

Prout in a Nutshell

Part 12



Shrii Prabhat Ranjan Sarkar

[Contents](#)



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[Contents](#)

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[Contents](#)

ROMAN SAṂSKRṬA ALPHABET

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

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

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

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

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

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

য র ল ব
 য র ল ব
 ya ra la va

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

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

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

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

[Contents](#)

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

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

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

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

Publisher's Note:

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

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

Contents

Contents:

1. [The Rule of Rationality](#)
2. [Sin, Crime and Law](#)

[Contents](#)

3. [The Origin of Existential Stamina](#)
4. [The Transformation of Psychic Pabula into Psycho-spiritual Pabulum](#)
5. [Quadri-Dimensional Economy](#)
6. [Keep Money Rolling – Excerpt A](#)
[Keep Money Rolling – Excerpt B](#)
7. [Principles of Balanced Economy – Excerpt A](#)
[Principles of Balanced Economy – Excerpt B](#)
8. [Trade and Barter in Ancient Bengal – Excerpt A](#)
[Trade and Barter in Ancient Bengal – Excerpt B](#)
9. [Block-Level Planning](#)
10. [Some Different Forms of Government – Excerpt A](#)
[Some Different Forms of Government – Excerpt B](#)
[Some Different Forms of Government – Excerpt C](#)
11. [Requirements of an Ideal Constitution](#)
12. [Service Psychology and Group Psychology](#)

13. [Questions and Answers \[on Society\]](#) – 2

The Rule of Rationality

This solar system is sufficient in its potentiality to maintain, nourish, feed and supply material for existence not only to human beings but to all its living beings.

Due to our folly or undeveloped thinking, we could not give proper solutions to the problems of material existence. Now our planet is just like a hidden treasure. We have to utilize this hidden treasure for the maintenance and

sustenance of all the living beings of this universe.

This earth of ours is passing through a critical juncture. The solution is of immediate necessity. It brooks no delay. That is why our PROUT is to be propagated throughout this universe, especially on this planet of ours. You should chalk out programmes for its materialization and implementation within a short period.

You know, economic life, political life and social life are not everything for living beings and human beings. They have also got a mental world and a spiritual world. For development and progress in the mental and spiritual worlds, our Neohumanistic ideology is to be propagated everywhere. Spiritual life controls all other arenas of human life.

The physical body is made of the quinquemental factors. For this, quinquemental science is to be applied to cure certain ailments associated with the physical body. To remove physico-psychic ailments, bio-science is to be developed utilizing the new theory of microvita. Microvita may function as positive or negative physico-microvita. Spiritual microvita should also be utilized. Microvita theory should be properly utilized.

There is also cultural life. Tendencies are of either a degenerating or an exalting nature, that is, they are either of a depraving or an elevating nature. We should encourage the elevating tendencies and discourage the depraving ones. In certain parts of this world, depraving tendencies such as pornography exist. Simply protesting will not stop these things: we will have to do something positive to check it. Such positive action will create a new stir in the

human mind. Pornography and other depraving tendencies will be completely discouraged and checked. That will be our course of action. We have to create new literature, new books, new music, new songs... We have to chalk out a programme and act accordingly.

Innocent human beings are at the mercy of devouring demons. The animals are also at the mercy of human demons. Even the plants are at the mercy of human demons. These demons destroy forests without planting new ones and thus create new deserts. There is folly in their thinking as well as their economics. 300 years ago there was no desert in South America; 150 years ago there was no desert in India. Innocent human beings are at the mercy of human demons. We must solve this problem. We must solve this problem through PROUT, Neohumanism, microvita, art, literature, songs,

music and spiritual sádhaná. This is the panacea to solve all these problems.

There may be a shortage of petroleum but elements for creating petroleum are available in the world. We will be able to produce synthetic petroleum.

What we want is the rule of rationality. Human society is one and indivisible. Apparently there is heterogeneity but in essence there is homogeneity. For instance, in the Middle East there are Muslims, Jews, Christians, Semites and Blacks. But they all belong to the same supreme race – they are all the progeny of the Supreme Progenitor. This is what the spiritual philosophy of Ananda Marga says. Only due to dogmas, people think in terms of heterogeneity. There is only one ideology in the world which is not only all-embracing but also all-pervading.

Both the problems and their solutions have been pointed out. Now it is our bounden duty to carry this message to all nooks and corners of this world. The wind is blowing in our favour. We should carry the message to each and every particle of marrow of this living world.

31 August 1987, Calcutta

Sin, Crime and Law

You certainly know that Papa is the general term for both sin (against religion or God) and crime (against a social code). Papa is sometimes defined as Pátaka. Pátaka also means

[Contents](#)

sin against religion or God. Pátaka is divided into two categories. One category is Papa or sin. If something is done which should not be done it is called Papa. That which is not done but should be done is called Pratyaváya. Papa and Pratyaváya are both undesirable things. But according to the ancient saints and sages, Pratyaváya was more abominable than Papa. According to the degree of severity of Pátaka, sin is divided into three stages:

- 1) Pátaka or ordinary sin;
- 2) Atipátaka or sin of a serious nature;
- 3) Mahapátaka or sin of an extremely serious nature.

If the reactions of a sin can be quickly exhausted by atonement through a certain amount of active endeavour or sacrifice, then the sin that caused those reactions is termed Pátaka or ordinary sin. Suppose someone stole Rs 200/- from a person, but some time after they

returned the amount to the owner with interest or with an amount more than the stipulated interest with an apology, then such type of ordinary sin or Pátaka can be absolved. To wound someone's sentiment by using offensive language or by doing something similar is also an ordinary sin like this. Suppose someone's sentiments are injured, but later on if he is repeatedly offered an apology, and if the offended person forgives the misdeed from the core of his heart, then it is assumed that this sin is absolved.

Atipátaka or sin of a serious nature requires a severe penance for expiation. For instance, if someone through omission or commission permanently injures the future of a person, that is considered Atipátaka or sin of a serious nature. To state it plainly, this sort of serious sin has no atonement. But if you dedicate yourself wholeheartedly throughout your life to

make good the amount of damage done to the person, and if that person forgives you from the core of his or her heart, then that sin can be considered absolved. But actually this rarely happens, because how can a person who has been permanently damaged by you forgive you from the core of his or her heart.

We find a good number of examples of extremely sinful deeds of this nature throughout history. King Ajátashatru (King of Magadha) who killed his father (who was a disciple of Buddha) is an example of a person who committed a sin of a very serious nature. King Shasháuṅka (King of Rāvha) invited King Rájyavardhana (King of Sthániishvara) to attend a peace talk and then killed him. That was also an example of a sin of a serious nature. The way King Harśavardhana (brother of King Rájyavardhana) killed Queen Jayashauṅkarii (wife of King Shasháuṅka) and

her minor son is a glaring example of a serious sin.

The worst type of sin is called Mahapátaka. The basic difference between Mahapátaka and Atipátaka is this. The example of an Atipátaka does not have a recurring sinful effect on humanity, and that incident may be forgotten by people. But an example of Mahapátaka has a recurring negative influence on humanity. For instance, if Ravana (one of the mythological characters of the Ramayana) would have abducted Sita directly it would have been an example of Atipátaka. But Ravana appeared before Sita in the disguise of a sannyasin, and thus by his treacherous deed stole Sita from her cottage. So when Ravana was not dressed in his usual way, but in the disguise of a sannyasin, its negative effect is bound to be recurring in nature. Even today a housewife, seeing an innocent sannyasin, may suspect him

of being a thief like Ravana in the disguise of a sannyasin.

Another branch of Pátaka is Pratyáváyā, which literally means not to do what should be done. For instance, responsible parents should arrange proper education for their children, and see to it that the children become capable of maintaining themselves. They should also arrange the marriages of their marriageable daughters. (If their well-educated and self-reliant daughters are reluctant, then this is not the responsibility of the parents.) Throughout life people should gratefully remember the help of their benefactors and move along the path of righteousness. If people do not do the things which they should do by thought or deed, and engage in activities opposite to this, they are committing Pratyáváyā.

Going against a recognized legal code is called crime. A particular community or particular state rests on certain fundamental laws and regulations. When these rules and regulations are concerned with the laws of the state, they are called the constitution. When these rules and regulations are concerned with the administration of justice, they are called social law. Any action which is ultravires to the constitution or the social law is considered a crime. That is why in different countries there are differences of opinion about many things except a few cardinal human principles. With different peoples and states, the constitution, legal code, administration and judiciary are bound to vary. For this reason, people, when they remain in a particular country, are required to follow the constitution, law, judicial codes and executive decisions of the country concerned. Otherwise they will be charged with crimes. If we try to expand the scope of the few

fundamental cardinal human principles and draft the constitution, legal code, administrative and judicial systems in adjustment with the expanded scope of those cardinal principles, that will pave the way for the greater unity of human society. Humanity or Neohumanism will thereby acquire accelerated speed, which is one of the essential factors for the path of proper movement. If the fundamental unity of human society increases more and more, and divisive differences steadily decrease, then universal humanity is bound to be united under a common ideology. This should not remain a utopian dream. It should be the first expression of the practical wisdom of humanity.

Any action that creates a very unwholesome reaction in one's own body and mind, and provides a lesson and momentum to that person to steer clear of such a thought or action, creates a reactive mentality against that

type of action. That sort of reactive mentality is called Ghrñañá or hatred. Hatred is an imposed fetter on the mind. So it is included in the list of eight Páshas or fetters of the mind. That which is inherent or intrinsic in the mind and expresses itself in the external world is called Ripu or enemy. There are six Ripus – lust, anger, avarice, blind attachment, vanity and jealousy. That which originates in the external world and influences the mind is called Pasha. Thus Ripu is intro-external and Pasha is extro-internal. An intelligent or wise person should keep the Ripus under control and resist the Pashas. The ancient saints and sages did not prescribe any method for the resistance of the Ripus because the Ripus should be regulated. If a Ripu is resisted or suppressed, then the suppressed Ripus finds expression through another Ripu. Suppose in a person the instinct of greed is very strong. He is compelled to keep this instinct under control, under pressure of poverty. If a

person who habitually takes bribes is found not taking bribes due to the enforcement department, then that suppressed instinct of greed will manifest itself through anger or any other Ripu. That is, he will burst into violent anger.

So, the psychological approach to the Ripus is to keep them under control and not allow them under any circumstances to go against a recognized code of social conduct. Some persons may be very greedy for food. It is just possible that they may die prematurely due to over-eating or indulging in prohibited foods. Intelligent people will keep the instinct of greed under control in such a way that they avoid getting any disease. Take the case of an alcoholic. Under the spell of liquor people become helpless victims to their habit. If their channelize their addiction into the ardent love of music, painting or any of the fine arts, the

instinct of addiction will be gratified to some extent, and they will prevent any further harm to themselves.

Regarding Pashas, the considered opinion of elevated sages in the past was that Pashas had to be resisted. To successfully combat the fear instinct, one has to march with rapid steps towards the source of fear and, if necessary, with the requisite physical and psychic weapons. If one hides inside behind locked doors, then the fear will become so entrenched in your mind that you will not be able to get it out of your mind. So it must be remembered that the Ripus have got to be controlled and the Pashas must be resisted. The way to get rid of the Pashas is to expand the mind – to elevate human potentialities.

***Páshabaddho bhavejjiivo
páshamukto bhavecchivah.***

[Contents](#)

["Those who are bound by the páshas are the veritable microcosms, and those who are free from the bondages of páshas are the veritable Shiva."]

23 March 1986, Calcutta

The Origin of Existential Stamina

[Átmani Sattásamsthithi]

“The entitative existence is substantiated by the existence of consciousness.”

The sum total of our existential potentialities emanating from unit consciousness, interacting through motor and sensory organs in our physical stratum, interplaying through the ectoplasmic projections in our psychic stratum, and flowing one-pointedly through the psycho-spiritual approach in our spiritual stratum constitute our existential stamina (ástitvika práñinatá).

Now the question arises, what is the origin of our existential stamina – is it sentiment, logic, desideratum or actional faculty?

In fact the answer is “none of these”. Actually the true source of our existential stamina is none other than our unit consciousness (jīivátman).

The object entity finds its substantiation in the receptacle of the citta (“done I”), the citta in the áhamtattva (“I do”), and the áhamtattva in the mahattattva (“I am”). But even the “I am” feeling of Mahattattva would remain in jeopardy without the witness-ship of jīivátman. In order to substantiate the “I am” feeling we require the sense of “knowership”, that is “I know I am”. First comes “I know” and then comes “I am”. So the origin or source of our existential being is rooted in the “I” of “I know”, and that supreme identity is indeed our soul, our unit consciousness – jīivátman.

What are the limitations of the four drives: sentiment, logic, desideratum and actional faculty?

Sentiment (Bháva Pravanatá)

To find expression mind adopts certain inter and intraectoplasmic occupations. These occupations (love, hatred, fear, etc.) are known as vrttis. A vritti may be defined as a way of expression of mind. On the psychic level this occupation is called expressed sentiment. In short, sentiment is an outburst of psychic energy which may or may not be rational. As a result, at any moment sentiment may be overclouded by dogmas. Such an undependable source cannot be the origin of our existential stamina. Furthermore, as sentiment is a purely psychic occupation it cannot be the source of our entire stamina, including the spiritual stratum.

Logic (Yukti Váda)

Logic stands on three legs: direct knowledge (pratyakśa), inference (anumān) and authority (āgam). (Authority may stem from either an authoritative book or an authoritative personality.) Unfortunately, none of these three sources of knowledge is fully dependable. In the case of direct knowledge (or direct perception), wrong conclusions may be drawn due to the limitations of our sensory organs, defects in our sensory organs, or defects in the environmental conditions. Inference may also prove faulty in the absence of sufficient or correct data. And finally authority may be misleading due to temporal or personal factors.

Desideratum (Lakśa)

The first point is that the desideratum must be correct. If someone imagines that their

desideratum is to become rich or famous, or even if they aspire to have a post-mortem gate pass to the mythological kingdom of heaven, then surely this can prove very dangerous. But even if the desideratum is correct – that is, the attainment of perfection, or oneness with Parama Puruśa – even then that cannot be a stable source for our existential stamina.

Imagine that one is guiding his or her lifeboat in the vast ocean by means of the pole-star. That is all right. But what happens if the sky of our life becomes covered by clouds? In fact, there are many clouds – vrttis, saṁskāras, pashas and ripus (psychic propensities, the potential reactions to past actions, fetters and enemies respectively.) Thus even the correct desideratum is still not dependable.

Actional Faculty (Karmaeśanā)

Work for work's sake has the tendency to increase one's bondage rather than to liberate. Action begets reaction. So when saṁskāras are increasing (whether they be good saṁskāras or bad saṁskāras – “chains of gold” or “chains of iron”) then the mind easily gets crudified. A human being in this life may well be reborn as an animal, plant or even a rock in the next life. How then can actional faculty be accepted as the source of our existential stamina!

Clearly these four drives – sentiment, logic, desideratum and actional faculty – are all unworthy to be the foundation of our existential stamina. Nevertheless we must not discard these four drives because, despite their defects, they can certainly contribute to our understanding of existential stamina.

Sentiment when guided by Neohumanism can elevate humanity through devotion as a

mission. Logic when properly guided by rationality can eliminate the influence of geo-sentiments in society, and when guided by intuition it can become a beacon of light in all directions. Through psycho-spiritual practices all the clouds may be removed from the sky of our life, and in that event the clear vision of our desideratum allows us to proceed unerringly on the path of liberation. And finally all bondages through action may be eliminated by the three-fold approach of madhuvidya (ideation on Brahma), surrender of the vanity of actions, and detachment regarding the results of our work.

Finally, how is it that we can utilize these four drives properly? To answer this question, one requires a proper understanding of Pramá, Pramá Rddhi and Pramá Siddhi. (See PROUT in a Nutshell Part 9)

October 1986, Calcutta

The Transformation of Psychic Pabula into Psycho-spiritual Pabulum

The innate instincts of crude psychic propensities of human beings instigate them to accumulate and enjoy material objects in an unlimited manner. These psychic urges towards the acquisition of physical wealth are common to all living beings, but in human beings they are infinitely insatiable. Psychic pabula are nothing

[Contents](#)

but these different psychic urges projected objectively.

Psychic Pabula and Capitalism

The impetus from crude psychic urges gave birth to capitalism. In capitalism the psychology of the acquisition of material wealth, be it land, money, metal or other property, strongly predominates. Such crude psychic urges and psychic pabula remain unchecked and unbridled in capitalism and turn into a hungry profit motive in the market system. As a result, traders, industrialists and business people suffer from the psychic disease of accumulating more and more wealth by any means, even to the point of depriving other human beings of their basic requirements.

Those dominated by these hungry psychic urges or psychic pabula run after material gains

and do not hesitate to exploit others mercilessly. Exploitation starts when one violates the principle of aparigraha (non-indulgence in those amenities and comforts which are superfluous for physical existence), and accumulates more physical wealth than one actually needs for survival and progress in the world. The exploiters forget the basic truth that this material world is very limited, whereas psychic pabula is propelled by an unlimited urge. When unlimited pabula are let loose in the limited material world, exploitation starts. A few become rich and others become poor. In such a condition millions die without food, live without shelter, work without education, suffer without medicine and move without proper clothing. The society then splits into two distinct groups – haves and have-nots. The former is the class of exploiters – the capitalists – and the latter is the class of the exploited – the disgruntled workers or Vikśubdha Shúdras.

So the unchecked psychic urges and psychic pabula for material acquisition end in merciless exploitation. The inhuman exploitation causes the mass-level deprivation of millions of people. The curse of capitalism engulfs the whole of society. Thus capitalism is anti-human.

Psychic Pabula and Communism

Communism is also a socio-economic-political theory based on materialism. In communist society people's psychic urges and psychic pabula instinctively run after material acquisition and crude enjoyment. When psychic pabula are guided by a materialist outlook, human beings develop negative behaviour patterns. For example, they become extroversial in nature, develop strong attachment to material wealth and worldly pleasure, become

aggressively intolerant of other's views and thoughts, resort to brute force to repress opponents, deny the existence of spirituality and suppress the psychic urges or pabula of the people. The communist society suffers from all these evils.

The psychic urges and psychic pabula in a communist society are bound to develop a tendency towards materialism and physical accumulation because the mind does not get any scope in such an atheistic society to divert the flow of its propensities towards spirituality. As a result, the psychic pabula indulge in material pursuits. The totalitarian rule of the communist world then desperately tries to suppress the tendency towards material enjoyment by brute force in the name of equal distribution—a proposition which is basically wrong and illogical. At this stage, communist society is tragically caught in a triple bind. First, it is based

on the ill-founded ideological proposition of equal distribution. Secondly, the irresistible materialistic tendencies of communist society emanate from unchecked psychic pabula, fed by the poison of materialism. Thirdly, there is the vain effort by the totalitarian communist state to suppress people's psychic urges and psychic pabula. These urges and pabula cannot be suppressed by brute force for a long time, not even in communist states behind their "iron curtains".

In such a defective society, life loses its dynamism, the power of imagination gets shadowed and the urge for initiative is weakened. Thus communist society sinks into a state of doldrums. This degradation quickens the downfall of communism. The state of doldrums then further degenerates into a state of Babel's pandemonium through a process of capillary

attraction. Today communist society is heading towards this inevitable, tragic end.

Both Capitalism and Communism Are Defective.

Both capitalism and communism are anti-human. Under both these systems psychic urges and pabula, instead of being properly channelized, are involved in detrimental physical psycho-physical and psychic interactions, causing [[negative]] Prati-saiṅcara or negative movement of the mind.

In capitalism the rich, in their affluence, misuse the psychic urge and direct their psychic pabula to the pursuit of material gains. And the poor, in their extreme poverty, misdirect their psychic urges and concentrate their psychic pabula on antisocial activities in their struggle for existence. In communism, the elite and party

leaders misuse their psychic urges and direct their psychic pabula towards political manipulation and totalitarian repression. Under the oppression of communist rule the psychic pabula of the general people are suppressed into a state of doldrums.

In both cases psychic urges are misutilised for sub-human activities in the physical, psycho-physical and psychic spheres. This must be stopped.

Psycho-Spiritual Channelisation – the Only Panacea

What are psychic pabula? The word “psychic” means mental and “pabula” implies “mental objects” or “mental foods”. Communism and capitalism are essentially materialist philosophies. Both encourage a psychology of material attachment, which in turn encourages the pursuit of money, name, fame, etc. People

living under either of these two systems develop the psychic pabula which run after crude physicalities. All these objective tendencies are the inevitable outcome of the continuous extroversial movement of psychic urges, insatiably driving themselves from one object to another. While running after such material attachments, the mind constantly creates objects in its objective chambers or citta bhumi. All these mental objects are mental food, and they are called psychic pabula.

Similarly, while engaged in physical or psycho-physical interactions, mind thrives on these pabula. When it changes its outlook and goal, its objects or pabula also change. So the human mind is continuously dragged in thousands of directions, creating innumerable objects within itself. These objects are nothing but psychic pabula (“pabula” are plural), always alluring and always detracting the mind. All

these pabula grow out of psychic urges, psycho-physical demands, the reactive momenta of the mind and objectified environmental conditions. A mind, driven by many psychic pabula is the prisoner of innumerable predicaments. In such a condition the human mind becomes extroversial, multi-directional, weak and static. It is propelled by the principle of selfish pleasure, which leads it down the path of counter-evolution. It always adopts an analytical approach to life, never a synthetic one. As people have to satisfy their unrestrained psychic pabula with limited objects of wealth, they often create interpersonal and inter-group conflicts. The collective psychology arising from many objectified human minds gives rise to social inequality, economic exploitation, political repression, religious bigotry, cultural perversion and the all-round degradation of the individual and society. Crude psychic pabula cause the degeneration of

individual and collective mind, and thus bring about the downfall of the society.

So psychic urges must not be objectified nor should they be suppressed; rather they must be channelized towards the Supreme Desideratum through the proper psycho-spiritual approach. The Supreme Entity is always one – there is no room for duality in infinity. In the psycho-spiritual approach the goal of psychic urges is always singular. With constant spiritual practice, the mind, with its thousand propensities, becomes one-pointed and is goaded towards the Supreme Singular Entity. At this stage of advanced psycho-spiritual attainment, all the psychic urges with the many psychic pabula are channelled and converted into one psycho-spiritual pabulum – Cosmic Consciousness.

This inner channelisation and one-pointed conversion into psycho-spiritual pabulum brings about radical changes in individual and collective life. The psycho-spiritual approach makes a person deeply introversial, one-directional, strong and dynamic. It is inspired by the principle of social equality, leading it along the path of spiritual attainment. He or she always adopts a synthetic approach to life, never an analytical one. Such a magnanimous and devotional mind rises above petty quarrels and interpersonal and inter-group conflicts. Those imbued with spiritual idealism are dedicated to the all-round elevation of humanity, free from the slavery of capitalism and the repression of communism, and established in the glory of Neohumanism.

With the smooth, natural and progressive channelisation of the psychic urges of the individual and collective mind towards the

Supreme Entity, psychic pabula will be converted into psychospiritual pabulum. Then each person will be a Sadvipra, and the whole society will be a Sadvipra Samáj – an Ánanda Parivára. So the transformation of psychic pabula into psycho-spiritual pabulum is the only panacea.

October 1986, Calcutta

Quadri-Dimensional Economy

A developed economy should consist of four parts – people's economy, psycho-economy, commercial economy and general economy. This quadri-dimension of the economy is a vast

[Contents](#)

expansion on the contemporary and co-contemporary conceptions of economic activity.

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

People's Economy

People's economy deals with the essential needs of the people in general – the production, distribution, marketing, shipping, storage, pricing, sales, freight charges, pro forma costing, and all related activities of such essential needs. Most importantly, it is directly concerned with the guaranteed provision of minimum

requirements such as food, clothing, housing, medical treatment, education, transportation, energy and irrigation water. Continuous improvement in and ready availability of these requirements is the key factor in people's economy.

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

People's economy should also be concerned with the development of both private

and cooperative industries. Private industries would be limited in size and scope to prevent monopoly production and exploitation, and would be required to function as cooperatives once they grow too large. Cooperative industries are the best means of independently organizing people so that they take collective responsibility for their livelihood.

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

concerned with the generation of cheap power and the supply of water, which are essential if people are to control their local economies. Finally, it includes economic decentralization, cooperative dynamo and block-level planning.

Take the example of Bengal. The following programme based on the provision of the minimum requirements may be adopted to improve the economic standard of Bengal.

Food: Although Bengal is fertile it is divided into two parts – areas short of rainfall, and areas with no shortages of rainfall but which experience water shortages in winter. In both parts water conservation is required. The irrigation problem can be solved by any of several methods, including shift irrigation, lift irrigation, tank irrigation and small-scale river projects. The quality of water varies among different rivers. Some water is sweet, and

discriminating use of this water can improve agricultural production. Different crops, fruits and vegetables can be grown all over Bengal, which is capable of feeding its entire population of around seventy million people through its own resources if they are properly managed.

Clothing: The type of clothing that people wear depends primarily on climatic conditions and the availability of raw materials. In Bengal, four major raw materials are available for clothing – cotton, mulberry silk, non-mulberry silk, and synthetic silk and other materials. Bengal can become self-sufficient in cotton, silk and synthetic materials, and can even produce a surplus for export to other regions. Mulberry silk is ideally suited to Bengal because it requires a slightly dry climate which is found in eastern Bengal. Non-mulberry silk can also be grown throughout Bengal. Fibres can be produced from copra, rice husks, bamboo,

coconut shells, banana leaves and pineapple leaves, which are all widely available. Bengal can also grow wool, and even jute can be used for clothing.

Housing: Construction materials are abundantly available throughout Bengal. Three essential requirements are sand, lime and cement. The clay soil of Bengal is suitable for manufacturing bricks, fire-bricks and tiles, while enormous limestone deposits have been discovered. Bengal can be self-sufficient in the production of building materials, and can also export to other regions. Industries which manufacture construction materials can be quite profitable.

Medicine: Bengal is richly endowed with both herbal and mineral medicines. The major ailments of Bengal are fever and stomach diseases. It is the practice of nature to

abundantly produce those herbs which cure the common diseases of the people in that locality. Some districts in Bengal are suitable for herb cultivation, while other districts are rich in mineral medicines.

Education: One's mother tongue is the natural medium of expression, hence Bengali should be the medium of instruction in Bengali schools. English, which is presently the global language, should be the second language, so higher education should be imparted in English. Sanskrit should also be taught to enrich the cultural heritage of Bengal.

Education materials such as paper and ink are also available in Bengal. Paper can be manufactured from different grasses and plants which can be readily grown in several districts. Ink can be manufactured from synthetic processes or from indigo.

Energy and transportation: Until solar energy can be manufactured cheaply, other energy sources such as hydroelectricity, thermal power, tidal power and wind power can be utilized. All the raw materials necessary for transportation are also available, including rubber, steel, mica, mercury, silver, copper, quartz and manganese. Hence, Bengal can develop all kinds of transportation.

Psycho-Economy

While people's economy is concerned primarily with the provision of the minimum requirements of life, psycho-economy is concerned with increasing the psychic pabula of the individual and collective mind through appropriate economic activity. People's economy will be the main concern of undeveloped and developing countries, but psycho-economy will gain increasing

importance in the future once the problems of subsistence are gradually solved. Psycho-economy will be of major importance in a highly developed and mechanized economy where people may only work a few hours a week and have much spare time.

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

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

Commercial Economy

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

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

General Economy

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

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

These four parts of the economy should be integrated and adjusted according to Neo-

Humanistic principles to ensure the maximum utilization and rational distribution of all resources, and to harmonize human progress with all creation.

5 June 1986, Calcutta

Keep Money Rolling – Excerpt A

If a business is built with the help of loans from any source, then that enterprise is termed kátiká in Sanskrit. Suppose someone has no capital but wants to start a business by taking a loan, then that business is called kátiká vyavasá. You might have noticed that there are many countries which suffer from financial stringency,

so they take loans from other countries. These loans are then used for ventures like constructing large dams on their rivers.

The science of economics teaches that the rolling of money should never be blocked by any sort of non-productive investment. Sometimes people misuse loans to construct an unnecessary building or a new showroom for their business, and thus prevent the possibility of reinvesting the capital and increasing their wealth.

Economics teaches that loans taken for business investment should always be utilized for productive purposes, and should never be utilized in any unproductive venture. Foreign loans, for example, should never be invested in constructing large railway stations instead of railway lines.

23 March 1986, Calcutta

Keep Money Rolling – Excerpt B

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

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

The banking system must be vigilant about two important points. First, the intrinsic demonic greed of the banks must not be allowed to jeopardize the life of the common people. In the past in most countries of the world the banks threatened the life of the common people. This more or less still occurs today not only in undeveloped countries, but also in developing and developed countries. Secondly, the banks must not allow unwise administrators or governments to print monetary notes indiscriminately without reserving the proportionate amount of bullion in their treasuries.

The first defect not only ruins low and middle income groups, but also impoverishes wealthy people. The second defect destroys the very life of society. It leads to widespread inflation, which in turn jeopardizes internal

trade and commerce as well as foreign trade and barter. Even if there is abundant production in a country, the common people do not benefit. The rich become richer and get more scope to continue their merciless exploitation. In state capitalism, the exploitative rulers tighten their grip over society even more. State capitalism may call itself capitalism, socialism or communism, but ultimately it stands before the masses as more dangerous and bloodthirsty than bloodsucking ghouls and demons.

The banking system must continue, otherwise the mobility of money will be hindered. If people oppose the banking system because they are guided by selfish whims or any other sentiment, then their economy will stay in the dark ages. They are bound to lose equipoise and equilibrium in the physical sphere, remain lopsided in the psychic and spiritual spheres,

and reduce themselves to objects of ridicule. It is very sad to imagine such a state.

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

21 December 1986, Calcutta

Principles of Balanced Economy – Excerpt A

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

In order to build a sound economy thirty to forty percent of the people in an area –

[Contents](#)

neither more nor less – should depend directly on agriculture. If the percentage is smaller, agriculture is neglected. Conversely, if the percentage is greater, there will be a heavy strain on agriculture. This is exactly what happened in Rárh – and not only in Rárh, but throughout Bengal, India, China and Southeast Asia. To solve this problem today a new socio-economic analysis is required.

Just as agriculture will have to be based on a scientific system, industry will also have to be organized in perfect adjustment with agriculture. It is not proper under any circumstances if the percentage of the population depending directly on agriculture exceeds forty percent. Because rural industries have been destroyed, a major part of the population once engaged in that sector has now moved towards agriculture. For a perfectly balanced economic environment, it is required

that some thirty to forty percent of the people should depend directly on agriculture, and about twenty percent on agro-industries, twenty percent on agrico-industries, ten percent on general trade and commerce, and ten percent on intellectual or white collar jobs.

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

agriculture, and on the other hand an increasing number of people from the ruined rural industries have moved towards agriculture. In rural areas the percentage of the population depending on agriculture has gone up to seventy or eighty percent. What an unbearable situation!

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

of people engaged in non-agricultural industries will have to be kept within twenty to thirty percent of the total population.

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

If the percentage of people engaged in non-agricultural industries is kept within twenty

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

In this regard there is no difference between the communist and non-communist

countries. They are equally aggressive in their approach. They desperately look for the kámadhenu. (Dhenu means “cow” and káma means “desire”. Kámadhenu is a mythological cow which gives as much milk as its master demands.) They want to keep it tied to the door, feeding it the minimum amount of fodder. They want the maximum output with the minimum investment. This is why there is so much war psychosis and sabre-rattling in the world today.

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

The harmful internal consequences of over-industrialization not only affect the personal, social and national health of the

people, they also precipitate gradual individual and collective psychic degeneration. A type of psychic epidemic may arise which can poison almost all expressions of life and destroy them. This may not happen today, but it will surely happen in the very near future.

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

As examples we may cite Howrah, Hooghly, 24 Parganas and Burdwan in West Bengal. Most of the manual labourers in these

districts are outsiders, hence the local people will never experience a good standard of living. However industrially developed or over-industrialized these districts might become, they will be seriously affected by the harmful internal consequences of over-industrialization, and will never enjoy any of the benefits of industrialization. This miserable picture can be seen every morning and evening in Howrah District.

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

The agricultural system should be structured as an industry. That is, the prices of agricultural produce should be determined by considering basic factors such as agricultural income, expenses and necessities. The farmers of Burdwan and Birbhum must not be forced to sell their rice at throw away prices; the growers of Hooghly district must not be compelled to sell their potatoes at very cheap rates; and the peasants of Nadia district must not be made to sell their jute at extremely low prices to pay off their debts.

6 April 1986, Calcutta

Principles of Balanced Economy – Excerpt B

You know, in a balanced economy there should be proper adjustment among agriculture, industry and commerce. For example, a fixed percentage of people should be engaged in agriculture, another fixed percentage in industry and some percentage in commerce. Otherwise there will be no equipoise or equilibrium in the socio-economic sphere of life.

Unfortunately no such adjustment exists in any country of the world today. Even in industrially advanced countries like Great Britain there is no proper adjustment. While England is developed, Scotland is backward. Even among the counties of England, some are

developed and some are backward. Lancaster, for instance, is highly developed but Yorkshire is undeveloped. Sussex, Essex and Kent are not equally developed.

In Bengal some districts are highly developed whereas other districts are backward. The economic structure is not properly balanced, and due to this people suffer. For example, Calcutta, Hooghly, Howrah, Burdwan and 24 Parganas are industrially developed, but the neighbouring districts of Midnapore, Bankura, Birbhum and Murshidabad are backward. So you must try to bring about an industrial revolution in the country. Just as there was a French Revolution, there should be an industrial revolution in Bengal.

For this industrial revolution we must not depend upon raw materials from foreign countries. Remember that no country should

depend on imported raw materials for development. Indigenous raw materials, that is, materials available within the country itself, must be used for this purpose. Those who love society – those who love the people of their country and are keen to bring about their socio-economic elevation – must think in terms of an industrial revolution based on the raw materials available in their own socio-economic unit.

The districts of North Bengal – Coochbehar, Jalpaiguri, Darjeeling and West Dinajpur – can produce and supply enough raw materials for industrial development. We must utilize the available raw materials. For example, Coochbehar district can supply jute and tobacco; Jalpaiguri district can supply pineapple fibres; and western Jalpaiguri district can supply jute fibres. Malda district can supply mango; textiles; silk; rice bran for producing edible rice bran oil; and jute and maize which can be used to make

paper. The Malda silk industry can successfully compete with Chinese and Japanese silk, but unfortunately Malda, which has so much industrial potential, is the third poorest district in Bengal.

These things should be done, and they should be done in a short span of time. No industry in Bengal should depend on raw materials imported from outside.

You should bring about this revolution. You should collectively chalk out plans and programmes and demand such a change, such a revolution. Do not delay.

17 September 1987, Calcutta

Trade and Barter

[Contents](#)

in Ancient Bengal– Excerpt A

The meaning of the Sanskrit root verb *krii* is “exchange”. An exchange may be undertaken through either money or commodities. Suppose I give someone a kilogram of rice and I get two kilograms of vegetables in exchange. This is called a “purchase”. Again, suppose I give someone some cash and in exchange I get a certain amount of vegetables, say spinach. Both these transactions come within the scope of “purchases”.

In ancient Bengal, the exchange of commodities through barter was more popular than exchange through money. In a village market near Bolpur in Birbhum district, I once

noticed a carpenter who came to sell yokes and ploughs. He returned home with a brass container in exchange for a yoke. In reply to my question, "How much did it cost you?" he said, "I got the container in exchange for my yoke." The practice of the mutual exchange of commodities in foreign trade is called "barter trade". In foreign trade those countries which have a large volume of very few commodities to sell but many commodities to buy will find barter trade profitable. Otherwise their reserves of gold bullion may get exhausted very quickly. Barter trade is advantageous for countries like Indonesia, Bangladesh, Malaysia, Kampuchea (Kamboja in Sanskrit) and Tibet.

Ancient Bengal had a large number of commodities to sell but very few to buy, yet the Bengali merchants were fond of barter. (In ancient Bengal much barter was conducted by the Gandhabańic and Suvarńabańic

communities, but other merchants also took part.) The reason for this preference for barter was that Bengal had a highly developed ship industry. The Bengali carpenters and fishermen were very proficient in marine industries. The merchants used to take their commodities overseas in order to sell them. Had they carried on their business with money, they would have had to sail their large ships back empty. But as they were engaged in barter, they also returned with commodities. This was one of the main reasons for the popularity of barter in Bengal in those days. Regarding the flourishing barter trade of Bengal, it has been said,

Kuraṅga badale lavaṅga nibo
 kumkum badale chuyá
 Gáchphal badale jáyphal pábo
 baheár badale guvá.

[We shall accept cloves in exchange for stag. We will accept paste for pollen. We will accept hot spices in exchange for fruit. We shall accept medicinal fruits in exchange for nuts.]

The poet Mukunda Rám Cakravartii was a man of Rárh in Bengal. In those days, the people of Rárh used to send only the surplus commodities overseas for sale, and import only those commodities which were necessary for the people of Rárh, such as cloves, medicinal fruit and betel. Bengalees exported very fine rice (badsha bhog – rice fit for the consumption of monarchs used for preparing special rice dishes) from Birbhum, Samantabhum, Senbhum, Mallabhum, Manbhum, etc., in western Rárh; and muslin from Visnupur. Large quantities of black woollen blankets, fine sal furniture, Bengal gram, cotton cloth, sugar, raw sugar, copper, copper goods, mustard oil and chillies were exported from different parts of Bengal to

Southeast Asia, Egypt and Europe. In exchange for these commodities, which required a large space in their ships, Bengali merchants used to bring back merchandise from overseas countries. In exchange for exports which required very little space, Bengali merchants used to bring back gold coins.

In Bengal the Sinhalpatan, Tamralipta and Chattagram or Chatigram ports were very famous for trading in imports and exports. Dhumghat, Berachampa, Mahisadal, Jiivankhali (Genyokhali-Miirjapur), Nalchiti and Jhalkathi were medium-sized ports which were also used for imports and exports. This shows that ancient Bengal conducted extensive trade and barter trade.

11 January 1987, Calcutta

Trade and Barter in Ancient Bengal – Excerpt B

In very ancient times, that is, in the Rg Vedic period, civilization was very backward. In that age there was no such thing as buying and selling in the strict sense of the term. The system of exchange that was in vogue in those days can best be called “barter”. For instance, people used to give some barley to someone (in those days people were not acquainted with wheat or rice). In exchange they would get a container. Again, in exchange for a sieve, someone would get some lentils. (In those days people were not acquainted with cow pea. They were more acquainted with legumes than with Bengal

grams.) We can surmise that this system of exchange continued for a long time.

Later, people began to feel some practical inconvenience because they were often not able to get the items they badly needed, and there was no ready market to sell the commodities that people produced. Under the circumstances, people converted the commodities for exchange into some kind of standard wealth to be used as needed. Thus, they began to think of media of exchange.

In India, the first medium of exchange used was sea shells. These sea shells were the first coins. The most ancient root verb for the exchange of commodities was *krii*, conjugated as *kriińiite*. But when sea shells were first introduced as the medium of exchange, people felt the need to distinguish this new type of transaction from ordinary barter transactions.

So when a transaction would be effected through an exchange of commodities, the root verb *krii* (with the conjugation *kriińiite*) continued to be used. But when a transaction would be effected through the medium of sea shells – the system known today in English as “buying” (“to purchase” can mean to get something through barter, but “to buy” can only mean to get something with money) – though the same root verb was used, it was conjugated as *kriińáte*. Thus, towards the end of the Vedic Age the root verb *krii* became *ubhayapadii*, conjugated in both the above ways. Páńini, the first grammarian in the world, recognized the word *ubhayapadii*. Later grammarians followed his lead.

From the Gupta Age onwards barter trade between different countries continued, but in towns and cities it was greatly reduced, while the buying and selling of commodities with

money greatly increased. The use of metal coins began to replace sea shells as media in an improved system of exchange. Much later still, paper notes were introduced in China. Since the Gupta Age, buying and selling has mostly been undertaken through monetary exchange.

The Sanskrit word *mudrá* became “token” in English, meaning “something which is represented by a medium”. The inner meaning of the word “coin” is also token.
22 February 1987, Calcutta

Block-Level Planning

In a decentralized economy, economic planning is to be undertaken for the welfare of the local people. Economic planning will utilize

all the mundane and supramundane potentialities of the local area to meet the local requirements.

Factors of Planning

Economic planning should include the following factors – the cost of production, productivity, purchasing capacity and collective necessity.

Cost of production: In many rural economies, it is a traditional practice for farmers and their family members to work in the fields to grow crops. At the time of fixing the price of their produce, they do not calculate the labour costs involved in cultivating the land or pay wages to their family members. Nor do they determine the cost of the tools or machines they use in the fields, or count the other expenses incurred in producing their crops. Hence, they

fail to systematically calculate the per unit cost of production. As a result, they incur losses or perpetually get low prices for their produce.

To solve this problem, agriculture must be reorganized and established on the same basis as industry through the cooperative system. According to PROUT, agriculture should be treated as an organized industry. Only then can the per unit cost of production be systematically determined and the poverty of farmers end. Farmers will get proper prices for their commodities and stability in the agricultural sector will be achieved.

In a Proutistic economy, the cost of production should be systematically determined and kept at the minimum level. All industries, including agrico-industries and agro-industries, must see that the cost of producing a particular commodity does not exceed its market value.

Every production unit must be economically viable.

Productivity: The economy will have to be organized in such a way that it has its own innate power to produce more and more. Money should be invested – money should be kept rolling rather than hoarded – so that the collective wealth of society is continually increased.

This principle guides planners so that maximum production will occur according to the collective needs. There should be increasing production based on consumption and full employment for all local people. Products should be developed wherever raw materials are available, and under utilization of any production unit should not be allowed.

If people are guided by the needs and potentialities of their socio-economic unit, the law of productivity is benign. Maximum production in the economy will provide a congenial environment for more investment, more industrialization, more employment, increasing purchasing capacity and increasing collective wealth in an ever progressive manner.

Purchasing capacity: Planning should also result in the increasing purchasing capacity of every person. PROUT does not support the existing practice of considering the per capita income as the index of people's economic standard. Per capita income is a deceptive and defective measure of collective wealth popularized by capitalist economists to fool people and cover their exploitation. The genuine measure of people's economic advancement is increasing purchasing capacity.

To increase people's purchasing capacity, the easy availability of the minimum requirements, stable prices, progressive, periodic increases in wages and salaries, and increasing collective wealth must be ensured. In a Proutistic economy, there will be no limit to purchasing capacity – that is, purchasing capacity will be ever increasing. The minimum requirements must be guaranteed and should always be increased according to time, space and person, and this can best be done by continuously increasing the purchasing capacity of the people in relation to the economic development of the concerned socio-economic unit. The greater the purchasing power of the people, the higher their standard of living.

Collective necessity: Planners will also have to consider the existing collective needs as well as the future requirements of a socio-economic unit, and chalk out their

developmental programmes accordingly. In India, many industries have been established but the production of electricity has not been increased. Through lack of proper planning, power production has lagged behind industrial development. This is especially evident in Bengal and Bihar.

Most importance should be given to the production of the minimum requirements, so planners will have to make provision for the minimum requirements of all, but the requirements of both meritorious people and those with special needs should not be neglected, otherwise the requirements of the age will not be met.

Block-Level Planning

Planning should function on various levels such as the block, district, state, national and

global levels, but block-level planning will be the basic level of planning. Block-level planning is essential for economic decentralization, so it should be adopted in all blocks. There should be provision in the constitution for block-level planning for socio-economic development.

The amount of natural and human resources varies from block to block, hence separate economic plans will have to be made for each and every block. There should be a block-level planning board in every block for this purpose. The block-level planning body will prepare a plan for the development of the block and accordingly implement the local developmental programmes. Above the block level there will be a district-level planning board. Thus, from the block level upwards, there will be planning boards to prepare and implement the local plans and programmes. It must be remembered that planning should be of

ascending order, starting at the block level, and including all the levels of a socio-economic unit.

Most blocks are currently demarcated on the basis of political considerations. PROUT does not support such divisions. Block divisions should be reorganized according to such factors as the physical features of the area (including river valleys, varying climatic conditions, topography, the nature of the soil, the type of flora and fauna, etc.), the socio-economic requirements and problems of the people, and their physico-psychic aspirations. Thus, blocks should be scientifically and systematically demarcated as the basis for efficient decentralized economic planning.

Each block should be made economically sound so that the entire socio-economic unit will be self-sufficient. Only then will a country or federation become economically strong and

developed in the real sense. This is a unique feature of PROUT's decentralized economic planning.

When planning is prepared for the all-round growth of a single block exclusively, it is called "intra-block planning". Each block must have its own developmental plan, adjusting with the overall plan of the socio-economic unit at its various levels.

However, there are problems which traverse block boundaries and cannot be tackled or solved by one block alone, such as flood control, river valley projects, communication systems, higher educational institutions, afforestation projects, the environmental impact of development, the establishment of key industries, soil erosion, water supply, power generation, the establishment of an organized market system, etc. So, cooperation among

blocks is necessary. Planning among blocks is called “inter-block planning”. Inter-block planning is an economic venture into some selected fields to organize and harmonize socio-economic development in a few adjoining blocks through mutual coordination and cooperation.

At each and every level of planning, there should be short-term and long-term planning. In all cases, the maximum time limit for short-term planning should be six months, and the maximum time limit for long-term planning should be three years. Short-term and long-term plans should be drafted in such a way that they are complementary to each other. The immediate goals of planning at each level are to guarantee the minimum requirements of the local people, eliminate unemployment, increase purchasing capacity and make socio-economic units self-sufficient.

Benefits of Block-Level Planning

There are many benefits to block-level planning. The area of planning is small enough for the planners to understand all the problems of the area; local leadership will be able to solve the problems according to local priorities; planning will be more practical and effective and will give quick, positive results; local socio-cultural bodies can play an active role in mobilizing human and material resources; unemployment will be easily solved; the purchasing capacity of the local people will be enhanced; and a base for a balanced economy will be established.

The development of local industries will provide immediate economic benefits. The unemployment problem will be rapidly solved, and in a short time it will be possible to create a congenial environment for permanent full

employment. In fact, the only way to solve unemployment and bring about full employment throughout the world is by developing block-level industries. The growth of local industries will provide social security to the local people and create greater opportunities for their all-round advancement, because all their basic needs will be met.

The population of every socio-economic unit should be organized on a scientific basis. The problem of a floating population should be tackled on the block level itself. Where there is a floating population, it should be either permanently settled or returned to its original region.

Differences in Planning

It is inevitable that there will be differences in planning for different regions. Let

us take an example. Will the planning for the Punjab and the Cauvery Valleys be the same? The planning cannot be the same in these areas for three main reasons.

First, the Jehlam, Chenab, Ravi, Beas and Sutlej Rivers in the Punjab are all of Himalayan origin. They provide a perennial source of water because they are ice fed. The Punjab rivers maintain their existence with the help of molten ice. But the rivers of the Cauvery Valley – the Tungabhadra and Cauvery – are of Ghat origin; that is, they originate in the Eastern Ghat and the Western Ghat. They depend upon seasonal rainfall. Although there are two rainy seasons in a year in the Cauvery Valley, they are not perennial sources of water because they are not ice fed. No hydroelectricity can be generated from the Cauvery Valley rivers because of the uncertainty of the water supply, but hydroelectricity can be generated at the Bhakhra

Nangal Dam because the rivers in the Punjab contain water throughout the year.

Secondly, the Cauvery Valley, being nearer to the equator, has an extreme climate. The Punjab also has an extreme climate, but this is due to the different winds coming from the northwest and the east. The Cauvery Valley does not depend on any winds. Climatic variations will have to be considered in areas such as agriculture and power generation.

Thirdly, the central portion of the Cauvery Valley consists of wavy, laterite soil and is called the Deccan Plateau. There is a small slice of land situated between the hills and the sea which is comprised of alluvial soil and plain land. Only a small portion of the Deccan Plateau contains alluvial soil. The Punjab is plain land. The Deccan peninsula consists of four coasts – the Utkal Coast, stretching from the Mahanadi to

Godavari; the Coromandel Coast, from Godavari to Cape Comorin; the Malabar Coast, from Cape Comorin to Goa; and the Konkan Coast, from Goa to Gujarat. These coastal areas are not composed of wavy land. These coastal portions are known as the granaries of India. In the Telengana area of the Deccan Plateau, there is a chronic shortage of food. In the Cauvery Valley, the eastern coastal area – the Coromandel area – should chalk out a developmental programme. The Deccan Plateau can grow palmyra trees but not coconut trees, whereas the coastal areas can grow both.

A proper approach to planning will take into account all the relevant factors before development schemes are implemented.

1981, Calcutta

Some Different Forms of Government – Excerpt A

Autonomous means ruling the self.

Autocratic means ruling as per one's whims.

Bureaucracy means ruling as per the whims of government officials. Oligarchy means ruling by a small party. A kingdom is a state having a king as the ruler. An emperor is a king ruling over other countries along with his own.

Feudalism is a system where power and properties are in the hands of landlords, earls and barons. Feudalism may exist both in a republic and a kingdom. A feudal chief or local chieftain is a king under a big king.

Democracy is where a government is elected by [[the]] people through restricted or general franchise. A democratic country having a democratic head is a republic. A democratic country having a non-democratic head is not a republic. It is either a kingdom (monarchy), or an oligarchy, or a restricted republic. India is both a democracy and a republic; the USA is also a democracy and a republic; but Great Britain is a democracy and a kingdom. Australia is a democracy but not a republic, as it recognizes the British Crown at the helm of affairs. [[A comment on the former Soviet Union omitted here.]] A republic is where the head of state is elected by [[the]] people directly or indirectly.

4 January 1987, Calcutta

Some Different Forms of Government – Excerpt B

The word Khańđin means a collection of numerous parts and segments, that is, the Balkans. The Balkans refer to an extended territory consisting of Greece, Rumania, Albania etc. Another meaning of the term is a federal state, that, is a state consisting of a number of unitary states, for example, the Federal State of India. According to the Indian constitution, the Federal State of India is a collection of a number of unitary states or provinces under the unified rule of the federal government. It should be borne in mind that the two terms “unitary” and “unitarian” are not synonymous. Neither are these two terms synonymous with the term

totalitarian. A written constitution clearly defines the jurisdiction and rights of the federal state and the unitary states in areas like industry, energy production, irrigation, transport and communication. These things are partly given to the federal government and partly to the state government. Excise tax also rests partly with the federal government (on sugar, tobacco, jute, tea and coal) and partly with the unitary provincial governments (ganga, hashish, wine, etc.) In India none of the four major cash crops and products (jute, tobacco, tea and coal) are in the control of the unitary states.

There used to be certain powers which were vested with the unitary states. But later, by amendment to the constitution, those powers were vested with the federal government. For example, the jute industry was initially controlled by the state government was later transferred to the federal government. Similarly,

education was initially a state subject. The central government used to dictate only a few policies and priorities and allocate funds. But now education is within the jurisdiction of both the state and federal governments. Foreign trade and other foreign affairs, defense, currency, etc., which were essentially under the control of the central government, are still retained by the central government. Police administration was certainly under state jurisdiction after India's independence, but now it is controlled by the central government.

There are many federal governments in the world today, like the USA and the USSR. In eastern federal states, the unitary states are also invested with foreign power. They are even entitled to send their representatives to the United Nations. Though the unitary states of the USSR have been given a lot of power in theory, and even granted the right of local self-

government and in certain cases the right of secession, in practice they have hardly any power at all. The unitary states of Great Britain – Wales, Scotland, Ulster (Northern Ireland) – have very limited power. Except in a few areas of jurisdiction, the position of the Indian provincial states is almost like that of the municipalities. The central government, by advancing the superficial plea that the states are not able to administer the country, can dismiss any state government or ministry on the advice of the governor, as the representative of the president, even though the state party enjoys a majority in the legislative assembly.

It is also noteworthy that the series of amendments to the constitution have not enhanced the powers and privileges of the state governments. Rather, their power has been progressively curtailed.

Of the federal states in the world, some are parliamentary and some are presidential in form. Where there is a presidential form of government, the executive power is vested with the parliament or the prime minister. Where there is a presidential form of government, the executive power rests with the president. The president of the USA wields tremendous power, whereas the Indian president has hardly any power in practice. He or she has to sign all papers and documents under the instructions of the prime minister. In the election of the president of India, the electorate has no direct right or jurisdiction. But in certain countries, particularly where there is the presidential form of government, the president is elected on the basis of the direct votes of the electorate, which resembles a plebiscite.

What should be the administrative form of government? How should the powers of the

federal and state governments be distributed. These questions are still under consideration in different governments of the world. If I am to express my views impartially, so far as the parliamentary form of government is concerned, Great Britain is in the position of champion. No country has surpassed them. So far as the presidential form of government is concerned, the USA is far ahead of the USSR. Though the constitution of France has conferred a lot of power on the president, the provisions are framed in such a way that the system of government is bound to be weak to some extent. During the tenure of Petain of France, this element of weakness was revealed. So now you understand that the proper Saṁskṛta term for a federal or federated state is Khaṇḍin Rāśṭra.

Another meaning of the term Khaṇḍin is something having many branches and classifications. Take the Ananda Marga ideology

for example. The Ananda Marga ideology is based on spirituality. Part of its ideology, which is known as Neohumanism, maintains equilibrium and equipoise in the psychic stratum. Besides this, although human existence is primarily psychic and spiritual, even for its existence there are economico-political necessities of food, clothes, shelter, medicine, education, etc. There should be a proper solution to all these mundane problems. To solve these problems a socio-economic theory has been formulated in the form of PROUT, an acronym for Progressive Utilization Theory.

date not known

Some Different Forms of Government – Excerpt C

[Contents](#)

Totalitarianism is a form of government in which there is one-party rule which controls everything. Totalitarian means “in totality”. The people have no say. During Stalin’s reign, his word was the law in Russia.

Fascism is a form of government which is backed by brutal force or the warrior class. Fascism prevailed in Italia during Mussolini’s rule although the country had a hereditary king as its head. The real power was in the hands of Mussolini.

Nazism is a form of government which is backed up by brutal force or the warrior class. The difference between Fascism and Nazism is

that when Hitler came to power in Germany, there was also an elected advisory council. What is the difference between a kingdom and a monarchy? A kingdom is the territory over which a king rules. Monarchy is a system of government. So “kingdom” is a material noun and “monarchy” is an abstract noun. In the kingdom of so and so, monarchy was the form of government that prevailed.
4 July 1987, Calcutta

Requirements of an Ideal Constitution

With the changes of the social cycle, the human society has developed several social institutions to carry out its duties and responsibilities. The state is one such vital institution which organizes a group of people in a certain area of land, rules them, promotes their welfare and oversees their good. This institution is powerful because it also enjoys sovereign power.

Accumulation of power is dangerous if it is not guided by some rules and basic principles. The guide book in which all such rules, regulations and principles for the proper conduct of a state are codified is called a constitution. A constitution guides a state with policies and principles to render all-round services to the people for their rapid progress.

The first written constitution was framed by the Licchavi Dynasty of Vaeshali

(in northern Bihar) in ancient India over 2500 years ago. Prior to that, the words of the king were law and kings ruled according to the advice of their ministers. The first republican democracy was established by the Licchaviis. The Licchavi Republic comprised some portion of Muzzaffarpur, portions of Begusharai, Samastipur and Hajipur between the Gandaka and Kamala rivers, all in the present state of Bihar. It was the first democratic state and they had their own written constitution.

Differences Amongst Some Constitutions

There is no British constitution – it is only a collection of traditions and conventions and not a written document. The theoretical head is the crown queen or king. All power is vested with the crown but practically it is exercised by the prime minister in a parliamentary form of government. The French system is a presidential

form of government where the president appoints the prime minister and all other ministers. The USA also has a presidential form of government. In France and the US there is a written constitution. In the US the president exercises power or rules the country through secretaries appointed by the president who is directly elected by the electorate. There are no ministers, only secretaries in the US system whereas there are ministers in the French system. When there is no ministry in Britain a lame-duck ministry is formed by the crown and the crown can head that ministry until a new parliament is elected. In India the president has no power and is only a signatory authority or rubber stamp. The Indian president cannot even head a caretaker government. The Indian prime minister can remove the president but the president cannot remove the prime minister. Although the prime minister is powerful according to the constitution, he or she is not

directly elected by the electorate, that is, by the people. The prime minister is elected only as a member of parliament and then is made prime minister by the party.

The US presidential form of government is a better form of government, but there is a shortcoming in the US constitution and that is that individual rights are given maximum scope: this leads to an unrestrained capitalist order. Now India is also going to suffer the same disease and this is leading to regionalism. Too much individual freedom should be curtailed in an ideal form of government. PROUT will introduce social controls so that collective interests will be supreme. In the US constitution purchasing power is not guaranteed to the people. The best form of government is the presidential form where the president is elected directly by the electorate and there is less individual liberty.

Common Constitutional Defects

Everyone has the right to physical, mental and spiritual development. But all constitutions have been written in such a way that they do not ensure the all-round welfare of all citizens. A constitution should be fair and just. The least bias on the part of the framers towards any particular ethnic, linguistic or religious group may undermine the unity and solidarity of the concerning country and thus disturb the peace and prosperity of the society as a whole. Judged from this perspective some of the defects of the Indian constitution are easily discernible. India should have a new constitution to establish unity in diversity in a multilingual, multi-social and multi-national country.

While drafting the constitution of a country the framers should keep in mind the

population structure of the concerning country. The population of India is a blended population of the Austric, Mongolian, Negroid and Aryan races. But the Indian constitution, due to inherent defects, has not helped establish social amity, cultural legacy, equality and unity among these races. As a result fissiparous tendencies have developed in the country.

There are several fiscal and psychological loopholes in the Indian constitution. The fiscal loopholes include the following. First, there is no check on unbarred capitalist exploitation. This is because the leaders of the independence struggle did not give any economic sentiment to the people. The only sentiment was an anti-British sentiment. Thus the independence struggle was only a political movement and not an economic movement. After 1947 instead of white exploitation, brown exploitation emerged. 1947 brought only capitalist political liberty but

not economic freedom. As a result, unbarred economic exploitation continues today.

Secondly, the constitution gives no guarantee for increasing the purchasing capacity of every individual. Thirdly, the president has no constitutional power to check financial or fiscal matters. The Indian economy is controlled by a few business houses through some chambers of commerce. The president has no constitutional power to check either the price level or the degree of exploitation. Neither the president nor the prime minister can check these. Fourthly, there is no provision for inter-block planning for socio-economic development. Fifthly, there is no clear concept of balanced economy.

The psychological loopholes in the Indian constitution include the following. The first is the imposition of a regional language as the national language. English imperialism has been

followed by Hindi imperialism. Hindi is only one of many regional languages. The selection of one such regional language as the official language adversely affects the psychology of people who speak other languages. As the consequence of such a defective language policy in the constitution, the non-Hindi-speaking people face unequal competition at the national level and they are forced to use a language, either Hindi or English, which is not their natural language. Hence they are relegated to “B class” citizens. No regional languages should be selected as an official language in a multi-national, multi-lingual and multi-cultural country like India. Such a selection would affect the minds of other non-Hindi-speaking people. Hindi is just a regional language like Tamil, Telegu and Tulu. It is a good language but it should not be forcibly imposed on others.

India is a secular country but Pakistan is a Muslim state and Nepal is a Hindu state. They may or may not impose a language on their people, but in India this imposition should not take place. The spirit of secularism provides equal scope and equal avenues for all for the maximum psycho-social-economical development of every individual.

When the Indian parliament debated the issue of official languages, the constituent assembly was equally divided into two. The then chairman of the Constituent Assembly at that controversial stage cast his all-important vote in favour of Hindi. Thus Hindi becomes the official language of India by a single vote.

Saṁskṛta may be the national language of India. It is the grandmother of almost all the modern languages of India and has a great influence on the languages of India. It may take

five, ten, fifty or hundred years to spread this language to all people. Roman script should be used since Saṁskṛta has no script of its own. All groups of people including linguists of India should join together and decide this controversial matter.

The second psychological loophole is that there are several disparities in the law. The constitution of India proclaims that all are equal in the eye of the law. But in practice, this principle is not followed, and as a result disparity is growing in the arena of law and justice. Such disparity is adversely affecting the different groups of people in the country. For example, there are disparities between the Hindu Code and the Muslim Code. Hindu women and Muslim women, although they are all Indian citizens, do not get equal advantages of law. For instance, according to Hindu law, a man cannot have more than one wife, but a Muslim man is

entitle to have more than one wife. A Hindu husband or a Hindu wife is required to approach the court to secure a divorce, while a Muslim man is entitled to divorce his wife without the permission or approval of the court. Moreover, a Muslim husband can divorce his wife but a Muslim wife cannot divorce her husband. Besides, a Muslim husband is not required to show [[any reason for the divorce]].

Disparity in the eye of the law is creating all these problems. The root of all these evils lies in the psychological loopholes of the Indian constitution. Why is the constitution allowing the Hindu Code and Muslim Code to stand side by side? Let there be only one code – the Indian Code. This Indian Code should be based on cardinal human values, with a universal approach and Neo-Humanistic spirit. Then only equality before the law can be established in practice, and equal protection of the law for all

can be guaranteed. So the constitution should remove the psychological loopholes by eradicating existing disparities in the eye of the law.

The third psychological loophole is that there is no law against the indiscriminate destruction of flora and fauna due to the absence of Neo-Humanistic sentiment. In the Cosmic Family of the Parama Puruśa, humans, animals, plants, and inanimate objects exist together and maintain a harmonious balance. However, human beings, because of their superior intellect, are indiscriminately destroying plants and animals for their own narrow, selfish ends. In the constitution, there is no provision for the safeguard of the plants and animals. In a constitution, there should be safeguards for the lives of plants and animals. The absence of such provisions in the constitution creates

psychological loopholes which should be corrected without delay.

Fourthly, the relation between the centre and the states in a confederation should be clearly defined in the constitution. Otherwise, there will be centre-state conflict and the whole country will be psychologically affected. Among all other aspects of this relation two important aspects should be clearly defined; the right of self-determination, and the right of secession of a particular component of the confederation. In the constitution of India these are not clearly stated. As a result, the relation between the centre and the states is always strained and pressured.

Fifthly, in the constitution of India, no clear definitions of scheduled tribes and scheduled castes are given. Rather, these lists have been wrongly prepared on the basis of

racial considerations. Instead of this unscientific approach, Scheduled Tribes and Scheduled Caste lists should be based on economic backwardness and educational backwardness.

Constitutional Reforms

To overcome these fiscal and psychological loopholes, all constitutions in the world today need to be reformed. The following reforms should be implemented.

(1) Dissolution of the ministry or parliament. The president may discharge the ministry or dissolve the parliament under certain circumstances: in case of inimical action within the country; in case of disorder or the breakdown of law and order; in case of external inimical activity; and when a democratic ministry is rendered a minority in the parliament. When a democratic ministry is

discharged because it is a minority in the house, the president has to explain the reasons for his or her actions before the parliament within one month from the day of taking such action against the ministry. If the parliament is already dissolved then the president will have to arrange a general election within six months and explain the position before the newly elected parliament within one month of the election.

(2) Period of emergency. The president may continue the period of emergency with the approval of parliament for a period of six months, and with such a parliament the president may continue a period of emergency for not more than two years.

(3) Advice of a lame duck ministry. The president may or may not act on the advice of a lame duck ministry. If the advice of a lame duck ministry is not honoured by the president then

the parliament will be dissolved. A new parliament will have to be formed through a general election, and the president will have to explain his or her position before the new parliament within one month of its formation.

(4) The moral standard and character of the president and prime minister. The president or prime minister must be of high moral character. The president or prime minister must not divorce his or her spouse, marry a divorcee or have more than one spouse.

(5) The power of the president to issue any statement. The president must not issue any statement under normal conditions without consulting the parliament or the prime minister. In normal conditions when there is a ministry, the president will have to act according to the advice of the ministry. In case the ministry is

dissolved the president will have to act according to the advice of parliament.

(6) Parliament in the role of constituent assembly. The parliament will play the role of constituent assembly only with a majority of 7/8 of the members, because changing the constitution at regular intervals reduces the status of the constitution.

(7) Language. All living languages of a country must have equal status before the state or the government.

(8) Equal rights. All citizens must have equal rights before the law. Physical requirements are to be equally considered for all citizens so that all citizens will have equilibrium and equipoise in collective life.

(9) Review board. To review economic progress and development of different parts of the country, a high-level review board should be constituted by the president. If there is any difference between the ministry and the board, the president must act according to the advice of parliament. And if there is any difference between the parliament and the board, the president should seek advice from the supreme court of the country and act according to their official advice, according to the provisions of the constitution.

(10) A case against the prime minister or president. A case may be filed in the supreme court against any person in the country including the prime minister and president, because every citizen in the country is equal before the constitution.

(11) The right of self-determination and plebiscite. The right of self-determination for a part of the country may be recognized only on the basis of a plebiscite held in that area with the permission of the parliament functioning as a constituent assembly. If the plebiscite is to be held, it should be held under the strict control and supervision of the central government by the chief election commissioner of the country.

(12) Education. Primary education for all must be guaranteed and education should be free from all political interference.

(13) The law and the constitution should be the same. The law and the constitution should be the same for the entire country, as each and every individual is equal before the law and before the constitution. According to the constitution, each and every part of the country will enjoy the same power. For example, special

rights or facilities for Kashmir should not be allowed. Today a Kashmiri can go to Bengal and purchase land, a house, etc. but a Bengali in Kashmir cannot enjoy that facility. This kind of discrimination must end.

Charter of Rights

The formation of a World Government will require a world constitution. A charter of principles or bill of rights should be included in such a constitution and encompass at least the following four areas. First, complete security should be guaranteed to all the plants and animals on the planet. Secondly, each country must guarantee purchasing power to all its citizens. Thirdly, the constitution should guarantee four fundamental rights – spiritual practice or Dharma; cultural legacy; education; and indigenous linguistic expression. Fourthly, if the practice of any of these rights conflicts with

cardinal human values then that practice should be immediately curtailed. That is, cardinal human values must take precedence over all other rights. All the constitutions of the world suffer from numerous defects. The above points may be adopted by the framers of different constitutions to overcome these defects.

22 September 1986, Calcutta

Service Psychology and Group Psychology

Human society is one and indivisible. But today, due to superstition, dogmatism narrow-

[Contents](#)

mindfulness, separatism and all kinds of “isms” human society is splitting into numerous parts. Against this background, in order to build the human society it is necessary to adopt the path of synthesis, which originates from the psychology of service and welfare. While attempting to build an ideal society, some people rightly adopt the path of synthesis, and other people wrongly adopt the path of analysis, either unknowingly or out of some selfish motive. But it is necessary to mention that although through the path of analysis one’s self-interest may be served, and even the group interest may be temporarily served, but the path of analysis cannot be conducive to human welfare on a permanent and comprehensive basis. It should be clearly understood that the path of synthesis is absolutely necessary for the collective welfare of human society.

Let us examine what synthesis and analysis mean. The true spirit of synthesis lies in establishing unity in diversity on the basis of a universal ideology – in uniting many diverse parts into a homogeneous whole. On the other hand, the very effort to split the one and indivisible whole into many component parts is the path of analysis.

The sociologists are well aware of the fact that there are apparent differences amongst human beings due to environmental, physiological, geographical and personal (depending on one's reactive momenta) differences. I say "apparent" differences because though these differences are based on relative factors, essentially human society is one and indivisible. Now, if someone takes advantage of these apparent differences and wants to divide the otherwise indivisible human society, it should be said that such a person has adopted

the path of analysis. This sort of psychology is anti-human. Human welfare can never be achieved by this path.

Let us take an example. Suppose a certain man, say Ram Babu, has two sons – Jadu and Madhu. It may be possible that due to environmental, personal and other reasons, one son may be educated and another uneducated. But apart from this question of education, there is a common bond between them – they are the sons of the same father. If someone takes advantage of the apparent differences arising from environmental factors, and wants to create a rift between the two, it means that he or she has adopted the path of analysis. But if one ignores these apparent differences and considers them as the sons of Ram Babu, that will be the path of synthesis. This sort of analytical approach, which tends to divide one into many, can never lead to any lasting or

permanent welfare because this analytical approach, which tends to divide one into many, can never lead to any lasting or permanent welfare because it ultimately leads to separatist tendencies. These, in their turn, end in the destruction and annihilation of a homogeneous unit. So those who want to promote human welfare should reject the path of analysis and wholeheartedly adopt the path of synthesis. Otherwise, they will ruin the human society.

You might have noticed that many political parties try to maintain their existence by propagating the separatist tendencies amongst differing human groups. Those who do this very often brand other political parties as separatist. Obviously, such an effort on their part is intended to ensure their own existence and to hoodwink the unwary public. Common people, because of the wilful machinations of such political forces, do not understand who the real

separatists are. In such cases group interests become more important than the collective welfare of humanity. Thinking of their narrow group or party interests, they curtail the legitimate social, economic and political rights of others, and thus become a great obstacle to the all-round growth of humanity.

I have said many times in the past that no one in this world is to be neglected. But while doing something activated by group interest, if some people are neglected or their development is obstructed, should this be tolerated? No. This, the path of analysis should be discouraged by all means, while the path of synthesis has to be adopted in all sincerity. Only the path of synthesis inspires many entities to move ahead in unison.

In Bengal, out of group or party interest numerous groups are being created in the one

Bengali race by taking advantage of the minor variations of caste, community and economic position. This sort of analytical outlook – which divides one race into many groups out of self-interest – is highly detrimental. Instead of promoting unity and prosperity among the Bengalees, the path of analysis is creating further divisions among them. Those who truly have the collective interest of Bengal in their minds will have to adopt block-level planning. Simultaneously, the people must be united on one platform through the synthetic approach. So, we notice that in the sphere of society building, there are two distinct psychologies. One is service psychology, which inspires people to promote collective interest. The second is group psychology, which only tries to promote the limited interest of a small group. Those who are guided by service psychology do not like to separate politics from morality. Their thoughts and ideas remain far above narrow group

interests. On the other hand, those who are guided by group psychology want to establish the authority of their group and impose their interests on others. This leads to interpersonal and inter-group conflict. Only the synthetic approach leads to unity and cohesion amongst numerous individuals and groups. The followers of the analytical path often become vocal revolutionaries, and become extremely active to establish their raj (kingdom) entirely without niiti (morality). Thus out of these two distinct types of psychology two social outlooks arise: those who are guided by service psychology have a synthesis outlook, and those who are guided by narrow group interest or self-interest adopt an analytic outlook.

Those guided by group psychology are like ravenous tigers. Of all the different types of flesh, human flesh is said to be the most delicious. That's why the tiger that has once

tasted human flesh will raid a village if it cannot get human flesh in the jungles. If it happens to see human beings nearby, it will immediately attack them without bothering about domestic cattle. Where the analytical approach is ingrained in people's social psychology, separatist tendencies flow through their bones, blood and marrow. Such people become extremely avaricious for human flesh. That's why those who have rejected the path of synthesis and are guided by group psychology and have accepted separatism as a political creed, are lying in ambush to catch any group for their blood. Beating the drum made from the skin of their victims, they announce to the world that they have annihilated the separatist elements.

Those of you who ardently believe in PROUT should be vigilant in this regard. You should remember it is not the barrel of a gun but

the spiritual force of human beings that is the real source of power. Human beings want selfless service. PROUT is dedicated to the service and welfare of one and all. You should immediately build a one and indivisible human society without further delay by popularizing PROUT.

The spirit of service comes from the spirit of serving the Supra-Mental Entity. Where the spirit of serving the Supra-Mental Entity is lacking, there cannot be any service spirit in any emanation or any manifestation of creation. So pro-spiritual psychology is essential for a happy and integrated social order.

10 December 1987, Calcutta

Questions and Answers [on Society] – 2

Question – Can there be parity between human longings and human abilities?

Answer – Human longings are countless as well as heterogeneous in nature, but human abilities, though very great, have their limitations in many respects. So limited human abilities and countless human longings are apparently not at par in this relative world. But if human beings in the process of constant psycho-spiritual pursuits develop their latent qualities, they can attain parity with their longings and abilities as well as enormous

spiritual power. Even a most outstanding personality, whom we call a genius, hardly uses five to ten per cent of his or her psycho-spiritual potentialities. So if cent per cent of one's psycho-spiritual potentialities are utilized, so much more benefit can be harnessed for humanity.

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

Answer – There can be harmonious adjustment between individual right and collective spirit if we follow in practice–

- (1) the spirit of Sama-Samaja Tattva (the Principle of Social Equality) in our individual and collective lives, on the basis of rationalistic approach;
- (2) the teachings of Neohumanism, in our personal and social lives;
- (3) the principle of limited freedom in the physical level, because it is finite; and the

policy of full freedom in the spiritual and psychic worlds, because they are infinite in scope; and

(4) the synthetic path of a psycho-spiritual approach to life.

Question–Is there dogma in nationalism and communalism?

Answer – Yes. The dogma in nationalism is based on geo-sentiment, and the dogma in communalism is based on faith and religions of an illogical and unscientific nature.

Question – Which is more psychological, capitalism or communism?

Answer – As compared to communism, capitalism is more psychological, although both are defective and cannot be supported. In communism there is hardly any scope for the

free and unbarred expression of mind, and due to extreme regimentation the flow of the mind is checked by numerous social, economic and political constraints. In capitalism no such checks exist in theory, but in practice there are checks.

Question – Why is everything in the communist countries done under the dark veil of the iron curtain?

Answer – Because they are conscious of the inherent defects and loopholes in their system and they do not want the world to know what they are doing.

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

Answer – No. This kind of socio-economic system is set up primarily for economic purposes and secondarily for educational and cultural development. It cannot be an ideal system for the multi-lateral development of human beings, as human beings need to move along the proper path of progress in human life in all the three strata (physical, mental and spiritual) and the five sub-strata (social, economic, political, cultural and psycho-spiritual) to ensure their multi-lateral development. Integrated development and accelerated movement towards the Supreme Desideratum can only be achieved when the socioeconomic system is based on Neohumanism.

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

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

Question – What will be the benefits and advantages to be enjoyed by people if a global government is formed?

Answer – There are several benefits and advantages.

1. The huge expense of maintaining a militia in each country will be saved and this saving can be used by people for their benefit.
2. Human beings will be saved from psychic tension.
3. There will be less bloodshed.
4. There will be free movement of people from one corner of the globe to the other.

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

Answer – PROUT suggests that increases in per capita income are not a sufficiently reliable and scientific index to determine the standard and progress of a particular socio-economic unit. Rather, this approach is

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

On the other hand, purchasing capacity is the real index of how a person's economic needs can be met by their income. All PROUT's plans and programmes in the socio-economic sphere should be aimed at increasing the purchasing capacity of the people. Note that PROUT stresses increasing purchasing capacity and not per capita income. Per capita income is not a proper indication of the increase in the standard of living of the people because while people may

have very high incomes they may not be able to purchase the necessities of life. On the other hand if the per capita income is low but people have great purchasing capacity they are much better off. So purchasing capacity and not per capita income is the true measure of economic prosperity. Everyone's requirements should be within their pecuniary periphery or purchasing capacity.

Question – What is the difference between agrico-industry and agro-industry?

Answer – Agrico-industries represent a set of pre-harvesting industries. Agrico-industries directly or indirectly promote the rapid qualitative and quantitative growth of agricultural products. Agro-industries comprise those post-harvesting industries which depend on agricultural production.

date not known

The end

*****X*****

DECLARATION

Read Prout and let others read it for the purpose of finding a just solution to the economic, political and other problems of all people of the world.

[Contents](#)

The world is now, due to man-made problems, on the verge of destruction. Only by implementing Prout's policies can all problems of the society be solved.

Without implementing Prout's policies, this world cannot be saved from destruction in any way.

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If you have any question, you may ask.

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[Contents](#)