

Prout in a Nutshell

Part 6



Shrii Prabhat Ranjan Sarkar

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ROMAN SAṂSKRTA 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 ঈ উ ঊ ঋ ঌ ঐ ঔ এ ঐ ও ঔ অং অঃ
 অ আ ই ঈ উ ঊ ঋ ঌ ল্ লৃ 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

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

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

प फ ब भ म
Pa pha ba bha ma

य र ल व
ya ra la va

श ष स ह ऋ

শ ষ স হ ক্ষ
 sha śa sa ha kśa

অঁ জ্ঞ ঋষি ছায়া জ্ঞান সংস্কৃত ততোহং
 অঁ ঞ ঋষি ছায়া জ্ঞান সংস্কৃত ততোহং
 aṅ jña rśi cháyá jñána saṁskṛta tato'ham

a á b c d d̄ e g h i j k l m m̄
 n n̄ ṅ 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 ", " qh ", " z ", etc., are required in the Arabic,

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Persian, and various other languages, but not in Samskrta.

" áa " and " áha ", occurring in the middle of a word or at the end of a word, are pronounced " í" and "íha ", respectively. Like " ya", they are not independent letters. When the need arises in writing non - Sańskrta words, "í" and "íha" may be written.

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

ক	খ	জ	ড	ঢ	ফ	য়	ল	ৎ	অঁ
ক্ৰ	খ্ৰ	জ্ৰ	ড্ৰ	ঢ্ৰ	ফ্ৰ	য়	ল	ত্	অঁ
qua	qhua	za	í	íha	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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[a compilation]

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Shúdra Revolution and Sadvipra Society

The inevitable consequence of vaeshya exploitation is shúdra revolution. When the

vaeshyas, maddened with excessive greed, lose their common sense completely and forsake their humanity totally, then for shúdra revolution the opportune time has come. However, it cannot be said that shúdra revolution will automatically occur just because an opportune time has come. Proper conditions relating to place and person will bear much of the responsibility.

Revolution takes place when, from the economic perspective, only two classes remain in society: the exploiting vaeshyas and the exploited shúdras. But if there are no vipras and kśatriyas from a mental standpoint – in other words if there are no people who, though shúdras from an economic standpoint, are vipras or kśatriyas from a mental standpoint – shúdra revolution will not be possible. It is not the work of people who have a shúdra mentality

to bring about revolution. They avoid struggle; they are playthings of the vaeshyas.

At the high point of the Vaeshya Age, the vaeshyas easily manipulate the shúdra-minded shúdras. If the kśatriya- and vipra-minded shúdras lack spirit, they will also be bought by the vaeshyas' money. Thus shúdra revolution ultimately depends on shúdras who have sufficient spirit and are mentally vipras or kśatriyas.

Obstacles to Revolution

Those who want to bring about proletariat revolution with the help of manual labourers only will not succeed unless they take into consideration the mentality of the people involved. Shúdra-minded people do not understand their own problems; they do not even have the courage to dream about solving

them. No matter how well labour leaders explain the problems to them or how fiery their lectures on the need for struggle be, it will not have any influence over their minds. They will spend their time eating, drinking, and getting violently drunk. They cannot think about who in their families is eating properly or getting an education or not. If their bosses increase their wages, they will merely spend more on their addiction; their standard of living will not be raised. That is why I say that such people do not and cannot bring about a shúdra revolution. It is not only undesirable but also foolish for those who want to bring about revolution to depend on such people; their static nature will thwart its movement, their cowardice will prematurely extinguish the fire of revolution.

Besides this type of mentality, national and religious traditions also often thwart revolution. It is extremely difficult for kśatriya-

and vipra-minded shúdras to go against such traditions, let alone shúdra-minded shúdras. People become averse to revolution due to the following ideas: “Whatever is fated will happen; does fighting accomplish anything?”; “Our days are somehow passing by, so why should we trouble ourselves?”; or incorrect interpretations of the nískáma karmaváda [doctrine of desireless action] of the Gítá or other scriptures.

In fact, a subtle analysis will reveal that the policy of establishing a welfare state on a democratic base is also an obstacle to revolution; as are the ideals of Gandhism and the high-sounding theory of democratic socialism.

The Bhúdán movement is also a reactionary movement in this way. Although I have high regard for the founders of Gandhism and the Bhúdán movement – as men they are

second to none – their philosophies are extremely harmful for poor people.

Some of the philosophical interpretations of janmántaraváda [the doctrine of transmigration of souls, or reincarnation] also oppose revolution; that is, they argue, “You are starving in this life because you committed many sins in your last life, so what is the point of launching a movement? Destiny cannot be changed.”

That is why I have said that kśatriya- and vipra-minded shúdras will bring about the people’s revolution. For this, these shúdras will have to be thoroughly prepared, suffer a lot and make great sacrifices. They will have to fight against opposing groups and doctrines.

The Pioneers of Revolution

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It is very easy to talk big about revolution. Audiences may be awestruck and applaud, but to actually bring about a revolution is not at all easy.

Those kśatriya- or vipra-minded shúdras who are the pioneers of revolution will have to learn to be disciplined, take proper revolutionary training, build their character, be moralists; in a word, they will have to become what I call sadvipras. A sadvipra will not launch a movement against honest people, even if he or she does not like them. But a sadvipra will definitely take action against dishonest people, even if he or she likes them. In such matters it will not do to indulge any kind of mental weakness.

Such strict, ideological sadvipras will be the messengers of the revolution. They will carry the message of revolution to every home in the

world, to every vein and capillary of human existence. The banner of victorious revolution will be carried by them alone.

Moralists and spiritualists can be found among all types of people, regardless of whether they are rich or poor. Everyone knows that the idea that rich means honest is completely false. But most sadvipras will come from the middle class. By “middle class” I mean the vipra- and kśatriya-minded shúdras.

One may ask whether rich people who are moral and spiritual can be sadvipras or not. In reply I will say yes, they can be. But in order to be sadvipras they will have to come down to the level of the middle class, because they cannot live in indolent luxury on capital acquired by sinful means. In order to follow the principles of Prout,(1) they will have to fight against sin and injustice, and in order to conduct such a fight

properly, they will not be able to keep their wealth – they will have to become middle-class.

The meaning of the word *sadvipra* is “a person who is a moralist and a spiritualist and who fights against immorality”. Earning money in a sinful way or accumulating great wealth is against the fundamental principles of Prout. It will be quite impossible for people who are not following the fundamental principles of Prout to bring about *shúdra* revolution.

One may also ask whether poor people can be *sadvipras*. In reply I will say that yes, they can be. But only poor people who have the minds of *kśatriyas* or *vipras* can bring about a revolution, and such poor people I call the middle class. That is how I explain the term *madhyavitta samája* [“middle class”].

I do not agree with those who are of the opinion that people who do not work physically but intellectually are middle-class. I do not agree either with those who believe that those whose income is neither high nor low are middle-class. If we were to accept this second interpretation of “middle-class”, I would have to point out that the income of many shúdra-minded shúdras who perform manual labour in society is higher than that of many kśatriya- or vipra-minded shúdras.

If anybody objects to the use of the term “middle class”, or if anybody says that “middle class” refers to those who have an average amount of wealth and that therefore the pioneers of the revolution – the kśatriya- or vipra-minded shúdras – may or may not be middle-class, I am prepared to use the term vikśubdha [disgruntled], instead of “middle-class”, to describe the revolutionary shúdras.

The vikśubdha shúdras are a constant source of uneasiness for the tyrannical vaeshyas. The capitalists are not afraid of labour unrest, but they are afraid of the labour leaders, the vikśubdha shúdras.

The capitalists like democracy as a system of government because in the democratic system they can easily purchase the shúdra-minded shúdras who constitute the majority. It is easy to sail through the elections by delivering high-sounding speeches. No difficulties arise if election promises are not kept later on, because the shúdra-minded shúdras quickly forget them.

It can be unequivocally stated that if only educated people instead of all adults were given the right to vote in any country, the governmental structure of most democratic countries would change. And if sadvipras alone had the right to vote, there would be no

difference between the real world and the heaven people imagine.

In a capitalistic social system or in a democratic structure the situation of middle-class people (the vikśubdha shúdras) is generally miserable. This is because they are the greatest critics of capitalism and the strongest opponents of exploitation. An increase in the number of vikśubdha shúdras in a society is an early omen of a possible shúdra revolution. It is therefore the duty of those who want to create a world free of exploitation to help to increase the number of vikśubdha shúdras. It will be harmful for the revolution if these people die or are transformed into shúdra-minded shúdras. All the sadvipras in the world should be vigilant to make sure that the number of vikśubdha shúdras does not decrease due to unemployment, birth control, or other bad practices or policies.

Democratic Change

Revolution means a great change. In order to bring about such a change it is not inevitable that there will be killing and bloodshed. If the kśatriya-minded vikśubdha shúdras are in the majority, or are most influential, however, the revolution will indeed come about through bloody clashes. It cannot be unequivocally stated that a revolution can never be brought about through intellectual clash, without bloodshed – it is possible, if there are a large number of influential vipra-minded shúdras among the vikśubdha shúdras. But we cannot have much hope that this will be the case; so it has to be said that the liberation of the people generally involves bloodshed.

Some people claim that they will be able to bring about socialism or communism or the

liberation of the people through democratic methods. Generally speaking, a welfare state is based on the same principles. They often say that England, France and some other democratic countries are progressing towards socialism. But I would ask, what is the use of tortoise-like progress such as this? Many countries which do not follow a democratic system have brought about the welfare of their population with greater speed than has Great Britain within a democratic structure, over a period of hundreds of years. In this situation speed is the most important factor.

Countries that exploited their colonies used to make efforts to promote the welfare of their population within the democratic structure, but if they had wanted to contribute to social welfare and had stayed outside the democratic framework, preferring instead the path of shúdra revolution, they would have

progressed faster, and without exploiting any colonies. In fact, in a democratic structure the people's progress is very slow. It cannot be called revolution; rather it is evolution, that is, gradual change.

If undeveloped countries avoid the path of revolution and choose the path of slow change, or deliberately ignore the defects in democratic socialism or in the concept of a welfare state, the welfare of their people will never be anything but castles in the air. In order to secure votes in a democratic structure, the assistance of thieves, thugs and other antisocial elements is required. These antisocial elements certainly do not support candidates selflessly. They expect that when their candidate becomes a minister he or she will then turn a blind eye to the antisocial behaviour of their supporters.

One of the most important basic features of socialism is cooperative bodies. Cooperative bodies cannot survive unless the state administration is run by honest citizens. Similarly, a socialistic state cannot survive unless the cooperative organizations are run by honest citizens. Hence if the public does not have a very high moral, spiritual and educational standard (an average standard or above average standard will not suffice), we cannot expect to find worthy people as representatives, as ministers, or as directors of cooperative bodies. Dishonest directors of cooperative institutions will steal money; dishonest ministers will indirectly support such activities; and weak-minded ministers will deliberately avoid looking into those activities out of fear of losing their ministerships, or in hopes of securing votes in the future. If such abuses continue, it will never be possible to build up cooperative institutions, corruption will never be flushed out of the

courts and secretariats, and socialism will never be established.

It is extremely difficult, although not totally impossible, to attain the high moral standard necessary to establish socialism within a democratic structure. Thus while democratic socialism is theoretically not bad, we cannot hope that it will ever be possible in the real world.

Post-Revolution

Whether they have kśatriya intellects or vipras intellects, the vikśubdha shúdras who take over the leadership of the shúdra revolution are kśatriyas in terms of their courage, personal force and capacity to take risks. After the shúdra revolution the leadership of society passes to the vikśubdha shúdras, at which point their kśatriya qualities become still

more strongly expressed. In the post-revolutionary period they cannot be called vikśubdha shúdras; by that time they have become the kśatriyas of the second rotation of the social cycle.

The moral, spiritual fighters who keep an eye on the kśatriyas to ensure they do not descend into an exploitative role in the future, are called sadvipras. If the kśatriyas descend into exploitation, the sadvipras will fight them and establish the Vipra Age in the second rotation of the social cycle. If the vipras descend into exploitation, they will also fight against the vipras and initiate the Vaeshya Age of the second rotation. And if the vaeshyas descend or wish to descend into an exploitative role, the sadvipras will inspire the vikśubdha shúdras and bring about a second shúdra revolution.

The social cycle will rotate continuously. Nobody can stop its rotation. If the post-revolutionary Kśatriya Age is called thesis, the steps taken by the sadvipras against the kśatriyas who descend into exploitation are called antithesis. The post-revolutionary Vipra Age which evolves out of this conflict is called synthesis. If, in a later period, the vipras wish to descend into exploitation, the steps that the sadvipras take against them are called antithesis. Therefore the post-kśatriya Vipra Age cannot be called synthesis at that time. It can be called the thesis of the next stage.

Nobody can stop the rotation of the social cycle, not even the sadvipras. They stay in the nucleus of the social cycle, wakefully and vigilantly observing the process of rotation. One after another, one age follows the next: Vipra after Kśatriya, Vaeshya after Vipra. The sadvipras cannot stop this process.

After the establishment of the post-revolutionary Kśatriya Age, the sadvipras will have to keep a vigilant eye on the kśatriyas so that they, as the representatives of kśatriya society, only rule and do not descend into an exploitative role. When they show signs of beginning to exploit, the sadvipras will immediately create an antithesis to end the Kśatriya Age. They will do the same thing in the Vipra and Vaeshya Ages. In other words, they will not allow society to follow the process of natural evolution. They will bring about social revolution whenever necessary.

So, the sadvipras will have no rest. A time will never come in the life of a sadvipra when he or she will be able to sit back in an armchair and say, “Ah, I have nothing to do today. Today I will have a nice rest.”

Sadvipra Society

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So far in the first rotation of human history on this earth, no sadvipra society has been formed. In most countries the last stage of the first rotation is in progress. In a few countries the post-shúdra-revolution Kśatriya Age has been established, and here and there the first indications of the Vipra Age are beginning to emerge. As there is no sadvipra society, the social cycle is rotating in a natural way. In every age the dominant social class first governs, then starts to exploit, after which evolution or revolution takes place. Due to the lack of sadvipras to lend their help, the foundations of human society fail to become strong.

Today I earnestly request all rational, spiritual, moral, fighting people to build a sadvipra society without any further delay. Sadvipras will have to work for all countries, for

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the all-round liberation of all human beings. The downtrodden people of this persecuted world look to the eastern horizon, eagerly awaiting their advent. Let the blackness of the new-moon night be lifted from the path of the downtrodden. Let the new human beings of a new day wake up to a new sunrise in a new world. With these good wishes I conclude my discourse.

1967

Footnotes

(1) Progressive Utilization Theory. See Idea and Ideology, 1959. The Five Fundamental Principles of Prout:

(1) No individual should be allowed to accumulate any physical wealth without the

clear permission or approval of the collective body.

(2) There should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe.

(3) There should be maximum utilization of physical, metaphysical and spiritual potentialities of unit and collective bodies of human society.

(4) There should be a proper adjustment amongst these physical, metaphysical, mundane, supramundane and spiritual utilizations.

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

–Trans.

Dialectical Materialism and Democracy

Social advancement is the triadic blending of thesis, antithesis and synthesis. When a particular theory or thesis loses its competence and power to effect the collective welfare, an antithesis is created against the prevalent theory. As a result of clash and cohesion between these two opposing forces a resultant is created, and this resultant is called synthesis. Is it true that the welfare of society is only possible in the stage of synthesis? When those who have the duty and responsibility for materializing social welfare neglect minorities or the people in general, the synthesis of a particular age transforms itself into the thesis of the next age.

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

In the stage of synthesis a particular social, economic and political theory may be beneficial in a particular place or to a particular group, but this is no guarantee that the same theory will prove equally beneficial with changes in time, space and person. In changed circumstances oppressed people, who pass their days in distraction and despair as victims of social injustice, put up an antithesis against the synthesis of that period. Numerical majority and physical might are not the sole prerequisites for the emergence of an antithesis. If the oppressed

are an intellectual group, then no matter how few their numbers, they can put up an antithesis. As soon as the antithesis is created the former ideology ceases to be a synthesis. It becomes the thesis in the next phase. So, in the second phase, an antithesis will again emerge against that very thesis. In this phase, as long as a synthesis does not emerge, unabated struggle will continue. Theoretically, synthesis is not the absolute factor, the final clash or the last word, for thesis, antithesis and synthesis take place within the bounds of relativity.

According to PROUT, changes take place in a cyclic order. In some era of the past the toiling masses were dominant. At that time there was no human society or civilization, and even the concept of the family was almost non-existent.

Such a period was called the Shúdra era. After this Shúdra era came the Kśatriya era, or

the age of the warriors. As a result of clash and cohesion, the dawn of the Vipra era became discernible on the horizon of the social cycle. When the warriors, those with Herculean strength, started ignoring and hurting the sentiments of the Vipras or intellectuals, the Vipras evolved an antithesis against the thesis of the Kśatriya era out of vindictiveness and revenge. But the saga of exploitation and suffering knew no end. When the Vipras started an offensive against the bourgeois class, the dissatisfied and disgruntled bourgeoisie launched a crusade against the thesis of the Vipra age. When the once disgruntled classes began to engage in exploitation, profiteering and black marketeering, thriving off the life blood of others, then the exploited, oppressed and rebellious people started a bloody revolution for the destruction of the bourgeois class.

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

Only Sadvipras can constantly maintain proper adjustment with time, space and person. Those who propagate materialist philosophies, but are morally and spiritually conscious, are quite incapable of constantly maintaining such proper adjustments, for all changes take place within the purview of relativity. Those who have accepted the Supreme Entity as their goal – those who really believe in universal humanism and reflect universalism in the fullest measure – are alone capable of constantly maintaining proper adjustment, for under the influence of a spiritual ideal their temperaments become great and benevolent. Due to their benevolent idealism and mental development they naturally look upon all with love and affection. They can never do any injustice in any particular era or to an particular individual. Sadvipra society is both the aspiration and demand of oppressed humanity; dialectical materialism is fundamentally wrong and defective.

In all countries and at all times, Sadvipras must wait until the emergence of an antithesis against any particular thesis. So long as an antithesis has not evolved, Sadvipras will go on working throughout the world to bring about the psychological background for the antithesis of the next phase. The moment the auspicious dawn of renaissance or synthesis comes, Sadvipras will take the reins of the leadership of society into their own hands.

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

constantly maintaining ratio. The policies and programmes of Prout formulated for a particular era, for a particular place and for particular people will not remain fixed in new conditions and will adjust with changes in time, space and person. Such are the fundamental principles advocated by Prout. Thus, dialectical materialism cannot do any good for human society and may only have some use for a particular era, time or person.

Let us now discuss democracy. It is claimed that democracy is government of the people, by the people and for the people. After the Shúdra era power passed into the hands of tribal chiefs. In the course of time clan leaders became feudal kings. The theory of democracy was born out of feelings of revolt against the tyranny of the monarchy exercised by these feudal kings. The history of democracy is very ancient. History teaches us that it originated

during the reign of the Licchavii Dynasty in ancient India. Being so ancient, it is not surprising that democracy has some defects. Let us now analyse the assertion, “Democracy is government by the people”. In a democracy, do people have the requisite education and consciousness to judge what is right or what is wrong, what they should do or what they should not do? Does the power of understanding and judgement come as soon as one attains a prescribed age? Is age the yardstick of wisdom and education? Alas, this happens to be the accepted fact! If those who talk big about the democratic system read the history of the Licchavii Royal Dynasty they would learn that in those days not everyone had voting rights. Only the Licchavii leaders, not the people in general, could exercise and enjoy adult franchise.

Democracy can only be effective and fruitful where there is no kind of exploitation.

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Every person has certain minimum requirements in life which must be guaranteed. There may be a little adjustment in these minimum requirements as per differences in time, space and person. The people of Kashmir may need a great quantity of warm clothing. Therefore, they should be provided with more woollen clothes than the people of Bihar.

The minimum requirements vary with the change of era and time. In ancient times, people were satisfied with a dhoti, a shirt and a pair of wooden sandals. Not only that, they did not even feel the need for shoes. But today a suit is an absolute necessity. In olden days people would travel long distances on foot, but today a cycle or motor car has become essential.

Minimum necessities must be provided to every individual. There is no limit to these minimum requirements. Every progressive

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

The social system that will come into being, keeping parallelism and harmony with time, space and person, will be called progressive socialism. Our Prout is that very progressive socialism. Society will have to make provisions to ensure an increase in the living standard of every individual. When progressive socialism is established within the framework of democracy, then democracy will be successful. Otherwise, government of the people, by the people and for the people will only mean government of fools, by fools and for fools.

Mass education is one of the basic necessities for the successful and effective running of democracy. In some cases even educated people unjustly abuse their voting rights. People cast their votes at the insistence and inducement of misguided local leaders. To approach a polling booth like a herd of cattle to cast votes in ballot boxes is meaningless. Is this not a farce in the name of democracy? Thus, the spread of education and proper knowledge is essential. Education does not only means literacy or alphabetical knowledge. In my opinion, real education means proper, adequate knowledge and the power of understanding. In other words, education should impart an awareness of who I am and what I ought to do. Full knowledge about these things is what education means. Merely having some acquaintance with the alphabet is no education.

Literacy certainly serves some purpose. I am not saying that literacy is absolutely useless and lifeless. There are some countries in South America where only literate people enjoy franchise. Political parties in these countries launch literacy campaigns and people naturally cast their votes in favour of those parties which have made them literate. Thus, the government remains free from all responsibilities and expenditures in this regard. But this system cannot serve its full intended purpose. First, it is not reasonable to think that mere literacy will awaken full wisdom about what to do and what not to do. Second, if the responsibility of literacy is left to political parties, then those political parties will spread their respective party propaganda popularizing themselves among the people. People will become intellectually bankrupt, and this curse will undermine their rational judgement and discrimination. Nevertheless, education is of prime importance.

Without education democracy can never be successful.

Morality is the second fundamental factor for the success of democracy. People sell their votes because they lack morality. There are some countries in the world where votes are bought and sold. Can we call it democracy? Is it not a farce? Democracy cannot succeed unless 51% of the population rigidly follow principles of morality. Where corrupt and immoral persons are in the majority, leaders will inevitably be elected among these immoral people.

Today there are too many obstacles on the path of morality. Urban civilization is one of the chief reasons of moral degeneration because many people are compelled to live undesirably in small, congested places. This is inimical to morality in individual life. Solitary living for some time is essential for the cultivation and

development of morality. Where the population is very dense, milk and vegetables are in short supply, and these are indispensable for healthy survival. When the demand is more than the supply, adulteration goes unchecked. To meet the deficit in the supply of milk, people mix water with it. To meet the demand for diamonds, imitation diamonds are produced, because the demand is more than the supply. Cities become dens of corruption because of antisocial elements, but generally such things are not noticeable in villages. In villages everybody knows everyone else. Everybody knows the livelihood of their neighbours. But even after twenty years of living in a city people seldom get acquainted with their neighbours. They don't even know that there are many swindlers lurking in their midst. However, the slogan, "Go back to the village" alone will not suffice. City life has a great attraction for people generally so they run to cities for their livelihood. To stop

this trend intellectuals and others will have to look for their livelihood in villages. The supply of cheap electricity and the expansion of cottage industries in villages are of paramount necessity today. By cottage industries I do not mean outdated, primitive handicrafts. Cottage industries must be efficient, modern mechanized units. From the economic viewpoint decentralization is an absolute necessity. With the exception of heavy industries and essential government offices, all industry should be shifted to the vil lages. To stop overcrowding in the cities this is the only feasible approach. Villages are not congested, so antisocial people will not be able to hide themselves there. If they try, the police can easily detect them.

In a democratic society immorality is a big issue which cannot be avoided. Some people say that if mustard seeds are sprinkled over any person possessed by a ghost, the ghost takes to

its heels. But if the ghost hides in the mustard seeds themselves, then of course there is not the ghost of a chance of escape from the ghost. Similarly, the ghost of immorality lies hidden in today's democratic system. Democracy induces sentiments like provincialism, communalism, casteism, etc., which are devoid of morality. Suppose that in a certain constituency person A represents a majority community, but B, C, and D are capable and competent representatives. In such circumstances, representative A is sure to fully exploit the majority community by kindling casteism or narrow-minded communal sentiments in order to win elections. Such antisocial activities create suspicion in people's minds and thus deal a staggering blow to their morality. In some democratic systems social discrimination becomes so rampant that different groups and parties find ample scope to propagate and disseminate their defective ideas and fissiparous sentiments. So we see that

morality, which should be the basic factor of democracy's victorious march, goes unprotected. Thus in a democracy some people indulge in casteism and extract maximum advantage from it. Political parties also nominate those persons who belong to majority communities as their representatives. The masses, being uneducated, cannot see through these games.

Thirdly, social, economic and political consciousness is also indispensable for the success of democracy. Even educated people may be misguided by shrewd and cunning politicians if they are not sufficiently conversant with social, economic and political issues. Democracy can be successful only when people imbibe these three kinds of consciousness. Without this awareness, the welfare of the society is not possible either in theory or in

practice. Intellectuals, therefore, must never encourage unrealistic ideas of this sort.

But even if these three requirements for the success of democracy are met, the real welfare of the society is not possible by dialectical materialism or by democracy. The only solution is an enlightened, benevolent dictatorship – that is a morally and spiritually conscious dictatorship. Moralists, though in a minority today, have no reason to worry. Once society is led by people who are intellectually and intuitionally developed, there will certainly be no scope for exploitation and injustice. Now a question may arise. If in a nation or country every person enjoys human rights, why should a particular person have voting rights while others do not? After all, this world is the common inheritance of all, and every human being has the right to enjoy and utilize all mundane, supramundane and spiritual

resources. But just because everybody has the individual right to enjoy everything, it does not follow that everybody has the individual right to run the administration of a country. For the good and the welfare of the people in general, it is not fitting to leave the onus of the administration in the hands of all. Suppose a certain couple have five children. All of them are happy and comfortable in the family. But if the children, on the plea of being in the majority, suddenly claim full authority and the right of the management of the family, is it feasible? Say they call a meeting and pass a resolution that all the glasses and crockery should be smashed. Can we call it a wise resolution? Let me give you another example. Students compared to teachers are always in the majority. Now if the students, on the plea of being in the majority, put up the demand that they themselves should set the examination and be the examiners, can that demand be granted? So you see, democracy is

not a very good or simple system. But unless an alternative, better and more agreeable theory or system is evolved, we will have to accept democracy in preference to other systems, and make use of it for the time being.

date not known

Chapter 5 (Ananda Sutram)

5-1. Varñapradhánatá cakradháráyám.

*[In the movement of the social cycle,
one class is always dominant.]*

Purport: Since no well-knit social order had evolved in the distant past, we may call that age the Shúdra Age; in those days all people

survived by their manual labour. Then came the age of clan leaders – the age of the strong and the brave – which we may call the Kśatriya Age. This was followed by the age of intellectuals, which we may call the Vipra Age. Finally came the age of capitalists, the Vaeshya Age.

When the warriors and intellectuals are reduced to the level of manual labourers as a result of exploitation during the Vaeshya Age, shúdra revolution occurs. The shúdras have neither a well-knit social order nor sufficient intellect to govern society. Hence, the post-capitalist administration passes into the hands of those who provide the leadership in the shúdra revolution. These people are brave and courageous, so they begin the second Kśatriya Age.

In this way the Shúdra, Kśatriya, Vipra and Vaeshya Ages move in succession, followed by

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revolution; then the second cyclic order begins. Thus, the rotation of the samája cakra [social cycle] continues.

5-2. Cakrakendre sadvipráh cakraniyantrakáh.

*[Located in the nucleus of the social cycle,
sadvipras control the social cycle.]*

Purport: Those who are staunch moralists and sincere spiritualists, and who want to put an end to immorality and exploitation by the application of force, are called sadvipras. They do not belong to the periphery of the social cycle because they are to control society remaining firmly established in the nucleus of the social cycle.

The social cycle will no doubt rotate, but if, due to their dominance, the warriors in the Kśatriya Age, the intellectuals in the Vipra Age or the capitalists in the Vaeshya Age degenerate into rapacious exploiters instead of functioning

as benevolent administrators, the sacred duty of the sadvipras shall be to protect the righteous and the exploited and subdue the wicked and the exploiters through the application of force.

***5-3. Shaktisampátena
cakragativardhanaṁ krántih.***

[Accelerating the movement of the social cycle by the application of force is called “evolution”.]

Purport: When warriors degenerate into exploiters, sadvipras will establish the Vipra Age by subduing the exploiting warriors.

Consequently, the advent of the Vipra Age, which should have occurred through a natural process, is expedited by the application of force. A change of ages in this way may be called kránti [“evolution”]. The difference between evolution and svábhávika parivarttana [natural change] is only this: in evolution the movement of the

social cycle is accelerated by the application of force.

***5-4. Tīivrashaktisampātena
gativardhanaṁ viplavah.***

[Accelerating the movement of the social cycle by the application of tremendous force is called “revolution”.]

Purport: When a particular age is replaced by the successive age within a short time, or when the application of tremendous force is necessary to destroy the entrenched hegemony of a particular age, then such change is called viplava [“revolution”].

***5-5. Shaktisampātena
vipariitadhāráyám vikrántih.***

[Reversing the movement of the social cycle by the application of force is called “counter-evolution”.]

Purport: If any age reverts to the preceding one by the application of force, such a change is called vikránti [“counter-evolution”]. For instance, the establishment of the Kśatriya Age after the Vipra Age is counter-evolution. This counter-evolution is extremely short-lived. That is, within a very short time this age is again replaced by the next age or the one after it. In other words, if the Kśatriya Age suddenly supersedes the Vipra Age through counter-evolution, then the Kśatriya Age will not last long. Within a short time either the Vipra Age, or as a natural concomitant the Vaeshya Age, will follow.

***5-6. Tīivrashaktisampātena
vipariitadhārāyaṁ prativiplavah.***

[Reversing the movement of the social cycle

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by the application of tremendous force is called “counter-revolution”.]

Purport: Likewise, if within a very short time the social cycle is turned backwards by the application of tremendous force, such a change is called prativiplava [“counter-revolution”]. Counter-revolution is even more short-lived than counter-evolution.

5-7. Púrñávantana parikrántih.

[A complete rotation of the social cycle is called “peripheric evolution”.]

Purport: One complete rotation of the social cycle, concluding with shúdra revolution, is called parikránti [“peripheric evolution”].

5-8. Vaecitryam prákrtadharmah samānam na bhaviśyati.

[Diversity, not identity, is the law of nature.]

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

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

5-9. Yugasya sarvanimnaprayojanaṁ sarveśāṁ vidheyam.

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

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

aeroplane in another age. The minimum requirements must be provided for all people according to the age in which they live.

5-10. Atiriktaṁ pradátavyaṁ guṇánupátena.

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

Purport: After meeting the minimum requirements of all in any age, the surplus wealth will have to be distributed among meritorious people according to the degree of their merit. In an age when a bicycle is the minimum requirement for common people, a motor vehicle is necessary for a physician. In recognition of people's merit, and to provide the meritorious with greater opportunities to serve the society, they have to be provided with motor vehicles. The dictum "Serve according to your

capacity and earn according to your necessity” sounds pleasing, but will yield no results in the hard soil of the earth.(1)

***5-11. Sarvanimnamánavardhanaṁ
samájajiivalakśaṇam.***

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

Purport: Meritorious people should receive more than the amount of minimum requirements allocated to people in general, and there should be ceaseless efforts to raise the minimum standard of living. For instance, today common people need bicycles whereas meritorious people need motor vehicles, but a proper effort should be made to provide common people with motor vehicles. After everybody has been provided with a motor vehicle, it may be necessary to provide each

meritorious person with an aeroplane. After providing every meritorious person with an aeroplane, efforts should also be made to provide every common person with an aeroplane, raising the minimum standard of living. In this way efforts to raise the minimum standard of living will have to go on endlessly, and on this endeavour will depend the mundane development and prosperity of human beings.

***5-12. Samájádeshena viná
dhanasaiṅcayah akartavyah.(2)***

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

Purport: The universe is the collective property of all. All people have usufructuary rights but no one has the right to misuse this collective property. If a person acquires and

accumulates excessive wealth, he or she directly curtails the happiness and convenience of others in society. Such behaviour is flagrantly antisocial. Therefore, no one should be allowed to accumulate wealth without the permission of society.

***5-13. Sthúlasúkśmakāraṇeśu
caramopayogah prakartavyah
vicārasamarthitaṁ vañtanaiṅca.***

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

Purport: The wealth and resources available in the crude, subtle and causal worlds should be developed for the welfare of all. All resources hidden in the quinquemental world – solid, liquid, luminous, aerial and ethereal –

should be fully utilized, and the endeavour to do this will ensure the maximum development of the universe. People will have to earnestly explore land, sea and space to discover, extract and process the raw materials needed for their requirements.

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

***5-14.Vyaśtisamaśtī
sháriiramánasádhyátmika
sambhāvanáyám
caramo'payogashca.***

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

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

The development of the collective mind is impossible without developing proper social awareness, encouraging the spirit of social service and awakening knowledge in every

individual. So, inspired with the thought of the welfare of the collective mind, one has to promote the well-being of the individual mind.

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

***5-15. Sthúlasúkśma káraño'payogáh
susantulitáh vidheyáh.***

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

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

of people, the best policy is to increase their purchasing capacity.

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

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

***5-16. Deshakálapátraeh upayogáh
parivarttante te upayogáh***

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pragatishiiláh bhaveyuh.

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

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

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

Society will have to bravely confront different types of obstacles, large or small, that are likely to arise due to the use of various resources and materials created by progressive

ideas and developed technology. Through struggle, society will have to move forward towards victory along the path of all-round fulfilment in life.

***Pragatishiila upayogatattvamidaṁ
sarvajana hitārthaṁ sarvajana sukharthaṁ
pracāritam.***

[This is the Progressive Utilization Theory,
propounded for the happiness and all-round
welfare of all.]

1962

Footnotes

(1) On 13 October 1989 the author gave the discourse “Minimum Requirements and

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Maximum Amenities” (Proutist Economics, 1992), and instructed that the essential ideas contained in this discourse should be added to the present chapter. These ideas were summarized by the author as follows: “(1) Minimum requirements are to be guaranteed to all. (2) Special amenities are for people of special calibre as per the environmental condition of the particular age. (3) Maximum amenities are to be guaranteed to all, even to those who have no special qualities – to common people of common calibre. Maximum amenities are to be guaranteed to all as per environmental conditions. These amenities are for those of ordinary calibre – the common people, the so-called downtrodden humanity. (4) All three above are never-ending processes, and they will go on increasing according to the collective potentialities. This appendix to our philosophy may be small, but it is of progressive nature and

progressive character. It has far-reaching implications for the future.” –Eds.

(2) In 1959 the author gave five principles in English known as the “Five Fundamental Principles of Prout”. They were published as part of the discourse “The Cosmic Brotherhood” in Idea and Ideology. Subsequently, in 1961, the author dictated Ánanda Sútram, whose fifth chapter contains, as we see here, sixteen Sanskrit sútras, or aphorisms. Aphorisms 12 to 16 correspond to the Five Fundamental Principles given earlier in English. In this edition of Ánanda Sútram, the author’s original English of each of the Five Fundamental Principles has been printed below the corresponding Sanskrit aphorism. (Though in each case it is the author’s English, it has been presented in square brackets because it was not originally given in the context of this book.) What follows every other Sanskrit aphorism in this chapter and other chapters is a

translation of the aphorism rendered by the editors. Thus the bracketed English below the Sanskrit in each of Aphorisms 12-16 is not a translation as such. Note that the word samája in Sútra 5-12 is normally translated “society”; “collective body” appears in the English. Parivarttante in Sútra 5-16 is normally translated “does vary” (present indicative); “should vary” appears in the English. –Eds.

The Future of Civilization

Modern minds are often perplexed by the fear and doubt of the extinction of the human race within a short period. People deem that civilization is passing through a very critical phase and there is no possible escape from its total annihilation. But this can't happen.

Both individuals and society are dependent on three factors for their existence, viz., Asti, Bhati and Ananda. Dwelling place, food, clothing, education and medical facilities are the sine qua non for Asti or existence. The term Bhati means Vibhati or development and progress. The mere earthworm for instance, has existed for hundreds of millions of years, yet it does not signify existence in the true sense of the term. That is to say, there has to be Bhati, progress and development. Eating, drinking and

being merry cannot represent a true life. It would be an encumbrance, a boredom.

For the all-round development of an individual or a society a goal is needed. But for this determined goal the direction and purpose of development will remain confused. A bud blooms into a flower; this is what you may call its development. The purpose of Bhati or development is the attainment of Ananda or bliss. The term Ananda connotes infinite happiness, the equipoise of pleasure and pain, the perfect mental peace.

The absence of any of the aforesaid factors may cause a great consternation or convulsion in individual or social life. The earth came into existence [[crores]] of years ago. Though from the archaeological point of view it is still in its infancy, one day or the other it is bound to meet

its Waterloo. This will naturally mean the extinction of the human race. Is it so?

The destruction of a particular planet or solar system does not mean the end of the human race. There are numerous other stars and planets in the universe. With further development of science and by the help of inter-planetary rocket systems, human beings will move to other planets. What is a dream today will become a reality tomorrow. It is the inherent desire of an individual and the collective body which takes a concrete shape. It was an age-old desire of human beings to fly in the sky like birds. The aeroplane was a product of this desire. Desire is the mother of action. In coming days, you will see such rockets which may enable human beings to travel to other planets. And if one day these planets and stars also perish people will move to other planets. It may also be argued that a day may come when

due to constant radiation of heat and light the temperature of the entire universe may become the same, that is, the thermal death of the universe may occur. In the absence of external heat the universe may cease to exist. This means that humanity will also perish. But it can't happen. There can't be a thermal death of the universe. The solidification of the object will result in Jadasphota. Tremendous heat will be released due to the Jadasphota or exploding apart of a particular planet, and new galaxies and stars will be formed out of it. There is therefore, no cause to fear. The earth may one day become extinct but humanity can't cease to exist. You can rest assured of Asti.

Numerous factors are needed for the development of a group of people. But the following six are the most important of them.

There should be a spiritual ideology in the life of both the individual and the collective body. Much of your energy is misused due to the ignorance of your own self and the destination towards which you are moving. This misuse of energy is bound to cause destruction.

The second factor for the progress of society is spiritual cult, a Sádhaná process. Everyone has got a physical structure. The problem with every individual is to produce more and more ectoplasmic stuff by the body and then to convert it into consciousness. There should be a proper process for this conversion. Spiritual cult consists of the conversion of the five rudimental factors into ectoplasmic stuff and then into consciousness through a special scientific process. This is a process of metamorphosis. Spiritual cult therefore, is indispensable. But only spiritual ideology and spiritual philosophy will not do.

The third factor which is a blending of Asti and Bhati is a socio-economic theory. There should be a priori knowledge regarding the social structure, the distribution of wealth and its growth. For want of this knowledge there can't be a solid ground for the construction of the social edifice.

The fourth one is social outlook. All living creatures in this manifest universe are the children of the same Cosmic Entity. They are the progeny of the same Supreme Progenitor. Naturally they are bound in a thread of fraternal relations. This is the central spirit. A socio-economic theory is of no use but for this fraternal feeling. The implementation of this theory is an impossibility without Sádhaná.

The fifth factor for the progress of society is for it to have its own scripture. There is a need

for the company of elevated persons (satsaṁga) in all spheres of life.

The authority whose contact means satsaṁga for you is the śāstra. That which elevates society by dint of śāśana is called [[śāstra]]. We should have a śāstra of our own. The last but not the least important factor for the progress of society is for it to have its own preceptor.

The entire social structure is dependent on these six factors. Bhati is meaningless without them. The weakness of one among them may jeopardize the very existence of Bhati.

From ancient times many groups of people came into existence. Some of them somehow managed to drag on, some became extinct and some continued to exist in a metamorphosed form. About one thousand five hundred years

ago, Arabs were very developed in science. But they were defeated by the Islamic wave, for they were lacking in the six aforesaid factors, while the latter had at least five of them. The same is the case with Egypt. It was fully developed in the spheres of art, architecture and science. It is the Egyptians who made the pyramids which needed subtle geometrical knowledge.

Moreover, they were also very advanced in the sphere of civilization. Despite this, they could not prevent their defeat. Today's Egypt is the Egyptian form of Arab civilization. The cause of the death of its older form was the lack of the aforesaid six factors.

The Christian or Roman civilization was also considerably higher on the ladder of development. Yet they were lacking in social outlook. There were no feelings of fraternity and equality. The slave system was rampant and human feelings were on the wane. Furthermore,

the lack of a proper socio-economic theory generated a kind of fascist mentality in them. Those rolling in luxury and adverse to labour became indolent. Naturally they were defeated by a stronger and more strenuous force. The destruction of the Greek and Chinese civilizations was also caused by the lack of the factors of Bhati. The Aryans could defeat the indigenous Indians only due to the latter's lacking in the factors of Bhati. They had several factors of Bhati but there was no preceptor and hence they were defeated.

In the future also, for want of the six factors of Bhati, the extinction of a concerned group of people is sure to happen. But where these factors are present, there the movement is to wards Ananda or divine bliss, and due to this movement the chance of their elimination becomes nil. Such groups which have the six factors in their possession will be able to

produce Sadvipras. Sadvipras are those whose all efforts are directed towards the attainment of Ananda. They are also conscious of Asti and don't lack in the six factors of Bhati. They are strong in morality and are always ready to wage war against immoral activities.

Tapah Siddhi is an impossibility without the six factors of Bhati. Those who strictly adhere to the principles of morality, are ensconced in Tapah, and are ready to wage a war against immoralists are sadvipras. Only those Sadvipras are safe from destruction and extinction who can work for the welfare of the human society. Therefore, it becomes the prime duty of all people to make themselves and others Sadvipras. By Sadvipra it is not meant those who practice Mala-Jap or Práñáyám. In Práñáyám also there are three stages – Purak means to inhale; Kumbhak which is to hold the breath and recak which to exhale. The Práñáyám of the

Sadvipras will be to inhale the entire universe in Purak, to keep it within in Kumbhak and then to exhale it after mixing it with their own greatness and good will in Recak.

Sadvipras will wage a ceaseless struggle against immorality and all sorts of fissiparous tendencies. Those who pose as Dharmic but are bashful with the spirit of fight cannot be called Sadvipras. Shiva was great because his Trishul was always ready to strike at the immoralists. Krishna was great because his arrows were meant to curb the anti-human and immoral elements. He also encouraged the moralists to wage war against the immoralists. They were not only Sadvipras but also the parents of Sadvipras – the great Sadvipras.

These Sadvipras are always busy in the task of promoting the elevation of human beings. When this earth will become old they will lead

human beings to other planets by directing scientific endeavours.

Some people fear that atom or megaton bombs may one day cause the extinction of the human race. But such fears are ill-conceived and meaningless. It is human intellect which is responsible for their production and so naturally intellect is superior to its products. It may one day invent such weapons which may render ineffective even atom or megaton bombs. The cry for disarmament, therefore, will strengthen the destructive capacity of the atom bombs. It may lead humanity towards its total annihilation. It is, therefore, a great obstruction, an impediment in the progressive development of the human society. We need more powerful weapons than atom or hydrogen bombs. Sadvipras will manufacture such powerful weapons. If the human race is to survive, if millions of innocent lives are to be saved, it

becomes the duty of the apostles of peace to utilize more powerful weapons than what they have at present.

Sadvipras will never lag behind in making scientific experiments. When the earth will become uninhabitable for human beings they will shift them to other planets.

Food shortage is not a new problem. Only Sadvipras and not the politicians and experts can save the world from it. They will produce such tablets which will be substitutes for food grains. By making a useless fuss over problems one will not ease the trouble. The spirit to fight against all odds alone can solve the problems confronting human beings. March ahead and wage war against all difficulties, every impediment. Victory is sure to embrace you. Difficulties and encumbrances cannot be more powerful than your capacity to solve them. You

are the children of the great Cosmic Entity. Be a Sadvipra and make others Sadvipras also.

Ánanda Púrñimá 1966 RU, Patna

Human Progress

There are three fundamental strata in the manifest universe: physical, metaphysical and causal. Over and above, there is one transcendental sphere. Such are the three strata in the human entity, too: crude, subtle and causal. And there is one reflected consciousness besides. There is no question of any development in the conscious sphere because “Atman” is

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a non-attributed transcendental entity. Where there is imperfection and impermanence, there lies the scope for development. The movement from imperfection towards perfection is called progress. There cannot be any development in the transcendental sphere, which is perfect and eternal, though there is full scope for it in the psychic world. The crude body is made up of five rudimental factors, which are nothing but the crude manifestation of Macrocosm. These fundamental factors are the constituent parts of the physical bodies of all created beings.

The One who is the origin of all beings is the Supreme Entity. The Supreme Entity belongs to all, equally. To get protection and to enjoy the manifested universe of the Supreme Entity is the birthright of each and every being. Nobody has any right to accumulate excessive wealth. To accumulate and desire more mundane property is a crime against society and a sin against God.

It is a highly immoral and antisocial action. To fight such vested interests and to wage a war against such antisocial activities is upright and sacramental.

The physical body is imperfect and impermanent because it is under the bondage of time, space and person. Human beings have an incessant and indomitable desire to liberate themselves from the bondage of relativity. If there were no such longing, there would be no intellectual development. Those who are struggling hard all the time for physical existence get little time for mental development. The problem of bread and butter will stagger the development of mind. The guarantee of equal opportunity and minimum requirements of life to all is an essentiality for the well-integrated elevation and evolution of the human personality.

The physical body cannot attain liberation from the triple bondages of time, space and person. There are and will be relative variations in the degree of bondage from individual to individual, but whatever be the ration of variations, each person will have to fight ceaselessly for their intellectual progress. Otherwise, there will be no mental growth. Struggle is the essence of life and inaction is death. Avoidance of struggle is hypocrisy.

Baser elements and vested interests that do not like to see a free and prosperous humanity, invent and advocate different kinds of “isms” to suck and exploit the ignorant masses under the guise of lifeless dogmas. In the name of “isms” they sow the seeds of dissension and fissiparous tendencies in the society to perpetuate their exploiting machinery. Human society is one and indivisible. There is no fundamental difference between one human

being and another. All derive the viral juice and the life force from one and the same source. Hence talk of dissension and differentiation is against humanity.

In the Macrocosmic entity, the subtler world is above the cruder one. The same occurs in the microcosmic entity. Human beings should chain themselves to the oar for their intellectual progress. Otherwise the mind will run after crude physicalities. Due to this crude thinking or the constant superimposition of crude waves, mind will be converted into matter. Mind cannot remain stagnant. Hence everyone must contemplate higher and subtler phenomena or should take the ideation of the Cosmic Self.

The crude and the subtle mental bodies are part of the psychic body of Paramátman. Hence we cannot ignore anyone. As everybody has equal rights of proper utilization of

mundane potentialities for the maintenance of their physical existence, likewise everyone must be given equal opportunities for their mental progress. Inferiority complex is a kind of mental ailment. There are so many persons who think themselves inferior and useless due to poverty, lack of education and social injustice. Virtuous people and the well-wishers of society will have to arrange proper treatment for these ailing individuals and suffering humanity. But it is a matter of great regret that the so-called religious leaders have been fostering such complexes from time immemorial. By propagating different kinds of “isms” they have been exploiting the common mass. If the supporters of such fissiparous principles in the physical spheres are satans, then the advocates of such harmful theories in the intellectual sphere are polished satans. Mental development is not possible without constant endeavour to liberate oneself from physical bondage, and likewise, if there is

no pauseless effort for intellectual emancipation, there will be no progress in the causal world. Intellectual pursuit is essential for intuitional development, though intellectual pursuit can bring about only a temporal emancipation.

Every movement is pulsative, both in the physical and intellectual spheres. Ordinarily this is not perceptible in the physical sphere.

Pulsation means the combination of pause and speed. Where the stage of pause is experienced in the intellectual sphere, this pause is what we call intellectual liberation. The stage of mind when it becomes free from doubts and problems for a while is the state of pause or intellectual liberation. Psychic force created due to clashes in the intellectual sphere strikes the causal mind and powders it down. This finally results in the conversion of the causal mind into consciousness (self). The intuitional faculty which emerges due to clashes in the intellectual

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

The renaissance movement aims for an enlightenment and a resuscitation of subtler and higher thinking in human beings. I want that every person should be guaranteed the minimum physical requirements of life, every person should get scope for the full exploitation of psychic potentiality, every person should get equal opportunity to attain absolute truth, and endowed with all the glories and achievements

of the world, every person should march towards the Absolute. In and through this movement human beings should be made conscious of the purpose and meaning of life.
date not known

Civilization, Science and Spiritual Progress

Today, the subject of my discourse is
“Civilization, Science and Spiritual Progress”.

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

What is civilization? The subtle sense of refinement that we come across in the different expressions of life is called civilization. Let me give you an example. Suppose some guests have arrived at our home. We may address them imperatively, “Come” or we may welcome them by saying, “Please come in.” This polite address by adding the word “please” speaks of civilization or a civilized address, for herein the subtle sense of refinement is evident. The imperative word, “come”, bereft of warmth, only smacks of lack of culture. So we see there are both good and bad sides to culture, but the subtle sense of refinement is the touch-stone of civilization. The subtle sense of refinement that we get in culture intrinsically imbibes the

human power of discriminative judgement. We may call those human acts and behaviour civilized that give evidence of this discriminative judgement, in a great measure. It is sometimes noticed in certain groups of people that their actions have the support of judgement, and then again in some others that there is an absence of it. If judgement were based merely on this basis, to call the former civilized and the latter half-civilized would not be fair or desirable.

In the Indian social system women have been given a motherly status, but in the practical field they are not given the same amount of prestige. Conversely, in the European society, though motherly status is nil, women certainly enjoy equal rights and prestige in the practical field. Now it is very hard to say which of the two is more civilized. But I would say, the greater the support of judgement in action and behaviour,

the better shall be the expression and development of civilization.

There is a subtle difference between civilization and culture. Culture is the collective form of all the expressions of life. Culture is the expression of the intellectual stratum whereas civilization is the expression of the physical aspects of life. So people may be civilized by way of material development, but so far as their mental development is concerned, they may not be culturally endowed. In the absence of intellectual development it is not possible for a person to be properly civilized.

How does the development of civilization take place? Civilization has an intimate relation with science. They progress together. But where scientific progress supersedes civilization, there civilization meets its Waterloo. Take, for instance, the history of Egypt and Greece. So

long as the scientific progress of these two countries did not supersede civilization, civilization prospered very well. But when the ingredients of enjoyment grew up in abundance, the civilization of both countries got destroyed, because science had occupied a higher position than civilization.

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

Now let me say a few words about intuitional knowledge. In India, from the Tantric period to the Gupta period, civilization and

science progressed side by side and never did science enjoy greater prestige than civilization. The Gupta period was the golden period of India. After the end of the Gupta era scientific progress was overlooked. This resulted in degradation and downfall. In the Pathan period there was neither the development of civilization nor progress of science, with the result that the progress of society was thwarted. For the all-round progress and development of the human society, both civilization and science have got to be encouraged and pursued. If you see development of civilization, you will find that there is intellectual development as well. Where there is cultivation of science, there too, intellectual analysis is a necessity. And so, for both civilization and science, intellectual knowledge is indispensable. Spiritual or intuitional development is possible through the happy blending between civilization and science. Even where there is no such blending at all,

intuitional progress may yet be possible, but if science and civilization are harmonized, intuitional progress gets accelerated. Therefore, people of wisdom should proceed and progress, blending these two. It is useless to think of intuitional progress without effecting the harmony between the two.

What is our duty today? We should cultivate science but we should equally pay our attention to the development of civilization as well. Taking a comparative view between ancient India and modern India, we notice that the progress of science today is greater than that of those days of yore, but civilization in those days was certainly of a high order, particularly during the days of Vashishtha, Vishvamitra and Astabakra. In the present age, civilization is on the wane due to science enjoying the pride of place. But developed as science is today, if

civilization is pushed up again to the top, people
can reach a greater height than ever before.

22 May 1965 RU, Patna

Universality in Race, Language, Religion and Culture

The subject matter for today's discourse is, "Universality in Race, Language, Religion and Culture". Though there are some apparent or prima facie differences in language, colour, etc. in human beings, still in all essential matters they come from the same source, they originate from One Singular Entity – Parama Puruśa. There may be linguistic differences, colour differences, national differences, but all these are external and apparent. It is the language of

the heart, the language of sentiment, and not the language of the tongue, that should be heard.

No language can claim to be an original language – neither English, nor Telegu nor Bengali. The English language is not an original language. Nine hundred years ago there was no English language, one thousand-five hundred years ago there was no Bengali language and eight hundred years ago there were no Angika, Maithili and Assamese languages. Modern English is a mixture of the Scotch tongue, the old Norman tongue, the Anglo-Saxon tongue, the Briton tongue, the Celt tongue, and the Latin and Greek tongues. All these tongues gave birth to modern English. Till the days of King Alfred the Great there was no approved standard of English vocabulary. Similarly, the Bengali language consists of Saṁskṛta roots and words, and a large number of English, Japanese, Portuguese and Arabic words. Again, Telegu

language is composed of Cantonese, Indonesian and Malaysian words and a number of Saṁskṛta words.

Similarly, no race can claim the absolute purity of its blood. Hitler's clam about the purity of Aryan blood was to mislead the people. In Europe alone there are so many races such as the Nordic, Mediterranean, Alpine and Greek races. In India there are Austrics, Austrico-Negroids, Dravidians, Mongolo-Negroids, and the like. Therefore, no race is absolutely free from blending. Everywhere there is universal blending. Nowhere in the world will you find a single original race and language. Human society is a singular entity. All the merits and demerits of the society are ours. They are our common patrimony. It is foolishness to claim that the merits are ours and the demerits are someone else's.

In this universe all entities are divine; only people have to realize it. Nobody is helpless or alone in this universe. We have mundane, supramundane and spiritual relationships with the universe. So it is the bounden duty of human beings to expand their mental arena because basically all finite entities have the inherent wont of universal pervasion. Their goal is the Supreme Entity who is free from limitations. Human beings will have to expand themselves so much that they will go beyond the fetters of limitations. There cannot be and should not be an inferiority or superiority complex in anybody. Those who preach individual racial superiority are committing sins. They are going against human Dharma. Like earth, air and water, Dharma is common to one and all. Human beings will have to become one with the Universal Entity.

The famous American poet Carl Sandburg
proclaimed –

**There is only one man in the world
and his name is All Men.**

**There is only one woman in the world
and her name is All Women.**

**There is only one child in the world
and the child's name is All Children.(1)**

The same thing has been most beautifully
described by Satyendranath Dutta, the Asian
poet:

*Jagat juríyá ek játi ache
Se játir nám mánuśjāti
Eki prthiviir stanye pálita
Eki ravi-shashii moder sáthii.*

date not known

Theory and Practice

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

The first factor is the hypocrite's psychology. Hypocrites formulate theories without the least intention of materializing them. By exploiting the name of a theory they serve their own purpose and that of their group.

But without making any effort to materialize their theories, how will they be put into practice? They are obviously only for show. People formulated many such theories in the past and are still doing so even today. Such hypocrites want to misguide the people by their tall talks alone. Lord Shiva had this to say about such people: “Loka Vyámoha Káraka.” That is, “They create disease in the minds of the people.” Their aim is not to solve society’s problems. Rather, they are the chief cause for the downfall, retardation and sad plight of human society. The present crisis in today’s civilization is due to them. Their theories are based on the psychology and intellectual extravaganza of the hypocrite. You will certainly encounter many such theories in the social sphere, the economic sphere, and other spheres of life. This is not the problem of a single country, but of the entire intellectual world. Again I repeat that the crisis in civilization today is due to the intellectual

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

The next factor is the theoretician's psychology. When theoreticians expound a theory they do not study the world to ascertain its practical application. Blind to what is underneath their feet, and with total disregard

for reality, they build castles high in the sky. After some time most of the theoreticians' philosophies fade into obscurity.

So many theories have been expounded throughout the history of India. Some of them even had some practical application and, to some extent, met with success. But you will notice that, among the five theist philosophies, the Nyáya philosophy (not the Nyáya of Kanáda but that of Gautama) soars high without having any concern for the practical plane. Therefore, no practical cult was possible on the basis of Gautamiiya Nyáya. In medieval India, many scholars of Nyáya uselessly researched year after year the question [[Pátrádhára taela kimvá taeládhára pátra? – “Is it oil contained in a pot, or is it a pot containing oil?"]] This has nothing to do with the real world. Some people may wonder why there was not more development in Pathan India, in spite of a high population of

scholars. The reason is that Nyáya philosophy, the philosophy divorced from practicality, had too great an influence on life.

There is one more defect in the theoretician's psychology. Human life is trifarious: physical, intellectual and spiritual. However, the theoreticians remain confined to the intellectual realm, ignoring the physical and spiritual spheres. Thus they make no effort to practically materialize their theories. First, their theories are impractical; second, they make no efforts to materialize them.

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

Sometimes people are efficient in individual life, but totally unsuccessful in

collective life. Many great saints lived in India during the Baoddha Yogácára period, but they were only successful in their individual lives. They did not care for the world, neither did they attempt to make people more efficient in their practical lives. Those who are acquainted with the philosophical life of India of those days know that, due to the lack of a proper theory, people were defeated by the philosophy of Shankaracharya. This resulted in an intellectual vacuum in India after Shankaracharya, a vacuum which proved damaging. This vacuum occurred between the death of Shankaracharya and the advent of Maháprabhu.

The fourth factor is environmental difficulty. The expounder of any theory remains engrossed in a particular mental environment. He or she creates a world in the mind and tests the theory on the mental plane. Let's take Marxism as an example. Its propounder was

very perceptive. The theory which he created in his mental environment was correct to a certain degree. But the crust of the earth and the environment of the mind are certainly not the same. The crust is quite hard. When this particular theory was manifested in the practical world, it was a total failure. It was of course correct in the artificially created mental environment, but in practice it was found to be not at all in consonance with the intellectual environment. To give another example: In your psychic world you can imagine that there is no water in the River Ganges, but milk. You can then go to plan how you will make delicious sweets out of that mentally created milk, and how you will export them. But remember, water flows in the Ganges, not milk! Hence, the theory made in a particular environment can be a total failure in practice.

If theory precedes practice many difficulties will be encountered. But when theory succeeds practice it has a practical application. First the apple fell and then the theory was formulated. The apple did not fall according to the theory. Lord Sadashiva was the first to realize that a theory can only have some practical value if it follows practice. He observed all the big and small events of this world to which people attach themselves little knowing the reasons behind them. He eventually discovered the reasons and expounded a theory in consequence. He saw the practical manifestation of the theories governing art, architecture, literature, dance, music, science, etc. For example, after studying the details of a particular style of dancing he formulated a theory. His theory of Tantra was the laboratory notes of a practical scientist. He discovered a particular dance which vibrated the lymphatic glands in such a way that it developed

manliness. He called the dance Tandava which is derived from the Saṁskṛta word Tañđu, meaning jumping. Because it is supported by the theory of Tañđu, it rightly called Táñđava. Another dance evokes feelings of softness (Lasya) in the mind due to the way its soft vibrations contract the lymphatic glands. As it softens the mind of people according to the theory of Lasya, its name is Lalita Nrtya. Thus Lord Sadáshiva perceived the spirit behind each action, gave it a theory and propagated it. A theory which follows practice will be successful.

When two successfully proven theories merge, a new resultant in the form of a new theory comes into being. When this resultant is mixed with yet another theory, another resultant is created. Thus, by different syntheses six Rágas and thirty-six Ráginis came into being. The science of music was formulated in this way. It was successful because theory succeeded

practice. Taking “Ta” from Lord Sadáshiva’s Táńdava Nrtya and “La” from Párvati’s Lalita Nrtya, a new resultant theory came into being in Indian music called “Tála”.

You must always ascertain which comes first, the theory or the practice. If theory succeeds practice it will definitely be materialized. One of the main variables is the time factor, and that will depend on the effort applied. The greater the effort, the less time required for its materialization. Even if little effort is applied, it will still be materialized, but after a long time.

I have already told you that human civilization is in danger. The chief reason is that in so many cases theory has preceded practice. You must not entertain any of these four factors which hinder a theory’s application.

date not known

The Human Search for Real Progress

What is progress? “Prakrsta gati ityatha pragati.” Where movement is towards Shubha it is called progress. Where movement is not associated with Shubha it is retardation. For instance, going up the hill or down are both movements, but in different directions.

What is progress in the real sense? Normally, people associate the word progress with scientific progress, but actually, scientific progress may or may not be true progress. The

essence of progress is movement towards Shubha.

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

Let us examine in what sense the word progress is commonly used in the physical sphere. People think that the use of a motor vehicle in place of a bullock cart, the use of an aeroplane in place of a motor vehicle, or the use of a rocket in place of an aeroplane is progress. To take another example: At first people used to sleep on the ground, then they used charpoy and

now they sleep on spring mattresses. This is also considered as progress. In olden days, people used to write on palm leaves and on Bhurja-patra. Nowadays, they write on paper. The prerequisite of progress in all these examples appears to be the attainment of more pleasure in the use of things. In other words, progress is considered synonymous with the enjoyment of more pleasure. There is greater convenience in sleeping on a spring bed than on the ground. Similarly, the aeroplane takes away much of the tedium of travel. So progress is considered as the harbinger of material enjoyment. This enjoyment is not necessarily limited to the physical sphere. It is also available in the intellectual and spiritual spheres. Who is the subject of the enjoyer? It is the mind. The mind experiences physical as well as intellectual pleasure. The experiences of spiritual happiness is psycho-spiritual. There, also, it is partly mental.

If all experience of pleasure is through the mind, it follows that pleasure is born within the vibrational scope of the mind. Progress, then, cannot go beyond the vibrational principle. All existence in this universe is vibrational. Physical and intellectual happiness, both of which are enjoyed by the mind, are therefore both vibrational. In the vibrational field, equipoise and equilibrium are only maintained by the balance of the two opposites, i.e. the positive and the negative. In other words, unhappiness and happiness increase proportionately. Thus, we see that in the physical stratum, the so-called progress of science is responsible for an equal degree of happiness and unhappiness. The use of motor cars in place of bullock carts involves not only greater comfort for the body, but also involves far greater risks of accidents. The use of aeroplanes increases the comfort of travel and the risks in almost equal proportions. Thus, we

find that the enjoyment of material pleasure in the physical sphere is neutralized by the negative side of pain.

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

- 1. Anukulavedaniyam***
- 2. Pratikulavedaniyam***
- 3. Avedaniyam***
- 4. Nirapekśavedaniyam***
- 5. Aplutavedaniyam***

These are the five forms taken by feelings. All progress is through the experience of these feelings. Wherever there is progress, one or more or all of the expressions of these feelings are present. In the realm of physical progress, we mainly find only two of these expressions, and they are primarily physico-psychic. There is no experience of pleasure in the physical body as

such. The experience of pleasure in the physical body means relaxation of nerves. The relaxed nerves emanate the peculiar mental vibration which is called Anukulavedaniyam. Where there is tension or the striking on the nerves, another kind of vibration is generated which is expressed through Pratikulavedaniyam. The other three expressions of feelings are not present in the physical stratum. What we call progress in the physical stratum is only the awareness of Anukulavedaniyam in the physical world. We either fail to see or purposely ignore the corresponding Pratikulavedaniyam.

There is sometimes a conscious effort to forget this opposite side, and therefore we add the positive marks for Anukulavedaniyam and place zeros on the debit side and proclaim that we are making progress. In fact, if we could see both sides, we would find that the balance is nil and as a result, we would realize that there is no

progress in the physical stratum. It is like a government accepting the recommendations of a commission to increase the pay scale of the employees and to recover the increased expenditure through higher taxation. Will this be called economic progress? Certainly not, for it fails to increase purchasing power. The acceptance of progress in the physical field is only wrong mathematics.

Let us now examine the psychic sphere. In this sphere there are four expressions of feelings: Anukulavedaniya, Pratikulavedaniyam, Avedaniyam and Nirapekśavedaniyam. One more distinction from the physical sphere is to be noted. In the psychic sphere, the relaxation or strain of the nerves is not the primary cause of feelings. In the psychic sphere, the main feature is that the sense of mental pabulum increases. The food of the mind increases but not its dimensions. So

Anukulavedaniiyam in the psychic sphere would mean that state of the mind which provides more food for it. It would naturally result in a corresponding increase of Pratikulavedaniiyam, also, so that the balance of the pendulum may be maintained in the vibrational sphere. By way of illustration, it may be noted that in ancient times, when human beings were intellectually backward, they also had less emotional disturbances. One who is intellectually deficient is also less receptive to emotional disturbance. Highly intellectual people are extra sensitive in the emotional sphere. They create unnecessary problems out of nothing and waste sleepless nights over them. Thus, as far as Anukulavedaniiyam and Pratikulavedaniiyam are concerned, they balance each other in the intellectual sphere, also.

Relatively speaking, absence of pain or pleasure – which is called Nirapekśavedaniiyam

– is in effect psychic suppression or repression. This is an unnatural state of mind and whether it lasts five minutes or ten minutes, five days or ten days or even a period of years, when the control is removed it again bursts forth in the form of Anukulavedaniyam or Pratikulavedaniyam. Psychic suppression or repression, therefore, does not lead to progress.

What is Avedaniyam? In ordinary circumstances, Avedaniyam is most unnatural. Under this condition, either the function of nerve cells stops or is forcibly stopped. In other circumstances in the mental sphere it may amount to refusal to admit the existence of the mundane world. It is a denial of crude physicality. It is an attitude which holds that whatever exists is only illusory. This is a form of self-deception. It is a state comparable with death. Such an attitude promote nihilism. It is not the property of life to promote nihilism.

Therefore, the ultimate effect of Avedaniyam is also visible in the form of Anukulavedaniyam or Pratikulavedaniyam. The expression of this effect will emerge when there is either an internal or external blow on the mind.

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

Now, let us examine the spiritual field. There is no Anukulavedaniiyam, Pratikulavedaniiyam, Avedaniiyam or Nirapekśavedaniiyam in the spiritual field. The reason is that as the goal is not finite, the states described in Anukulavedaniiyam, Pratikulavedaniiyam, Avedaniiyam, and Nirapekśavedaniiyam do not exist. Only one form of feeling is expressed in the spiritual realm and this is Aplutavedaniiyam. This expression is either non-lateral or multilateral. Being non-lateral, it does not allow the formation of reactive momenta, and being multilateral, it is immune from the effect of reactive momenta. The multilateral expression which is in the nature of Cosmological vibration can be called Samismrta Vedana in Saṁskṛta. The non-lateral expression, i.e. the non-subjective vibration, may be called Bahuprajiṇāna Vedana, or Bhásottara Vedana. Áplutavedaniiyam functions through pointed psychic existence

which is a non-subjective vibration. The speciality of Bhásottara Vedana is that to maintain the equilibrium of the pendulum in this phase negative speed is not required. In the absence of negative speed, every movement is progress. Thus, there is no question of minuses; there are only pluses. This is a movement from negativity to positivity and this, therefore, is the real form of progress.

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

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

It has been stated above that there is no progress in the physical and intellectual spheres.

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So should all efforts in these fields be stopped altogether? Should there be no effort to develop physical sciences? No, we shall continue to make efforts in these fields, also. We have only to be cautious about the effects of such efforts on human society, human mind and even human physique. What happens with the so-called progress in the physical sphere is that the speed of life gets a quick momentum which effects the nerves. The effect on the nerves increases the function of the cranium and it results in the weakening of the heart. As a natural consequence, to the extent the physical sciences will advance for physical progress, the diseases of the heart and mind will increase in the same proportion. It will be noted that many so-called civilized people cannot sleep as their nerves are under strain. The diseases which were considered fatal 200 years ago are no longer so nowadays. They have become common diseases today. The fatal diseases in modern times are

mostly connected with the heart and nerves. This is the result of so-called progress in the realm of physicality. In the future, the physical structure of human beings will be effected by these factors. The nerves will stiffen and the cranium will become larger. The bones, on the other hand, will become thinner. This will result in a change in the stature of human beings. They will have lean and thin limbs and a disproportionately big head. This change will come soon and fast.

The so-called intellectual progress effects the mind intensely. The nervous system and mind are not the same. The nerve cells are physical and any disease connected with them is, therefore, physical. What we term as madness is either due to nervous disorder or mental disorder or both. The progress in the intellectual sphere will result in a greater clash of emotions and will consequently increase insanity. There

will be a noticeable growth of mad people in society. This will make it even clearer that intellectual progress is no progress. The real progress is only spiritual. In the spiritual field, due to the absence of the reactive momenta, there is no retardation, there is only movement forward. This is the nature of true progress.

Spiritual progress can only be attained on a firm physical mental base. Therefore, this physical and intellectual base has to be progressively adjusted to the changing conditions of time and space. Spiritual aspirants have to devise ways to protect themselves from the reactive momenta in the physical and intellectual spheres. In the age when the nerves of human beings will fatten and the cranium will enlarge, the Sádhakas will also be subject to these changes. What, then, is the way to escape? There should certainly be some way to escape the extreme effects of these changes. The cruder

waves should be consumed by subtler ones. When the vibrations of pain or pleasure in the physical realm are consumed in the physico-psychic vibrations, the feeling of pain or pleasure will not be so acute, although the physical sphere will remain as large as before. In other words, this process will save the mind from reaction. As there will be no attraction towards pleasure, it will also save one from pain, not fully, but partially. Similarly, in order to escape the reactive momenta, the intellectual waves will have to be transmuted into intellectuo-spiritual ones. This will protect one from the reactive momenta in the psychic sphere to some extent – neither pain nor pleasure will overwhelm the mind. This stage is described in the Gita as “Dukhesu anudvigna manah, sukhesu vigatasprahah”. To the extent the desire for pleasure is less, one escapes from the reaction of pain.

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

“Nanyapantha vidyate ayanaya.”

27 May 1967 RU, Allahabad

Práña Dharma

The Sine Qua Non of Human Existence

In this universe there are people whose thoughts, character and behaviour are similar – similar but not identical. Differences in human character and mentality, which are reflected in external human conduct, are due to varying propensities and tendencies. This is what accounts for the differences between people. Just as individual human beings have their distinctive characteristics, similarly, groups of people brought up in various geographical

environments, historical eras, or cultural atmospheres, acquire their own group characteristics, too. Later those characteristics inherent in a particular group get mixed with the internal thoughts and ideas of other groups within a society. This leads to the development of national characteristics. In this way an entire national psychology – its external behaviour, its social outlook, and its philosophy of life – is developed. This process produces different national outlooks which distinguish one nation from another. It is also in this way that different human groups have developed different viewpoints towards life and the world. These differences are internal rather than external. Through proper education and well integrated social living in the individual and collective strata, internal qualities can be properly developed. Internal discipline in the psychic sphere of individual life is what we may call the Práña Dharma of individual life. When the

national characteristics are expressed in a particular vein, we may call it the Práña Dharma of the nation. Although Italy, France, England and America are part of the western world, their national characteristics are not uniform. There are considerable differences in the mental thought-processes and external conduct of the East and the West. The thoughts and ideals of India are quite different from the other countries in the East. Since ancient times, India has been adhering to her distinct Práña Dharma. Regarding life and the world, the Indian people are certainly spiritually inclined. They look upon each and every thought and deed as part of their spiritual practice. The reason is that in ancient India, children studied from the age of five till the age of twenty-five. They lived virtuous, disciplined and holy lives and received extensive training in spiritual knowledge as well as some degree of mundane knowledge. At the conclusion of their student careers, they

returned home to adopt the life of householders. As householders they continued to cultivate both spiritual knowledge (pará) and mundane knowledge (apará). When they reached the age of fifty, having met all their family commitments, they would adopt the life of a Vanaprastha and retire to a forest to concentrate on the cultivation of spiritual knowledge. Thus all aspects of Indian life were based on spirituality. This subjective approach to life became the Práña Dharma of Indians. Spirituality has penetrated so deeply into Indian social life that even the toughest and most notorious robbers offer something to the goddess Kálii before committing theft. They pray to mother Kálii and make pledges to her to ensure their success. The ancient Indian system of education was based on this original Práña Dharma. Consequently, the Indian students developed a reverential, humble and noble trait in their conduct. The subtle way to undermine an individual or a nation is to

divert them from their original Práña Dharma, sometimes by forcibly snatching away their right to pursue it. This will sap them of their inherent strength and capabilities causing them to become increasingly weak. Just as a bird divested of its right to fly freely gradually becomes reduced to the status of a biped, similarly, human beings when deprived of their Práña Dharma lose their elevated stance.

Moghul Rule and Indian Práña Dharma

During the Moghul period India was subjected to severe political torture. The Pathan and Moghul rulers tried to inflict a blow to the Indian Práña Dharma indirectly. However, by holding out allurements of high posts or by using other methods, they could not do much harm to the Indian Práña Dharma. The reason was that the inner vitality of Islamic society itself was considerably weakened after

assimilating the conflicting thought waves of Egypt, Siberia and Persia. Thus, though the Islamic Práña Dharma existed alongside the Indian Práña Dharma it could not cause much damage.

The British Rule and Indian Práña Dharma

The British rulers were very clever. Instead of attacking the Indian Práña Dharma directly, they resorted to the path of diplomacy. They believed that to maintain British rule in India they would have to create a group of native supporters who would remain Indian by birth and complexion but European in manners, customs, education, taste and culture. So they introduced a system of education based on their own British system. This was an obvious attempt to strike a blow at Indian Práña Dharma. As a result, the people of India forgot their distinctive national characteristics and

developed a completely Western outlook. The moral, spiritual and social qualities that were developed through the Indian system of education were ignored. Rather, Indian youth, under the influence of materialistic Western civilization, grew cynical, materialistic and atheistic. A class of educated persons was created who were neither English nor Indians. Many of them were employed in the Indian Civil Service. A certain scholar once remarked that the Indian Civil Service “is neither Indian, nor civil, nor service.” These people became alienated from the mainstream of Indian social life because their conduct, behaviour, customs, manners, thoughts and ideals were different from those of other Indians. This neo-class of people with modern education could not regard the simple, innocent masses of rural India as their own. The clever English rulers trained them in such a subtle way that they looked upon the British as being nearer to them than the

Indians. The imperialistic British purpose was served: colonial rule was firmly established.

The British Rule and Chinese Práña Dharma

The British also tried to destroy the natural Práña Dharma of the Chinese people. Prior to Kuomintang rule, Chinese people were simple, peace-loving, energetic and spiritually inclined. But the British imported a huge amount of cheap opium into China and made the energetic and pious people idle and indolent. Thus the Chinese race deviated from their original Práña Dharma. As a result, it was easy to mislead them onto the path of communism. The British were responsible for the annihilation of the Chinese Práña Dharma. The communists completely destroyed the ancient Chinese religion and finished the unfinished task of the British.

Capitalism in Indian Práña Dharma

Although capitalism does not directly oppose Práña Dharma, the all-devouring exploitation of capitalism robs the people of their possessions and drives them into the street as beggars. For such people it becomes virtually impossible to properly follow their Práña Dharma. Even the feudalistic exploitation in Indian social life did not run counter to the original Práña Dharma. But the present capitalistic (Vaeshyan) exploitation has financially ruined the Indian people. Hence, it is impossible for the people to follow their Práña Dharma. At this period of crisis in Indian Práña Dharma the materialistic philosophies are getting scope to rear their heads.

The socio-economic philosophy of Ananda Marga calls for the elimination of capitalism. It clearly emphasizes the need to fulfil minimum

economic needs and create an ideal congenial social environment in which there will be maximum utilization of collective wealth and the rational distribution of resources to solve all economic problems. Every human being will get ample opportunity to follow Práña Dharma.

Communism and Indian Práña Dharma

Materialism can never be the base of human life in any country because it is detrimental to the all-round development of human beings. Materialism is the philosophical base of communism. Communists act against human Dharma by propagating the defective philosophy of materialism. Communism is diametrically opposed to Indian Práña Dharma. Although they raise high-sounding slogans of human emancipation and progress, human well-being cannot be accomplished by communism. The communist states give much importance to

the application of material science and technology. This may help increase the wealth of the country and thereby alleviate the financial distress of the people to some extent, but by solving economic problems one does not solve all problems. If that were the case, the affluent countries of the West would be utopian. Human beings are not merely destined to fill their bellies. There is much more to human life than that. Human beings are veritable children of God having a thirst for unlimited happiness. Limited physical wealth can never quench their infinite thirst. Obviously, their Práña Dharma should provide them with the necessary ways and means to satisfy their unlimited hunger. Communism ignores the higher human and spiritual values of life. It lets the human soul stand unrecognized. The condition of human beings in today's communist countries is no better than that of domestic cattle in dairy farms.

Ananda Marga wants to establish the Práña Dharma of the entire universe, and the Ananda Marga philosophy has been conceived to that end. Ananda Marga's spiritual treatise, social treatise, ethics, spiritual cult, socio-economic theory and educational system will all help in establishing Práña Dharma. Whatever a genuine Ananda Margii does in his or her life is always conducive to Práña Dharma. The Ananda Marga philosophy – unlike the Vedantic sannyasin who professed the philosophy of illusion – is not in favour of dismissing this quinquemental world as mere illusion. On the contrary, Ananda Marga accepts this world as a relative truth and strives to cope with its problems. Both wealth and poverty force people to digress from their original Práña Dharma. That's why the socio-economic philosophy of Ananda Marga has advised its supporters to be

ever-watchful so that one is forced to die due to want of food.

Education and Práña Dharma

Defective systems of education also strike a blow in Práña Dharma. This is exactly what happened in India during the British regime. Ananda Marga is ever vigilant in this regard. Hence, the Ananda Marga system of education has been formulated in such a way that the fundamental Práña Dharma of humanity has been fully recognized. The educational system of our schools is based on the principle of Práña Dharma. It includes the study of various aspects of modern branches of human knowledge, as well as the development of qualities such as reverence, good manners, humility, dignity of labour, social consciousness, etc. The Western system of education has miserably failed to inculcate these rare qualities in the students

minds. Had there been radical reforms in the defective education system introduced in post-independent India, she could have solved many undesirable problems. The reformers of Indian education can make an experiment even today by introducing a new system of education based on national Práña Dharma.

All the countries of the world can apply Ananda Marga philosophy according to their distinctive national Práña Dharma. There is enough scope to introduce Ananda Marga philosophy in this way.

16 February 1967, Ranchi

The end

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