

Prout in a Nutshell

Part 14



Shrii Prabhat Ranjan Sarkar

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ROMAN SAṂSKRṬA ALPHABET

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

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

অ	আ	ই	ঈ	উ	ঊ	ঋ	ৠ	ঌ	ৡ	এ	ঐ	ও	ঔ	অং	অঃ
অ	আ	ই	ঈ	উ	ঊ	ঋ	ৠ	ঌ	ৡ	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

অ জ ঋষি ছায়া জ্ঞান সংস্কৃত ততোহং
 অ জ ঋষি ছায়া জ্ঞান সংস্কৃত ততোহং
 aṅ jṅa ṛṣi 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

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Genius and Technician

Most of the people who realize that they have to do much work in life often think to themselves, “Indeed I must work – but how little is my knowledge, how scanty my intelligence – why should anyone listen to me or follow me?”

Yet, it is true that there is much work to be done. Human beings have made but little

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progress from the inception of their journey of evolution. During the long span of one million years since human beings came onto this earth, they could not make any significant advancement. Since the time of the bullock carts, they have had to acquire much knowledge. Perhaps you know that many of the world's civilizations are very ancient – the Indian, Chinese and Egyptian civilizations, and the Mayan civilization of the southern part of North America and the northern part of South America. But considering the vast period during which human beings have been evolving, we cannot say that they have made very remarkable progress. In some civilizations they have made some progress, yet even these civilizations could not defend themselves against the onslaught of time. The reason for their failure to survive was their lack of coordination in various aspects of life: they could not bring about a proper

adjustment among the different spheres of existence.

Some people advised the entire society to renounce all and retreat to the Himalayas; obviously in this way other aspects of life would be neglected. Others advised, “No, there is no necessity of renunciation; all should remain as householders, for they also have to encounter a multitude of problems. If we tell someone to set out immediately for the North Pole, will he or she be able to do it? Rather he or she will say, ‘No, I cannot – I must wait for three months. My daughter will be married, and my son will have to appear in his examination.’ In this way householders have to face countless problems in life.”

According to still others, it is sufficient to follow moral principles. But the question is, is it really enough to follow the path of

righteousness? Suppose the road you are following is very good, but how will you reach your destination? It is not enough to move upon the right path: you must also know your goal. Leading a righteous life, and knowing one's goal – both are necessary. One must know the way to move along the right path: that is, on the journey forward, one must make provisions for the movement, one must make proper adjustment among all spheres of life. Because of the lack of this adjustment, some old civilizations perished; some are still gasping for breath; and some, after coming in contact with other civilizations, were completely transformed so that their original form is no longer recognisable.

Perhaps you know the old story of a milk vendor. Once a customer asked a milk vendor. "How is it that you sell me milk at one kilo for one rupee, whereas the other vendor gives it to my neighbour for two kilos a rupee?" The

vendor replied, "If you like, I will also give it to you for two kilos a rupee." So the vendor started giving milk at that price. After a few days, the customer said to him, "Look here, another milk vendor sells 16 kilos of milk for one rupee. Why don't you?" The vendor replied, "I can also, if you like." After a few more days, the customer said, "See here, another vendor is selling milk at 18 kilos for a rupee!" "I can also do that if you want," answered the vendor, "but this time I will not be able to retain the original colour of the milk!" That is, the vendor will have to pour such a great quantity of water into the milk that it will no longer remain white!

Some civilizations after coming in contact with other civilizations have been so transformed that their original form can hardly be traced. Take the case of our old civilization of Bengal. Bengali civilization is pre-Aryan, prehistoric: its original form is no longer

discernible. The women of those ancient days did not use a veil on their heads because they used to insert collyrium case in their hair bun. You know that if a collyrium case is tucked into the hair, a veil cannot be used. But today Bengali women no longer insert collyrium cases into their hair. Similarly, all the youths of Bengal used to keep with them a small box for pan and betel nuts and leaves, but they do not do so any more. Yet even today at marriage ceremonies, the bridegroom carries a nutcracker for betel nuts, and the bride wears the sis in her hair. So judging from these remnants of the old customs, one can easily surmise what type of ancient civilization it was.

Now these old customs are no longer prevalent. Everything in this universe is changing, nothing remains permanently. In some ancient civilizations like the Egyptian civilization and the Mayan civilization, even the remnants of

the old customs are now no longer discernible. What was the cause of their downfall? The Mayan civilization lagged behind for one reason: they could not invent the wheel. Their sledges were drawn by deer. In the North Polar region there are still sledges without wheels in use, that are pulled along the snow and ice-covered areas. Wheels are symbols of speed, and as the Mayans could not invent the wheel, they could not develop wagons and carts. And because transport and communication were hindered and mechanical energy could not be harnessed, the civilization began to lag behind.

But the Egyptian civilization which once preserved mummies and developed so many spectacular things, also began to lag behind due to the lack of kśatriyan spirit which is essential for the preservation of civilization. The Chinese civilization did not perish altogether; it still survives through metamorphosis. The Indian

civilization also did not perish; it, too, has survived through transformation. But the Indian civilization has undergone so much changes that it is extremely difficult to find its original colour these days. There is hardly any connection between the pre-Vedic and the Vedic way of life and that of modern India. One can only trace the remnants of these great civilizations with much difficulty.

To protect civilization, care has to be taken regarding certain aspects; a civilization can survive only if there is a proper balance among all these special aspects.

Now let us come to our original topic. In our spiritual way of life no aspect of life should be excluded or ignored. I have already said that dharma means the balanced state of all aspects of human life. Our ideology also provides a code of conduct for householders. Our social life

includes all; we do not exclude anything or anyone, nor will we do so in future, because we want to utilize the services of all. Thus we have been able to unite the entire humanity under one banner, and in the future we will perhaps be able to do this in a still better way.

You should continue to perform your mundane duties keeping this always in your mind. You should remember that human life is not like a single flower; it is like a bouquet or a garden of flowers blooming with many varieties of flowers. And this variety of blossoms adds to the collective beauty of the garden. Had there been only magnolia graniflora or one variety of rose only blooming in the garden, although that single flower might be very attractive, still the garden as a whole would not be very lovely. A garden is all the more beautiful because of the flowers of various types and hues.

Similarly, we human beings must also move forward while maintaining a harmonious adjustment among all the diverse aspects of individual and collective life. We must discover unity in the midst of colourful diversity. Not only will we realize this in the future, we are realizing it even today, and thus we have been able to consolidate even our limited power. And you know that even a little power, if consolidated, becomes stronger than even a mighty force. You should always be vigilant that not a single individual of our collective body is in the least neglected or ignored. Let not a single boy or girl feel within them that no one is concerned about them – let not a single person be allowed to think, “No one cares whether I have taken my food or not.” You must pay special heed to this.

Particularly those of you who are in responsible positions of leadership should remember that you should never think, “No one

is bothering to enquire whether I have eaten or not.” Rather, you should always be concerned with others’ necessities, not your own. You should always think more about your duties and responsibilities than about your rights.

So far as women are concerned, they already have the natural habit of paying attention to others’ comforts and necessities; and I expect our girls to pay even more attention to others’ needs. It is a fact that women habitually eat less themselves, sacrificing their share of food, to give it to the other members of the family – this is a woman’s nature. It is never the nature of a woman to eat more, thus depriving her guests.

So you should always be vigilant in collective life that no one is ignored, that no one is deprived. The seed of the true progress of

society lies in remembering this principle, of thinking of others' interest first.

***Sakaler tare sakale ámra
Pratyake ámrá parer tare***

[We are all for all Each of us is for others.]

Yes, I said that the ancient Mayan civilization could not invent the wheel, and since there were no wheels, there were no carts. This was due to a very minor defect in society.

There are many individuals who think that they should do something, but in spite of thinking thus, they cannot actually do the work. Others think, "Something should be done, and I will do it"; they also have the desire to work but they cannot, because they see many imperfections in themselves. They feel that they lack the knowledge or the capacity for strenuous

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effort necessary for the task. There are many different reasons why people cannot accomplish more in their lives. Some people have the desire to work, but they have no confidence in their own strength. They think, “Can I really do it? There are many people more intelligent than I, who are not able to do it! There are more people more courageous than I who cannot do it! How shall I be able to succeed?” Such people’s minds are full of doubts and hesitations.

Once I said that according to Lord Shiva, of all the factors for success in life, the first and most important fact is firm determination:

***Phaliśyatiiti vishvāsah siddher
prathamā lakśanam.***

“I shall surely succeed”

– this sort of firm conviction is required for success in life. This firm determination is the

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most important quality. If one lacks this determination, how can it be developed?

You know, a genius is not made – only a technician is. A genius is born, and a technician is made by constant practice. Some people succeed in their efforts, and some do not; but those who have inborn capacity will surely succeed in life. Rabindranath was an inborn poet. There may be some persons who suddenly develop the desire to write poetry; some can do it, and some cannot. Moreover, the standard of many is not very high; they merely rhyme their line after much difficulty. Perhaps they will write one line:

Pátáy paře nishir shishir...

[On every leaf falls the night dew...]

Then they will wait for several hours until they can suddenly find another line to rhyme with the first one:

Táte kibá yáy áse ámár pisir?

[What does this matter to my aunt?]

Poets of this type should be called technicians, not geniuses.

There are many people whose original thinking is almost nil; what can they do in the field of literature? Those who have no original thinking yet still have the desire to write, select two forms of literary composition: one is literary criticism, and the other is parody. Literary critics, while making a critical appraisal of Sharatchandra, point out, “Had Sharatchandra written in this way instead of that way, it would have been much better... it was incorrect of him to write thus...” But they themselves cannot write a single line; they cannot create any thing original themselves, so they become expert in criticizing others. Regarding this band of literary critics we may say that their creative activity has reached a negative stage. When the litterateur

cannot provide any original ideas to society, they turn to criticism. This is very bad. Or they write parodies – simply altering somewhat another’s original composition. For example, a poet wrote:

Pákhii sab kare rab ráti poháila

[The birds are chirping, for the night is past.]

While parodying this original line, they write,

Pákhii sab kare rab fazar haila

[The birds are chirping, the dawn has come.]

Or suppose the original line is,

Otha shishu, mukh dhao para nija besh,

[Oh child, get up and wash your face, put on your dress, and put your mind on your lessons!]

While parodying this, they write,

Otho shishu oju kara para luuṅgi fej,

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Ápan kitábe man karah ámej.

[Oh child, get up and take a half bath; put on your lungi and cap, and try to concentrate on your books.]

Of course, Rabindranath and other geniuses like him did sometimes themselves parody their own compositions. One of Rabindranath's devotees was an excellent musician. Once Rabindranath went to the Star Theatre with him. They were seated in different places. After some time Rabindranath said, "I see something shining below." When they met again, Rabindranath said, "When I was looking for you, I saw something shining below, and that convinced me that it was you sitting there, for the light was reflecting off your bald head!" Rabindranath had previously composed this song:

Amala dhavala pále legeche

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Manda madhura háoyá

[On the brilliant white sails blows the gentle breeze.]

Then he parodied his own lines:

*Telálo cetálo táke legeche
Jhánjhálo roder háoyá*

[On the gleaming bald head is reflected the scorching heat of the sun.]

But in this case, this sort of parodying does not indicate the exhaustion of the poet's genius; **a genius always writes, or does, something original.**

Here we are not discussing technicians, we are discussing genius. Genius is an inborn faculty; all people do not possess it. But one

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must always attempt to utilize whatever potentiality one possesses, and the best approach in this regard is to remember that Parama Puruśa is always with me, and I am endowed with power because of Him – I am powerful because of Him. One need not lament if one does not have sufficient power; one should think, “Since Parama Puruśa is inseparably associated with me, the flow of capability and energy will emanate from Him and operate through me. Then why cannot I do great things which others can do, certainly I can!”

However little one’s capacity might be, if one constantly remembers that Parama Puruśa is always with him or her, that they are in the closest contact with Parama Puruśa, they will be able to do everything. They are not as small as they think themselves to be. And as long as they remember this closest association with Him, they can do much more than ordinary human

beings. When this idea becomes permanently established in their minds, they become great. This is why no one should be disappointed or depressed in any circumstances; let everyone constantly perform great deeds, remembering that the flow of their capacity is coming from Parama Puruśa, and thus they can do everything. Those people whom we call genii are also like this: Parama Puruśa has infused them with a special capacity, not in great measure, but to some degree.

I say only to some degree, because I have always maintained that human beings use only a small fraction of their innate ability; perhaps only 1% or 2% of their capability, and 98% remains unutilized. Let us take the case of Rabindranath Tagore. We think that he was such a great poet, but that Rabindranath hardly utilized 10% or 15 % of his entire capacity. We did not give him the opportunity to fully utilize

his potentialities for he had to pass his time amidst numerous vicissitudes of life. Had we saved him from all those troubles, perhaps he would have produced much more literature. It is my personal opinion that we should help those people who have some genius to maximally utilize their potentiality. It is because human beings have to exhaust so much of their energy in coping with the numerous mundane problems of life, that they do not get any opportunity to utilize their higher capabilities. If Sharatchandra had not to be engaged in the struggle for existence, perhaps he could have produced much more literature than he did. The same applies to Rabindranath Tagore as well. In fact, this applies to most people of genius. We never appreciate them during their life times; rather we treat them with hostility and create obstructions in their activities. As a result, the entire society is harmed.

Before Rabindranath was awarded the Nobel Prize, there were many scurrilous attempts to belittle him in every way; similar attempts were made in the case of Michael Madhusudhan Dutt. He was the genius who first introduced blank verse into any Indian language. (Actually it is incorrect to say in any Indian language, because blank verse was already used in Sanskrit; therefore it would be better to say that he first introduced it into a modern Indian language.) But he had to face hostile criticism opposing his writing anything in blank verse. Michael was the first to use nám dhātu (nouns as verbs). For instance, he wrote,
 Calecha ki naranáth yujhite samare
 Praviira puttrer mrtyu pratividhitsite?
 “Are you going on an expedition to avenge the death of your valorous son?”

[[Pratividhitsite means “Pratividhán karte” [“to avenge”].]]

The use of this nám dhátu was not previously in vogue. People used to parody his language saying, “Huń huń kari, huńukilá mashárilá mashá!” [“Clubs clubbing him and mosquitoes mosquito-ing him!”] That is, they criticized his overusing nám dhátu.

We should develop our character in such a way that we encourage people to express their latent genius, rather than pulling them down by creating obstacles in their path. One of the main defects of people is jealousy. Let us all remain free from this defect. If someone prospers in life, others always seek to pull them down saying, “Why do you rise so high above us? Sit down! Don’t rise up, we cannot tolerate it!” If we encourage a genius to unfold his or her potentialities, then the whole human society will be benefited.

And those who have less genius or none at all, if they too remember that Parama Puruśa is with them, then He will supply them with the necessary strength. Thus thinking, if they set themselves to any task, they also will be able to accomplish great deeds. Such people will achieve more than twice as much as ordinary people – in fact they will achieve two hundred or even five hundred times more!

So now you understand the difference between a genius and a technician. Genius is an inborn faculty; it cannot be created. A technician possesses an ordinary qualification, developed to an extraordinary degree of efficiency. This is the fundamental difference between a genius and a technician.

19 June 1979, Calcutta

The Ever-Expanding Domain of the Microcosm

Today's topic of discussion is "The Ever-Expanding Domain of the Microcosm". The domains of all microcosms are not equal. It also cannot be said that they are all expanding in all spheres: because certain microcosms according to their destination or goal are losing their psychic dimensions – they are gradually

becoming smaller and smaller. As their psychic dimensions are shrinking, their existences are also becoming crude. As a result, they are gradually losing the opportunities for their psychic receptivity. But it may still be said that whatever microcosmic entity a person possessed in the prehistoric period, it used to function within a very narrow sphere.

In the most ancient times, in the very first stage of manifestation, human beings, like animals, used to roam about the whole day worrying either about food or how to find the means to protect themselves from their enemies. They had no other tasks to do than this. Through clash and cohesion the area of microcosmic mind gradually began to develop and the human body as the vehicle of microcosm also gradually became very complex. Now, the interesting aspect of this is that the container of microcosm, the human body – although it became more and

more complex with increasingly complex permutations and combinations of the five elements (páñcabhaotika) – did not increase its physical power; rather, on the contrary, it lost some of its physical strength. As the nervous system developed, the hands and legs, teeth and nails lost some of their strength, and the eyesight also became weaker. But all these fundamental developments in microcosm occurred through sheer clash and cohesion – and the microcosmic area also expanded, as did its vitality.

In those ancient times people were divided into small groups or clans. During the daytime they used to come down to the plains and at dusk they used to climb up in the trees or on hillocks. With whatever materials they could gather, they used to bind their small huts in the tops of trees, just as birds build their nests. Even today people in the colloquial language, specially

in Bengali, do not say “build a house”; they say “binding a home”.

As the struggle of life intensified, human beings also began to think more deeply about various matters; and with this their nervous systems also developed to fulfil the requirements of their expanding psychic domain. This transformation of their nervous system was also reflected in their skin and other parts of their bodies. The people of one clan used to treat the people of other clans who lived on different hilltops or trees, as their enemies. Thus people began to identify themselves by their particular lineage on the basis of their habitation and locality. And with or without cause, one group would start fighting with another group. The more their groupism and numbers increased, the more conflict developed, and with these clashes, the activity of their psychic sphere also began to intensify.

I have said that no true progress can occur in the psychic or in the physical realm of the five elements (pāñcabhaotika); progress occurs only in the spiritual sphere. But due to the expansion of the dimensions of their mental realm, human beings became very active. One of the many reasons for their hectic activity was the increasing distrust among human beings. In those times this distrust found its outlet in open fighting and clash; but not today. Today human beings' thoughts, words and deeds never coincide. In civilized language what we call, "diplomacy" is also increasingly practised. As a result, people have lost their tranquillity; with the increasing rate of excitement, peace is lost. What is the overall consequence of this phenomenon? Mental disorders have become rampant – more and more people are becoming insane. Not only that, a plethora of doctrines and

ideologies are proliferating among the people of the world today.

Let me give you an example. Buddha did not leave behind anything in writing. As a result of this lapse, great differences in opinion developed among the bhikkus (monks) some time after his death. Two groups of bhikkus emerged – Sthaviravádii, the southern school of Buddhist doctrine, and Mahásámghika (the northern school), which later on became known as “Hiinayána” and “Maháyána” respectively. But that was not the end of it. Innumerable branches and sub-branches emerged, countless philosophies of Sthaviraváda, Vijiṇānaváda, Shúnyaváda, Mahásukhaváda, and Atisukaváda. Each one of these groups became so engrossed in their own ideologies, doctrines and subdoctrines that they did not have any time to do any constructive work: they were always engaged in vindicating their own doctrines and

maligning others'. In other words, they strayed far from their original ethics and objectives. This state of affairs which began to develop in the Buddhist age is still occurring – and not only in the Buddhist sects. It is also continuing in all respects, in all spheres of life. Wherever there are two individuals there emerge two parties. Conflicts between ideologies have become unavoidable, and have become the order of the day. The reason for this is that human beings have progressed in the mental sphere but not in the spiritual sphere. The spiritual goal is one. But in the absence of this unitary goal, factionalism emerged. Factionalism does not mean only groupism; it is also a conflict of doctrines. And it will prevail until human beings accept a singular goal in the process of synthesis. “Stop, stop – do not quarrel – there is no use of fighting – peace, peace” – uttering all these good words will not do; it will stop no one. Peace may come for the time being, but it will not be

permanent; like an ash-covered spark, unrest will again flair up. If human beings want to save themselves from this catastrophe, the only way is to march forward towards a single goal. Humanity must be guided to follow the path of synthesis and not the path of analysis.

There is also a lack of amity among human beings. The cause of this lack of amity is the same: an outlook which is not synthetic but only analytic, compels people to see the differences and bring divisions among different nations. In the one human race there are Aryans, Negroes, and Mongolians. Among the Aryans there are Mediterraneans, Nordics, Alpines – also there are subdivisions of Latins and non-Latins. An analytic perspective brings divisions, and divisive tendencies create impediments to peace. The only way out now to save human beings from destroying tranquillity is to adopt

the path of synthesis; there is no other way than this.

Some people declare that evolved human intellect developed religion in order to bring about human welfare. Those who utter these words are civilized and noble people and are entitled to deliver such sermons. But I do not use such polished language, as I am always frank in speaking. I must say clearly that, while “welfare” might be a factor behind the development of religion, the motive for indulging in factionalism was more evident. If welfare to people was the actual aim, then people should not have allowed themselves to be accused of perpetrating falsehood. I do not want to hurt anybody’s feelings nor do I intend to do so. Yet I will say openly that in many scriptures there are some statements which are not at all logical. These sayings will be nullified if they are only tested and rubbed on the touchstone of humanism.

Therefore if something is to be done for human welfare, the path of synthesis should be followed, and not that of analysis. “Your God is the only God. You are His blessed sons and daughters, and others will burn in hellfire.” By these sermons, unity among human beings can never be achieved. The human entity exists within the boundaries of time, space and person. While remaining within the scope of time, space and person, people should endeavour to go beyond, to transcend these limitations and march on towards the Infinite. There is no other alternative to reach the goal of the Infinite than following the path of synthesis, than evolving a synthetic consciousness. Thus one will have to adopt the way of mysticism, to break free from the bondages of limitation and merge with the Infinite. There is no alternative.

But this is not happening now. The limited human beings have kept themselves confined in

smaller and smaller areas, resulting in the emergence of different types of “isms”. In each area, people inhabiting a particular country have a particular identity. And not only do they have a particular identification, they are also unable to accept as their own, other people who have a different identity. As long as they are unable to counteract this phenomenon by adopting the path of synthesis, peace in human society cannot be established. Continually mouthing the empty slogan, “peace, peace,” is nothing but a hollow sham. Actually, cutting the roots of a tree and then pouring water on its top will yield no result. Emphasis must be placed on the fundamental unity, through the path of synthesis and not the path of analysis. Human beings must march forward by cherishing noble values and ideas. When people will try to bring about unity among human beings, they will have to realize the valuable treasure of their existential stamina, and then that stamina will be properly

expressed. And the spontaneous expression of that stamina will lead them along the path of synthesis. Therefore human beings will have to learn and understand many things, and they will have to establish themselves in the Supreme One, together with all. They must bring all people to the same platform, and in doing so, they will have to make enormous progress in the field of thought.

Thus it is also imperative to develop language as the vehicle of thought. In human society today, language is undeveloped; the vocabularies of the world's languages are very poor. In the German, English and Saṁskrtá language, we do not find more than five hundred thousand words, including all the groups, sub-groups, suffixes and prefixes. Most languages still suffer from this deficiency. The fact that our vocabularies are very poor and dull generally escapes our attention. If we do pay attention, the

expression of our thought process will develop, and with that development, we will be able to embrace all within one and the same Entity.

In India the largest vocabulary is in the Bengali Language, with about one hundred and twenty-five thousand words. The second richest language in India is the Gujarati language, which has ninety-two thousand words. Amongst the most developed species of apes, there are only about eight hundred words or sounds, whereas there are about nine hundred words among the most backward human tribes. What difference is there, then, between these undeveloped humans and the apes? Practically speaking, there is none. Yet those people who possess only about nine hundred words in their vocabulary – we could not bring them near to us. We could not do so because we did not follow the path of synthesis, and now we are suffering the consequences:

presently distrust amongst human beings is rampant.

So those people who have an expanded vocabulary should come forward to help those people with undeveloped vocabularies so that they may become more eloquent in their expression. It is our duty to make them more expressive, but this we did not do. That is, we did not direct the ever-expanding domain of microcosm towards the goal of welfare; instead, we used it for our own advantage. Because we took an analytic approach, human treatises and scriptures could not become as progressive as they should have been. Likewise, in archaeological research, we have made few inroads; many old scripts are yet to be deciphered. Even now many scriptures remain entirely unread and unknown. The methodology of studying and teaching different histories, geographies, philosophies, etc. is yet to be

evolved. And yet our intellect is developing well. This is not a matter of glory – rather it is a most inglorious chapter of our failure.

How much progress has been made in the sphere of social science? Whatever progress we have made, to whatever extent, we have utilized for our own selfish interest and welfare, and thus we have used this social progress to bring about harm to ourselves. And what is the result? Today the materialist scientists of the world have become the objects of fear for the human race, lest they invent and produce various types of lethal bombs.

And in the field of science, what is known to be the most developed subject – applied psychology – has not been really cultivated. As a consequence the number of insane people has increased in most of the countries of the world. We have not been able to bring these people

under proper medical treatment; we have not given them proper love and affection, for we followed the path of analysis, not the path of synthesis. During the long 15,000-year-old course of human civilization, we have followed only occasionally, and for short periods, the path of synthesis. Most of the time, by following the path of analysis and neglect, we have lost the great opportunity to build a noble society. Human beings, by their inborn instinct, have love for beautiful and subtle things. They appreciate and seek to cultivate what is beautiful and subtle in their internal and external lives, and in the world of ideas. This love for art is the fundament of the aesthetic science (nandana vijñāna). Yet we have shattered this science of aesthetics by stamping doctrines upon it. We could have very well utilized this aesthetic science for our welfare through our developed wisdom, and based on this aesthetic science we could have guided

human beings to follow the path of synthesis which, alas, we did not do.

I will say that people with developed intellects have been able to realize that the domain of their intelligence is gradually expanding. They ought to have taken it as their foremost duty to refine this aesthetic science and, by the untiring and impartial cultivation of knowledge, to create further avenues for its expression. This aesthetic science uplifts humanity from the dust of this worldly abode to taste and feel the subtler worlds. Therefore every effort must be made to develop aesthetic science – a task not at all beyond the capacity of human beings. As I said before, the periphery of intelligence of human beings along with their knowledge is ever-expanding. The domain of their wisdom is also widening very steadily and rapidly. Now is the time to garner great achievements in their physical and mental

spheres. And the cultivation of knowledge should go on side by side with aesthetic science.

Therefore, let all the various human scripts be studied and developed impartially, and let the result be utilized in the cause of aesthetic science. Then human beings will certainly achieve rapid progress; the conflict between states, between societies and between races will cease in no time. They must march ahead vigorously with firm steps, keeping a synthetic goal ever before them. “Caraeveti, caraeveti” – “March forward, march forward”. This should be the slogan of today’s humanity.

16 June 1979, Calcutta

Reality and Intellectuality

The subject of today's discourse is "Reality and Intellectuality". While talking or arguing, we usually say, "It is reality," or "This is a matter of fact," or "This is abstract." We use various terms to express the idea of reality. Now, let us consider the concept of reality, and then we will examine intellectuality.

People often say that "So-and-so is highly intellectual." People speak in this way about intellectuals. But before we begin our discussion

on intellectuality, let us first understand the concept of reality.

Reality

To human beings, [reality] is that which they can perceive with their sensory organs. What I can see with my eyes I call reality. How does a person perceive an object? The tanmátras(1) of sound, touch, form, taste and smell of an object reach the gateways of the sense organs as vibrations of different wavelengths. These vibrational expressions, these movements, are not linear, but are of systaltic order. In every phase there is pulsation, there is systalsis. Every vibrational expression is pulsative. Whatever we receive (or emanate) through our sensory or motor organs follows a systaltic movement. Waves appear for a fraction of a second and again disappear in the next moment. So when a wave appears, we can

perceive it. When the action is there, we observe the object, we absorb it; in the pause phase we neither observe it nor absorb it. For example, when we say that we are seeing an elephant or a camel, we do not see them incessantly – now they appear, and the next moment they disappear. From the total of all these appearances and disappearances, we know what we are seeing.

The fundamental characteristic of the human mind is to receive or absorb something; that is, usually it has a positive tendency to see, to touch, to smell or to taste some object. Thus when we see numerous fragments of an object in the expressive phase, we integrate them into a whole and then say that we have seen this or that object, that we have touched or smelt this or that thing.

But if the mind has a negative tendency then it will, in the same way, integrate all the pause phases of the vibrational flow and we will say, even after seeing an elephant or a camel, that we did not see any elephant or camel at all. This indicates that there are positive tendencies and negative tendencies in the mind. On the basis of the positive tendency, we see and feel and taste different things. But the negative tendency will cause us not to perceive anything.

So that which we call “reality” has two subdivisions – positive and negative. Duality always exists in reality. Because of the existence of duality, reality cannot be an absolute entity. The existence of reality is not substantiated. So that which we call reality is not reality – if we happen to have a positive tendency in the mind, we think: “I am perceiving the real world.”

One more point should be mentioned in this regard. The process of perception by the sensory organs may be defective. Suppose you are looking at a sandy area at night from a distant point. In the darkness, the sands may appear to you as an expanse of water, or as a river, or as sheets of corrugated metal. This is an optical illusion. And this is not the end of the matter. The perceptive capacities of the sensory organs vary from one individual to another. There is no recognized standard of reality. Moreover, each sensory organ has its own limited capacity. Each sensory organ functions within its own defined limits and within its own jurisdiction. In addition, there are objects which we can perceive with the help of sensitive instruments but cannot perceive with the naked eye. We perceive some objects with the help of radio waves. Can we call such things perceptible by the senses? No, we cannot. That is why what we call reality or crude fact, on which the whole

concept of materialism stands, is not at all real. So how and where can materialism get a foothold? Materialism is based on so-called reality, but that so-called reality is itself defective and full of ambiguity; the meaning of “reality” is not clear. Where there is duality, how can there be truth?

Intellectuality

Now, what about intellectuality? The flow of ectoplasmic waves moves continuously on, and those waves are also systaltic, with crests and troughs, speed and pause, contraction and expansion. They sometimes come in the mind and sometimes not. But when there is a positive tendency in the mind, it integrates everything which it receives and claims that it has seen an object, such as an elephant. Now suppose that there is not a positive tendency but a negative tendency in the mind, what happens? In that

case, though the mind projects an elephant within, we will not see it. Even if we try to imagine an elephant in our minds, we will not be able to see it. And not only this. Because of this psychic defect or disorder, we have hallucinations, sometimes positive and sometimes negative. In our inner thoughts as well, sometimes such positive or negative hallucinations can occur. Obviously, whatever an intellectual thinks in his or her arena of intellect is completely defective. There always remains scope for doubt in intellectuality. So intellectuality is also baseless, because the very movement of the ectoplasm is baseless.

Intellectuals think that they are not ordinary persons. They think that they can do so many things and that they know so many things. But they should keep in mind that their thoughts may be defective, because in their thought-waves crests and troughs are always operating.

Within their thoughts there is sometimes speed and sometimes pause. If the sum is taken of all those psychic pauses together, then intellectuality amounts to nothing.

Intellectuality does not depend on thought-waves alone. Here, the crux of the problem is not that thought-waves are defective, but that such thought-waves become defective because the mind's subjectivated compartment has no control over its objectivated mental chamber. As a result, the mind may think that an object is non-existent, although it actually exists. Similarly, sometimes an object appears to the mind to exist, although actually it does not. This kind of intellectuality is affected by ambiguity.

So we see that there is ambiguity in both reality and intellectuality. The possibility of such ambiguity remains because of the positive tendencies of the mind. So we see that reality is

not actually reality, and intellectuality is not actually intellectuality either.

Spirituality

Now, what should be our final conclusion? We can say that in this world neither intellectuality nor reality exists. So, what course should intelligent and wise people adopt in this world? They should search for something beyond this pulsative order of contraction and expansion, speed and pause. And what is that something? It is nothing else but spirituality.

The movement of spirituality is never pulsative in character, but rather linear: it flows in a straight line. Due to this straightness, it has no positive curvature or negative curvature. Yet for the sake of convenience we can call it the supreme positivity; and its farthest extremity, the point where resides all human existence, the

starting-point of all intellectuals and non-intellectuals, can be termed the supreme negativity. So the movement of a living being starts from the supreme negativity, and as it gradually flows towards the supreme positivity, that is, towards spirituality, its line of movement becomes straight. This is the real path. At the end nothing exists – neither intellectuality nor reality – only spirituality pervades everything. No entity in the external world can claim the status of an absolute entity. Spirituality alone is the absolute stance; and to search for it is the real intellectuality. Whatever people do apart from this is nothing but the expression of their distorted propensities.

17 May 1980, Varanasi

Footnotes

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- (1) Tanmātra literally means “minutest fraction of that”, i.e., of a given rudimental factor of matter. It is also translated “inferential wave”. The various types of tanmātra convey the senses of hearing, touch, form (vision), taste and smell. –Eds.

The Man and the Ideology

The Saṁskṛta word kulāla means(1) a person who maintains an intellectual speciality

as far as the artistic, intellectual or ideological aspects of life are concerned. Such a person moves ahead towards their cherished goal according to their own individual plan. Many people are frightened of individuality or scientific planning. The upholders of different ideologies are particularly appalled of individual ideas and spit venom against those extraordinary people who propound them. In this matter we will have to carry out our assessment of such people like an impartial judge or a fair minded critic.

On the eve of Indian Independence the method of struggle which most obviously stirred public opinion was a special technique of political warfare evolved by Subhash Chandra Bose. The time has now come for those who have remained neutral regarding the utility of such a strategy to peruse this subject and to make a proper assessment of this controversial

issue. Without showing the least disregard for the leaders of the Independence movement, I would like to say that those leaders did not have any social awareness or revolutionary zeal, or had no clear cut constructive political strategy or socio-economic program. What they wanted was to whip up public sentiment against the British in various ways, and by angering them, to reap the harvest of political freedom by lightly applying the sickle of political agitation in the country. Those leaders were aware that this sort of action on their part would neither kill the snake nor break the stick.

Some people may think that the path of ahimsá or non-application of force is no path at all – that it is just the political stunt of a helpless individual – but they should remember that the mentality of the leaders of the Independence movement was not borne out of a helpless situation. With the assistance of the profound

influence that these leaders exerted over the people, they could easily have launched a mass political movement by kindling popular sentiments. While it is undeniable that Mahatma Gandhi awakened mass consciousness, he did not channelize this awakened mass consciousness along the path of struggle. Rather, the so-called originality of all his principles and policies was directed into a negative and passive movement which was averse to struggle.

On the other hand, the style of functioning of Subhash Chandra Bose was just the opposite. He wanted to make the best utilization of the available opportunities. To state it more clearly, he wanted to snatch away Independence by making his adversaries ineffective – he wanted to strike at the enemy while the iron was hot. This strategy was the basis of the conflict between his style of working and that of other contemporary leaders.

The so-called Gandhian doctrine of non-violence did not totally lack simplicity, but it certainly lacked simplicity to some extent. Perhaps some of Gandhi's followers were not as simple as Gandhi himself was in their personal lives. This difference in the style of functioning between Gandhi and some of his followers became very noticeable to outside observers. In fact, the contest between Subhash Bose and Dr. Pattabhi Sitaramaiya for the Congress Presidency in the All India Congress Committee was a contest between these two styles of functioning. Maybe Gandhi was a simple man, and that is why he remarked in unambiguous language at the defeat of Sitaramaiya and the victory of Bose, "Sitaramaiya's defeat is my defeat." Subhash Bose never allowed this question of the difference between himself and Gandhi to interfere in their personal relationship. Gandhi also did not allow this to

happen. But some ambitious leaders of the Congress exploited this situation. The expression of their personal animosity and the serpentine noose of so-called Ahimsa was one of the main reasons why Subhash Bose had to leave the country.

Some politicians, instead of entering into more meaningful politics, branded Subhash Bose as a misguided patriot and a quisling because of their own superficial knowledge of politics and their desire to slander him. They did not understand, for example, that Britain, France and America could sit together at the dining table with the Soviets and discuss the sovereignty of their respective countries although their professed economic doctrines were poles apart. What wrong did Subhash Bose do if he, as the representative of a freedom loving country which was trying to attain Independence and which was devoid of any

military force, sought the help of the Axis powers (Germany, Italy and Japan)? In fact, the Second World War was a war between two imperialistic and expansionist forces. Neither the Axis nor the Allied powers were the holy copper vessel and basil leaves that are bathed in the water of the Ganges. The opponents of Subhash Chandra Bose would undoubtedly have maligned him regardless of which party he joined for the independence of India. Those who declared that Subhash Bose's style of functioning and his idealism were "Subhashism" are wrong for there is nothing like Subhashism. Subhash Bose only longed for the independence of his country and he longed for this passionately. This was the reason why he seized the opportunities that arose to work for the freedom of India. If anybody criticizes him, we can conclude that such critics wanted to make political gains by taking the least political risk – without even risking the least scratch to their bodies. While

the Allied powers (Britain, France, and the USA) criticized Subhash Bose for their own social and political reasons and declared Tojo a war criminal, was it justifiable for those Indian people who may have differed with him and his techniques of struggle to criticize him and join in the propaganda chorus of the Allied forces?

The fact is that where there is a serious difference between the style of functioning or approach of people, clear vision and rational intellect become clouded. This makes each and every ripple of social life turbid and is not at all conducive to lofty thinking. This divisive mentality is the nastiest expression of geo-sentiment and demonstrates that people are poles apart in their views.

4 May 1986, Kalikata

Footnotes

(1) Six other meanings of kulála or kulálii omitted here. –Trans

The Theory of Microvita and Its Possible Effects on Society – Excerpt A

Microvitum is the inner secret of life, the inner secret of vital progress in the three fields of physicality, psyche and spirituality. This theory of microvita must not be neglected or ignored. You must properly propagate and establish the theory, denomination and emanation of microvita. Many chemical formulae are to be changed, many structures in the entire universe are to undergo metamorphosis. The entire world is eagerly waiting for you to bring all-round metamorphosis. The question is why chemical formulae are to undergo metamorphosis. Just now I told you that the application of microvita in the practical field will bring about radical changes in various chemical formulae. Now the question is, What sort of change or metamorphosis will take place? I would say in reply that up till now the concept of physical science was that carbon atoms are indispensable for the origin of life. After people are acquainted with the theory of microvita, they

will no longer subscribe to the old concepts. People will be introduced to higher and subtler formulae than the present ones regarding the internal structure of objects.

Let me explain this matter more elaborately. Take for instance the case of green vitriol. Up till now the recognized formula for green vitriol (ferrous sulphate) is $\text{FeSO}_4 \cdot 7\text{H}_2\text{O}$.

But after a chemist is acquainted with the theory of microvita, he or she will no longer use this formula. He or she will prefer to use the new formula – say $\text{FeSO}_4 \cdot 7\text{H}_2\text{O}$ (Group A MV 20 million). Take another case, say copper sulphate (blue vitriol). The present chemical formula is $\text{CuSO}_4 \cdot 5\text{H}_2\text{O}$, but after the theory of microvita is well established, a chemist will use the new formula – $\text{CuSO}_4 \cdot 5\text{H}_2\text{O}$ (Group B MV 20 million). This means the chemical formulae regarding the inner structure of objects is undergoing a

tremendous change. Of course, it is true that the size of formulae will be bigger than what they are today. It is also true that the denomination of the object and its internal qualities will not be changed. There will only be a change in the case of chemical formulae. A scientist in the microvita age will refuse to accept the carbon atom as the rudimental factor for the emergence of life. To him or her a carbon atom is nothing but billions of microvita getting solidified.

All microvita are not of the same type. There are qualitative differences amongst different varieties of microvita.

According to the modern biologist, protoplasmic cells are made of carbon atoms, but in the microvita age the biologist will say that the protoplasmic cells are not made of carbon atoms, rather they are the collective solidified form of innumerable microvita. By

controlling the microvita of the protoplasmic cells, big changes can be effected within the human body. Ordinary people can be made extraordinary. Their mental qualities and capabilities can be enlarged by supplying microvita in sufficient quantity. That is to say, the theory of microvita has immense potentialities in introducing numerous changes in human society. By changing microvita, ectoplasmic changes will come which in turn will bring about endoplasmic change, and thus the mind will be able to control the organism, the physical body, in a better way.

Consequently, there will be remarkable changes in the over-all personalities of human beings. These changes will take place in the internal sphere as much as in the external structure. The personalities of human beings will not be the same as they are now. Due to changes in the nerve cells, a change in the

ectoplasmic cells also occurs, and as a result the effulgence of the body changes. In the age of microvita, the appearance of the physical body will change. Human beings will become more psychic than physical, and in the next phase they will become more spiritual than psychic.

15 September 1987, Calcutta

The Theory of Microvita and Its Possible Effects on Society – Excerpt B

How will the chemical formulae undergo changes due to research on microvita?

As a result of intensive research on microvita, there will be many significant changes in the chemical formulae of various objects. During scientific experiment in chemical laboratories, you have surely noticed that the results of chemical reactions are not always the same in spite of temperature, atmospheric pressure and atmospheric conditions remaining the same. This is due to the difference in the number and denominations of the microvita present in the samples. Suppose there are two samples of calcium phosphate (CaPO_2). Chemically, both the samples contact the same amount of oxygen, yet the number of microvita present in the oxygen of sample A may be 10 million more than that of sample B. Obviously, in chemical reactions the results will vary. Whatever may be the external chemical

structure, the internal structure will be greatly changed due to an increase or decrease in the number of microvita.

A little intensive research will make the situation clearer. For instance, take the case of calcium sulphate. Suppose there are two samples of calcium sulphate. The formulae in both cases is the same, that is, CaSO_4 . Suppose sample A has 20 million more microvita than sample B. In that case, the new formula for sample A will be written as CaSO_4 (Group A MV 20 million). In the changed circumstances, the size of chemical formula will be bigger than what it is at present, and accordingly, they will give much more information. In case of sodium carbonate (Na_2CO_3) and sodium bicarbonate (NaHCO_3), this is more applicable. Any change in the external structure will automatically introduce qualitative changes in the objects. For instance, when hydrogen monoxide (H_2O) is

changed into hydrogen peroxide (H_2O_2), there is change in the external structure and a corresponding qualitative change.

Will microvital research affect the commercial transaction of this Earth? If so, why so? If not, why not?

Intensive research in microvita will surely bring about radical changes in the realm of commercial transactions. Suppose a certain country is making a huge profit by selling sodium nitrite. Now, if the denomination and the number of the microvita present in the oxygen of the sodium nitrite is decreased or increased in the sodium nitrite factory of another country, then the buyers may not like to buy sodium nitrite supplied by the former country. Naturally, there will be a change in the pattern of international commercial transactions as a

result of the production of commodities with the increase or decrease in the number of microvita.

Again, take the case of jute. The quality of jute in the different districts of Bengal varies, although the jute seeds are the same everywhere. In Bengal, all are aware of the fact that there is a clear difference in the quality of jute in the districts of Maymansingha, Jalpaiguri and 'Murshidabad. The cause is the same in this case also – the varying number of microvita.

Take another case – the case of potato. Even after the use of the same chemical fertilizer, the rate of production and taste of potatoes in all cases are not uniform. Perhaps many persons are not aware of the cause of the difference in the rate of production and taste of potatoes from one place to another. The cause lies in the number and denomination of

microvita. The difference in the number of microvita in oxygen accounts for this difference.

By the way, it may be mentioned that the oxygen present in sodium nitrite acts as a fertilizer in soil. Sodium nitrite in colloquial Bengali is called “shorá”. In Bihar, the Sone river is bigger than the Falgu river, and in both the rivers there are good deposits of sodium nitrite, but the sodium nitrite of the Falgu river is more productive than that of the Sone river. This is why the soil of Mokamatal, which is inundated by the flood waters of the river Falgu, yields a richer harvest than the fields flooded by the Sone river. Chile in South America is the largest supplier of sodium nitrite in the world market.

In India there is a constant shortage of tin and copper. By bringing changes in the inner physical structure of objects with the application of microvita, necessary elements can be created.

In the same manner, petroleum can be artificially synthesized with the help of microvita. This sort of change takes place with the change in the internal structure of objects. There is greater scope for change in metals than in non-metals. Newer varieties of explosives will be created in the future. In fact, there will be radical changes in the field of pyro-technology.

How will the theory of microvita affect pharmaco-chemistry and biotechnology?

There will be revolutionary changes in the fields of pharmo-chemistry and biotechnology. A particular object has its particular medicinal value. Take, for instance, the case of copper sulphate. It contains copper, sulphur and oxygen. Any variation in atomic proportions brings changes in the quality and effectiveness of medicines. Changes in the number of microvita bring qualitative change. Intensive

pharmaco-chemistry research will reveal the amount of microvita required to produce particular kinds of medical effects, and accordingly a scientist will be able to evolve accurate and effective formulae for various medicines. Naturally, the old and outdated formulae will be discarded. Hence, pharmaco-chemistry is sure to be affected.

It is often found that the same medicine produced by different companies has varying effectiveness. The medicine produced by one company is found to be more effective than the one produced by the another company. Here also variations in the number and classification of microvita account for such differences.

Similarly, microvita theory will also influence pyro-technology. It is noticeable that fire crackers manufactured by one company produce more or less sound than those of

another company. The greater the internal movement, the higher the frequency, and as a result the explosive potential is intensified, producing greater sound. The mobility of microvita influences the internal movement. Consequently, there will be great changes in the control and production of highly powerful bombs. And as this is concerned with speed, the very nature and mode of the speed of rockets will be affected.

Now a question arises. How does the theory of microvita affect biochemistry?

The internal protoplasmic formula will change. Nuclei can also be affected by microvita, and protoplasm will be affected by bringing changes in the nucleus with the help of microvita. The displacement of the nucleus can be brought about with the help of microvita, which will bring qualitative change in the

internal structure. Internally, the hormones will be affected, and thus externally, the corporeal structure will also be affected. The longevity of all forms of protoplasm is twenty one days. Changes will also occur in this regard. A change in the very appearance of human beings is also sure to come.

As a result of the inter-transmutation of microvita, positive and negative, can a mango be changed into an egg? Yes. If change is brought in the nuclear mass of the protoplasmic cell of a mango by properly harnessing the quantitative value of its microvita, this change can be brought into effect.

Can a caterpillar be converted into casein under normal temperature if the theory of microvita is properly explored? It can be done as per the process stated above by changing the pressure. In that case, there can be a change in

the atmospheric pressure without changing the temperature. There will be a change in calorie, but that does not mean that there will be a change in the temperature.

18 September 1987, Calcutta

Compartmentalized Democracy

The first human babes were born a million years ago but these human babes did not find

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this earth a safe place to live on. At that time nature was extremely cruel so they had to use all their powers to protect themselves against the harshness of nature. That age was called the Shúdra era or primitive society.

In that age of struggle or in that society only physical strength counted. In those days of yore, the principle which reigned supreme was “might is right”. The new born babes found all other forces inimical to them and were not capable of fighting against all of them alone. That is why they formed groups to struggle collectively. In the age of physical strength the strongest became the leader of the group. Thus, a Kśatriya or warrior predominant society was formed on the earth and the monarchy came into existence. The so-called Shúdra society was not a solid one. A stronger social order was formed during the period of the monarchy.

The Kśatriya age was followed by the Vipra age or the intellectual age. During the period of the monarchy intellectuals began to consolidate greater power by dint of their intelligence, and an ecclesiastical society was established in the guise of the monarchy. Thus social power went into the hands of priests. So long as the monarchy was faultless nobody opposed it, but when the priests exploited the society in the guise of ecclesiasticism the people came to the end of their patience and a revolution occurred. The result of this revolution was the establishment of democracy.

According to the definition in vogue today, democracy is defined as the government of the people, by the people and for the people. Adult suffrage plays an important role in democracy. In the name of forming a democratic government, different political and communal parties throw their hats into the election ring.

Every party issues its own election manifesto to influence the people in order to carry the laurels in the ensuing election battle. Besides, different parties entice the voters through election propaganda. Where educated people are in the majority and political consciousness is adequate, it is not very difficult for people to weigh the pros and cons of the manifesto of a particular party and to ascertain what is in the best interests of the people. But where there is a dearth of education and political consciousness, and where people fail to understand the reality of the manifesto and are misled by wrong propaganda, they cast their ballots in favour of parties whose ideals go contrary to the social interest. Consequently, parties are installed in power which go against the interests of the people.

In the present democratic system, the right to cast a vote depends on age. Suppose

people get the right of suffrage at the age of 21. This assumes that all persons attaining the age of 21 have an understanding of the basic problems of the people, but in reality many people above the age of 21 remain ignorant of these problems for want of political consciousness. So the right of suffrage should not be based on age. This right should be vested in those who are educated and politically conscious. Conferring voting rights on the basis of age means that people may cast their ballots without proper understanding and knowledge, while many educated and politically conscious people are debarred from voting because of their age. This is the greatest lacuna of democracy.

The second lacuna is that in the democratic system people have to hear lengthy, insubstantial lectures which are also often misleading. Leaders have to canvass all and

sundry to get votes. They have to placate thieves, dacoits and hypocrites because the latter command great voting power. That is why democracy is the government of thieves, dacoits and hypocrites. The government cannot take action against them because a government which curbs their nefarious activities cannot last long.

It is possible in a democratic government that the members or the elected representatives comprise more than fifty percent of the total number of candidates winning at the hustings while the total votes secured by their party may be less than fifty per cent. In such a condition the government is said to be of a majority party, but in reality it is the government of a particular minority party. As the government is formed by a particular party the opinion of another party or other parties is not respected in the legislature. Though all parties participate in

passing legislation, bill are passed according to the wishes of the party that is in the majority. When acts are passed by a particular party, that party often derives benefit from the enacted law while the people at large do not derive much benefit from it at all.

As the government is formed by a particular party, the independence of the government servants is also impaired. The members and leaders of the ruling party interfere with the work of the executive and force it to tow the party line. Under duress work is done which benefits a particular party but harms the interests of the people at large. In the democratic system government officials cannot go against the wishes of the government leaders as the former work under the direction of the secretariat which is headed by the cabinet formed by the ruling party.

In so-called democracies even the judiciary cannot function independently as the ruling party pressurizes judges and judicial officers. Thus judgments are sometimes delivered which strangle justice.

Independence of the audit department, too, is indispensable for the proper functioning of the public exchequer. But owing to the pressure of the party in power, it often fails to act independently. For want of proper auditing, public funds are squandered and misused. Consequently nation-building activity is not carried out properly. A government is to govern and serve the people, but it is not possible to govern in the democratic system, for who is there to be governed? The public are placated in order to secure votes which makes the would-be rulers unfit to rule. And the would-be rulers are themselves incompetent, immoral, hypocritical exploiters or how else would they get elected?

They take recourse to devious strategies and the power of money. That is why there is no one to provide worthy leadership. And as far as the question of the people is concerned, that is meaningless in a democracy. In this system the party and the leaders serve themselves in all possible ways.

Thus, it is crystal-clear that the democratic form of government is riddled with lacunae. Without removing them it is impossible to properly run the administration of a country.

Now let us discuss some reforms to democracy. Democracy cannot succeed in countries where people are illiterate, immoral, or backward. Countries like England, the USA and France are suitable for democracy, but even these countries need to introduce some reforms.

First, legislators in the states and at the centre should be elected on the recommendations of the people at large. At the time of electing representatives the people should pay heed to their education, moral standard and sacrifice for the society etc. If the representatives are elected keeping in view these factors, they will not be guided by party interests but by collective interests. In their minds the interests of the entire human race and society will dominate, and not any class interests. They will be able to enact laws keeping in mind the problems of all and sundry, thereby accelerating the speed of social reconstruction. Their impartial service will bring happiness to all.

The voting rights should be vested in educated persons who have political consciousness and awareness of people's problems. Age should not be a bar to voting

right. If illiterate people are given voting rights there is the possibility of antisocial and incompetent representatives being elected.

To provide a fearless and independent ambience to the administration, the secretariat should be kept free from pressures from the cabinet. The cabinet should confine itself to legislation, the passage and passing of the budget, the implementation of its plans and policies, defense etc. The power of ministers should remain confined to the parliament and they should not poke their nose into the workings of the secretariat. The chief secretary should not be under the president or the prime minister but should act independently as the executive head. All the secretaries should work under the chief secretary. Free from cabinet pressures, every department will serve the people well.

In the present system the judiciary functions under a cabinet minister, and pressure from the minister may impair its independent functioning. To remove this defect and to ensure impartial justice, the judiciary should have the right to function independently. In no case should the chief justice be treated as inferior to the president or the prime minister. Only moralists and honest persons should be installed on the hallowed seat of justice. If people fail to keep this issue under their close scrutiny, injustice will take the place of justice.

[[Finally, for the proper utilization of the nation's revenue and to ensure that every paisa is spent on building up the nation, it is extremely important that the audit branch as well be independent. The auditor general should be independent of the president. Only the independence of the auditor general can ensure that this branch will be able to fearlessly check

the accounts of every other branch. Thus it should be a separate administrative branch of government, and independent of the party holding a majority.

All the four branches mentioned above should be given the scope to function independently. Thus there will be four compartments. No compartment will function under another.]]

But in such a situation there is still the possibility of injustice and exploitation. So to supervise or monitor the function of all these compartments, the benevolent dictatorship of the board of Sadvipras is required so that spirituality will reign supreme.

17 July 1961, Bettiah, Bihar

Democracy and Group-Governed States

Gaña + tan + trae + áda = Gañatantra. The word Tantra means to do something in a controlled or systematic way with proper acceleration. It may be derived as tan + trae + áda. Here the term Tantra means the liberation from the bondages of crudeness or dullness.

Gañatantra means to liberate the masses from the bondages of dullness with the medium of gañeta or people's representatives. Although the word Gañatantra does not properly represent

the spirit of democracy, it may be roughly considered as such.

Since the dawn of human evolution several social problems have confronted humanity. The first and foremost problem was the conflict between rival clans and groups living in different hills and villages. In the initial stage of human evolution, before the discovery of fire, people used to live in caves for safety. Out of fear of the dark, they would close the entrance to the cave with a large boulder at night. At that time human beings were very helpless, and less physically powerful than most other animals. Although primitive humans had more intelligence than other animals, they had very little intelligence in comparison to the people of today. Moreover, they had less power in their nails and teeth than most other animals. They used to live near springs to satisfy their need for water, but caves were not always available

there. There was no shortage of water in the rivers, but river banks provided no safety from the darkness of the night. Gradually primitive people settled between large rocks or in small valleys, and after some time they started building houses in the branches of trees out of sticks and tall grass. Perhaps this marked the very first step of human civilization.

There were frequent fights amongst different groups for possession of caves, valleys and trees. Their weapons in those fights were their teeth and nails. A treaty between Britain and Iberia several centuries ago stated that they would help each other “tooth and nail”. Even today people still use the expression “to fight tooth and nail”.

In those days people felt the need to increase their numbers, thus they always tried to increase the number of women in their group.

Powerful women became known as group mothers, and activity centered around them as it does around queen ants or queen bees. If one man had ten wives, the wives she could give birth to ten children simultaneously, but if one women had ten husbands, could only give birth to one child. So during their frequent battles primitive people always tried to abduct the women of the opposing group. As a result women lived as the slaves of men. At that time people began to practice phallic worship in the belief that this would help increase their numbers.

In the next phase, although women were still considered the property of victorious males, they were not allowed to remain as group mothers. Instead, people accepted the leadership of valour ous, strong and capable men. These heroic leaders were assisted by a group of advisers, and this was the first stage in

the evolution of the monarchy. Sometimes the king or leader of the group became displeased with his advisory council, so he replaced them and appointed a new council of advisors, just like King Henry the Eighth of England. On the other hand, sometimes the advisory council restricted the power of the king if it was dissatisfied with the monarchy, as in the case of King John of England. The Licchaviis of Vaishali abolished the monarchy and established the first republic about 2500 years ago. The representatives of the people were known as Licchaviis, and they formed an executive body known as Mahalicchaviis through elections. The Mahalicchaviis controlled the power in Vaishali that was previously controlled by the monarchy. After a few successive stages of monarchy within the Kśatriya era, the monarchy was gradually transformed into a republic. This transition usually took place within the Kśatriya era itself.

It is generally claimed that a republic does not function according to the whims of a monarch or a particular group. Rather it functions through a system of peoples' representation who are elected by the pious and trusting wishes of the masses. Ganatantra or democracy represents the spirit of government characterized as government of the people, for the people but by the peoples' representatives. Democracy may retain a monarch as a symbolic head of state, like a cosmetic mark on the forehead, as in England or Sweden, or it may not retain it, as in India or the USA. Where a democracy retains the monarchy, the monarchy may have theoretical importance, but in practice it is just an instrument for putting its signature on the democratic system. Theoretically, it is within the power of the king or queen of England to sell the entire Royal Navy if they so wish, but practically they cannot sell even a piece of a deck chair from one ship.

Now a question arises: Is what we call a republic really a republic? The answer is no, certainly not. There are some countries which abolished the monarchy long ago and now call themselves a republic, but in these countries common people do not even have freedom of speech, what to speak of other rights. The state police and intelligence squads watch over the movements and activities of the people. Though such countries call themselves republics, in reality they are only group governed states. Are their leaders elected through a democratic process? No, they are not. The leaders of these group governed states fix the election machinery so that their opponents cannot attain a majority. They disrupt elections by force, by rigging votes, or other dishonest means in an endeavour to maintain their power illegally. Hence, they cannot be called the advocates of democracy – they are only group leaders elected by people of

their own group or party. Their claims to democracy are utterly inconsistent with their professed ideals and behaviour. Their position is like someone who smears his face with black charcoal and then covers it with white talcum powder, and proclaims to the world: “Look how white my face is!”

There are some people amongst the advocates of democracy who do not support group dictatorships. However, can they affirm on oath that their ideal type of democracy exists in any country of the world today? No, they can't. What is the value of votes from electors who do not have a well developed sense of political consciousness and who do not cherish democratic values? It is very difficult to arouse pious sentiments in them or to procure their votes by just means. Under such circumstances democracy can be converted into “demonocracy” at any moment.

As the situation stands in the world at present, the rule of Sadvipras as advocated by PROUT is the only solution to this vexed problem. However, it is a fact that the rule of Sadvipras will only come about through the systematic and rational application of PROUT by many highly intelligent people. It is not possible to establish the rule of Sadvipras by blind physical force or idle intellectual extravaganza. So, it is the duty of the vanguard of human society to reveal the present predicament of society to the people so that they can understand the real truth. They should make an all out effort to raise the consciousness of the people at the earliest.

17 April 1988, Calcutta

Cooperatives

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As you know, human society is one and indivisible. A human being cannot live alone. If a person wants to drink water from a well, he or she needs a rope and a bucket, and to tie the rope one needs a hook. For all these things, the help of the others is indispensable.

In society human beings have to work jointly with others so that everybody can move forward collectively. Samánam ejati iti samájah. That is, society is the collective movement of a group of individuals who have made a unanimous decision to move towards a common goal. If human beings move closely together in all aspects of life, except for those few aspects which are very personal, the better it will be for

the welfare of society. Only those things which cannot be done collectively should be done individually.

So, it is always better for people to work together as far as possible – the more that human beings work together, the better it is. If this principle is not followed the spirit of society will be broken, adversely affecting the very existence of human beings. People have to eat food individually – another person cannot eat your food for you – however a meal can be shared collectively. Where individuality dominates human life, the environment, the welfare of different groups and even the continued existence of humanity may be adversely affected.

Coordinated Cooperation

“Operation” means “to get something done through any medium or media”. Suppose you are operating a tool machine. If this type of operation is done with collective effort then it is called “cooperation”. In the case of cooperation, something is done with equal rights, equal human prestige and equal locus standi.

In every field of collective life there should be cooperation among the members of society. Where this cooperation is between free human beings, each with equal rights and mutual respect for each other, and each working for the welfare of the other, it is called “coordinated cooperation”. Where people do something individually or collectively, but keep themselves under other people’s supervision, then it is called “subordinated cooperation”. In each and every stratum of life, we should do everything with coordinated cooperation and always avoid subordinated cooperation.

In the world today different socio-economic systems are in vogue, but none of these systems are based on coordinated cooperation. Rather, in these systems social relationships are mainly based on subordinated cooperation, resulting in the degeneration of society's moral fabric. For example, in some countries there is a glaring lack of racial parity and no coordinated cooperation among the different ethnic groups whatsoever. This lack of proper equilibrium and equipoise in social life is causing the whole structure of society to crumble down.

In those countries that follow the commune system there is also lack of coordinated cooperation. In the commune system society is reduced to merely a production-distribution mechanism under a regimented system of control. Rather than

increase production, the commune system forces production down. The consequences can be seen in nearly all communist countries: food shortages. Capitalist countries such as Australia, Canada and the USA are selling their food grains to the Soviet Union and China. Moreover, the workers in a commune do not feel oneness with the job, nor do they have the freedom to express all their potentialities. Such a suffocating and mechanical system fosters a materialistic outlook and produces atheistic leadership.

In the commune system there is no personal ownership. Without a sense of personal ownership people do not labour hard or care for any property. If farmers feel they have permanent usufructuary rights to the land they will get a better out-turn. Such a sentiment is suppressed in the commune system, resulting in sluggish production and psychic oppression. Intelligent people are forced to do work which is

unsuitable for them and are paid the same wages as ordinary workers. There is no incentive system and individual initiative by meritorious people is not encouraged, so naturally people do not work hard. Such a system can never solve society's economic problems, either in agriculture or in industry. Rather, it will only aggravate existing problems and create fresh social problems. The production and distribution systems of the commune system are fundamentally defective, exploitative and anti-human.

The commune system is based on subordinated cooperation – the relationships are those of supervisor and supervised or master and servant. Such relationships are detrimental for human progress and retard any possibility of progressive movement. They are ultravires to the wonts of the human mind.

PROUT supports the implementation of the cooperative system because its inner spirit is one of coordinated cooperation. Only the cooperative system can ensure the healthy, integrated progress of humanity, and establish complete and everlasting unity among the human race. People should work to enjoy sweeter fruits by establishing the cooperative system. PROUT raises the slogans: “We want cooperatives, not communes,” and, “We are not slaves of communes.”

Cooperation in Agriculture

If the spirit of cooperation is followed, those commodities which are essential for supplying the minimum requirements such as food, clothing, housing, education and medical treatment will have to be cooperatively produced. Food is the most important commodity, and because of the importance of

food, agriculture is the most important sector of the economy. It is generally the case that the staple food of a country is also its main food crop. In Bengal, for example, the main food is rice and so paddy is the main crop. Similarly, the main crop in the Punjab is wheat, in Ireland potato, and in Scotland rye, oats and barley.

For the proper reorganization and maximum utilization of agricultural land, the cooperative system is most preferable. The fertility of the soil depends upon the natural terrain of the countryside, and the size of a harvest depends largely upon the water content of the soil. High land will not generally produce very much, even if it is fertile, but it is often possible to produce good crops on less fertile soil at lower levels because water usually accumulates there. Even on relatively flat land, agricultural plots should be arranged depending upon the level of the field in relation to the flow

of water, or water should be channelized from upper levels to lower levels. Cooperatives will follow such an arrangement.

Land is extremely important in the psychology of farmers because they are very attached to their land. Farmers may give away hundreds of kilos of produce, but they would never voluntarily give away even a few square metres of their land. Suppose many small farmers own a total of 200 acres. If they form a cooperative and keep a record of their shares based on the size of their individual holdings, a sense of ownership is maintained. If all the land is on the same level then the boundaries between the small plots can be broken down, increasing the area of arable land. In such a system the psychology of the farmers will not be affected and they will not feel any insecurity. They will be able to increase the area of land under production by clearing away the

boundaries which needlessly divide the land into many individual holdings and by scientifically cultivating infertile land.

Farmers who own only several square metres of land cannot keep bullocks and a plough. They have to give their land to someone who can cultivate it, as in the sharecropping system. If they do give their land to a sharecropper, they rarely get anything in return. This predicament arises because the size of the land is so small. If cultivation is done on a cooperative basis many small plots can be merged into one large plot. This will be of great collective benefit to the farmers.

In India in the time of Akbar a system was in vogue whereby boundaries were constructed around plots of land. Akbar introduced a new system in which the northern and western boundaries of each plot were owned by the

owner of that plot. When cooperatives remove boundaries to form larger areas of agricultural land, the land occupied by the northern and western boundaries of each plot should revert to the owner of that plot.

Today for the cultivation of land farmers need things such as fertilizer, a tractor and irrigation water. Animal fertilizers are insufficient – farmers need chemical fertilizers. But wherever chemical fertilizers are used intensively, the land becomes infertile and useless after some time. Chemical fertilizers eventually destroy the vital energy of the land and it becomes lifeless, like cement. Intensive research should be conducted on how to use chemical fertilizers in agriculture without any ill effects on the land.

In the system of individual farming it is not possible to escape the ill effects of chemical

fertilizers. However, in the cooperative system there is great scope for agricultural research and development to discover new ways to better utilize and prolong the vitality of land. The benefit of a cooperative is that it combines the wealth and resources of many individuals and harnesses them in a united way.

There was a time when farmers used to leave their land unused for a year after several years of continuous cultivation, but this is not possible today. So it is necessary to adopt a system whereby either chemical fertilizers will be used which will not decrease soil fertility, or high yields will be achieved without using chemical fertilizers at all. I am confident that this will be achieved in the very near future.

Agriculture should have the same status as industry. This policy is not followed in many undeveloped and developing countries today,

and can best be implemented through the cooperative system. For example, the apple orchards of Himachal Pradesh should function as cooperatives rather than private farms, and so should the packaging industry for apple transportation and marketing. The processing and packaging of apples should be regarded as part of the farming industry. Those employed in agriculture should get bonuses in the same way as those employed in industry. Thus, farmers or agricultural cooperatives should organize the whole agricultural sector of the economy on the basis of industry.

Farmers Cooperatives

PROUT advocates the reorganization of all agricultural land according to a phase-wise plan. In the first phase all uneconomic landholdings should be taken over by cooperative management for the benefit of both those who

previously owned the land and agricultural labourers who work in the cooperative. In the second phase all landowners should be requested to join the cooperative system. In the third phase there should be rational distribution of land and redetermination of ownership. Finally, in the fourth phase there will be no conflict over the ownership of land. People will learn to think for the collective welfare rather than for petty self-interest. This psychic expansion will create a more congenial social environment. However, such a change in the collective psychology will not come overnight, but will occur gradually according to the sentiment of the people. When such a system has been introduced the present conflict among landowners and landless rural workers will no longer exist.

In the initial stage agricultural cooperatives will be formed with the mutual

cooperation of groups of farmers. Suppose A, B, C and D are four farmers who have consolidated their land into a cooperative in the following proportions: A two acres, B five acres, C ten acres and D fifteen acres. The profits from the sale of their crops should be shared in proportion to the amount of land each gave to the cooperative, and the service each rendered for the production of these crops. Farmers will receive produce and profits according to the number of their shares in the cooperative and their labour. As the yield of land increases due to the continuous development of improved scientific techniques, farmers can expect increased productivity and greater prosperity.

A record should be kept of the productive capacity of all the land included in the cooperative. Shares should be allocated on the basis of this productivity. For example, if a farmer has thirty acres of land of which fifteen

acres are highly productive and fifteen acres are of low productivity, then his or her shares should take into account the differences in productivity. If some landowners do not want to work in an agricultural cooperative their land should still be included in the cooperative. They should also be considered as cooperative members and should get shares based on the size and productivity of their land. Of course, landowners who do not work in the cooperative will not be entitled to wages.

In the cooperative system farmers need not sell their produce immediately after harvesting due to pressure of circumstances. In the individualistic or private enterprise system, most farmers have to sell their produce immediately in order to get sufficient money to survive. But in the cooperative system farmers will enjoy more financial security as the cooperative can advance money to individual

farmers and sell the crops at the most favourable time for the best price. That is, the cooperative can determine how much to sell and when to sell in order to get the best profit. Cooperatives will also be able to fix the price of their own produce within certain price limits. Thus, cooperatives will get the profit which is taken by middlemen and profiteers in the individualistic or capitalistic system.

In the present system after the harvest poor farmers have to pay off the loans they took for such things as irrigation, seeds and labour to produce their crops. In addition, they often purchase clothing for their families for the following year. Due to their urgent need for money they are frequently forced to sell their harvest at virtually give away prices. This type of sale under the pressure of circumstances is called a “distress sale”. To protect the farmers from distress sales, the cooperative system is

essential. In a cooperative, farmers will keep the necessary quantity of farm produce to meet their food needs for a year and will sell the excess produce to the cooperative at the rate fixed by the cooperative. When the market price is reasonable, the cooperative will sell the produce. The farmers will then receive their percentage of the profit which will be proportional to the amount of their land shareholding in the cooperative.

Taxes, levies, excise duties, etc., should be collectively paid by the cooperative, thus freeing individual farmers from financial pressure and economic exploitation. In many economically developed countries, there are no land taxes because the revenue collected from such taxes is only a very small part of the total revenue.

The workforce in the cooperative system will be composed of the shareholding farmers

and non-shareholding labourers. Both groups will benefit: the shareholding farmers will get regular salaries for their work plus a return on their shares, while the labourers will enjoy stable employment and favourable wages.

There are two types of non-shareholding labourers working in agricultural cooperatives – those who are permanent labourers and those who are casual or contract labourers. The permanent labourers will get bonuses as incentives besides their wages, while casual labourers will only get wages for their labour. Those labourers who give the greatest service to the cooperative should get the greatest bonuses. Skilled workers should get paid more than unskilled workers. This will be an incentive for all to become skilled labourers and to work harder. Bonuses should be paid according to the amount of wages which should reflect both the skill and productivity of the labourer.

Members who purchase shares in the cooperative should have no power or right to transfer their shares without the permission of the cooperative, but their shares may be inherited. If some cooperative members have no descendants, then their shares should pass on to their legally authorized successors who will become members of the cooperative if they are not already members. The reason for this policy is that it prevents capitalists from purchasing large numbers of shares in a cooperative and speculating in the market place. This type of economic activity can easily lead to a depression.

In different countries there are different systems of inheritance, so the right of inheritance should be decided according to the system in vogue in a particular country. For example, in Bengal the Dáyabhága system is

followed, in other places in India the Hindu Code is the established system, while in other countries other systems are practised. If this arrangement is followed, cooperative members will not need to go to court or get involved in litigation as the zamindars of the past used to do. As all members of the cooperative will be from the same vicinity or members of the same village, they will all know each other, and thus there will be little difficulty in deciding who should be the legally appointed recipient of the shares. The members of the cooperative themselves will be able to decide who can claim the right of inheritance to the shares owned by the deceased members.

Disadvantaged or minor landowners will also benefit in the cooperative system. A widow, a disabled farmer, or a minor boy or girl who owns some land will derive an income from the land based on the number of shares in the

cooperative. In the system of private ownership their land would have remained unutilized, and they would have remained poor. Therefore, even if cooperative members are unable to do any work, they will still be entitled to an income from the total profit of the cooperative.

Farmers may also create producers cooperatives to produce items for various industries. Thus, some farmers cooperatives may function as both farmers and producers cooperatives. Raw materials which are of non-farming origin, such as limestone for the production of cement, should be processed by producers cooperatives. Cooperatives which are only agricultural should sell their produce directly to the producers cooperative which in turn can manufacture a variety of consumer goods. Farmers cooperatives which also function as producers cooperatives can increase their profitability in various ways. For example, such

cooperatives could produce oil from rice husks. The money earned may be reallocated and reinvested in the farmers-cum-producers cooperative or used for research and development.

Farmers in agricultural cooperatives will be able to exert collective pressure on the local, state or federal governments for different benefits and facilities. For example, in India individual farmers who grow fruit normally use deep well irrigation. But this can adversely affect fruit production because if the water-table drops too far below the roots, the fruit trees will gradually wither and die. In such circumstances shallow tube wells are better, but these wells cannot supply sufficient water for irrigation. Farmers need ponds, barrages and lift and shift irrigation facilities, and for these things they may need government assistance.

It is the cardinal right of the people to be guaranteed the minimum requirements of food, clothing, housing, education and medical treatment. The proper supply of irrigation water is also a cardinal right, because without water, food, which is the most important of the minimum requirements, cannot be produced. Irrigation water is like the apex of a spinning top – without it the top cannot spin.

Producers and Consumers Cooperatives

Besides agricultural or farmers cooperatives, PROUT advocates the formation of other types of cooperatives, including producers and consumers cooperatives. Producers cooperatives include agro-industries, agrico-industries and non-agricultural industries. The total profit of such cooperatives should be distributed among the workers and members of the cooperative according to their individual

capital investment in the cooperative and the service they render to the production and management of the cooperative.

Similarly, consumers cooperatives should be formed by like-minded persons who will share the profits of the cooperative according to their individual labour and capital investment. Those who are engaged in the management of such cooperatives will also be entitled to draw salaries on the basis of the services they render to the cooperative. Consumers cooperatives will distribute consumer goods to members of society at reasonable rates.

Commodities can be divided into three categories – essential commodities such as rice, pulse, salt and clothing; demi-essential commodities such as oil and antiseptic soap; and non-essential commodities such as luxury goods. If hoarders create artificial shortages of non-

essential commodities common people will not be affected, but if they accumulate essential commodities then common people will suffer tremendously. This situation can be avoided if consumers cooperatives purchase essential commodities directly from producers cooperatives or agricultural cooperatives.

Capitalists hoard essential commodities and create artificial scarcity to extract the maximum profit. As a result consumers pay inflated prices for essential commodities, and sometimes they even find that such goods are not available at all. Middlemen and profiteers create artificial shortages of essential commodities knowing that people will certainly purchase them, even by taking loans, but few people take loans to purchase luxury goods. If the distribution of essential commodities is done through consumers cooperatives, middlemen and profiteers will be eliminated.

Consumer cooperatives should be supplied with commodities from both agricultural and producers cooperatives. Commodities which do not go directly from agricultural cooperatives to consumer cooperatives should be produced by producers cooperatives. In addition, non-farming commodities should be compulsorily produced by producers cooperatives. For example, agricultural or producers cooperatives which produce cotton or silk thread should sell the thread to weavers cooperatives which can produce cloth on their power looms. Hand looms can also be used where intricate design work is required, but generally weavers cooperatives should install the latest power looms. The weavers cooperatives will in turn supply consumers cooperatives.

The number of items considered essential commodities should be continually and progressively revised and expanded with the changes in time, space and person. Such revisions should be made by the government and not by the board of directors of a particular cooperative. What is considered a demi-essential commodity today may be treated as an essential commodity tomorrow. Demi-essential commodities which may be affected by artificial shortages causing suffering to common people, should be produced by producers cooperatives. The production of luxury goods can be left in the hands of the private sector. Essential commodities or services of a non-farming nature coming within the scope of producers cooperatives, and which require huge capital investments, should be managed by the government. The railway system is an example.

So, for the establishment of a healthy society, agricultural cooperatives, essential commodity producers cooperatives and essential commodity consumer cooperatives are a must.

Cooperative Management

Cooperative members should form a board of directors for each cooperative. The board should decide the amount of profit to be divided among the members; that is, the dividend to be paid to each shareholder. However, the total profit should not be distributed in the form of dividends – some should be kept for reinvestment or purchasing items such as tractors, manure, etc.; some should also be used for increasing authorized capital; and some should be deposited in the reserve fund. The reserve fund should be used to increase the value of the dividend in the years

when production is low. If this system is followed the authorized capital will not be affected.

The board of directors should be elected from among the cooperative members – their positions should not be honorary. Care should be taken to ensure that not a single immoral person is elected to the board. All directors must be moralists.

To stop black-marketeering strong steps need to be taken by the government. For example, to protect the clothing industry, the government should pass a law which prevents the sale of any clothing without the trademark of the producers cooperative where it is made. Thus, if black-marketeers try to sell any clothing without trademarks, they can be easily caught. This simple but effective remedy is known to many intelligent people, but still they do

nothing. This is because they are the agents of capitalists who need money from these black-marketeers and hoarders to fight their election campaigns. This kind of corruption in the electoral system is part of democracy, so we can say that democracy is not the best form of government. Hoarding, profiteering and black-marketeering cannot be stopped in the democratic system because those who try to stop it will be thrown out of power. In the high point of the Kśatriya Era smuggling and hoarding were controlled, but as soon as the influence of the vipras or vaeshyas emerged, the control over these corrupt practices slackened.

Many small satellite cooperatives should be formed to supply various items to large producers cooperatives. Take a car factory, for example. The many different parts for a motor car can be locally manufactured in small cooperatives. The members of these small

satellite cooperatives may even carry on their work from their homes, involving all their family members. The main function of large producers cooperatives will be to assemble the different car parts. This will have two benefits: the large cooperative will not require many labourers hence labour unrest will be minimized, and labour costs will be reduced and thus the cost of the commodities will be kept low.

The problem of a floating population and immigrant labour will not occur in the cooperative system, as cooperative members will have to be local people. Floating labourers should have no right to be cooperative members – migratory birds have no place in cooperatives – as they can disturb a whole economy. Howrah district, for example, produces sufficient crops in a season to feed the local people for seventeen months, but due to immigrant labour the produce is consumed in six and a half months.

The elimination of the floating population will also protect the social life of the cooperative from the possibility of adverse social influences.

In the cooperative system unemployment will be solved. As production increases the need for more facilities and resources will also increase. Educated people can be employed as skilled workers. There will also be a need for tractor drivers, labourers and cultivators, and cooperative members will naturally do this work. Village people will not need to move to the cities for employment. In the cooperative system there should be no compulsory age for superannuation. People should be free to work as long as they like, providing their health permits.

Those socio-economic units which do not have a sufficient supply of raw materials will have to manufacture synthetic or artificial raw

materials. Suppose a unit or region does not have an adequate supply of fodder to feed its cattle or sheep. Will it import fodder from another unit or region? No, it should manufacture artificial fodder instead. Similarly, it takes a substantial volume of cotton to produce one dhoti [the traditional lower garment worn by men in northeastern India]. To transport large amounts of cotton also requires much energy, and so if it is not readily available, synthetic fabric can be produced instead.

As science advances, cooperatives will develop and manufacture a great variety of commodities from synthetic raw materials. In the capitalist system, raw materials are imported from other countries or regions in order to manufacture finished products. Cooperatives will not follow this system. They will develop their own raw materials through

research so that they are not dependent on foreign raw materials.

Integrated Progress

Through the cooperative system human society will progress with accelerating speed, ushering in a new revolution in science. No part of the universe will be left unutilized – every nook and corner will be properly used. Where fodder is available, grazing land, dairy farms and milk production can be developed. Where fodder is not available, synthetic milk will be produced. In this way progress and development will be maintained in every field of life.

The day is very near when science will be guided by spiritually oriented intellectuals. When this day comes, science will move forward with leaps and bounds, causing the intellectual capacity of human beings to

increase immensely. Cooperatives will greatly assist this psychic and spiritual advancement.

To enhance the unity in society we should encourage all common factors and discourage all fissiparous factors. For example, in India there are many common factors which help create unity, and there are many fissiparous factors which create disunity. The most fundamental point of unity in India is that the Indian mentality is God-centred; that is, it is intrinsically based on theism. It accepts divine providence as a cardinal human factor. Even Indian communists are theists in their hearts, but on a political platform they speak as atheists. Although the spiritual standard of the people is high, the moral standard is lower than in western countries. Thus, the moral standard needs to be increased. Moralists should be created. For this a universal ideology should be

propagated in every nook and corner of the country.

Another point of unity in India is the Sanskrit language. The Indian people may or may not know Sanskrit, but they all certainly have a deep love and respect for it. If Sanskrit had become the national language of India instead of Hindi, all the present problems relating to the national language would have been avoided.

Take another example, the calendar system. In North India and some parts of South India the lunar calendar, called Saṁvat, which depends upon the movement of the moon, is followed. In this system the seventh aśárh is in the morning, the eighth aśárh is at noon and the ninth aśárh is at night. A lot of problems arise with such a calendar. In Bengal, Assam, Manipur, the Punjab, Jammu, Kashmir, Orissa and some

parts of South India the solar calendar, called Shakábda, which depends upon the movement of the sun, is used. According to this system, in Bengal the first Vaeshákha is on the fourteenth of April and in the Punjab the first Vaeshákha is on the thirteenth of April. Should we encourage this difference in the calendar system? No, so either the Shakábda system or the international calendar system should be followed. So, to integrate the entire human race, unifying factors should be encouraged and fissiparous factors should be discouraged.

The sweetest unifying factors are love and sympathy for humanity. The wonts of the human heart are joy, pleasure and beatitude. In the physical realm the best expression of this human sweetness is the cooperative system. The cooperative system is the best representation of the sweet nectar of humanity.

18 February 1988, Calcutta

Cooperative Production – Excerpt A

Collective production is a system in which something is produced collectively. In an agricultural society as well as in society at large there are some commodities which are produced collectively. For example, sugar cane

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farmers in India collectively produce raw sugar from sugar cane grown in their individual fields. They collectively purchase a large vat in which they boil the juice of the sugar cane for the preparation of raw sugar.

The commune system is also a kind of collective production in that people produce something in a collective manner. Cooperative industrial and agricultural production belongs to the same category. Agricultural production by private enterprise is not collective production, neither is agricultural production by the sharecropping system.

Of the different systems of production – the cooperative system, private enterprise, the sharecropping system and the commune system – the last one is the worst. The sharecropping system is slightly better than the commune system, and better still is private enterprise, but

the best system is the cooperative system of production.

In the commune system individual ownership is denied. In some countries the right of individual ownership may be accepted in principle but not in practice. In such places there is no scope for workers to get either the inspiration or the incentive to fully utilize their skills in either agriculture or industry. There is no opportunity for them to enhance their working capacity. They are like oxen moving around an oil grinding mill with their eyes blindfolded. The oxen may move one hundred miles a day but they make no forward progress. Similarly, the workers in the commune system are confined within the four walls of intellectual staticity. They have no opportunity to develop subtle thoughts, so their lives can never be elevated to higher strata. People living in the commune system are like animals trapped

within the vortex of staticity till the last breath of their lives. They have no psychological or human relation with their work. This is the nature of the commune system. The whole system runs counter to human psychology, and consequently production never increases.

Those countries which have adopted the commune system directly or indirectly have utterly failed in agricultural production. This is a most unfortunate fact. Capitalist countries, where agricultural production takes place on the basis of individual ownership, supply food grains to communist countries. Communist countries are compelled to purchase their minimum requirements from countries under private enterprise. The poor masses live a miserable existence of hunger and deprivation, and their lives are nothing but a bad dream. Though the capitalist system is bad, even then the commune system surrenders to it. What a

pitiful situation this is. Until communist countries reject the commune system they will not be able to solve their food problems, and they will continue to move from country to country with their begging bowls outstretched.

The sharecropping system is better than the commune system because people get more incentive and freedom. In this system the psychology of “If I can produce more I can earn more” dominates. But this system also suffers from some major defects. Suppose a sharecropper manages to get seven acres of land from three different landowners and thus arranges twenty-one acres of land. He may not cultivate the total acreage due to idleness, want of sufficient labourers or financial constraints. He may think that limited cultivation will provide enough food to meet the demands of his family for a whole year, so he does not bother cultivating the remainder of the land. As a result

the owner of the land uncultivated by the sharecropper will be deprived of his share.

The second negative aspect of the sharecropping system is that sharecroppers often hold more land than an individual landowner. As a result some sharecroppers have a higher standard of living than landowners. This kind of sharecropper cannot claim that he works in the fields with his own physical labour. In a round about way such a system encourages capitalism in agriculture.

The third defect of this system lies in the fact that sharecroppers employ hired labourers to work the land, and remain idle themselves. The fourth defect is that landowners holding very small amounts of land cannot cultivate their land independently because their capacity is limited. Only a sharecropper can cultivate such small plots. Consequently, a new feudalism

is created out of the sharecropping system, is this not so?

Another serious defect of the sharecropping system is that in India the owner of a few acres of land is brought under the land ceiling acts whereas the sharecropper, even though he may cultivate a much larger area of land, does not come within the scope of the land ceiling laws at all. He can openly challenge these laws and say that as he is not the actual owner of the land, why should he be served a land ceiling order. Thus, a section of the landholding capitalists who are big sharecroppers escape through the holes in the nylon dragnet of the law.

Individual agricultural production and the sharecropping system both suffer from another major problem. If farmers in these two systems do not have enough capital but have a large area

of land, they cannot adopt modern agricultural methods for production. Tractors and power tillers remain beyond their means. By using age-old ploughing techniques these farmers can only cultivate the surface of the land, and this does not help increase its productivity. They cannot utilize better quality fertilizers, high yielding seeds and proper irrigation systems.

There are more incentives for farmers in individual agricultural production than in sharecropping, but in private enterprise there are still drawbacks which prevent the adoption of a modern and progressive system of agriculture. In this system there is not much possibility of increasing agricultural production because up to one hundred percent of infertile land lies unutilized. Often farmers do not have the capacity to utilize the benefits of tractors, power tillers, high yielding seeds and proper irrigation systems due to their lack of finance.

Although private enterprise is better than the sharecropping and commune systems, ultimately the state and society cannot be benefited. If an individual cultivator has a large amount of land in his possession (in capitalist countries farmers can hold unlimited amounts of land) he may be able to use high yielding seeds and proper irrigation systems, but the government will have to avoid introducing a land ceiling. However, this is not desirable because it will lead to over accumulation.

In the modern world the cooperative system is the best system of agricultural and industrial production. In the cooperative system members can pressurize the government because of their collective strength and gain financial help and various facilities to increase production. They can pressurize the government to provide better irrigation facilities and high yielding seeds and even make infertile land

productive. Land with little fertility can be transformed into fertile farm land with proper care. This will increase total agricultural production and also help a country become self-sufficient in food production and cash crops, freeing it from food shortages.

In addition, plots of land on the same level and of the same fertility can be turned into larger single plots by removing all dividing boundaries. However, if the land is undulating and varies in fertility, the division of land may be maintained, otherwise land cannot be properly irrigated.

I have already said that in the sharecropping system one gets a better output than in the commune system, but in such a system it is not possible to adopt progressive methods of agricultural production. Eventually

the level of production will come down to the level of the commune system.

Among all the attachments human beings suffer from, attachment to land is one of the strongest. Out of sympathy farmers can donate large amounts of produce without hesitation, but they will feel tremendous pain if they are asked to donate a few square metres of land. If they have to donate land to somebody, farmers feel that their ribs will break because of the pain in their hearts. Those who donate land do so for three reasons – to save the major part of their land, for a high humanitarian cause or out of spiritual inspiration.

15 May 1988, Calcutta

Cooperative Production – Excerpt B

Sharecroppers do not own land, but cultivate other people's land for a share of the produce. Land usually is given to sharecroppers because it is too small for the landowner to make sufficient income from it. A sharecropper may arrange several hundred acres of land from different landowners. This system was first introduced seven hundred years ago. Sharecroppers are called bargadar or bhagcáśi in Bengali.

The cooperative system is far better than the sharecropping system. It can readily overcome the defects of the sharecropping system by properly utilizing agricultural land, increasing agricultural production and using modern technology. Cooperative members should elect a board of directors which will be able to supervise every aspect of production, thus increasing the out-turn. The maxim of agricultural cooperatives should be: "More production, more dividends and more bonuses." Labourers will earn wages and bonuses. Wages will be earned according to the amount of labour done by the labourer, while bonuses should be paid on the basis of the net per annum profit of the cooperative according to the amount of a labourer's net wage.

The sharecropping system may be replaced by different systems – at one pole is the commune system and at the other pole is the

cooperative system. In the commune system there are no incentives at all. This system is worse than the sharecropping system. Lack of incentives is the reason why the state run communes have failed in China and the Soviet Union. Even today these countries have to import food grains from capitalist countries like Canada, the USA and Australia. But in the cooperative system there are incentives and a feeling of oneness with the job. Through their own initiative, cooperatives can take large loans from a bank or the government to purchase modern equipment and construct dams, barrages and shift or lift irrigation facilities to increase production. This never happens in the commune system. Thus, the cooperative system is the best system while the commune system is the worst. The commune system is detrimental to anything and everything that is human.

Economic planning should be done on the basis of each block. The present boundaries of blocks should be reorganized or readjusted according to the fertility of the land and other factors such as topography and the similarities of the region. For example, if most of the agricultural land in one block is fertile and the land in the adjacent block is mostly infertile, then the boundaries of these two blocks should be adjusted so that all the infertile land comes within one block. Planning can then be done for that block on the basis of the infertility of the land. A block-level programme can be easily taken to increase the productivity of the land, or to establish suitable agro-industries or agrico-industries for economic development.

In certain parts of India farmers do not cultivate fodder or keep land for rearing cattle, and this adversely affects the health of the cattle and decreases milk production. In the

cooperative system a portion of the land may be kept for this purpose. Napier grass, which is fast growing, millet, jawar and non-poisonous khesári pulse can be grown for the cattle.

The varieties of khesári that are presently cultivated in India are very nutritious but contain poisonous alkaloids which cause paralysis in the lower limbs of both cattle and human beings. These poisonous alkaloids reside between the skin and the outer portion of the pulse. They can be easily eliminated if the pulse is soaked in water overnight and the following morning the outer skin is removed by rubbing the pulses together. The inner portion of the pulse can be safely eaten by both cattle and human beings.

16 May 1988, Calcutta

Questions and Answers [on Society] – 3

Question – Once PROUT is established, will we reach a saturation point for the minimum requirements in the physical, psychic and spiritual strata?

Answer – It has been said that according to PROUT the minimum requirements of life should be assured through the availability of

essential goods and purchasing power. It has also been said that the minimum requirements of life are not of a fixed standard – they must increase in the course of time. Though physical hunger is limited, human longing is infinite, as this is something subtle.

According to PROUT the mental pabulum of human beings is never ending. In this universe everything moves, thus our pabula are also moving and are never static. Human demands in the physical stratum can never reach the saturation point. Similarly, our psychic thirst will never be satisfied. It is ever changing.

In the psychic stratum, as we progress, our attraction towards the pinnacled entity increases. We face newer and newer phases. This is beautiful and also never ending. Phase after phase, moving towards infinite bliss, we long to merge in Parama Puruśa, the infinite and

beautiful One. When one moves to attain Him one's thirst will not be quenched. From new to newer, always newer – the newest never comes. He is infinitely new or Ciran utah. Every moment He becomes new. Thus our longings can never be satisfied unless and until we come in closest contact with the Supreme Entity.

Question – What are the drawbacks of well irrigation?

Answer – Well irrigation causes the level of the water table to go down until the subterranean flow of water eventually dries up. Shortages of water due to well irrigation are not easily perceptible.

The negative effects of well irrigation include the following:

- (1) All neighbouring shallow wells dry up creating the problem of the lack of drinking water.
- (2) Trees, orchards and large plants don't get sufficient water so they may wither and die. Green countryside will become a desert after 30 to 45 years of intensive well irrigation.
- (3) In some deep tube wells elements or minerals which are harmful to the soil get mixed with the water, causing salinity, for example. As a result the land becomes unfit for cultivation and eventually becomes infertile.
- (4) When the flow of well-water stops, irrigation tanks supplied by these wells also dry up.

Thus, well irrigation should be used only as a temporary measure because of the devastating effects it can have on the surrounding environment. Alternative methods

of irrigation are river irrigation, irrigation from reservoirs, shift irrigation and lift irrigation.

Question – Should developmental schemes for the all-round elevation of an agricultural country or region and an industrial country or region be the same in theory or different from each other.

Answer – Development in the sense of all-round elevation is the summon bonum of economic activity. That is, development means integrated, compact and multi-purpose development.

Principles and theories remain unchanged although policies may vary. The agricultural portion of theory, the agricultural style of theory, should be the same. However, since circumstances vary, the approach or the application of theory will certainly differ.

Until now the structural locus standii of agriculture has not been properly developed. In fact, all aspects of the structural side of agriculture have been neglected.

According to PROUT, agriculture should be given the status of industry. In industry raw material costs, labour costs, interest on loans, depreciation, maintenance costs, profit, the rate of outturn, etc. are fixed and included in costing. In agriculture this has not been done, so produce is usually priced uneconomically. Farmers are forced to sell their produce at low prices due to the pressure of circumstances. (This is known as a “distress sale”.) If agriculture is treated as an industry, all the conditions of industry should apply to agriculture. When this occurs farmers will not be neglected and there will not be any differentiation in the style of development and costing of agriculture and industry.

For example, Orissa produces a single crop of paddy per year. No proper irrigation exists so there is always a dearth of water. Consequently, peasants remain poor, but this poverty must be removed. If we recognize agriculture as an industry in Orissa, costing and pricing will be different. Costing will include the cost of seeds, labour costs, raw material costs, pension funds, storage or inventory costs, depreciation costs, sinking funds, etc. Farmers should also include 10% to 15% profit on their produce as part of their costs. Thus, the value of agricultural produce as an industrial output will be properly calculated.

In a Proutistic society, buyers will have to purchase agricultural produce at this newly calculated price. This is the proper approach to integrated development. In such a system

farmers will not be exploited or put to needless hardship.

Question – What is the significance of the value of wealth?

Answer – In the subtle economic sense the value of wealth is the real wealth. Wealth, if not properly defined, may mean only riches. But the value of wealth is to be measured in terms of its capacity to purchase commodities. That is, the purchasing capacity of wealth is its real value. This real value of wealth has not yet been properly understood in numerical terms by economists.

Question – Can you say whether PROUT is a supplement to NeoHumanism or whether Neohumanism is an appendix to PROUT?

Answer – PROUT is based on spirituality.
Neohumanism is also based on spirituality.
Neither PROUT nor Neohumanism are
subservient to each other.

Question – Which is of primordial
importance: PROUT, NeoHumanism or the
theory of microvita?

Answer – All are of equal importance
because they are all based on the fundamental
spiritual philosophy of Ananda Marga.

25 February 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.

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.

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If you have any question, you may ask.

Acarya Satyabodhananda Avadhuta
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July 2025

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