

# Prout in a Nutshell

## Part 13



Shrii Prabhat Ranjan Sarkar

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# ROMAN SAṂSKRṬA ALPHABET

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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    ক্ষ  
 শ    ষ    স    হ    ক্ষ  
 sha śa sa ha kśa

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

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

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

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

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

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

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

# Publisher's Note:

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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.

## **Prout in a Nutshell Part 13**

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# The Importance of Society

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## Samánam ejati iti samájah.

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“Society is the collective movement of a group of individuals who have made a unanimous decision to move together towards a common goal.”

When the members of a society come to a unanimous decision, “We’ll move together, we’ll live together in good times or bad,” then their

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collective movement is known as Samaj or society. Some may have moved far ahead; some may have lagged behind. Some may be unable to walk due to pain in their legs. Some may have fallen on their faces. Those who do not even care to look after their companions trailing behind them are not worthy to be called members of society. The proper thing is for all members of the society to move in unison; and while moving together, each member should feel a responsibility for every other member of society. Those who are unable to move must be carried so that the rhythm of the collective movement remains unbroken. At present, we will have to look at everything in this world from the perspective of our solar system, even if we do not yet look at things from a cosmological perspective. We must move ahead, looking upon this solar system as one integral entity. But in the future, human beings from other planets and satellites will join our movement; we will have

to build our society together with all. We will have to look upon this whole world as an integral entity.

What do we see today? In some homes people are rolling in luxury; in others people are dying of starvation. One section of society is breathing a free atmosphere of light and air while the major portion of society, perhaps 80% of the population, has been kept confined within their four walls. That is, one section of the population has been granted license to do whatever they please, and no one even raises a finger in protest, while the other section, if they make even the slightest mistake, is subjected to severe treatment by the society. This sort of discriminatory treatment cannot be tolerated.

Discrimination has been practiced for a long time. But today the gap between an educated and an uneducated person has become almost

too wide to be bridged. A male member of a family may be highly educated while his wife is totally illiterate: the gap between them is extremely wide. There are various undesirable social discrepancies like this. Even if there is no acceleration in our speed, we will have to bring with us all those people who are moving slowly or who have lagged behind. If, while moving with all, my speed decreases somewhat, this will have to be accepted. But we must move together; this is the Supreme Truth. Those who wish to move together with all require sufficient physical and psychic strength. In addition to that, if they really wish to move collectively, they must possess some additional strength as well. That is why I tell you that you must not be like average people: you will have to be above average. It is not enough to move alone, you will have to take others with you, and for that you will have to acquire additional strength. You must prepare yourself accordingly.

Some time ago I said,

**Trividhaduhkasya átyantrkii nivrttih  
paramárthah.**

*“That which brings permanent relief from three types of afflictions is called Paramártha.”*

Suppose a man has no clothes and feels cold. Having no money he cannot afford to buy clothes and having no food, he feels hungry. If he gets some money he can remove his hunger by procuring food and thus he can remove his afflictions. People buy food, clothes, etc., with money and so money in Sańskṛta is called artha. But it should be remembered that money is only artha and not paramártha. Paramártha means “that which removes one’s afflictions forever” – once the afflictions are gone they will never return. Suppose we buy food with money today;

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tomorrow we will again feel the pangs of hunger. So, money is Artha, not Paramārtha.

**Paramārtha is that which brings permanent cessation of the triple afflictions – physical, mental and spiritual.**

All the afflictions in the physical sphere are due to lack of food, clothes and the like. Now the question is, to what extent can money remove these afflictions? You can at best temporarily relieve them, but the next day the trouble will return again. The only way to bring permanent relief is Paramārtha. With the help of Paramārtha, human beings can develop such a social order that there will never be a shortage of food and clothes, etc. This will require a fundamental change in the social order. And those who are the pioneers in such a task, what will they do? They will have to acquire far more strength than average people. The pioneers who want to travel through thick jungles will have to



clear part of the jungle and build a road. Once the road is constructed, those who come behind will be able to travel easily through that jungle.

What is the nature of psychic afflictions? Suppose we remove the mundane problems forever. (PROUT was formulated for this very purpose of removing mundane problems and helping human beings attain Paramārtha.) I have not said anywhere that society should give plenty of money to everyone; I have only said that the purchasing power of each and every person should be increased. Suppose the price of rice is Rs. 5 per kilo: it does not matter if the per capita income is as much as Rs. 1,000. Whether the salary is high or low is not the point: the main thing is the purchasing power. If the purchasing power of each and every individual is increased, there will be no physical trouble. But, supposing physical troubles have been removed, psychic afflictions will still remain.

Even at that stage there is pain and grief, there are sorrowful feelings and sentiments. Everyone mourns the death of their nearest and dearest ones; so the psychic afflictions remain. To eradicate them, one must undergo proper psycho-spiritual training so that one's mind can be properly prepared to fight against adverse circumstances. All responsible members of society will have to do this. Here, whom do I mean? I mean those who have realized that they will have to acquire the requisite power, or even more than the requisite power, in order to equip themselves for the onerous task before them. Those who do not have the capacity to realize this, those who have understood little, are also our blood brothers and sisters; they, too, are our close relations. So in order to help them, we must acquire a little more strength than necessary. Otherwise we will not be able to help them.

Take the case of India. We are not as developed as we should be. Why? One of the reasons is that we have kept women confined within the walls of their homes, resulting in the progress of only fifty percent of the population – the males. And as only the men are progressing, they will have to carry the load of 50% of the population. Thus the speed of progress is reduced. Ideally, women should also move with their own strength and with the same speed as their male counterparts. In the process of movement, if they feel pain in their legs, if they fall on their faces, they should be physically lifted up. But not only women may need assistance: the males may also fall down, and then it will be the duty of women to extend their helping hand to carry the load of their male counterparts. We cannot expect that, in relation to men, the position of women will remain one of subordinated cooperation: it may also be one of coordinated cooperation. The position of

males may even be one of subordinated cooperation. Nothing can be said emphatically in this world. The fact is that we must move together in unison with all.

In the psychic sphere too, the same practice should be followed. Those who have begun to realize this should understand it still more deeply. As a result they will be able to comprehend the position of those who have less capacity to understand or to judge.

The third category of affliction is spiritual affliction. Whatever people might say outwardly, they know that they are the progeny of the Supreme Consciousness, and that He is always observing them. They know that they are never alone, not even for a moment. Even confirmed atheists, whatever they might say verbally, pray in their heart of hearts, "Oh Lord, please save me." So, those who say that they do not believe

in God, or words to that effect, should be labelled as hypocrites for they do not speak their minds. No indulgence should be given to hypocrisy. All human beings know that Parama Puruśa belongs to them, and that they belong to Parama Puruśa. But in spite of this knowledge they cannot easily attain Parama Puruśa with their whole being. The pain caused by this non-attainment of Parama Puruśa is called spiritual affliction. One can overcome spiritual affliction only through spiritual practice, through meditation. The supreme and final aspect of meditation is devotion. One may not possess knowledge or intelligence; but if one has devotion, that is enough. So devotion must be aroused by all means. After coming in contact with a devotional person, thousands and thousands of people may also become devotional.

Many are aware of the fact that Mahaprabhu Caetanya Deva had a great devotee, Yavana

Haridas by name, who was of a low caste. When Haridas would do kiirtan, Mahaprabhu would often touch his body. The orthodox pandits would say, “You’d better take a bath in the Ganges now, otherwise you won’t be able to enter the house.” So, Mahaprabhu had to take a bath in the Ganges, even in the winter’s cold. How troublesome for him! Haridas used to say, “Thakur, why do you touch my body? For this you have to take so much trouble at night.” However, Mahaprabhu would still touch him. So Haridas used to sit at a little distance from Mahaprabhu, and when Mahaprabhu was about to touch him, he would run away as fast as he could. But Mahaprabhu was about 20 years old at the time and Haridas was much older than him. So how could he escape from Mahaprabhu? Mahaprabhu would easily overtake him. Then Mahaprabhu would again have to take a bath in the Ganges. With tears in his eyes, Haridas complained, “Oh Lord, why do you touch me?”

What do you gain thereby? You simply have to undergo a lot of trouble by having to take a bath on a cold winter's night."

Mahaprabhu said, "Haridas, you are such a good devotee, you have such devotion in your heart, that I just wish to touch you and thereby make myself holier. You are full of so much devotion that you can make the whole universe holy." Devotion has tremendous power which neither knowledge nor action has. Rather, people of knowledge, the *jñānīs*, have a subtle sense of vanity, of which common people are afraid. So they maintain some distance from the *jñānīs* saying, "Good heavens, they are such scholars, how can we go near them?". But no one is afraid of people with devotion. Rather they think, "After all they are devotees, so let us go and sit near them for a while." So, if you can arouse devotion, then by coming in contact with you, thousands upon thousands of people will

attain real Paramārtha and spiritual salvation. That is, in order to attain liberation from the triple bondages – physical, psychic and spiritual – you will have to attain Paramārtha: and you will have to attain it in such a way that those who are spiritually undeveloped will also be benefited by your contact.

8 December 1978, Calcutta

# Some Specialities of Prout's Economic System



There are several specialities of PROUT's economic system. These include guaranteed minimum requirements, increasing purchasing capacity, cooperatives, industrial development, decentralization and developmental planning. PROUT also has its specialities in trade and commerce.(1)

## **Guaranteed Minimum Requirements**

PROUT's economic system guarantees the minimum requirements of life – that is, food, clothing, accommodation, medical treatment and education – to each and every person. Once the minimum requirements have been guaranteed, the surplus wealth is to be distributed among people with special qualities and skills such as physicians, engineers and scientists, because such people play an important role in the

collective development of society. The quantum of the minimum requirements should be progressively increased so that the standard of living of the common people is always increasing.

The concept of equal distribution is a utopian idea. It is merely a clever slogan to deceive simple, unwary people. PROUT rejects this concept and advocates the maximum utilization and rational distribution of resources. This will provide incentives to increase production.

## **Increasing Purchasing Capacity**

To effectively implement this, increasing the purchasing capacity of each individual is the controlling factor in a Proutistic economy. The purchasing capacity of common people in many undeveloped, developing and developed countries has been neglected, hence the

economic systems of these countries are breaking down and creating a worldwide crisis.

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

## **The Cooperative System**

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

One of the main reasons for the failure of the cooperative system in different countries of the world is the rampant immorality spread by capitalist exploiters to perpetuate their domination.

Cooperatives develop in a community which has an integrated economic environment, common economic needs and a ready market for its cooperatively produced goods. All these factors must be present for cooperatives to evolve. Properly managed cooperatives are free from the defects of individual ownership. Production can be increased as required in cooperatives due to their scientific nature.

For their success, cooperative enterprises depend on morality, strong administration and the wholehearted acceptance of the cooperative system by the people. Wherever these three factors are evident in whatever measure,

cooperatives will achieve proportionate success. To encourage people to form cooperatives, successful cooperative models should be established and people should be educated about the benefits of the cooperative system.

The latest technology should be used in the cooperative system, both in production and distribution. Appropriate modernization will lead to increased production.

Cooperative managers should be elected from among those who have shares in the cooperative. Members of agricultural cooperatives will get dividends in two ways – according to the amount of land they donated to the cooperative, and according to the amount of their productive manual or intellectual labour. To pay this dividend, initially the total produce should be divided on a fifty-fifty basis – fifty percent should be disbursed as wages and fifty

percent should be paid to the shareholders in proportion to the land they donated. Local people should get first preference in participating in cooperative enterprises.

Developmental planning should be adopted to bring about equal development in all regions instead of just some particular regions. Local wealth and other resources and potentialities should be utilized in this developmental plan.

The controversial problem of the ownership of land can be solved by the phase-wise socialization of land through agricultural cooperatives. Cooperative land ownership should be implemented step by step in adjustment with the economic circumstances of the local area. During this process the ownership of land should not be in the hands of any particular individual or group.

## Industrial Development

PROUT divides the industrial structure into three parts – key industries managed by the immediate or local government, cooperatives and private enterprises. This system will eliminate confusion regarding whether or not a particular industry should be managed privately or by the government, and will avoid duplication between the government and private enterprise.

In many undeveloped and developing countries of the world there is excessive population pressure on agriculture. It is improper if more than forty-five percent of the population is employed in agriculture. In villages and small towns a large number of agro-industries and agrico-industries should be developed to create new opportunities for employment. In addition, agriculture should be

given the same status as industry so that agricultural workers will understand the importance and value of their labour.

According to the wages policy of PROUT, wages need not be accepted only in the form of money. They may be accepted in the form of essential goods or even services. It is advisable to gradually increase this component of wages in adjustment with the monetary component of wages.

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



appropriate scientific technology increases production. This is not possible in capitalism.

## **Decentralization**

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

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

One political unit such as a federal or unitary state may contain a number of socio-economic units. For example, the state of Bihar in India can be divided into five socio-economic units – Angadesh, Magadh, Mithila, Bhojpuri and Nagpuri. Based on the above factors the whole of India may be divided into forty-four socio-economic units. These units must be guaranteed full freedom to achieve economic self-sufficiency through the implementation of their own economic planning and policies.

If the local people in these units organize large-scale programmes for their all-round socio-economic and cultural liberation, there

will be a widespread socio-economic awakening in the whole of India. Regardless of whether they are rich or poor, old or young, educated or illiterate, if the local people are inspired by anti-exploitation and universal sentiments, they will be able to start powerful movements for socio-economic liberation. When people merge their individual socio-economic interests with the collective socio-economic interest, the outflow of economic wealth from a region will cease and exploitation will be completely rooted out. The right of full employment for all local people will be guaranteed, and the employment of local people will take precedence over non-local people.

Where there is no proper economic development, surplus labour develops. In fact all undeveloped economic regions suffer from surplus labour, and when the surplus labour migrates to other regions the region remains

undeveloped forever. In areas of surplus labour provision should be made to immediately employ the local people.

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

In a decentralized socio-economic system the modernization of industry and agriculture can be easily introduced, and the goods that are produced will be readily available in the market.

As each socio-economic unit develops its economic potential, per capita income disparities among different regions will decline and the economic position of undeveloped regions can be raised to that of developed regions. When every region becomes economically self-reliant, the whole country will rapidly achieve economic self-sufficiency. Economic prosperity will be enjoyed by each and every person.

## **Developmental Planning**

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

systems, transportation, industrial potentialities, cultural heritage and social conditions.

Due to the lack of a well-defined principle of economic planning and the dominance of various narrow sentiments, India's economy has been paralysed by inertia. Steel plants have been built where there is no supply of cheap power, and huge oil refineries like those in Mathura and Barauni have been constructed where there are no raw materials within 1,000 miles. Such a policy is not only a great waste and misuse of resources, it also illustrates the lack of foresight and ignorance of India's planners.

This situation is reminiscent of the British period when raw jute from Bengal was sent to Dundee in Great Britain to develop the British jute industry. When the supply of raw jute from Bengal was stopped, all the jute factories in Dundee were closed down. If the finished jute

products made in Dundee had not been sold in Bengal, the Dundee jute industry would not have survived.

This economic history is relevant to the dying jute industry in Bengal today. The present political climate is full of slogans like, “Let the closed jute factories be nationalized,” and, “Stop the lock-out.” Trade union leaders are amassing great wealth by exploiting this depressed industry while thousands of unemployed workers are being subjected to deprivation, starvation and untold suffering. Bengal does not even supply sufficient raw jute to run its own jute mills, so raw jute has to be imported from outside the region to supply the existing mills.

If people want to make the jute industry healthy some clear-cut, bold steps have to be taken. The number of jute mills should be reduced so that they correspond to the

dwindling supply of raw jute. The additional mills should be closed down or converted to the production of other essential commodities. The mills engaged in jute production should produce mainly jute thread rather than other jute products, and jute thread should be distributed among farmers and weavers through a system of jute cooperatives. If such a policy is adopted the large demand for thread in Bengal will be met, and the surplus production can be exported. As the industry will be decentralized the wealth generated from thread production will be spread among the local people, ending large-scale exploitation by wealthy jute merchants and raising the standard of living of the local people.

So, on the basis of the above factors, each socio-economic unit should draw up its own developmental plan for socio-economic self-sufficiency and then implement it. Grandiose planning which is irrelevant or inappropriate for



the local economic conditions should not be imposed from the outside. It will not be allowed.

Centralized planning has totally failed in all countries of the world, including India. In PROUT's system of decentralized planning, there should be one coordinated plan for the whole socio-economic unit on the basis of block-level planning. For example, for the entire western Rárh, including Bankura, Purulia, etc., there should be a sub-plan. Similarly, there should be another sub-plan for Jalpaiguri, Coochbehar, Siliguri and Goalpara. In addition, there should be proper block-level planning throughout the socio-economic unit. Thus, the seed of economic centralization will be destroyed.

## **Trade and Commerce**

PROUT also has its own specialities in the fields of trade, commerce, taxation and banking.

The distribution of essential commodities will have to be done entirely through consumer cooperatives, not through the government, businessmen or different levels of middlemen. This will not leave any scope for manipulation by profiteers. As far as possible barter should be the basis for trade among self-sufficient socio-economic units.

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

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

The maxim of PROUT's productive economy is, "Increase the purchasing capacity of the

common people above all.” If this maxim is followed in practice, it will be easy to control the prices of commodities through the cooperative system and economic decentralization.

June 1979, Calcutta

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## Footnotes

- (1) This discourse was given by the author in June 1979. Subsequently, more discourses were given on PROUT which can also be considered specialities of PROUT's economic system. These include: “Economic Dynamics”, “Decentralized Economy”, “Economic Democracy”, etc. – Eds.

# Capitalism in Three Spheres

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

According to PROUT, capitalist exploitation is perpetuated in three spheres – the physical sphere, which we are well aware of, and the intellectual and spiritual spheres. Each of these types of capitalist exploitation is equally dangerous.

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

## **Intellectual Capitalism**

In the psychic sphere there is a noticeable lack of motivation and effort on the part of intelligent and educated people at present to properly utilize their acquired knowledge for

the collective welfare. This is the psychology of an apathetic and elitist class who do not like to move from their privileged position to work for the welfare of the common people. This psychology gives rise to a special type of intellectual capitalism.

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

influence on society. Consequently, intellectual exploitation, dogmatic theories and doctrines, and religious superstition and rituals become widespread.

Intellectual inertia has assumed dangerous proportions. Taking advantage of this intellectual stagnancy, rapacious capitalists deviously spread a subtle web of exploitation and suck the vitality of society. Through this process capitalists are able to perpetuate their insidious rule of exploitation.

People have been loudly protesting against capitalism for a long time, and on numerous occasions have launched agitations against capitalist exploitation. Remaining vigilant about people's dissatisfaction with the capitalist system, capitalists have continually changed their methods of exploitation. For instance, they have bought off disgruntled intellectuals and

used them as tools of exploitation in their economic schemes.

Capitalism has always adapted to changing circumstances. Thus we see that in different periods there have been different forms of capitalist exploitation such as feudalism, laissez-faire capitalism, imperialism, colonialism, neo-colonialism, mixed economy, multinational corporations, etc. Today even communism, which was once a deadly weapon against capitalist exploitation, has become a blunt and obsolete tool.

Psycho-economic exploitation is the latest form of dangerous and all-devouring capitalist exploitation. It is a special type of exploitation which first weakens and paralyses people psychologically in various ways, and then exploits them economically. Some of the methods of psycho-economic exploitation



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

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

## **Spiritual Capitalism**

Besides the physical and intellectual spheres, capitalism also exists in the spiritual realm. Some people neglect their family and society and go to caves in the mountains and perform arduous penance to fulfil their longing for spiritual emancipation. Because of their selfishness, they keep spiritual knowledge to themselves and do not bother to arouse spiritual awareness in individual and collective life. This is capitalism in the spiritual sphere. It is ultravires to the very spirit of spiritual practices, which is:

**Átma mokśárthaṁ jagaddhitáya ca**

*[Self-realization and service to humanity.]*

To a spiritualist, everything – right from the Creator down to a small blade of grass – is the manifestation of Supreme Consciousness. The state of equanimity is one of the main

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characteristics of spirituality. Without attaining this quality, one cannot establish oneself in the supreme state, and one's movement towards Supreme Consciousness will be hindered at every step. In ancient times many people found themselves in this tragic predicament.

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

Today there is an urgent need for an all-round spiritual revolution in individual and collective life under the leadership of a group of accomplished and idealistic leaders. These leaders should be endowed with spiritual power,

and their ideology should be based on the solid rock of spirituality. Such highly qualified leaders are called sadvipras. They will ensure social progress in all countries in all ages.

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

1981, Calcutta

# Socio-Economic Groupifications

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In today's world large animals are on the verge of extinction. Environmental conditions do not support the existence of big animals any longer. In the past many large creatures inhabited the earth, but as environmental conditions changed and human beings extended their domination over the planet, giant animals became extinct.

Similarly, small states are struggling to survive. People are more interested in forming

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larger and larger socio-economic units to ensure the welfare of all than in maintaining many small states. Narrow sentiments are gradually fading away and a universal outlook is arising in the minds of human beings. Science and technological development have exposed the blind faith and dogma that have suffocated many sections of society, and gradually humanity is advancing towards an age of rationality and common interest. The present age is not the age of large animals and small states.

In accordance with this trend, PROUT advocates the formation of self-sufficient socio-economic units throughout the world. They will work to enhance the all-round welfare of the people in their respective areas and unite humanity on a common ideological base. The interests of all local people will be guaranteed and gain proper recognition. As each unit becomes strong and prosperous it will merge

with other units. The formation of a world government will assist this process of integration. Socio-economic units will thus facilitate the comprehensive, multifarious liberation of humanity.

## **Liberty**

Since the beginning of history there has been an incessant fight for freedom from natural, social, economic and political bondages. This fight is inherent in human nature. Human beings want freedom both as individuals and as members of society, and to achieve this freedom they must fight against all types of oppression. Yet we find that when any oppressed group or class gained some measure of freedom it in turn oppressed others.

Whatever liberty exists in society today is the result of prolonged struggle by many individuals



and groups. At the root of this struggle is the innate human desire for happiness – the longing to establish oneself in the supreme flow of bliss. To fulfil this longing in individual life, human beings have to attain the absolute state and break all shackles of relativity. It is a natural human tendency to liberate the mind from the bondages of time, space and person, but only the attainment of the absolute can fulfil the innate desire for happiness.

Society will have to encourage the individual search for absolute freedom because the psychic and spiritual realms are unlimited, and possession in these spheres does not hinder the progress of others. But unrestricted freedom to acquire wealth in the physical sphere has every possibility of permitting a few people to roll in luxury while hampering the all-round growth of the majority, because physical resources are limited. Individual liberty in the physical sphere

must not be allowed to hamper the development of the complete human personality, and at the same time it must not be so drastically curtailed that the all-round growth of society is impeded.

Freedom is a right of every human being. To encourage comprehensive, unbarred human expression in the different spheres of social life a congenial socio-economic environment has to be created, because as such an environment does not exist today.

## **Criteria for Groupification**

While forming socio-economic units, several factors should be considered. These include same economic problems; uniform economic potentialities; ethnic similarities; the sentimental legacy of the people; and similar geographical features.

“Same economic problems” refers to the common economic problems confronting people in a particular unit and may include the lack of markets for locally produced goods, surplus or deficit labour problems, communication or transportation difficulties and lack of irrigation water. Ascertaining whether or not a similar set of economic problems exists in an area is the first thing which should be clearly analysed when forming a socio-economic unit. The economic problems of the socio-economic unit, and their solutions, should be well understood.

Secondly, there should be uniform economic potentialities in the unit. Despite natural variations from place to place, overall the people throughout a unit should enjoy similar opportunities for economic prosperity. Disparity between the haves and the have-nots and the rich and the poor will have to be progressively

reduced so that the collective wealth will increase and society will become bountiful.

Thirdly, there should be ethnic similarities. In the past many races and sub-races have been suppressed and exploited by powerful or dominant races. Racism has been propagated by those with evil designs in order to divide society and establish their own pre-eminence. Society must guard against such narrow and dangerous sentiments. This can be done only if every ethnic group has adequate scope for its expression and development. The multi-coloured garland of humanity will be enriched to the extent diverse human groups blend together from a position of strength and independence out of a genuine love for each other, and are not forced together through fear or compulsion.

Fourthly, sentimental legacy includes factors such as language, historical traditions, literature,

common usages and cultural expressions. It is the common chord in the collective psychology of a particular group of people which gives them their unique identity and sense of affinity.

Human beings are predominantly sentimental by nature. They establish some kind of relationship with the many objects of the world through their day-to-day activities. If the sentiment for a particular favourite object is adjusted with the collective sentiment then that sentiment can be utilized for establishing unity in human society. The human sentiment for many objects may sometimes run counter to the collective sentiment and create great disunity, so those sentiments which are conducive to human unity should be encouraged, and the sentiments which divide human society should be rejected. This is the approach adopted by PROUT's socio-economic units.

Finally, similar geographical features such as topography, river systems, rainfall and irrigation water should also be considered in the formation of a socio-economic unit.

Socio-economic units will give expression to popular sentiments and fight against all forms of exploitation to meet the demands and aspirations of the local people. Movements will have to be launched throughout the world to establish self-sufficient socio-economic units based on the maxim, "Know the area, prepare the plan and serve the people." Local people are those who have merged their individual socio-economic interests with the socio-economic interests of the socio-economic unit they live in.

## **Self-Sufficient Socio-Economic Units**

Each socio-economic unit should prepare and implement its own developmental programmes.

Factors like natural resources, topography, river systems, cultural conditions, communication and industrial potential need to be considered to facilitate proper planning and development so that each unit will become economically self-sufficient and prosperous. If a significant part of the production of a unit is misutilized or capital is sent outside, the unit cannot increase its prosperity, hence there should be maximum utilization of all resources and no drainage of capital.

The Indian state of Orissa is very rich in mineral resources such as coal, bauxite and manganese, but the present leaders export these mineral resources to other countries. If the raw materials had been utilized for indigenous industrial production, then four big steel plants could easily have been established. This would have substantially raised per capita income. But the leaders, instead of paying attention to those

things, whimsically frame five year plans. These plans neither remove economic disparity nor increase collective wealth.

To achieve these objectives, the Indian economy has to be thoroughly overhauled. At the very outset, to facilitate socio-economic development, the country should be divided into socio-economic units. If state boundaries are demarcated on the basis of political and linguistic considerations, then socio-economic plans can never be properly prepared and implemented, and various economic problems will not be given due attention. Self-sufficient units are indispensable for expediting the country's economic progress.

## **Merging Socio-Economic Units**

Where there is economic parity, cultural mixing, communication facilities and



administrative efficiency, it will be easy and natural for two or more adjoining units to cooperate, because they will have attained a high degree of socio-economic uniformity. In such cases they should merge to form a single larger unit. This will further the welfare of their respective citizens and enhance their socio-economic interests.

In some places regions with different economic problems are located within the same political unit. For example, in the Chotanagpur Hills in Bihar there is an acute problem of irrigation, whereas in the plains of north Bihar there is the problem of water drainage. These two regions should be formed into distinct socio-economic units. Royalseema, Shrii Kakulam and Telengana have all been annexed to the one political state of Andhra, although their economic problems are different. In the interests of the people living in these three

regions, each should be formed into a distinct socio-economic unit. If these three regions are converted into a single economic unit right now simply for administrative purposes, it may lead to complications.

Thus, in some cases one political unit may be divided into two or more socio-economic units. That is, there can be more than one socio-economic unit in a political unit. This approach will enable different socio-economic units to develop to a level which fulfils their potentiality.

If a particular state in a federal system cannot get economic justice, it may agitate for the separate allocation of funds within the federal budget. If, after launching such an agitation, it still fails to secure proper justice, it will have no alternative but to demand the formation of a separate state.

However, PROUT does not favour the formation of many small states, each with its separate budget and administration. Numerous state divisions will only compound socio-economic problems, causing unnecessary duplication, and are costly and wasteful. Rather, small states should be expanded into larger socio-economic units.

When two units reach a similar level of development, they should merge together to form a larger unit. This process of unification will gradually result in the formation of one socio-economic unit for all India. In the next phase, through continued growth and development, the whole of South and Southeast Asia will become one socio-economic unit. Eventually, the whole world will function as one integrated socio-economic unit. After reaching this stage of development, socio-economic groupifications will have attained a state of

equipoise and equilibrium, and universal fraternity will become a reality.

## **Universal in Spirit, Regional in Approach**

Socio-economic units are bound to gain great popularity all over the world within a short time. While there may be diverse cultural expressions and socio-economic potentialities in different units, the points of difference should not be allowed to divide humanity. If the common sentiments of human beings are given prominence and the points of unity are made the basis of collective development, diversity will enrich humanity rather than tear it asunder. If each socio-economic unit is inspired by a comprehensive ideology and a universal outlook, human society will move ahead with accelerating speed towards a sublime ideal.

A sound ideological base is a prerequisite for socio-economic groupifications. Such a foundation is provided by universal humanism, which has the potential to unite all humanity. Universal humanism will not be established on the hard crust of the earth overnight, but will come to fruition gradually, stage by stage. It will include each and every person in the world, as well as animals, plants and inanimate objects. If a single person remains outside the influence of universalism and becomes a victim of exploitation, then the foundation of universal humanism will be undermined. Hence, PROUT has adopted a rational method to solve socio-economic problems which may be characterized as universal in spirit but regional in approach.

## **Protection from Exploitation**

Once socio-economic units are established throughout the world, how will exploitation be

avoided in the future? Society will enjoy lasting protection from all types of exploitation only if an integrated ideology, an empirical spiritual base, spiritually oriented cadres and proper institutions are well established in social life.

An integrated ideology should have several aspects. It must be the basis for the rational analysis of socio-economic problems and the formulation of comprehensive, appropriate and logical solutions. Secondly, it must not ignore the human need for psychic expansion and spiritual emancipation. And thirdly, it should be imbued with inherent dynamism and vitality so that it can guide humanity forward in its quest for all-round progress.

An empirical spiritual base will protect society from all fissiparous tendencies and group or clan sentiments which create shackles of narrow-mindedness. Spirituality does not

recognize any unnatural distinctions between human beings. It stands for evolution and elevation and not for superstition or pessimism.

Spiritually oriented cadres will provide a moral check against all forms of exploitation, and propagate moral and spiritual values throughout society according to the maxim, “Self-realization and service to humanity.”

Finally, proper institutions are necessary to reflect the needs and aspirations of the people and work for the cause of human welfare. The need for a world government is already apparent to many people, and in the future, once it is established, its powers should be progressively strengthened. Each socio-economic unit will have to get ample scope for its integrated development within the framework of the world government.

PROUT's system of socio-economic groupifications is a comprehensive approach to the socio-economic problems confronting society. If people adopt such an approach, society will move along the path of progress with increasing speed, overcoming all bondages and hindrances. Human society will enjoy a bright and glorious future.

October 1979, Calcutta

# The Fundamentals of Language

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Each and every language has five fundamental characteristics: The first is that it must have its own verbal forms. For instance, we say in English, “Ram is going”; in Hindi, Ram ja raha hay, and in Saṁskṛta, Ramah gacchati. English has its own verb forms, “is going,” Saṁskṛta also has its own verb forms – “gacchati”. Páharīi Punjābī is also a language because it too has its own verbs – for example, akśa basha or akśaṁśa dasha. This is the first characteristic of a language: it has its own verbs.

In Saṁskṛtá, there are some verb endings such as -ti (gacchati), -tah (gacchatah), -anti (gacchanti), -si (gacchasi), -thas (gacchathah), and -tha (gacchathá), etc.

The second characteristic of a language is case endings for nouns, for example, “Ram’s sister is eating bread”; in Saṁskṛtá we say, Ramasya bhaginīi rotikám khádati. In Hindi we

say Rám rii bhaen rotii kháráhii hay. And in Páhárii language, Rám ki bhaen rotíi khándii. In Punjabi language there is a tendency to pronounce in the tirjak style (the “a” sound tends towards the “o” sound). In English “Ram’s” means “of Ram”; in Sańskrta Ramasya (we add -sya); in Hindi, Ramki; In Páhárii, Ram rii (the suffix -rii is added). These are called case endings; they vary from language to language, and from the linguistic point of view, every language which has its own case endings deserves to be recognized as a language. In this respect Páhárii Punjabi is also a language different from Hindi, since both have their different case endings.

The third characteristic of a language is its own pronouns. For example, we say, “He is going to Calcutta.” In Sańskrtá, Sah kalikátám gacchatí. In Hindi, “Vah kalikátá ja raha hay.” In Pahari, Naeśae kalkátta calao jáso. Thus each

language has its own pronouns: “he” in English, vah in Hindi, sah in Saṁskṛta and sao in Páhárii. (There is some similarity between Páhárii and Saṁskṛta). In this respect Páhárii is a separate language, not merely a dialect; and Dogrii, too, is also a separate language, as I have told you previously.

The fourth characteristic of a language is that it must have its own vocabulary. Even if a learned person contradicts you in this regard, you should give a firm reply. It is my conviction that all will accept your logical opinion regarding the science of linguistics. Any language which has its own vocabulary has to be recognized as a separate language. Some reputed scholars in Hindi may argue against this; thus you should know the correct reply in advance. Some orthodox supporters of the Hindi language may argue in Hindi, and you will have to give the reply in Hindi. If you speak in English,

they may not like to speak with you, because in their opinion English is a foreign language. There are some people who do this to hide their weakness in English. But the strange thing is this – that they send their own children to study in English-medium schools.

The word “wheat” in English is gehun in Hindi and kanaka in Páhárii, kanakha in Punjabi, and kanaka in Dogrii. In Paeshácii Prákṛta the original word was kanaka, from which the other derivatives kanakha, kanakan, etc. have come. From the mother language of Paeshácii Prákṛta have emerged the three languages of Dogrii, Páhárii and Punjabi. For instance, when we say in English, “What is the staple food of the Punjab?” (Usually the article “the” is not used before the name of any particular province; but it is used before Punjab. This is a peculiarity of the English language). The Saṁskṛta translation of this sentence will be saptanadasya

mukhyánnah godhúmo'sti. In Saṁskṛta godhúma means “wheat”, and asti means “is”. (Asti in Sanskrit, ast in Persian. So you see what a great similarity there is between these two languages).

Again, in the Persian language it is said, Hanoj Dehlii dūr ast (“Delhi is still far from here”). Yá dost nist dushman dushman ast (“He is not my friend, he is the enemy of my enemy”). In Saṁskṛta násti, in Persian nist – what a close similarity! In the same way, there is another word nest nábud (“no solid ground under one's feet”). The Hindi rendering of the Saṁskṛta sentence Saptanadasya mukhyánnah godhúmo'sti will be Gehun Punjáb kāmukha khadya, and in Páhárii it will be Ka naki Punjab naedii pradhána, or Kanaka Punjab nadii khás. “Wheat” in English is godhumá in Sanskrit, gehu in Hindi, and kanaka in Páhárii. Thus these four languages each have their separate vocabularies.

And as Páhárii has its own vocabulary, it should be recognized as a separate language.

The fifth characteristic of a language is that it must have its own literature, classical or folk. Now, when the Páhárii farmers sing songs at the time of harvesting, are these songs composed in pure Urdu of Lucknow city? Certainly not. They are composed in the farmers' own Páhárii language. The songs are their folk literature.

These five above-mentioned characteristics are the essential conditions of a separate language. Thus I say that Páhárii is a full-fledged language. It is not Hindi, it altogether different. Those who cry out “Hindi, Hindi!” in fact want to forcibly impose the Hindi language on the Páhárii people so that they will become the slaves of the Hindi-speaking people, just as English was imposed on the Indian people to enslave them. This is a type of psycho-economic

exploitation. Try to understand well the implication of this.

Let me make the matter of psycho-economic exploitation even more clear. Suppose a certain Hindi chauvinist has come to see you. When you speak to him, you will certainly speak in Hindi, and so will he. But he is speaking his mother tongue, whereas you are not. Perhaps ungrammatical Hindi words will come out of your mouth. But it is obvious that in your expression there may be some fundamental errors, and the use of words will not be precise and to-the-point. This will create a diffidence in your mind, a kind of inferiority complex, whereas the Hindi-knowing people may suffer from superiority complex. They may think of you, “What a fool he is! He cannot speak with grammatical precision!” But instead if you speak in your own mother tongue, your expression will be grammatically correct. So when you speak



Hindi you become somewhat inferior to those Hindi-speaking person and, talking advantage of our inferior position, they may exploit you economically. They should not be given this opportunity of psycho-economic exploitation. If this sort of psycho-economic exploitation is tolerated, if they are given the opportunity to exploit for long, they will become rulers and you will become their subjects. This is how psycho-economic exploitation is perpetrated; in the first stage the exploiters impose inferiority complex in your mind by creating psychic pressure. When your language is suppressed, you will feel mentally inferior and develop some psychic weakness. Taking advantage of this psychic weakness, the exploiters will continue their psycho-economic exploitation. So those who advocate the cause of Hindi thus pave the way for psycho-economic exploitation. Actually they are not your friends.



It is also true that the Hindi language has many dialects; the spoken language varies from district to district. But Páhárii is not a dialect of Hindi, Páhárii itself is a language altogether different from Hindi. I hope you have well understood these five characteristics of a language.

So if the Páhárii-speaking people demand that the Páhárii language should be used in all spheres of their social life, that will not at all be irrational; in fact, Páhárii should be used in courts, schools and colleges, in official correspondence, in airports, and in radio stations.

Three scripts can be used writing Páhárii: the Támrii script which is the popular script of this region, Dogrii script which is used in the Dogrii-speaking areas, and Sirmaorii script which is used in the Nahan areas. Devanágrii script is not

popular here; it is the script of Gujarat. Hindi is also the script of Gujarat; it has no relation to the script used in this area. The inscriptions on the rocks and stones that can be excavated from this area are not carved in Nágrii script because Nágrii script was never popular in this area. The Támríi script is popular in Kinnore area also. This script has some similarity to the Tibetan script. In a mountain cave in Tibet, it is written in Táńríi script, Oṃ mane padme hum, oṃ mane padme hum. Thus Támríi script should be used in writing the Páháříi language. As I already told you, when the Dogrii language will be used for local purposes, the Dogrii-speaking people will also feel proud. They will think that they, too, have something of their own, that they are not anyone's slave. If some one contradicts you in this regard, you should give them a fitting reply. Although no written book is available now, yet three or four-hundred-year old books in Dogrii script will certainly be found right in

this area. If there are any Saṁskrtá knowing scholars here, they will tell you all about this. There should be many Saṁskrtá-knowing scholars, because wherever there were kings, there were Saṁskrtá schools and Saṁskrtá scholars.

You should search for old manuscripts written on bark or palm leaves. Many manuscripts were written on bark or leaves (bhurjapatra), and I find many bhurja trees all around this area.

As I told you earlier, the old books were not written in Devanágrii script, for this script was imposed from outside. In fact, the Devanágrii script is a script of the Gujarat scholars. As many people are not aware of the exact history, they wrongly think that Devanágrii is the original script for writing Saṁskrtá, but this is not at all the case. Actually Saṁskrtá has no script of its

own; so there was a rule that when Saṁskrtá was written, it could be written in any script. Thus Saṁskrtá is always written in the script of the concerning area. It is written in Bengali script in Bengal, and in Tamil script in Madras. It is not written in Devanágárii script in Madras. When the British established universities for higher education, they decided that when Saṁskrtá would be taught in each university, Devanágárii script should be used to write it.

The language of Himachal Pradesh, the local language here, is born out of Paeshácii Prákṛta, and Hindi is born of Shoraseni Prákṛta. Many people are not aware of this fact. Had they been aware of it, there would not be so much conflict regarding languages and scripts. Even those who are educated and respectable people are also not aware of this fact. Had they known this, they would have certainly conveyed these facts of history to others.

1 November 1979, Kullu

# The Language Issue

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Every living being has its own inherent tendency to express and symbolise. In the evolutionary process of creation, where higher species have evolved, living beings try to express their feelings by gesture, posture or by some sound. In a general sense, this acoustic expression of ideas is called language. The chirping sound of a bird is its language.

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Zoologists and ornithologists have established this fact. Even monkeys have their own language which consists of about 850 sounds. In the case of human beings, who are the highest creations of this cosmological order, acoustic expression has developed into a well-knit and well-integrated linguistic system. Language is a powerful medium for the expression of the inner thoughts of human beings – it is a vital inner asset which is inseparably linked with their Práná Dharma or fundamental characteristics.

Either from the psycho-physical or theoretical viewpoint, all the people of the world have the same language. This is because the essence of language, that is idea, is one and the same for all languages. Phonetics may differ amongst languages because of differences in geographical environment, which causes differences in racial and ethnic factors and results in variations in the biological structure of

the vocal cord. Thus when the idea to drink water appears in the mind, then human beings may express this idea differently. Some say, Ámi jal khába while others say, Mu jala pivu. Behind these different expressions is the same idea.

About 300 languages have evolved in the world today through this process. Culture is the same for all humanity though there are differences in cultural expressions due to time, space and person. These differences are not evidence of many different cultures as all languages of the world are fundamentally one and the same. Consequently, all languages should carry equal importance and equal respect. Keeping all these points in mind, we should look deeply into the question of language problems.

According to PROUT there are eight constituent factors of a full-fledged language –

case endings, verb endings, pronouns, vocabulary, pronunciation, written or unwritten literature including folk literature, psycho-acoustic notes and inferential acoustic notes, and syntax.

If either pronunciation or literature or unwritten literature is missing, then the language is called “Upabhás” or “dialect”, or “Khańđ Upabhása” or part of a dialect. On this earth there are many such dialects. For example, in Bhojpuri there are three dialects, in Oriya there are two dialects and in Chatisgarhii there are three dialects.

In India, almost all prevailing languages are born from Prákṛta Sańskṛta. Prákṛta means familiar to the common people. In the course of time Prákṛta Sańskṛta was transformed into seven languages and many dialects from which



the present Indian languages were born. Those seven languages are:

1) East Indian Mogadh Prakrta which gave rise to Bangla, Oriya, Maithili, Angika, Bhojpuri, Maghahi, Nagpuria, (Sadami), Chatisgarhi etc.

2) Central and North Indian Shaurescenu Prakrta which gave rise to Avadhi, Bundela Khandu, Bogheli Khandu etc.

3) Northwest Indian Paeshi Prakrta which gave rise to Punjabi, Dogari and Pahadi etc.

4) Extreme Northwest Indian Pashcatya Prakrta which gave rise to Pushtu and Kashmirii.

5) Sindhi area Sandhavi Prakrta which gave rise to Sindhi and Baluci.

6) West and central Indian Máari Prakrta which gave rise to Gujrati, Saurastri etc. and

7) Southwest Indian Maharashtra Prakrta which gave rise to Marathi etc.

All the languages mentioned above are rich with the eight constituent factors of a full-fledged language. Not only this, these languages are more than 1000 years old. In Bihar and Uttar Pradesh it has been wrongly considered that all these languages are mere dialects of Hindi. This interpretation is not only wrong but deliberately propagated with the intention of misleading people. From the viewpoint of correct philology, Hindi is not even a real language in comparison to Angika, Magahii, Bojpuri, Maethillii, Nagpuri, Avadhi, and Braja. The reason why this is so is as follows. Hindi is a language which is not even a hundred years old. The British rules developed this language during their regime by mixing

together different languages and dialects from some places in and around Delhi. Among the above eight factors Hindi has no folk literature or folk songs, but Angika, Bhojpuri etc. have folk literature as well as all other seven factors necessary for a full-fledged language. To speak frankly, Hindi is not the mother tongue of any person.

What does mother tongue mean? That language in which we can freely, smoothly and spontaneously express our ideas in an unobstructed environment, just as we feel loving closeness with our own mother while in conversation, is our mother tongue. For example, a man in Purnia will talk to some of his close friends only in Angika language, not in any other language.

Now, let us observe if there is a close relationship between language and

socioeconomic progress and cultural development. I have already said that language is the vehicle of inner thoughts and ideas. Naturally it is inseparably linked with the Práná Dharma or fundamental characteristics of human beings. The way people can express their thoughts and ideas in their own mother tongue cannot be done in any other language. People feel uneasy when they speak in a language other than their mother tongue. If they constantly feel such uneasiness, their Práná Shakta or vital energy will be disturbed. Consequently their vital force will be weakened. In such circumstance a sort of psychological crisis will occur in the collective mental body as well as in the individual mind. This will result in the emergence of inferiority complexes which will cause debility in the human mind. Those people whose language is suppressed lose their moral courage, initiative and power to protest. Ultimately a defeatist psychology develops in

them, and as a group such people face the prospect of total annihilation.

Thus, the suppression of language has a very dangerous effect on the human mind. As a result of this unrelenting suppression, people will never be able to raise their heads and they will die a premature and unnatural death. The most important point in this regard is that such a linguistically suppressed group of people will always remain economically backward due to continuous psycho-economic exploitation. It is a matter of great regret that this tragedy is going on all over the world, including India.

The meaning of the word Samaj is to move together – Samánam ejate. People should make every effort to carry those who are lagging behind with them. This is the spirit of society. PROUT clearly advocates that in every progressive and dynamic social system, all

languages should enjoy equal rights, equal opportunity and equal recognition. One should also remember that this recognition should not remain confined to theory or to reading and writing only. Languages should be utilized in day to day life and in all related activities. In all spheres of life – offices, courts, railways, airports, trade, commerce, and private concerns – the medium of expression should be the mother tongue. In the educational sphere there should be no bar in learning languages other than one's mother tongue to expand the horizon and depth of one's knowledge. However in the practical field, where there is some special or technical necessity, whether in public or private life, the compulsory use of one's mother tongue may create confusion. In such circumstances an appropriate common language may be used.

Concerning the spirit of society, it should be remembered that there is no conflict in

propagating and popularizing a particular language as a national or international link language or lingua franca, providing all other languages get equal scope for their development. Such an approach depends upon the goodwill and benevolent attitudes of humanity. In reality many countries of the world are multilingual, but they are managing their affairs very smoothly, like Switzerland, for example. If a man from Allahabad comes to Calcutta to live he may feel difficulty in seeing or reading the signboards, name plates, advertisements, cash memos, official papers, etc., which are written in Bengali. He may think that if he were in France for business purposes he would have encountered the same sort of difficulties. Under such circumstances one should develop and urge to learn the local language, as this is helpful in developing love and respect for everything in that local area. If such a practice is encouraged, there will be true communication of thoughts

and feelings between people and the rapid mutual exchange of ideas and cultural expressions between social groups.

Governments should not be in a hurry in dealing with a knotty problem like language. In a country like India, which has numerous languages and varied cultural expressions arising from constant clash and cohesion, to introduce new language policies quickly without proper consideration would be foolish. While all languages should have compulsory constitutional recognition and all languages should enjoy equal importance, the language chosen as the lingua franca should not suppress any other language. In a multi-lingual country like India, either a common language which is the basis of all languages should be used, like Saṁskṛta, or some link language should be used which will not give preference or suppress any of the local languages. In due course, with the



development of various languages, a national language will gradually emerge and be accepted by all. Until this stage is reached through natural evolution, English should continue as a link language even after the establishment and proper recognition of local mother tongues.

We should not forget that today, because of historical and many other practical reasons, English is not only the language of England, but has become a world language. All the people of the world should have equal rights to this language. In the future some other language may occupy the status of the lingua franca, but today English should be accepted as the link language of the world. Without introducing and adopting a policy based on the natural process of language selection, if someone tries to forcibly impose any particular language on others, it will lead to clash, dissension and disintegration amongst different interest groups in a country.

Such a situation will encourage linguist fanaticism amongst the people and poison the environment of the whole society.

To solve the language problem and to adopt the right course of action in this regard, we need foresight, tolerance, practical knowledge, universal love, a proper ideology, earnestness and intelligence. If we move along the stormy path of our lives with a constant source of inspiration then not only language problems but all problems, no matter how difficult they seem, can be easily solved, and human existence will become glorified with the radiance of victory.

1981, Calcutta

# Socio-Economic Movements

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In nearly all countries of the world economically privileged or advanced groups are mercilessly exploiting other economically backward groups and sucking their vitality, gagging their voice and closing all the doors of their future progress. To overcome this tyranny and exploitation, movements will have to be launched for those suppressed people so that they can stride boldly forward, fight against all exploitation and attain economic independence. Nobody can deny the need of such an approach, of such movements, because such an approach is truly humanistic. If such an approach is not adopted, it be something

unnatural and anti-human. In fact, to oppose such movements amounts to working as an agent to protect the interests of the exploitative and reactionary forces.

PROUT always stands for the cause of exploited people, irrespective of race, nation, religion etc., and always opposes all types of exploitation. But as poverty is the main problem in the world today, PROUT gives top priority to opposing economic exploitation, as this affects the livelihood and existence of the people.

To solve this problem and other pressing socio-economic problems, popular movements based on anti-exploitation and universal sentiments should be launched throughout the world. Such movements should oppose all forms of economic, psychic, cultural and psycho-economic exploitation. In addition they should

undertake appropriate practical programs to enhance the all-round welfare of the people.

In order to root out exploitation and build a just and benevolent society, the following six points should be borne in mind.

## **100% Employment for Local People**

First, there should be 100% employment for the local people. The basic right of all people is to be guaranteed the minimum essentials for their existence, including at least proper food, clothing, housing, education and medical care. This basic right should be arranged through cent per cent guaranteed employment, not through welfare or dole-outs. Unemployment is a critical economic problem in the world today and 100% employment of the local people is the only way to solve this problem.

Local people are defined as those who have merged individual socio-economic interests with the socio-economic interests of the socio-economic unit they live in. The primary consideration is whether or not people have merged their individual interests with their socio-economic unit, regardless of their colour, creed, race, mother tongue, birthplace, etc. Those who earn their livelihood in a particular socio-economic unit but spend their earnings in another socio-economic unit should be considered as outsiders or non-local people, as this practice is not in accordance with the interests of the socioeconomic unit in which they are employed. It results in the drainage of the capital necessary for the continued growth of that unit and undermines its economic development.

Capitalists, in either their singular or collective forms, are the most pernicious

economic exploiters today. All over the world they are continually exploiting local economies and draining their wealth. In nearly all cases the profits they accrue are spent outside the local area and remitted to outside stockholders and parent companies. An essential measure to control this economic exploitation is that the speculative markets in all countries of the world should be closed down immediately.

To create 100% employment among local people, PROUT supports both a short term and a long term economic plan. In the short term plan, labour intensive industries based on the collective minimum requirements of life should be started immediately or made more productive where they already exist. These industries should be based on the consumption motive. They should also provide a rational profit in order to guarantee adequate purchasing capacity to those employed in them

and to ensure their continued existence and growth. In North Bihar, for example, where there is virtually no industry, all kinds of agrico and agro-industries can be developed to alleviate the unemployment problem there.

In the long term plan, capital intensive industries should also be developed to increase the productive capacity of the socioeconomic unit. PROUT advocates a three-tiered economic structure, that is, small scale privately owned businesses, medium scale cooperatives and large scale key industries managed by the immediate government. Such an economic structure should be based on the principles of self-reliance, maximum utilization, rational distribution, decentralization, rationalization and progressive increases in the standard of living of all people. Through the never ending creation of new industries, new products and new production techniques incorporating the latest scientific



discoveries, the vitality of the economy can be increased. As part of the long term economic plan, working hours may also be progressively reduced to maintain full employment.

To solve the unemployment problem in both the short and long term there must be an accurate understanding of the surplus and deficit manual and intellectual labour trends. In India, for example, there is surplus manual labour in North Bihar, which is based upon an agricultural economy, and surplus intellectual labour in Calcutta. In both places there is high unemployment. In most of the countries of the world where there is high unemployment, there is surplus manual labour. So manual labour intensive industries are required to create employment. In some instances where deficit labour exists for an expanding industry, retraining programs may equip workers with the necessary skills for employment.

Another way to help solve unemployment, especially in rural communities, is the utilization of plants for economic selfreliance. All socio-economic units have the potential to increase their plant and crop varieties by properly matching these with the soil, topography and climatic conditions etc. in their units.

Reforestation can reclaim arid and semi-arid regions, and some unique plants like the Puranica or fern, which has the capacity to attract clouds, can help radically transform the rainfall and weather patterns of a region. Agro- and agrico-industries based upon the productive potential of different plants can also help solve rural unemployment by creating a range of new goods and services. There are many dimensions to this revolutionary plant rationalization program, which is also a practical expression of the ideals of Neohumanism.

## **Maximum Industrial Development**

The second point of PROUT's approach is that maximum industries should be developed in the local area according to the availability of raw materials or local consumption. This principle will develop the economic potential of a socioeconomic unit by placing economic power into the hands of the local people and divesting outsiders of their control over the economy. In a economy most industries will be run as agricultural, producer or consumer cooperatives creating a new kind of cooperative spirit or cooperative dynamo. Such an approach will place economic power into the hands of those who work physically or intellectually for proper production, stripping capitalists of their exploitative economic power. Thus maximum industrial development will be assured.

Several corollaries arise from this second principle. First, industries should utilize locally available local raw materials and should not import raw materials from outside the socioeconomic unit. Raw materials are the basic ingredients or resources necessary to make finished products. The tyre industry, for example, requires rubber plantations as rubber sap is the basic raw material for this industry. If the topography of the local area favours the ample growth of rubber trees, then industries may be created around this raw material. Or, if alternative synthetic materials are available, a synthetic tyre industry may be developed.

There are several reasons why industries should utilize locally available raw materials. First, not all areas have the same socio-economic potential. Different areas will naturally be conducive to producing different kinds of raw materials, as in the case of plant-based raw

materials. Industries based on locally available raw materials can produce commodities cheaply, be located near ready supplies of raw materials, and ensure their self-reliance. These advantages are not apparent where there is a dependence on outside raw materials.

Secondly, raw material producers, especially producer cooperatives, will prosper as there will be ready markets for their products.

Thirdly, industries will feel secure when they know that sufficient raw materials are available to supply their needs, and they will be able to plan their future production efficiently.

Fourthly, many large capitalists deliberately influence the economic and political policies of a local area by preventing the growth of local industries based on the local raw materials. They further exploit the local people by selling

manufactured goods in the local markets which are made from locally produced raw materials. Australia, for example, imports many manufactured goods from Japan which are produced from Australian raw materials. Encouraging the growth of local industries based on local raw materials will terminate the dominance individual and collective capitalists exercise over the local markets, ending the drainage of capital vital for the local area's economic growth.

A second corollary of the second point is that local raw materials should not be exported – only manufactured goods should be exported. Local raw material prices in the export market are subject to manipulation and erratic fluctuations as they are currently traded through speculative commodity markets which are controlled by vested interests. To root out dishonesty from the field of trade, free trade

should be established throughout the world as far as possible.

Manufactured goods, on the other hand, are generally subject to less price manipulation and command better prices than raw materials. By manufacturing locally finished products, a socioeconomic unit can conserve its reserve bullion and improve the purchasing capacity of the local people.

A third corollary is that if no potential exists to produce the manufactured goods required by industry in the local area, only then should the importation of such goods be allowed. Importation of manufactured goods means that local capital is being transferred to another socio-economic unit which has produced the product. The drainage of capital is always detrimental to the economic growth of a socio-economic unit, therefore unnecessary

importation should always be discouraged. Barter agreements should be arranged between trading units so that no net loss occurs to either of the trading partners. Barter agreements in foreign trade are especially beneficial for those socio-economic units which have very few commodities to sell but a large number of commodities to buy, and their saleable commodities, though few in number, are large in quantity.

Thus, where there is a plentiful supply of local raw materials, industries can be developed for local demand according to local consumption, and if applicable the surplus may be exported. The availability of raw materials will ensure the long term viability of local industries.

Avoid Importing Outside Products



The third point of PROUT's approach is that outside finished products which can be locally produced should not be imported. This point implies that the local people should support their local industries by purchasing their own finished products. They should buy the finished goods of the local industries even if initially they may be of lesser quality than the finished goods manufactured outside the socioeconomic unit, as this will ensure the continued economic viability and growth of the industries in the unit. With continued local support, the local industries will develop to a stage when they will be able to produce goods of better quality. But, if due to economic, political or psycho-economic exploitation, people purchase finished goods made outside their socio-economic unit rather than those made locally, then local developing industries may be forced to close down creating unemployment and other social and economic problems. Thus, people's sentiments should be

aroused so that they buy locally produced products rather than outside finished products wherever possible. To achieve this, popular movements should be started so that the economic awareness of local people is increased.

When the British were ruling India, India imported salt even though the potential for manufacturing local salt existed in India. The Indian leaders then organized a civil disobedience movement and proceeded to make their own salt, boycotting British made salt. This movement caught the imagination of the people and won their support, thus the Indian people became conscious of British exploitation. This movement brought down the price of salt, an indispensable part of most Indian dishes, and provided employment by building up the local salt industry. It also saved the country from the drainage of wealth which previously went into the coffers of the British salt manufacturers. In

addition, it heightened the consciousness of the Indian people and helped polarize the population into the pro and anti-British camps.

## The Local Language as the Medium of Instruction

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

generating a sense of affinity and unity amongst the people.

The use of non-local languages as the medium of instruction only results in the suppression and subjugation of the local language and inevitably means the suppression of the local culture. This in turn leads to psychic demoralization, inferiority complexes and a defeatist mentality. Whenever the sentimental legacy of a group of people is undermined, they become easy prey to the economic, political and psycho-economic exploitation of vested interests. Such a strategy of cultural suppression was adopted by the English, French, Dutch, Spanish, American and other colonial powers. If local people develop a sublime awareness of their cultural heritage they can readily throw off all psychic inferiority complexes which prevent them from attaining socio-economic self-reliance.

The introduction of the local language as the medium of instruction from primary to tertiary level will also put the local people in control of their educational institutions, thus ridding them of those cultural prejudices, biases and teachings which perpetuate subjugation. In Bengal and Chattisgarhi, for example, many of the educational institutions are controlled by non-local people who have migrated from outside the region and who still maintain their cultural prejudices. The same situation occurs in many undeveloped and developing countries.

## The Local Language as the Primary Means of Communication

The fifth point of PROUT's approach is that the local language should be the medium of communication in governmental, and non-governmental institutions and offices. When the

British were ruling India, they concentrated their economic activities in a few centers like Bombay, Calcutta, Delhi and Madras. The indigenous capitalist class, who were in collusion with the Britishers, usually brought in labourers and managers from outside the local area to disrupt the local economy and make it amenable to their control. The English language was imposed on local people, and the British administration went to great lengths to train up tens of thousands of Indian clerks in the English system of education to ensure British cultural dominance of the Indian economy.

So, if the local people demand that the local language should be the medium of expression in the workplace, the nonlocal people who control the local industries can be forced out of the local area, creating more opportunities for the local people.

## **Local Socio-Economic Demands**

The final point of the approach of the socio-economic movements of PROUT is that particular demands pertaining to the local area should be implemented. The local situation should be carefully studied and programmes should be adopted as per the requirements of the particular locality. For the socio-economic groups in Germany, Ireland and Korea for example, the major focus should be on the unification of their divided nations. In other socio-economic groups, local people may demand the construction of bridges and roads to make raw materials more accessible as the first step in developing new industries. And in those places which are dependent on agriculture, small scale irrigation projects may be necessary to increase the availability of irrigation water and thus increase the number of crops grown per year. Thus, this last point includes all the

local needs necessary to expedite the socio-economic development of the local area.

31 December 1984, Calcutta

# Population Growth and Control

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The socio-economic environment of society today is extremely restless and disturbed. In this abnormal environment population growth has been projected as a menacing threat to the existence of human society, but in fact this sort of propaganda is nothing but an evil conspiracy

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engineered by vested interests. No problem is greater than the human capacity to solve it. Like all problems confronting humanity, the problem of population growth should be tackled and solved in a proper way.

In the natural course of evolution, birth and death maintain the continuity of the never ending flow of creation. Every day, with the birth of babies, the parents and the other family members naturally enjoy great happiness. But it is a matter of sorrow that there are some people in the government or other spheres of public life who consider the increase in the birth rate a curse on the society. This negative attitude is definitely a blot on the human race, which has achieved a degree of intellectual development and scientific knowledge.

## **Population Growth**

Is the population problem really a natural problem? The population problem should be considered in the context of two vital factors – the availability of food and the availability of space. Today human beings have sufficient means to manage their food. The earth is abundant enough in food resources to feed many times more than the present population. Due to lack of coordinated cooperation, collective effort, a proper ideology and sound planning, society has been fragmented into many belligerent groups and sub-groups, and rich and poor nations have been created. As a result of this fissiparous tendency, society is presently incapable of producing enough food to meet human requirements. The tragedy is that even though there are enough resources to supply nutritious food to all the human beings on the planet, due to the defective socio-economic systems, an efficient method of distribution has not been developed.

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

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

problems are essentially the results of the mistakes made by human beings.

It is a fact that the population of the world is rapidly increasing, and consequently many people have become frightened. In capitalist countries there are sufficient reasons for such fear. In these countries an increase in the population means a corresponding increase in the poverty of the people. But there is no reason for such fear in a collective economic system. In the event of shortages in food and accommodation people will collectively convert barren land into arable land, increase agricultural production by scientific methods and produce food by chemical processes using the potentiality of earth, water and air. And if this earth loses its productivity, then human beings will migrate to other planets and satellites and settle there.

If people living in capitalist countries voluntarily adopt birth control methods to avoid economic hardship, perhaps we should not criticize them. But it should be mentioned here that using birth control methods which deform the bodies of men and women or destroy their reproductive powers forever cannot be supported, because this may cause a violent mental reaction at any moment.

## **PROUT's Solution**

Under the present socio-economic conditions, PROUT advocates a comprehensive, clear-cut policy to tackle the population problem. According to PROUT, population growth will automatically find a natural level if the following four factors exist in society.

First, there should be economic liberty in society so that people may get a nutritious diet.

In Scandinavia, for example, the purchasing capacity of the people is high and they enjoy a good standard of living. Because of this they do not face the problem of overpopulation.

Secondly, everybody should have the right to enjoy sound health. If people have a healthy body and mind their glandular system will remain balanced, and they can easily transform their physical energy into psychic energy and their psychic energy into spiritual energy. Through this effort of channelizing the mind in a spiritual direction, the baser mental propensities are easily controlled.

Thirdly, people should be free from unnecessary mental worries and anxieties. When one suffers from mental agonies continually, the mind naturally indulges in baser physical enjoyment to get rid of that unwanted condition. When mental agonies disappear,

human beings will enjoy peace of mind and be able to assimilate subtle ideas.

Fourthly, the intellectual standard of humanity will have to be elevated. With intellectual advancement human beings will develop their all-round psychic potentiality and can easily evolve their psycho-spiritual potentiality. Through continuous effort human beings will be able to attain the supreme stance, merging their individual unit existence into Cosmic existence.

Thus, the population problem is not just an economic problem – it includes economic, biological, psychological and intellectual aspects.

Today people give more importance to the political than to the bio-psychological and economic aspects of population growth.

The theory that population increases at a geometric rate while food production increases at an arithmetic rate is completely defective. Such a situation can only occur in an imbalanced economic system. In a progressive and balanced economic system no such problem will exist.

## **Collective Economy**

It is completely wrong to propagate the idea that a rapidly increasing population will affect the collective economic structure. Today capitalists are trying to check population growth by propagating birth control because an increasing population is detrimental to capitalism. In a collective economic structure there will be no need to support birth control. Rather, an increasing population will help in the production of the essential commodities.



Good varieties of seed, fertile land, adequate nourishment, light, air and water are all essential for good reproduction in both the plant and animal kingdoms. In this respect human beings are no different from other creatures. In human society the selection of suitable males and females is desirable for reproduction of a high order. Until human beings are produced in scientific laboratories, it will be detrimental to society if this matter is neglected.

If people of sublime intelligence and brilliance reproduce more offspring, it will be very beneficial for society. The responsibility for nurturing and bringing up these children will have to be taken by the society or the government. Similarly, it will be harmful for society if mentally deficient, naturally delinquent or insane persons produce many children. In fact, society will be benefited by the permanent destruction of their reproductive

capacity, providing this does not cause any harmful reaction.

Science has reached such a stage that it can usher in a new era. It can produce synthetic food in the form of tablets to help solve the food problems of the world. A single food tablet can be sufficient to provide sustenance for a whole day, so we need not fear population increases. Future generations will spend more of their time and energy on subtle psychic and spiritual activities, so their demand for physical food will decrease.

Through oceanographic research abundant food resources have been discovered within the ocean and on the sea bed. With the application of science and technology we can harness these resources to meet the challenge of the food problem. The crisis faced by society today indicates that humanity is not encouraging the

maximum utilization and rational distribution of the world's potentialities. Science today is being used to develop increasingly destructive weapons of war rather than for benevolent and constructive purposes.

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

Instead, certain inhuman birth control practices have been forcibly promoted. Not only are such practices detrimental to a healthy

human body and mind, they cause physical deformity, disturbances and misunderstandings in family life, and mental derangement and debility. Those inflicted with such psychic ailments lose the courage to face adversity in life and the power to fight for social justice.

Imposing a fear of population growth is nothing but a cunning conspiracy by vested interests to misguide people and exploit society. Optimistic people throughout the world will have to unite and raise their voices against such a heinous conspiracy, and work together to construct a just and benevolent society.

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# Women's Rights

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We, men and women, are the progeny of the same Supreme Consciousness. Women and men are equally divine and inherit similar and equal rights to life, liberty and expression. The significance of life does not lie only in living. Animals also live. But life to us means something more – rather something much more.

To us life means living for a great cause. Life implies the endeavour to have the freedom to express one's potentialities in the physical, economic, psychic and spiritual realms. It means real liberty and not license to commit anything good or bad.

In the annals of human history we do find women whose memory glorifies not only womanhood, but the entire human world. In philosophy and spirituality, social reform and educational pursuits, science and technology, they stand second to none. Women are found discussing the riddles of philosophy, solving problems of social and educational reform, and are inspiring men in times of struggle. They have their potentiality no less than men. The difference in natural and biological characteristics between men and women speaks only of coordinated cooperation, not of subordinated cooperation.

Yet the annals of history depict the sad and painful episodes of women's exploitation throughout the world. To fulfil this sinister design, dogmas were created which led to psycho-economic exploitation. Dogmas were cunningly popularized and women were

degenerated to slavery. Psychic exploitation has been infused into the minds of women and many symbols which are religiously observed are nothing but symbols of slavery. In many religions of the world today women are not allowed to become priests in the religious hierarchy.

Women's exploitation is more or less the same everywhere. Is it not a fact that in many countries even franchise rights were not given equally to men and women?

Even today women are slaves to the male-dominated social order. This is not only bad but deplorable. We should decry such domination of women and their psycho-economic exploitation through the evil design of dogmas. To abolish dogma and liberate women from psychic exploitation, there should be:

Free education for all women in all countries of the world.

No discrimination in the social, educational and religious realms.

The provision of economic and social security to all women. We stand to create a powerful, dynamic and up surging social consciousness, especially among women, so that they are inspired to rise, abolish dogma and annihilate all symbols of slavery, and usher in a new era of coordinated cooperation and glorious achievement. Let women be the vanguard of a new revolution which humanity must achieve for a glorious tomorrow.

20 April 1981, Calcutta



# Economic Dynamics

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

The downfall of both capitalism and communism is inevitable due to their inherent

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

Marxism, too, is a transitory phenomenon. In the external sphere of Marxism there is only ordinary acceleration, and in the internal sphere there is staticity. The result is negative dynamicity. That is why Marxism will never be a success either. Marxism is just like a comet on a parabolic path – it is not of hyperbolic order.

Marxism can only bring society to an omni-static state; that is, the state of nihilism or cynicism – a sort of negation.

## **Economic Depressions – The Result of Staticity**

In the economic sphere depressions are inevitable in both capitalist and communist countries due to this very inherent, intensive and innate staticity. Economic depressions are actually the net result of suppression, repression and oppression – that is, exploitation. When exploitation reaches the culminating point, the mobility and the speed of the society become virtually nil. In such a stage, that is, in this culminating point, a natural explosion takes place. In the case of the material world the explosion is of a material nature, and in the psychic sphere the explosion is of a psychic order, and so on. Depressions may happen in

any of the four eras – the Shúdra, Kśatriya, Vipra or Vaeshya Eras.

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

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

Today also the stage has almost come for such a severe reaction. The explosion will come in two, three or five years. It will surely come within ten years. The difference between the previous depression and the future depression will be that in the previous one there was little inflation, but the future depression will be associated with inflation. Hence, it will be more detrimental to the integrated development of human society.

This depression will occur in the industrial subsection of the commercial economy. It will have widespread and devastating consequences for humanity.

An endeavour should be made to shorten the span of this economic depression. Before the final culminating point comes, it is possible to avert the disaster and accelerate the speed of social movement. We can do so by creating a

socio-economic and cultural impact on the entire social structure through PROUT. As the world is passing through a most critical phase, we should be more active and create an impact. If the positive impact we create coincides with the explosion, the effect will be excellent.

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

If a country has a constant deficit in foreign trade, in that case also there is the possibility of inflation. In addition, if foreign trade is not

conducted according to the barter system and the country has to import foodstuffs and export raw materials, inflation will certainly occur.

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

## **The Causes of Depressions**

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

concentration of wealth, and particularly the concentration of the value of wealth, is the fundamental cause of a depression.

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



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

## **The Effect of Economic Depressions**

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

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

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

Depression is not a natural phenomenon. Pause is a natural phenomenon. In a Proutistic structure pause may occur but depression will

not occur. To save society from depression, the approach of PROUT is to increase purchasing power by increasing production, reduce disparities in the value of wealth, and increase the circulation of money; that is, by keeping money rolling. Empty slogans will not do. Attention will have to be given to increasing the level of production.

In capitalist and communist countries, the mode of production is defective. In capitalist countries, labour does not work in the interest of the management and management does not allow the rolling of money due to the concentration of wealth. In communist countries, labour does not feel one with the job and that is why there is sluggish production.

The cooperative model of PROUT is free from both sets of defects. PROUT is well-adjusted with human ideals and sentiments. Other socio-

economic systems are ultravires to human existence and all-round elevation.

## **Bullion Inflation**

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

In a Proutistic economy, production will be solely for consumption. As there will not be any profit motive, there cannot be any fresh inflation, and the existing inflation will gradually die out. In Proutistic production or consumption, in the first phase the money value remains

constant and full-fledged purchasing capacity will be guaranteed to the people. In the second phase, when production increases in the revised economic order, money will get back its natural market value. Finally, after consumption, money will get back its actual value. Inflation will be checked and purchasing capacity and the minimum requirements of life will be guaranteed to the people.

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

The printing and issuing of monetary notes having no bullion value must stop immediately, and new notes having bullion value should be issued in new colours and shapes. No monetary

notes should be issued by the government from then on without a clear assurance that it is prepared to pay the requisite amount of money in gold coins. This can only be implemented by a Proutistic government.

## **Production Inflation**

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

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

First, there should be a free trade system so that overproduction can be consumed by other countries or other economic units. In India, excepting the Punjab and Haryana, there is underproduction of milk. In other states, common people cannot get a sufficient amount of milk. But there are many countries, such as certain European countries, where there is overproduction of milk. In England, Germany and Sweden the authorities even give orders or



encourage the public to kill cows. If in these circumstances free trade is allowed among different countries, the countries having overproduction or underproduction can make respective adjustments among themselves so that the overproduction of commodities may be consumed by under-producing countries. In that case the concerned countries will be benefited. Here free trade means that there should not be any imposition of export or import duties, and thus the prices of these commodities will benefit the consumers when they reach the market for actual consumption.

Secondly, there should be proper arrangement everywhere for the preservation of products which are in excess production. In Malda in Bengal there may be overproduction of mangoes which are perishable commodities. As there is no system of preservation, the ordinary mango growers will have to sell their mangoes

at throw away prices. But if they could sell the same products four months later they would get remunerative prices. Moreover, if processing factories are established, they can then produce dried mango, mango candy, mango juice, sauce, jam, etc., which can be preserved for a longer time. There are many countries in Europe or other parts of the world where there is no mango production. If a system of preservation were available, then mangoes could easily be sold in those European countries, and the mango growers could earn a good amount of money.

In many places in India abundant vegetables are produced in the winter season; for example, in Nadia district, at Ranaghat, Nagi, Bago, etc. In European countries at the same time there cannot be any vegetable production due to the excessive cold. If vegetable processing factories could be installed in those places, then perishable vegetable products could be easily

preserved by such processes as canning, and exported to other countries. From Calcutta it takes a maximum of twenty days for a ship to reach Europe, so preservation arrangements could be made for that period. Similar arrangements could be made for betel leaf. If this were done, then the poor growers at Tomluk, Mecheda, Bagnan, etc., would be able to live a well-to-do life.

Thirdly, new diversified styles of consumption should be invented. That is, consumption should be of a progressive nature and the style of consumption should be diversified. For example, there is only limited utilization of linseed at the moment in India. If the oil extracted from the linseed is deodorized, then it can be widely used as an edible oil. Also linen thread can be manufactured from linseed plants, which generally go to waste. Okra is abundantly produced in India, but it is only used

as a vegetable. Oil can be extracted from okra seeds, and this can be processed and marketed as edible oil. Also, fine thread can be manufactured from the okra plant, and good quality clothes can be prepared from that thread.

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

In the existing world structure geo-sentiment is an obstacle to the implementation of free trade. Neither the capitalist countries nor the communist countries like the free trade system because it is detrimental to their respective self-interests. But there are some free trade zones in

the world which are very bright examples of the success of this sort of system. Singapore is one such example. There was a good proposal to declare Calcutta a free trade zone, but it was not implemented for many reasons, including the failure of the concerned leaders. Bengal could have been greatly benefited by such a system.

In a revised economic structure – that is, PROUT – there must not be any import or export duties on consumable commodities. If this is done, then this earth will be converted into a golden earth.

The commune system suffers from the acute problem of chronic shortages of food products, so the communist countries always import food products from capitalist countries, in spite of all sorts of hue and cry raised by them regarding their “isms”. Therefore, they oppose the free trade system.

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

The export of raw materials is a sign of an unhealthy economy in a country. If overproduction is caused due to the scientific application of improved methods in industry

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

## **The Panacea**

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

Furthermore, only PROUT is free from the inherent and exherent staticity. In capitalism there is exherent and inherent staticity. In communism there is extensive and intensive innate staticity. People suffer from the ailments of staticity. These ailments will destroy all forms of “isms” in the very near future. Wise people should utilize this moment.

We are near the last stage of the Vaeshya Era. If an impact is created, it will help the suffering humanity. It is the most opportune moment for creating an all-round revolution. This is a new sub-theory under Proutistic theory and may be called gati vijiñána – the science of dynamics in PROUT.

13 September 1987, Calcutta



# The Speciality of the Fifth Fundamental Principle of Prout

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The fifth fundamental principle of PROUT is as follows:

***Deshakálapátraeh upayogáh partivarttante  
te upayogáh pragatishiiláh bhaveyuh***

*“The method of utilization should vary in accordance with the changes of time, place and person, and the utilization should be of a progressive nature.”*

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

Everything in this universe is subject to change and the relative factors of time, space and person are also subject to change. Everything comes within the periphery of time and space, including human beings and society, so proper adjustment must be maintained between time, space and person. If this adjustment is not maintained, human beings will not be able to maintain their existence.

Change is the law of order, the law of nature. If any theory does not adjust with this law, then it is sure to die. Many theories, many ideologies and many so-called religions of the past have died because they could not adjust to changing circumstances. For example, in the past, Tántrikas, whether leftists or rightists, were highly respected by society. During the period of Buddhist influence in Bengal, these Tántrikas used to sit on a symbol called Tantra Cakra

while doing sadhana. Because they were sitting on a Cakra, these Tántrikas were given the title Cakravarty as a title of honour. But time and space have changed, so now the title Cakravarty does not denote honour or pride. People do not feel honour in the title Cakravarty. People do not give any special significance to the title Cakravarty. Will such a phase await PROUT?

Time and space are changing and PROUT will also have to adjust with that change. The principles of PROUT will not change, rather the application of PROUT will adjust with the changing circumstances. Human beings will have to move forward by recognizing and adjusting with changes in time and space. Adjustment and flexibility are essentials for human progress.

Let us take some other examples. In ancient time people used to go to the Ganga in groups for a holy bath, but now they do not follow this

practice. Parents also used to sacrifice their youngest child by dropping it in the Ganges when there was some crisis in the family. By sacrificing the youngest child, they hoped to save the whole family from disaster. Now people do not follow such a practice, and it is even horrible to hear such things. It is a sign of flexibility in society that people do not follow the same old habits. If society continues to follow the same patterns, it becomes static and dies.

In one Dharma Shástra it is written that to lend money on interest is a sin. If people follow this religious principle strictly, there cannot be any banking system and the whole society will suffer. To run the government properly either the leaders of society will have to either violate this principle or knowingly undermine society by following their religious dogma. If they take the latter path we can say they have been goaded by dogma but if they follow their dogma

strictly they will be rejected by the modern age. This type of dilemma is confronting almost all the so-called religions in the world today.

If Hindus follow the caste system they will also undermine society. In the past Hindu widows used to wear a thick white cotton sari and cut their hair very short, but now widows do not follow such a practice. Today if you try to convince a widow to follow such a practice, you will be insulted.

So, everything must adjust with time, space and person. If people do not maintain any adjustment with time, space and person, then they will inevitably become outdated.

About 150 years ago Karl Marx observed that there was social disparity and exploitation in society. He believed that social injustice was caused by differences in income, so he thought

that if there was no individual income and people lived in the commune system, and the government provided food and clothing to the people, then there would be no injustice. But has the commune system solved the socio-economic problems of communist countries?

Intelligent people working in the commune system earn the same as ordinary people, and consequently there is no incentive for them to work hard. People naturally question the value of their labour if everybody is paid the same. The applied theory of the commune system has reached a deadlock. In such conditions no one will utilize his or her maximum capacity and the capabilities of a genius will not get any scope for expression. If Raja Bhoj, who was a very wise and intelligent king, had had the same influence in his court as an unintelligent person, his whole kingdom would have collapsed. This is what is happening in communist countries. The

commune system of production has proved to be an impractical because it does not encourage individual initiative or provide incentives to talented people. This is the main reason for the failure of the commune system. The USSR has to purchase wheat from Canada, USA and Australia which are capitalist countries, although it has sufficient land for cultivation, because it has not been able to properly harness the productive potential of its people.

Today the applied theory of the commune system has reached a deadlock. The theory has entered a stage of hysteric convulsion. Communists have now lost all logic and reason – they have become hysterical and are simply shouting, hoping people will follow them out of fear. There must be flexibility of intellect in order to follow the path of logic. If this fundamental flexibility is lacking then shouting will dominate logic.

In every field today – including science, religion, social life, etc. – flexibility has been lost. In science, Dalton's atomic theory is already out of date. In some fields new theories have taken over, and in other fields change is now taking place. In chemistry for example, if chemists procure and perform tests on the same salts from two different companies, the results will often differ. Somewhere in these experiments there is a chord of difference or contradiction. This is because there is a difference in the number of microvita in the salts from the two companies. So this microvita theory will adjust science with time and space.

While change is a natural phenomenon, attraction is also a law of nature. There is attraction between each and every object and between each and every person. This is natural. If a man who is lost in the jungle at night



suddenly sees a torch light, he will approach the person holding the light without considering whether he is a thief or a murderer. Similarly, the man holding the torch light will not question the character of the lost person. Rather he will feel it is his duty to guide him to safety. This illustrates the mutual attraction amongst human beings.

Other examples can also be given. Some people think that animals do not love their offspring as much as human beings. But this is not correct. Animals love their offspring according to their capacity. Even in human beings it is found that love differs according to time, space, and person. A mother loves her son very much, but the intensity of this love diminishes when the son gets married and the mother sees that her daughter-in-law has taken over some of her son's affection. To compensate, the mother may give more love to her other

children who are not married. The psychology behind this is that where selfishness increases, attraction amongst human beings decreases.

We must increase the jurisdiction of this attraction, this love. This love should include all plants, birds, animals etc., because everything has life, everything has feeling. We should think that others feel as I feel, and this feeling should include plants, animals and inanimate objects. This is Neohumanism and Neohumanism is essential for the all-round development of the human mind.

So for the continued welfare of human beings and all of creation, we must adopt such a theory which has flexibility and elasticity. When the elastic band in a piece of clothing is no longer flexible, the clothing is discarded. In the same way, if any theory loses its flexibility, it will not be able to adjust with time, space and person

and it will also be discarded. Policies will differ according to changes in time, space and person, but principles will remain the same because they are all pervading and because their cognitive faculty is omniscient.

In this present age of transition, you are seeing many theories change and being discarded before your very eyes. If any group of people clings to the skeletons of the past, they will also be rejected. Intelligent people will not cling to old, outdated ideas. Rather they will wholeheartedly embrace that theory which adjusts with time, space and person and will continue to exist forever.

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

So go on progressing. Mischief-mongers will not be able to poke their nose into human affairs and put up a fence to block the path of progress. Go on progressing, undaunted.

16 March 1988, Calcutta

# The end

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## 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.

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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.

You can find many such books by clicking on the link given below.

[www.anandamargaideas.com](http://www.anandamargaideas.com)

If you have any question, you may ask.

Acarya Satyabodhananda Avadhuta

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July 2025

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