema [“divine love”]. Of course, káma is nothing but a limited form of prema. When microcosms rush towards Parama Puruśa [Supreme Consciousness] attracted by the irresistible force of divine love, it is termed “devotion”. Since clash drives the microcosms towards subtlety, it follows that clash must be the sustainer of devotion.

Materialists are worshippers of káma. They are preoccupied with casteism, nationalism, communism, etc. They confine their love to a particular social group or state and do not feel any qualms of conscience about spitting venom at another social group or state. Such a limited expression of love cannot be called devotion. Genuine devotees will shower their love equally on each and every entity of this universe. When materialists put on a show of universal love, it is merely a ploy which they use to misappropriate others' property.

Psychic Clash

The second possibility is struggle on the intellectual plane – psychic clash. In this sort of clash, people strive only to satisfy their psychic longings unrelated to the physical body. They do not desire mundane objects of pleasure, but seek psychic objects such as name, fame, etc. Pure

psychic clash is perhaps subtler than physical clash, but to what extent can it promote human welfare? Even educated and intelligent people constantly indulge in mudslinging against others merely to attain name and fame, even though they are not greedy for money. Can this sort of psychic clash lead the mind towards subtlety? On the one hand ectoplasms are powdered down due to clash and their minds may achieve a fair degree of expansion, but on the other hand, under the domination of the propensity of greed, their minds gradually move towards greater crudity; that is, they move along the path of negative pratisaincara.

Attraction of the Great

That is not to say that one should avoid physical and psychic clashes. On the contrary, one should encourage them, but without losing sight of the Macrocosmic goal.

When one's mind becomes more subtle and expanded, it is no longer assailed by petty thoughts. The mind-atoms (atoms of ectoplasm) will be powdered down, and in the fire of sadhana those powdered-down atoms will become ensconced in non-duality. So physical and psychic clash achieve their highest fulfilment in the attraction of the Great. Without this divine attraction, life loses its charm.

The mind is one's best friend if it moves towards subtlety, but if it degenerates and becomes crude it is one's worst enemy. Due to psychic clash people today have created atom bombs, but as their endeavour is motivated by materialistic desires, the consequences have been horrifying.

The structure of the mind is determined by the nature of its object. If the psychic object is

crude, the inter-atomic gaps within the mind decrease in size, and the mind will ultimately refuse to accept anything except its own crude object. For this reason the supporters of crude isms become incapable of accepting the rational ideas of others, and closing their eyes and plugging their ears, they try to cling to their own irrational rituals. Their psychic receptivity is lost due to the superimposition of crude ideation. They do not feel the need for the Vidyá force to exceed the Avidyá force. They say, “Why should I bother about such subtle things. I am quite happy as I am.” Such people, engrossed as they are with materialism, are bound to be reborn in crude material bodies.

When the goal of one's ideation is Paramátman [the totality of all unit consciousnesses], one progresses in an absolute sense. As one's psychic object is subtle and expansive, one's psychic body also becomes

subtle and expansive and finally becomes one with the Macrocosm. It was assumed that during the period of psychic clash in the phase of pratisaiṅcara, microcosms progress due to the resultant Vidyá force (a negative twenty in our example). But as a result of Cosmic ideation, can the speed of the microcosms' progress exceed that pratisaiṅcara speed? Yes, it can. This is known as the attraction of the Great. But some sádhakas whose brain and nervous system have become accustomed to the natural speed of Vidyá find it difficult to adjust to the accelerated movement created by the attraction of the Great. This difficulty is expressed through vibrational symptoms such as tears of joy, horripilation, dance, etc. Sádhakas who can adjust to the accelerated movement will not be affected by these expressions.

The movement caused by the attraction of the Great is called true devotion; such devotion

results from worshipping the Great. Physical clash also produces a type of devotion, but that is static in nature. And the devotion caused by psychic clash is mutative in nature. Actually, there is very little difference between the devotion born out of psychic clash and that born out of observance of the moral code [i.e., cardinal moral principles]. Such psychic-clash or moralistic devotees cannot feel the sweetness of sentient devotion, because their minds are not filled with the thought of the Supreme; their minds are filled with petty thoughts; their outlook is that of one engaged in a commercial transaction. Ideation on the Supreme is the only way to attain real spiritual peace. The attraction of the Great is the only genuine devotion.

Paramátman has been attracting all to Himself,(4) with no exception. Some people complain that Paramátman has forgotten them, but to say that is unjust, for no living being is

outside Brahma Cakra. He attracts all through His sweet bond of love. Sometimes this love appears to be painful, sometimes pleasurable. But whatever the experience, painful or pleasurable, He comes to you. He does not cast you away in a world beyond the scope of pain or pleasure. If you ever see that this has happened, you will know that you have lost your identity.

Hence when a genuine spiritual aspirant experiences happiness he or she will say, “O Lord, how great You are to have remembered such an insignificant person as me,” and when he or she experiences pain, “O Lord, how great You are to have come to me in the form of sorrow, even when others ignore me.” An innocent person who is acquitted in a court case should say, “O Lord how great You are! You have saved me by upholding justice.” And the guilty one should say, “O Lord, how great You are! You have made me realize my mistakes by putting

me through physical and psychic torment.” And the judge should say, “O Lord, You have honoured me by making me the deliverer of justice.”

According to divine decree, if the negative Vidyá force in pratisaiṅcara is sixty and the positive Avidyá force is forty, then the resultant Vidyá force is twenty. With the help of this resultant force of Vidyá (twenty), Parama Puruśa attracts microcosms towards Himself. If microcosms surrender totally to Vidyá, they will certainly attain Brahma some day. And if the microcosms can, by virtue of sadhana, accelerate the flow of Vidyá, then their resultant Vidyá force will merge in the resultant Vidyá force of Brahma. This pursuit of Vidyá in individual life is the sadhana of Saguṇa Brahma [the Qualified Supreme Entity]. But if one wrongly pursues the path of Avidyá, one moves counter to the resultant Vidyá force of Brahma. The result of

this movement against the Cosmic will can never be good. Philosophically it is known as pralaya [annihilation]. Hence while doing the sadhana of Saguña Brahma, one has to increase the Vidyá force.

Sá vidyá yá vimuktaye – “Vidyá is that which brings liberation.” Now the question is, with how much force can microcosms advance? As long as human beings advance due to the resultant Vidyá force of the Supreme Entity, they are regarded as sádhakas of sentient devotion; that is, the wave of the resultant force during the pratisaiṅcara phase is the wave of sentient devotion. In the flow of their movement they only have one desire in their minds, the desire for liberation. And when they cleanse themselves of all impurities and take the help of the full negative force in order to become one with Nucleus Consciousness, the devotion through which they advance is called rágátmiká

bhakti [“non-attributional devotion”]. At that phase of sadhana they do not desire liberation, but yearn for Parama Puruśa alone. In this category of devotees the resultant Vidyá force of twenty is converted into the original sixty Vidyá force [of the Supreme Entity].

Devotion can only be attained through rigorous penance, through action and knowledge for lifetimes together. Even illiterate people can perfect non-attributional devotion. When great scholars, well-versed in the scriptures, see the height of devotion of the common masses, they stare in blank amazement, like fools. When spiritual aspirants advance along the path of devotion, but do not develop the resultant Vidyá force sufficiently to attain the status of non-attributional devotion, they attain a stage of devotion called rágánuga bhakti [“attributional devotion”].

Physical clash leads primarily to progress in the physical aspects of life, and secondarily in the psychic and spiritual aspects. Psychic clash leads primarily to intellectual progress and secondarily to progress in other spheres. The attraction of the Great results primarily in spiritual progress, but at the same time there is adjustment between both physical and intellectual progress and intellectual and spiritual progress.

The spirit of sadhana of a person experiencing the attraction of the Great is total surrender, or kevalá bhakti [one-pointed devotion]. The Entity to whom one surrenders one's all, is Táraka Brahma [the Supreme Entity in Its liberating aspect].

29 August 1958, Bhádra Púrñimá DMC,
Ramnagar

Footnotes

(1) See “Struggle and Progress” in Ananda Marga Ideology and Way of Life Part 8, 1988. –Eds.

(2) Bhoga refers to the enjoyment of matter whereas jaḍa refers to matter itself. (Jaḍavádiis is sometimes used incorrectly to mean “materialists”.) –Eds.

(3) Note that Avidyá and saiṅcara are positive, Vidyá and pratisaiṅcara negative. Avidyá and saiṅcara are positive in the sense that they effect the creation, Vidyá and pratisaiṅcara negative in the sense that they effect the return of parts of the creation to pure consciousness. Elsewhere the author has said regarding saiṅcara, “Avidyámáyá is the operative force behind its multicreative characteristics.” (“Bhútatattva,

Tanmátratattva and Indriyatattva” in Idea and Ideology) –Eds.

(4) Elsewhere the author has said: “Brahma is a composite of Puruśa and Prakṛti. The name for the cognitive aspect is in the masculine gender, and the name for the operative aspect in the feminine gender. But Brahma is in the neuter gender. Brahma is not a personal God.” (“Dances and the Path of Vidyá” in Ánanda Vacanámṛtam Part 12)

The concept of Paramátman is virtually identical to the concept of Puruśa. “Paramátman is the Supreme Father.” (“The Dialogues of Shiva and Párvatii - 3” in Ánanda Vacanámṛtam Part 23) – Eds.

Ism and Human Progress

What is an ism? An ism develops when there is correlated physical and psychic parallelism among time, space and person. An ism cannot thrive in the absence of parallelism among time, space and person. A particular ism may be appropriate for some people or for some country, but it cannot be accepted by all people for all time to come.

Ism and the Nature of Movement

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Nothing is static in this universe – everything is progressing, everything is moving on. The relative truth of all these changing realities appears to us as the truth from the perspective of a particular relative time, space and person. In spite of their relative nature, we accept these changing realities as true. In the material world forward movement and inertia come directly from the creative will of the Macrocosm, although there is nothing absolutely inert in this manifest universe. If anything inert or completely lacking in momentum exists, it will be obvious that the Macrocosmic creative will has ceased to function. The Macrocosmic creative will is the prime factor in creation, and its absence would indicate absolute cessation. Movement is all-pervading and multidirectional. It can flow in any direction. The universe can move in any direction according to the will of the Macrocosm, but under no circumstances can

the universe be static, because there is nothing static in the Macrocosm.

Wherever there is movement it is related to time, space and person. A particular movement related to a specific time, space and person cannot tally with another movement belonging to a different time, space and person. When the movement of a particular time, space and person maintains parallelism of similar movement related to a particular physical and mental wave, the resultant is called an "ism". Therefore, when there is a change in either the physical or mental wave or both, the validity of a particular ism is lost due to the change in the time, space or person in which it was accepted. An ism may be accepted in a particular mental wave, but if due to a change in the physical wave the mental wave fails to maintain parallelism, the result will be that that particular ism will be considered [obsolete]. If anybody tries to re-

establish an old political, economic or religious theory of two thousand years ago – a theory or ism based on past time, space or person – using whatever type of psychology, sentiment or adroit propaganda, it will not be possible to correlate it with the existing physical waves. Once lost the parallelism between the ism and the physical wave cannot be restored, even if the old mental environment is re-created. We perceive the change not only in the physical wave but also in the mental wave. No amount of scientific effort will make it possible to restore the mental wave of the past. There was a time when kings were worshipped as the incarnations of God, but today if anybody tries to reintroduce this antiquated practice using psychological propaganda, it will be impossible for people to accept it.

Movement always expresses itself through waves. If in a given situation a particular wave is

accelerated with excessive exuberance and as a result the next crest cannot be formed, expansion and contraction will still occur, although this movement falls outside the range of perception of the sensory organs. In order to accelerate the speed of a mental or physical wave, it is necessary to straighten it. Once the wave becomes maximally straight, the [acceleration] appears to be static. The straightness increases the velocity of the movement. From the curvature of the waves we try to determine the speed, pause [and] straightness [of] a uni-directional wave.

[The speed varies with variation in the curvature of the wave. The speed varies inversely with the curvature.] That is, when the [curvature of the wave increases (the crest becomes higher)] the velocity decreases, and when the curvature becomes straighter the velocity increases. An ism or superstition cannot

take form in the presence of a mental wave which is increasing in speed. Superstition can only be injected when the mental speed is reduced. It is easy to catch hold of a static object, but catching a moving object is an altogether different matter. Therefore, to be free from the shackles of superstition one has to keep moving ahead, otherwise it will not be possible to progress. To free oneself from the bondage of superstition it is essential to accelerate the mental speed, and one has to repeat the process progressively.

In general urban people are immune to superstition or less superstitious than others because they have to face comparatively more intellectual struggle. So they are intellectually more alert. Superstition takes deep root where there is staticity, but it is very difficult to inject superstition into scientifically-oriented minds

because they are moving with comparatively greater velocity.

Isms and the Eight Fetters

The sentient, mutative and static forces are equally active in the contraction and expansion of movement. The ascending part of a wave is dominated by the mutative force and the descending part is dominated by the static force. At the optimum point of expansion and the optimum point of contraction the sentient force and the static force respectively dominate. The final [trough] of contraction brings with it the extreme static pause, [and the final crest of expansion brings with it the extreme sentient pause.]

In fact, the sentient pause is no pause at all. As it is beyond the scope of sensory perception, the speed appears to be a state of

pause. The expansive movement indicates progress towards optimum expression of the sentient force. It is therefore dominated by Vidyá [introversial force], and its extreme speed is embedded in the Macrocosm. In the same way, contractive movement is dominated by Avidyá [extroversial force], and at its extreme limit it is embedded in the ultimate static point.

The contractive movement at its extreme point or point of apparent pause is expressed by the aśta pásha [eight fetters]: ghrńá [hatred], shaunḁká [doubt], bhaya [fear], lajjá [shyness], jugupśa [dissemblance], kula [vanity of lineage], shiila [cultural superiority complex] and mána [egotism]. These eight fetters are created by the static state of mind, and [subsequently] the mind depends on these fetters in the course of its expansion.

These eight fetters supply the vital energy to isms or superstition. Isms, such as nationalism, casteism, provincialism, communalism, etc., create hatred and destroy human integrity.

The eight fetters also generate dissonance [doubt] and suspicion in the subtle layers of the mind, although they are not generally expressed in external behaviour.

It is isms which are responsible for creating distrust [fear] between social groups. Hindus generally do not trust Muslims and vice versa, as both believe in their respective isms.

Shyness is also closely associated with isms. When a particular nation, caste, province or group is afraid of losing its prestige, the people in the group feel ashamed, and in that state of mind they do not hesitate to resort to

ignoble means in order to save the prestige of their nation, caste, group, etc. People also behave in artificial ways for the sake of the prestige of an ism – ways that do not correspond to their internal feelings. Isms have such an influence over the human mind that even if a person has been defeated through logic or reason, he or she refuses to accept the defeat. People therefore have to wrench their minds free from the serpentine shackles of isms.

Dissemblance is merely the endeavour to prevent an internal urge from gaining external expression. If a Vaishnava, who is supposed to be a strict vegetarian, is tempted to eat meat, he or she will try to suppress his or her desire in order to maintain the prestige of Vaishnavism. He or she adopts an expression [as if he or she is] unwilling to eat meat.

Isms are also created around vanity of lineage. This is perhaps exemplified by the caste supremacy of the Brahmans, Saiyads and Pathans.

The vanity of lineage is associated with the cultural superiority complex also. That is, the supremacy of any particular culture is dependent on an ism. Although according to perfect logic the culture of all humanity is one and indivisible, the exponents of isms do not understand this. They prefer to assert that the different sets of script and language, behaviour and habit, and local variations in expression, are actually the constituents of human culture.

The supporters of political isms do not even hesitate to commit heinous acts for the sake of their ism. In the medieval period communalism dragged humanity to the nadir of degradation. Incredibly, a few people in the

twentieth century still try to revive medieval communal feelings. Today people who make a habit of delivering high-sounding lectures do not hesitate to form unholy alliances with antisocial elements for the sake of their ism. We can therefore say without any doubt that they are under the evil influence of the static force.

The Supreme Ideology

So, what is people's duty? The existence of the physical body is relative because it is made of *paiṇcabhúta* [the five fundamental factors]. The protoplasmic cells of the body are in a constant state of flux of birth and death, so how can we say that the physical body is a permanent structure? The mundane universe is as relative as the physical body. The ultimate reality is Brahma [the Supreme Entity], but one has to maintain adjustment with the mundane universe. The pursuit of mundane experiences

cannot be the goal of one's life; if it is, it will definitely vitiate one's value as a human being. We cannot take a comet or a meteor as the goal of life; if by chance somebody does, the comet or meteor will go out of sight within a short span of time because its relative velocity is greater than that of the earth. That is, it will no longer remain the goal of that person's life. If somebody says that the place where the cows are grazing is to the north, what will happen if those cows move to the east? Are we to accept the east as north? From this it is clear that no changing reality can be accepted as the goal of one's life. To recognize north we have to know the position of the polestar, because although the polestar changes its place, it always appears to be in the north in relation to the earth. So no changing reality can be taken as being the ideology of one's life, because it falls within the scope of time, space and person.

The supreme ideology is that which is impersonal and beyond the scope of time and space. It is not something personal like Ram, Shyam, Jadu, Madhu, etc. The Impersonal Entity is the supreme ideology. Only those who accept this Entity as their object of ideation can escape the inevitable consequences of degradation.

No social, political or economic ism can solve people's problems for an indefinite period of time, because there may be conflicting isms in the same place under varying conditions of time and person. Similarly, it is not prudent to presume that an ism which is successful in any one country at a particular time will be applauded by the people of some other country at the same time. Thus we see that no ism, but rather only the Supreme Reality, can be the ideology of human beings. The endeavour of humanity should be the achievement of the supreme ideology.

The unit mind is also a changing entity, so it cannot be the object of ideation either. If people take any entity except the Supreme Reality as their object of ideation, we can take it for granted that people are giving indulgence to an ism.

Many people worship their motherland as a goddess, and sometimes they even erect an idol of their motherland, but one should have sufficient wisdom to understand that service to the motherland cannot be the supreme goal of human life because the concept of the motherland is a changing reality. The motherland of today may be submerged under the sea tomorrow. For example, in the prehistoric past Gondwanaland became submerged under the Indian Ocean. So, the territorial jurisdiction of a country, province or district may change in the future. Therefore the

worship of the motherland is not the worship of the Supreme Reality, and it is unwise to fight a violent war on the issue of territorial jurisdiction and thus disturb the peace. The inhabitants of the countries involved should, in a better way, find a mutual settlement of such issues.

Service should always be for the sake of service [i.e., should be selfless]. It should be a part of Brahma sádhaná, Cosmic ideation. As long as people live in the country of their birth] they should serve that country, because when they have a direct relationship with the land [they have a great opportunity to do maximum service]. But this should not be misconstrued to mean that they should only serve their motherland and not other countries. If people go to another country, they may get more scope to render service in that new country, and may not get as much chance to serve their original country as they would have if they had remained

there. In this connection let me repeat once again that service itself is not an ideology – Brahma sádhaná is the real ideology. Service to humanity is a part of Brahma sádhaná. I am also of the opinion that no ism can save humanity.

Wise people regard the Supreme Entity as the supreme ideology and march ahead maintaining adjustment with time, space and person. They always think that Parama Puruśa [Supreme Consciousness] is their Father, Paramá Prakṛti [Supreme Operative Principle] is their Mother, and the entire universe is their homeland. It is not bad to love the land of one's birth or to feel grateful that one was born in a particular country. But if, under the influence of any ism, one feels hatred for others, this type of patriotism is definitely harmful.

Consciousness is the fundamental subjectivity. It cannot be the object of human

beings. It is the multiple of all the multiplicities, the collective of all the collectivities. To be one with Parama Puruśa means to convert oneself into His object, to surrender one's subjectivity into His subjectivity. On this path one has to transform the five fundamental factors into the objective mind, convert the objective mind into the subjective mind, and finally surrender the subjective mind into the Supreme Consciousness.

The supporters of isms do not believe in the Supreme Consciousness; therefore, they can be correctly termed heretics. Those who do not accept Him act out of ignorance. They do not understand that the universe is His crude manifestation. Uttar Pradesh, Lucknow, the so-called untouchables, ants and the totality of human beings are all His manifestations. The followers of isms foolishly consider themselves to be God's chosen people [because of their

mental fetters], and they do not hesitate to brand others as non-Aryans, kafirs [infidels] or heathens, in utter [rejection]. They think that the Supreme Father bestows His grace only on them, not on the rest of creation. They are not prepared to understand that those they call non-Aryans, kafirs, heathens or mlecchas are also part of His manifestation.

For those who have taken the Supreme Consciousness as their only object of ideation, the whole creation appears to be His manifestation. They feel that if they do not regard all other human beings as their brothers and sisters, they will be disregarding the Father, and when the Father is not respected, the relation between the members of the family will break down. So people will have to believe in universal fraternity before they can fully accept the Supreme Consciousness.(1)

Caetra Púrnímá 24 March 1959
RU, Lucknow

Footnotes

(1) For further discussion on progress, see “Human Progress” and “The Human Search for Real Progress” in Volume 2. –Eds.

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