

Prout in a Nutshell

Part 15



Shrii Prabhat Ranjan Sarkar

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ROMAN SAṂSKRṬA ALPHABET

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

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

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

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

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

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

য র ল ব
 য র ল ব
 ya ra la va

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

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

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

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

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

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

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

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

Publisher's Note:

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

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

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Talks on Prout

Knowledge is of two kinds: intellectual and intuitional. Intellectual knowledge is based

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on experience; hence it is embedded in relativity. It cannot therefore claim to be absolute. Intuitional knowledge is transcendental in character. It dissects and analyses everything by itself, therefore it is absolute.

The approach of PROUT is subjective approach through objective adjustment. This presupposes a connecting link between intuition and intellect. This connecting link or touching point is called “Bodhi Jiṇána”. With the help of Bodhi Jiṇána, intuitional knowledge can be utilized for solving mundane problems. Thus PROUT is a Bodhi Jiṇána.

Logic is a psychic survey. Such a survey may or may not be correct, therefore it is futile to follow logic blindly. The result of your psychic survey is called your rationality. This psychic survey, embedded in relativity, may or may not

be correct. Intuition is the best logic. Intuition should be your guiding ideology. For example, it is an axiomatic truth that everything has come from the Cosmic Father and everything will merge in Him, but this truth is beyond the scope of intellectual logic.

CAPITALISM

How was capitalism created? Capital is consumable commodities in their potentiality. Intelligent people collect more capital than others in the form of consumable goods, but since this capital cannot be stored for a long time, they began to keep it in the form of money. Such people are called capitalists. These capitalists are the unworthy sons and daughters of the Cosmic Father because they go against the principle of cosmic inheritance. They should be cured of their ailments. To fight capitalism is

therefore within your goal. The seed of infinite expression lies within Dharma, but you must nourish it. Capitalists create hindrances on the path of human beings to prevent them from becoming one with the cosmos – to prevent them from becoming great. So capitalism is anti-Dharma and the actions of capitalists are also anti-Dharma.

How can the conduct of the capitalists be rectified? In the realm of morality two forces act side by side. One is the internal urge and the other is external pressure. Each and every object in the universe has a vital force which longs for infinite expression. Átman or the witnessing entity supplies the necessary stamina to fight evil forces, but it requires great external pressure to neutralize the evil forces working against the internal urge. External pressure may come in the form of suggestions, advice, punishment and clash. Capitalists are immoral

and are fighting a fratricidal war. Their internal urge is meagre and does not function properly. We have to apply external force to rectify their conduct. Nicely worded advice will not do the job.

Human expressions are trifarious. Human beings have unquenchable, infinite physical longings and out of these physical longings capitalism came into existence. Capitalists toil day and night for money. This may be a natural desire but physical objectivity is finite, hence the infinite desire to accumulate finite physical objects is a psychic ailment. Human beings also have unquenchable, infinite psychic longings, and out of these excessive psychic longings psychic ailments arise and people become abnormal. The object of psychic longings associated with physicalities is also finite, but the object of pure psychic longing is infinite. Your psychic body and physical objectivity are

always separate and so the seed of dualism arises. But the attainment of spiritual objectivity means bridging the gulf between the self and the object, and in this attainment lies peace. The psychic ailments mentioned above also lead to clash with others and create many have-nots. We have to divert physical longings to psychic and spiritual longings to avoid a fratricidal war, and thereby safeguard human rights.

In ancient times powerful rájas and mahárájas used to perform yajiṇas or sacrifices to declare that they were heroes, but this was also a form of exploitation. They erected many temples to hide their ill-deeds, not out of devotional spirit. There was an unholy alliance between physical exploiters and intellectual exploiters. Intellectuals have praised these rájas and mahárájas in all ages. Another form of exploitation is the priesthood. Capitalism will never go against the priesthood nor will priests

go against capitalism. In order to create inferiority complexes in the minds of the people, intellectuals have composed many stories and myths. These stories are illogical and concocted to exploit the sentiments of the common mass. One glaring instance is the following verse composed by satanic opportunists.

*Bráhmaṇásya mukhamásiit
váhurájano'bhavat
Madhya tadasya yad vaeshyahpadbhyaṁ
shudrojáyata.*

*“Brahmins came out of the mouth, Kśatriyas were
born out of the arms,
Vaeshyas came out of the trunk of the body, and
Shúdras were born out of the legs.”*

In the capitalist structure, industry or production is governed by the profit motive, but in the Proutistic structure production will be governed by the motive of consumption.

LABOUR DISPUTES

Labour disputes have become a chronic disease everywhere in the world today. In ancient times there was no bonus system. Some large industrialists used to give a bonus out of compassion, but nowadays a bonus has become a right. It is noticeable that in many places the party in power suppresses the labour movement and the party not in power supports it. Strikes are supported by the communists in India and suppressed by them in the USSR.

There may be a temporary solution to this problem by accepting the rights of labourers in

management, granting them some dividend out of the net profit, setting apart some amount for reserve funds and sinking funds for creating fresh capital and interest on this capital, and distributing net profits among labourers. But this is not a permanent solution. The question is how can the percentage of the share out of the net profit be fixed? In Bengal, the Bataidars first claimed half and later two thirds of the net profit. This will change with the moving world.

The permanent solution lies in the large scale implementation of the cooperative system and the socialisation of land, industries, trade and commerce. Key industries should be large scale industries. These key industries should be managed and owned by the immediate government, and in order to keep labour relations congenial, a bonus system of work and piece work payments should be adopted. The

harder and better the people work, the more profit they will get.

The bonus system of work and piece work payments are two different things. Payment for the time saved in doing a particular piece of work is called the bonus system of work. That is, a particular amount earned by labourers from the profit of the organization on the basis of their labour is called a bonus. Piece work payments are something else. If a piece of work is completed before the fixed time, and in the remaining portion of time extra work is done, then labourers will get extra payment for that extra work. This system is called piece work payment. To take a concrete example, if the time allowed for manufacturing a scissors blade is two hours and the work is actually performed in one and a half hours, the payment for saving half an hours time is called piece work payment. A dividend is defined as a return on the basis of

the net profit earned by the organization. In Japan, which is one of the most industrially developed countries, there are only a few labour disputes because work is done according to the bonus system and piece work payments, and industry is mostly managed along lines similar to the cooperative system.

Regarding cooperatives, we must not forget that cooperatives only function properly under a strong government. They cannot function under a weak democratic structure. Before starting cooperatives a psychological environment has to be created. In the Proutistic structure rationalization means less labour, more leisure and more comfort. In order to safeguard the interests of these cooperatives in the field of industry, it has to be emphasised that key industries should be run by the government so that there will not be any occasion for a tool down and the consequent closure of subsidiary

industries in the cooperative sector. However, slogans calling for the cooperative movement are untimely in the present system as the psychological background is lacking. If cooperatives are established at the present time, they will simply cause losses to the national wealth. It may be questioned whether it is desirable for a government to engage in commercial concerns, and if so, how can the labour problems in such concerns be solved permanently? In principle governments should not run commercial concerns, but in those cases where it is not possible to run a concern on a cooperative basis, the government should take the lead. However, such concerns should be mostly assembly factories. The manufacture of component parts for these assembly factories should be done through industrial cooperatives. In extreme cases, where industrial cooperatives are unable to manufacture certain components, they should be manufactured by the

government. In such concerns there will be no net profit because it is often the question of profit which creates labour problems. The cost of production may be suitably reduced to make it a no-profit, no-loss concern. It is, however, necessary to keep both financial and commercial accounts to ensure that the concern does not run at a loss. If any loss occurs in such a factory it should be converted into an industrial cooperative.

LAND REFORMS

The Zamindary or landlord system has been severely criticized because it suffered from several drawbacks which included the following. First, the peasants under this system had no rights to the land and they were simply tillers. Secondly, Zamindars used to keep large areas of land as personal property. Thirdly, there was a huge margin between the taxes collected by the

Zamindars and the revenue they paid to the government.

The abolition of the Zamindari system has not been able to eliminate these drawbacks, rather it has adversely affected government revenue. Although PROUT does not support the Zamindari system, legalisation should have been passed to remove the inherent defects in the Zamindari system rather than abolish it. This should have involved curtailing some powers of the Zamindars and safeguarding the interests of the peasants. Legislation to this effect was passed in Bengal and goes by the name of the Bengal Prajásatwa Bill. It curtailed some powers of the Zamindars and accepted the rights of peasants as the owners of the land. In a backward country like India the government should not have nationalized the Zamindari system. Instead, it should have fixed a ceiling on

bank balances and confiscated the savings of the Zamindars for investment in key industries.

One pertinent question is whether both a ceiling on landed property and a ceiling on bank balances have to be imposed. It goes without saying that both methods have to be adopted, but the latter should precede the former. This will bring immediate cash to the government to help establish new industries on the one hand, and it will check the growth of capitalism on the other. By enforcing land ceilings no direct benefit can be expected to accrue to the nation because the available arable land will not be increased, nor will production be increased, since it is not the function of the government to cultivate land. Such an approach would wound the public sentiment and the public would think that the state had replaced the Zamindars. In the face of food shortages it is not advisable to change land policies immediately.

The huge margin between the revenue collected by the Zamindars and that paid to the state could have been reduced by imposing a tax like income tax on the personal income of the Zamindars.

DOWRY

Another glaring instance of social injustice is the custom of dowry. This is a real disgrace in a civilized society. If we go deeply into the reasons for such an injustice it will be clear that there are two main reasons behind it.

First, dowry occurs where males and females earn disproportionate incomes. The Náyyár and Izave communities of Kerala follow the matrilineal order and hence no dowry is claimed by the males. The Khasia community of Assam follow a similar system. In Burma, though

the patrilineal order is in vogue, women are economically independent so they get a dowry.

Secondly, dowry occurs where there is a disproportionate number of males and females. If the number of males is more, females get dowry and vice-versa. In Punjab, the number of males is more than the number of females so the females get a dowry. The situation is similar for Muslims. The false vanity of the aristocracy also causes dowry. Aristocratic people think, “Our family is a high class family, hence we should get a dowry.” In a Proutistic structure there will be no scope for dowry.

PROPERTY

It may be asked, how should the property of a father be distributed among his children? While the Dáyábhága system should be adopted everywhere, the rights of female children have

to be safeguarded by giving them equal shares with their brothers so that they may not have to lead a life in penury if they become widowed. However, daughters may only enjoy this property during their lifetimes and they should not have the right of ownership. If they have no children they die after the property should revert back to their brothers or their brothers' children.

The universe is our common patrimony. This patrimony has to be managed by the Proutists because others may suffer from selfish sentiments or groupism. To enjoy a right and to enjoy the right of management are not the same thing. Since human beings are mostly followers and not leaders, the right of management should be vested in a select few. In every sphere of life – social, economic, political, etc. – a very few intellectualcum-intuitional workers should have

the right to manage property and to safeguard the rights of others.

Each and every individual has the inborn right to enjoy our common patrimony, the mundane property. Anyone who violates this fundamental law is a vested interest. Nobody should be allowed to go against this patrimony. If anybody does so, they should be cured of their psychic ailments. The process of curing them may be termed “Dharma Yuddha”.

It is the duty of each Sadvipra to protect the ignorant masses from the fatal hunger for mundane property which is encouraged by self-seeking exploiters. These self-seekers try to hide themselves and their naked brutality under the camouflage of democracy. Really speaking, democracy is a counterfeit bronze coin engoldened by the elixir of high-sounding words.

It has become fashionable today to cry out for nationalism. In fact, nationalism is also a psychic ailment. The supreme broadness lies with the Supreme Self. The broadness of an individual depends on his or her angle of vision – as the angle of vision becomes smaller and smaller, he or she gets more and more mean-minded. Those who think that casteism is worse than nationalism are incorrect. The total population of Brahmins in India is approximately 20 million people and the Malayan population is near 4.5 million. The angle of vision of a Brahmin is bigger than a Malayan nationalist. Persia has a population of 15 million people and Australia has a total population of 7.5 million. The continentalism of Australia is worse than the nationalism of Persia. An Indian nationalist is more mean-minded than a Chinese nationalist. Thus it is universalism and universalism alone that deserves support. In fact universalism is no ism, for it is allpervading and

does not favour any group or party interest. The mental projection of a universalist does not know any narrowness. Universalism is the only panacea for all mundane and supramundane ailments. Therefore, a Proutist is necessarily a universalist.

WORLD GOVERNMENT

To materialize the concept of universalism a World Government is necessary. This World Government should be a confederation of all the federated states of the world. These federated states will consist of self-sufficient economic units or zones formed entirely on socio-economic and geographical considerations. Economically developed areas have a tendency to exploit economically undeveloped areas and hence federated states should be formed of different units. If we take a concrete example inside India, Vidarbha, being a Marathi-

speaking area, does not want to remain a part of Maharashtra and wants to become a separate state. Another important example is Azarbaizan. The Persian portion of Azarbaizan agitated to merge with the Soviet portion of Azarbaizan to ensure economic development. The different units or zones formed in this way may be redefined and rename for administrative convenience. These units may have certain common factors and these common factors will unite them into federations.

In the initial stage, the World Government will be a law-making body and the different federations will have executive powers to implement the laws passed by the World Government. The federations may or may not fully materialize the laws of the confederation but they must not go against them. The confederation will, however, have some executive power for limited and defined

purposes, namely, for maintaining inter-federal peace and tranquillity and for settling inter-planetary disputes. This will mean the maintenance of a world militia under the full control of the confederation. The federation and the units will also maintain a police force to ensure internal law and order.

The economic units or zones will have dictatorial boards. These boards will form one higher board which will be called federated boards. These federated boards will govern the different federations. The collection of these federated boards is called the confederated board or body. This body will look after the confederation as a whole, but will not ignore the interests of any federation.

LANGUAGE

The problem of language is affecting the human society like a chronic disease. Ignorance of the proper meaning of different languages has made the confusion worse. Language is a medium of expression. There are six stages in the process of expression. The seed of expression is called Parashakti and lies in the Muládhára Cakra (or basic plexus). In the Svádhisthána Cakra (or fluidal plexus), a person mentally visualises the expression. The mental vision of one's expression is called Pashyanti Shakti. In the Mañipura Cakra (or solar plexus) this mental vision is transformed into mental sound which is called Madhyamá Shakti. The person now wants to express that feeling. This endeavour to express the feeling is called Dyotamáná Shakti. It works between the navel area and the throat. In the vocal cord it transforms an idea into language. This is called Vaekharii Shakti. After Vaekharii it is transformed into actual spoken language and is

termed Shrutigocará. Thus linguistic differences are manifest only in the sixth stage of expression. In the first five stages there is no distinction or variation in the expression. A great deal of inter-community conflict could be checked if linguists and the mischief-mongers who create language disputes knew this fundamental fact. In essence, it is ignorance that brings untold miseries to humanity.

It is a great folly on the part of Prakrti to create so many languages, but diversity is the law of nature. In the past undeveloped persons used to express their thoughts through gestures and postures. A time will come when there will be no language. With the advancement of science human beings may again adopt new types of postures and gestures, and they may think of using the energy saved by minimizing the use of spoken language for higher pursuits.

Intelligent people will evolve a common world language and will not be guided by false, narrow sentiments. Like all other mundane property, languages are the common property of the Cosmic Father. We should love all these languages, hate none, and adopt one of these languages as the world language. As all languages are our common property, we should not oppose the existence of other languages. We should not brand any language as foreign or national.

In the present system the English language deserves to be the world language because it is scientific and widely spoken. It would be a great folly for any government to deny this fact. With the change of time future generations may select any other language as the world language. Thus we should adopt a common lingua franca for the mutual exchange of ideas. For this purpose English may be accepted as the world lingua

franca for some time more. We should however feel that all the languages of the world are our own languages. No language should be treated as indigenous, foreign or national, and nobody should treat the world language as a foreign language and discourage its propagation.

SCRIPT

In the present world there are four types of scripts – Indo Aryan, Semitic, Occido-Aryan and Mongolo-Chinese scripts.

The Mongolo-Chinese scripts are pictorial scripts – all the letters of the scripts are pictures. They contain about 1055 letters. In the Occido-Aryan scripts there are 20 to 35 letters. In the Indo-Aryan scripts there are about 50 letters, and in the Semitic scripts there are 20 to 30 letters.

The Chinese and Japanese practice of using Romanized Mongolo-Chinese script is unscientific.

Arabic, Persian, Urdu, Sindhi, Kashmiri, etc. come under the Semitic scripts and are written from right to left. This is difficult to write and takes a long time to print. Malaya has abandoned Arabic script and adopted Roman script to overcome this difficulty.

The scripts of Tibet and South-East Asia come under the Indo-Aryan scripts. They are quite good but difficulties arise in joining letters. Through practice it has been experienced that Roman script is the best script. It is the most scientific. Those who oppose it do so out of local sentiments. Proutists won't go against any local script, but they will encourage the most scientific script as the world script. At present

Roman script is the most scientific script. Future generations may evolve a new script.

CULTURE

Culture is a vague term. It is the collective name for different expressions of life. People eat, enjoy hospitality, laugh on some occasions and shed tears on others, and thereby express life through various actions. The collective name of all these actions is culture. The particular expressions of life which are not considered beneficial to others are called Krستی or culture. To take a very common example, an English family, out of hospitality, may offer beef to an Indian guest who may not like it. The term Sańskṛti also means culture. It is used in a good sense and is beneficial for all.

According to PROUT all of society has the same culture. There are local variations in the

mode or state of cultural expression, but the expression is universal. While everybody eats, some eat by hand, others by stick and still others by spoon. Indian dance is based on Mudrá or dance postures, and European dance is based on rhythm, but they do not represent two different cultures.

Local variations will diminish if there is a close blending between different groups of people, because this will create common customs. In Nepal there is a blending of Hindu and Buddhist customs. In Bengal there is a blending of Aryan and Dravidian customs. These local variations are called customs. Thus local modes of expression bearing local or group specialities are customs, but the expression itself is culture. Therefore it is a mistake to readjust boundaries on the basis of language and culture. Indian culture and the culture of the world are one and the same. Readjusting boundaries on

the basis of customs is not possible for customs may differ within the same locality.

FAMILY PLANNING AND BIRTH CONTROL

Vested interests do not favour population growth because this will mean sharing mundane property at the cost of their hoarding. Capitalism would like the extinction of the intellectual class as this would give it free scope for exploitation. The intellectual class usually belongs to the middle income group. Capitalists encourage family planning and birth control to check the growth of this middle class, thus these measures are a creation of the capitalist order.

Due to age-old superstitions the common people does not take help of these measures. It is the middle class intellectuals who adopt these practices and become the victims of them. A Proutistic order would vehemently oppose this

move. There is immense potential for maintaining the population of the world. By scientific advancement it may be possible for human beings to live on tablets. The real glory of humanity lies in creating conditions for adjustment with natural processes rather than in curbing normal processes by artificial measures.

Artificial sterilisation means making males or females artificially sterile. This has certain adverse effects on the mind and body of human beings. Sterilisation brings glandular changes and changes in the hormone secretion of the glands which ultimately affects mental expression. Due to these changes a man may become like a eunuch. According to PROUT only severely handicapped people and born criminals should be sterilised.

LABORATORY BABES

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A day is sure to come when human beings will make test-tube babes in laboratories. When this practice is widespread nature will snatch away the reproductive or genetary power from men and women, in the same way as physical changes have evolved in human beings from the original form of Australopithecus. It is interesting to discuss the coming days of human civilization when the reproductive powers of humanity will be seized and babies will be produced in laboratories.

It is a general instinct in human beings to create something. Inspired by this instinct, people create new things, make new inventions and undertake research. It is out of this creative urge that human beings produce children. This creative urge, when utilized for realizing the Macrocosm or the Cosmic Mind within the self, is called prema or love. This realization is

achieved through spiritual practice or sádhaná. Otherwise the creative instinct is called kama or sexual impulse. An important fraction of this creative urge is wasted in producing children. When laboratory babes are produced and the reproductive power of human beings is snatched away by Prakrti, the surplus creative urge can be diverted to the creation of good things, resulting in better discoveries, better inventions and better pursuits of life. This aspect of utilization has never been conceived of before. Never before has anyone thought of the enormous all-round potentiality of human beings. PROUT is therefore a new theory.

There will be two kinds of laboratory babes – mechanical and biological. Mechanical babes will be like dolls operated by electric power. The different organs of these babes can be put into action by different substations. These substations may be located within the body.

These babes will have no sex difference or nervous system. Being bereft of a nervous system they will not be able to do sádhaná, and they will not experience pain and pleasure. Nor will they be able to reproduce. They will serve human beings as silent and obedient servants according to the directions of their masters.

Compared to mechanical babes, biological babes will be perfect. Ova and spermatozoa, both being chemical compounds, can be created in a laboratory. Embryos, created by the fusion of spermatozoa and ova, can also be developed in a laboratory. Babes created by such a method will be called biological babes. The entire body, including the brain, can be created, but it is beyond the scope of human endeavour to create mind. As in the natural evolution of human beings, nature will put a bodiless mind into the embryo of the laboratory babes. This explains why a laboratory babe will not be free from

saṁskāras or the reactions to past actions. With the development of medical science, laboratory babes can be given a long life in comparison to normal human beings. It may be possible for future humans to disconnect their limbs and move anywhere freely with their brain only. The different parts of the body of a biological babe can be replaced, but the brain cannot be replaced, for it is a brain with a particular set of saṁskāras, and hence replacement of the brain would mean replacement of the personality. The brain is a collection of nerve cells, the totality of which is the personality. It is not possible to change the brain without changing the nerve cells and consequently the personality.

With the advent of biological babes, Prakṛti will snatch away the reproductive power of human beings and hence they will not be able to reproduce. Instead, they will simply create more laboratory babes. Biological babes will not

have much attachment, though they will be subject to pleasure and pain. They will not be required to undergo much physical struggle because through scientific inventions a tablet may be sufficient to sustain them for days together. They will be bereft of family ties, as laboratory babes will be produced in laboratories from chemical compounds. They will gradually develop a tendency of aversion to worldly enjoyment. It is not difficult to envisage a day when laboratory babes may think that nature has lost all its charm, that life is not worth living, and that there is even no use in eating. It is better we do not think further on this. However, it should not be lost sight of that laboratory babes will be great sádhakas or spiritual aspirants, as they will be more conscious of their imperfections. Hence, the more leisure time they have the more sáadhaná they will do.

POLITICAL PARTIES

Most political leaders are either physical or intellectual criminals. Common human beings have to be protected from the clutches of these criminals.

Proutists have to fight against today's party politics. Proutists are not against politics or political science, but they have to fight against professional politicians. Only Sadvipras have the right to engage in politics; other people should be swept out from the field of politics. Political leaders depend on physical power. Though they talk of non-violence, they are guarded by the police force. Physical power is the crudest manifestation of energy. Sadvipras will use intuitional power – intellectual and physical power will work as their slaves, to be used according to the indications of intuitional power.

It therefore goes without saying that a Sadvipra is stronger than a political leader.

CONFLICT

Fight is the essence of life. Biologically, life is an expression of inner stamina, and externally or physically, it is a ceaseless fight to restore an unstable equilibrium. Anywhere and everywhere in the universe there is conflict. Why? If one looks at the process of creation, one will observe that creation originated from the nucleus. In the first phase of creation, that is, the phase of expansion, it is Avidyá or material force which supplied stamina to the Cosmic Mind, which is the cause of the process of creation. However, it cannot be denied that Vidyá or spiritual force is totally absent in this phase. In fact, in the struggle between Vidyá and Avidyá the former is suppressed by the latter and the resultant is expansion from the original nucleus. In the second phase, namely the phase of

withdrawal, it is Vidyá which supplies the life juice for an interial move to the nucleus. Here also Avidyá is fighting a losing battle. In essence, in every sphere there is fight between Vidyá and Avidyá, and the resultant is interial or exterior progress. When Avidyá wins the process of crudification goes on; when Vidyá wins the process of introversion goes on.

Everywhere in the manifested or unmanifested universe there is a ceaseless fight going on between Vidyá and Avidyá. For running a government we require strong military and police forces, for in society there is also the fight between Vidyá and Avidyá. Even within one's self such a fight will continue. Those countries which cry for disarmament are also preparing within for war. Even after the establishment of a universal government we will require military and police forces for maintaining peace.

THE EDUCATION SYSTEM

In a democratic system non-educationalist politicians poke their noses into university affairs. They do not know what education is, but they interfere to create a sentiment amongst the people to gain support for the particular ism they preach. They have no other motivation. In the democratic system public support has to be purchased to secure votes and this is the reason why politicians make an all out effort to create sentiments in the minds of the people. In communist countries, no other ism other than Marxism can be preached. People are forced to support it. Institutions which have educational value should be controlled by educationalists and not by politicians. Educationalists should also control the radio, otherwise the party in power will have the opportunity to propagate their ism through the radio system, just as they do in the books approved by university boards.

ÁNANDA PARIVÁRA

Ánanda Parivára or establishing a universal spiritual family involves not only a World Government but also a Universal Government. More correctly it is a universal social order. The question is, how can such a Parivára be established? This will certainly come through revolution which may be democratic or undemocratic; or it may be a pyramidical, palace or nuclear revolution. Among all the types of revolution, nuclear revolution is the best. The nucleus of creation is Cosmic Consciousness. It is also the goal of revolutionaries, and whatever they do by way of revolution with this goal in mind leads them to the culminating point of their life's march. Revolution must have an ideological goal. In essence, revolution means controlling all the three nuclei of the universe – physical, psychic and spiritual.

It is possible to make people conscious of Proutistic ideas in a democracy. This consciousness will have a repercussion in elections. Even before elections are held this consciousness may launch a revolution to change the social order.

SADVIPRAS

Sadvipras and moralists are not synonymous. Sádhakas or spiritual aspirants who control the nucleus of the social order are called Sadvipras. Sadvipras will control the nucleus and check exploitation by one class over others. If necessary they may accelerate the speed of the social cycle by the application of tremendous force and bring revolution. By a normal process, when Vaeshya domination exploits the other classes in society, Sadvipras

will bring about revolution in the social order and establish Kśatriya domination.

SECURITY

Each and every individual wants security from the state and the demand for security is always increasing. Increased responsibility means increased authority. In ancient times the only duty of the state was to protect people from internal and external chaos. Now, as a result of ever-increasing demands, the responsibility of the state has increased and its authority has also increased. In ancient times no body demanded food or employment from the government. There were no strikes and no public meetings. Now people want the state to realize its responsibility, but they do not want it to interfere in any matter.

PROUT's view is that we must not go against fundamental public interests or against the fundamental theory. The fundamental theory is that with increased responsibility the authority of the state should also increase, but while operating its authority the state should not go against public sentiments. The fundamental public interest is that the minimum requirements of life should be guaranteed.

It may be questioned whether it is wise for any government to guarantee the minimum requirements. If the state is to supply cereals, pulses, salt, gram, ghee, butter, etc. to all people then naturally the state has to institute some process of control which people may not like. Hence PROUT's view is that people should be guaranteed the provision of sufficient purchasing power to meet these requirements. In that case the state need not adopt control measures. The other disadvantage of

guaranteeing the supply of minimum requirements is that if consumable goods are supplied to everyone, people will become lethargic. They should therefore be supplied with purchasing power in exchange for their work according to their physical, psychic or spiritual capacity.

Diversity is the law of nature. So there cannot be any hard and fast rule about guaranteed minimum requirements. They will vary according to time, space and person. A few persons with extraordinary physical, metaphysical or intellectual ability may demand something more than ordinary people. Special amenities have to be provided for them. Certain items like food, housing, education, clothing and medical facilities are minimum requirements.

Nothing is stationary; everything is moving. So the minimum requirements and

special amenities will also undergo changes with the changes in time, space and person. What should be the approach of Proutists? There should be a never-ending endeavour to minimize the gap between minimum requirements and special amenities. Minimum requirements will take the place of special amenities and extraordinary persons will get more items as special amenities. The third Five Year Plan prepared by the planning commission of India presents an unwholesome picture – it presents unsystematic and unplanned government activities and the planned exploitation by vested interests. Though there has been inordinately high investment, the purchasing power of labourers has not been sufficient for them to meet the minimum requirements. Hence, while on the one hand labourers received less consumable goods due to less purchasing power, on the other hand entrepreneurs have captured excessive

purchasing power and consumable goods causing excessive disparities in wealth. Economic balance has been upset. The major part of the capital investment went to the entrepreneurs and a microscopic fraction went to the labourers. There is therefore no middle class people in India of the type that existed in pre-independence days. Today well-dressed labourers have become the so-called middle class.

Human unity is purely an ideological unity, which means unity in the psychic sphere. Where there is psychic unity, physical unity will also occur. In the realm of unity, unity is always psychic – ideological unity means unity in the subtlest level of the mind. However, psychic or ideological unity may be affected if we encourage the exploitation of one group by another. So to avoid this there should not be any scope for exploitation in society. And to ensure

this we have to start a new order to safeguard the interests of the exploited masses. So for a proper social synthesis what we require is a common philosophy of life; that is, ideological unity. But to check exploitation in the physical sphere requires something more than this, and this something more comprises a common constitutional system, a common penal code, and the availability of the minimum essentialities of life.

These things should be provided for the entire human society, as they are inter-linked with one another. Hence till now these things were based on people's faith, local manners, customs, usages, etc. Generally local manners and customs do not go against cardinal human principles but sometimes they do go against them. Legal structures were prepared on the basis of these faiths. Hence up till now there have been certain differences between sin and

crime. Legal structures do not totally follow the system of usages, but only follow them to some extent. For example, Islamic customs say that to accept interest is a sin, but this is not a crime in Islamic countries according to the law.

PÁPA AND PUÑYA

To act according to the dictates of Yama and Niyama or cardinal principles of morality is Puñya or virtue; to act against them is Pápa or sin. Vyasa has given a definitive interpretation of Pápa and Puñya in the following verse:

*Aśtádasha puraṇeśu
Vyásasya vacanádvayam
Paropakáráh puṇyáya
pápáya parapiḍanam*

–Krśṇadvaepáyana Vyása

“Of all the eighteen mythological texts, only two sentences of Vyása are most important. They are, ‘Doing good to others is virtue’, and ‘Doing harm to others is vice’.”

The central idea in Puńya is to serve the collective interest, to accelerate the speed of the collective body; to retard the speed of the collective body is Pápa.

PROUT’s view is that there should be no difference between sin and crime, and hence the penal code should be prepared on the basis of human cardinal principles. Regarding the term “human cardinal principles”, to act according to the dictates of Yama and Niyama is to act according to cardinal human principles and to go against them is to act against cardinal human principles. To violate Yama and Niyama is both a sin and a crime. Proutists should have nothing to

do with local faiths or customs while framing the legal structure of human society.

You know that nothing is perfect in this universe of relativity. So, it is quite natural that the judicial system of the world, whether in the past, present or future, can never be perfect. Therefore, nobody should be given capital punishment on the basis of this imperfect system. Each and every individual, whether they are a criminal or not, can claim a chance to rectify their conduct from the society. So in PROUT's legal structure everybody should get ample scope for rectifying their character and conduct. If a person is condemned to capital punishment, he or she won't get such scope, so PROUT denounces this sort of punishment. But in very special cases, where a person has become a demon and is going against the collective interest and there is no chance of rectification, circumstances may arise which

warrant capital punishment. For example, during war this exception may sometimes be permissible. But generally, we should not support this punishment on principle. Punishment should be appropriate to the offense.

The World Government should have one constitutional and legal structure and it should maintain a world police and military force.

UNITY AND SYNTHESIS

In the practical sphere PROUT adopts the common factors amidst divergent views, and imposes these common factors on groups or bodies with conflicting interests by discouraging fissiparous tendencies. Thus, PROUT advocates unity and synthesis in the face of diversity.

If we analyse recent historical developments, we can see that wherever fissiparous tendencies arise and are allowed to dominate social life, disunity and exploitation result. Let us take some examples.

While PROUT advocates that all people have the right to settle anywhere in the universe, it may be questioned whether the Chinese infiltration of Tibet can be supported on this ground. The reply is definitely “no” because this is an intentional infiltration – it is an expansionist move.

Similarly, should one support Nepalese expansion in the eastern states of Sikkim and Bhutan? If we trace back through history, we find that the Nepalese migrated from Nepal because of famine and for no other reason. Hence, this migration should not be criticized. However, recently a few persons have started a

“Maha Nepal” movement. The propagandists of Maha Nepal are neither the friends of Nepal nor of India. The reaction to this movement will go against the interests of Nepalese settlers. By using the same logic as these protagonists India may also claim the Bhojpuri, Maithili and Bengali speaking areas of Nepal Terai. But such a situation would certainly be undesirable.

The case of the Jews who expanded into Palestine is similar. Palestine originally belonged to the Jews and the Arabs drove them out.

Likewise, the Pakistan infiltration into India cannot be treated as a justified move. The planned way in which this infiltration is going on indicates that it is motivated by expansionism.

A proposal to form India into a confederation consisting of three zones was put forward by Sir Stafford Cripps before

independence. Of these zones, one would consist of Assam and Bengal, another of the Punjab, Baluchistan, the Frontier Province and Sind, and the third of the remaining parts of undivided India and called "India". The Muslims accepted this proposal because they knew that they would outnumber other communities in the two zones besides "India" within a short period. However, the Assamese did not agree to this proposal.

In the western corner of India there is a move for Punjabi Suba. This is the outcome of the cry for linguistic states by some respectable all-India leaders. These leaders noted that certain other leaders are sympathetic to Muslims, so they proclaimed Punjabi Suba. Their intention is to create an independent Punjab. In the past they launched a campaign for Sikhistan. However, large numbers of Sikhs only live in the northern and western Punjab. Moreover, there is

practically no difference between Hindus and Sikhs as they speak the same language and are guided by the same Hindu Code. Before independence there were 57% Muslims, 30% Hindus and 13% Sikhs in the Punjab. Now there are 70% Hindus and 30% Sikhs. The demand for Punjab Suba, though inwardly communal in character, outwardly appears to be a demand for a linguistic state. Those leaders who once supported the idea of a linguistic state are now afraid of the demands of the Sikhs. This is a funny occurrence indeed!

Fissiparous forces always create disunity and exploitation in collective life. To counteract these fissiparous forces, PROUT encourages those common factors amidst divergent views which lead to unity and synthesis.

THE FIVE FUNDAMENTAL PRINCIPLES OF PROUT

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

A person accumulating physical wealth without the permission of the collective body is certainly going against the interests of the collective body. This principle states that individual liberty should not go against the interests of the collective body. This may involve certain restrictions on individual liberty, but since the minimum requirements of life and special amenities will be guaranteed, this should not cause any difficulties to the people.

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

This universe is our common patrimony. Hence all the mundane, supra-mundane and spiritual potentialities should be utilized in the best possible way. Nothing should remain unutilized.

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

Different people are endowed with physical, intellectual and spiritual potentialities. They should be encouraged to serve the society with their respective capacities. In the same way the collective body should also be encouraged to serve society. For example, The Gorkhas are a fighting race, so they should be utilized for special work. Similarly, Germans have an inclination for scientific discoveries and

research, so they should be encouraged in this direction.

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

If a particular person is endowed with all three potentialities and if only their physical services are utilized, then they may not be able to serve the society with their intellectual or spiritual potentialities. So, there should be proper adjustment in the process of encouraging service from individuals or collective bodies.

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

Take a particular example. Suppose a physically strong person serves the society as a rickshaw puller or a market porter. As the rickshaw may become out dated someday, the method of utilizing their physical strength should vary. If a person is intellectually developed but has the same physical strength as others, their intellectual potentiality should be utilized. Thus, the process of utilization will not be the same for all people. Better methods of utilization should be continually developed, but the process of utilization should be progressive in nature.

July 1961, Ranchi

Elevating Backward Classes

Throughout the world many groups of people are in urgent need of relief. They are suffering from physical, psychic and spiritual deprivation because the different socio-economic systems in vogue only pander to particular sections of society, neglecting those in need and society as a whole.

Marxism, for example, divides society into the capitalists and the proletariat. The state is theoretically for the welfare of the proletariat or shúdras, and the non-proletariat are suppressed or oppressed. This is the rule of the shúdras. But

actually there cannot be any rule of the shúdras. The very concept of proletariat dictatorship is unrealistic, impractical and unscientific.

Marxism is a utopian ideal which has no roots in the soil of reality.

In 1977 there was a great change in the constitution of the Soviet Union. It gave up its stupid bogey of proletariat rule and declared itself a welfare state. But even still, Marxism is like a house of cards that will fall apart after a light hammering. It will leave no impact in this practical world.

In capitalism or democracy the state is theoretically for the welfare of the majority, but in practice it is the rule of the minority of vaeshyas. Other groups of people are forced to become second grade citizens.

The Proutistic social order follows the principle “***sarva jana hitáya***” – that is, PROUT is **for the welfare of all**. Nobody is suppressed or oppressed. PROUT supports the rule of sadvipras. Only sadvipras can guarantee the all-round welfare of all groups of people because sadvipras represent the interests of all classes in society.

Until PROUT is established, however, special efforts should be made to protect the interests of backward classes. For example, tribal people are among the most deprived of the backward classes. In Tripura and many parts of India, and in other countries of the world as well, tribal people are poor and illiterate. Special steps should be taken immediately to enhance their socio-economic development. Such steps should include the **removal of all educational inequalities; the widespread establishment of cottage industries; proper agricultural**

facilities, especially irrigation water; self-reliance in energy production, such as electricity; increased communication facilities, such as telephones; and better transportation infrastructure, such as railways.

In addition, the population of several other groups in the world is rapidly decreasing, and some groups are in danger of extinction. These include the **Zulus and Pygmies of Africa**; the **Lodhas of Bengal**; the **Birhars of Chotanagpur**; the **Málas of Malda**; the **Angars of Rohtas** in Bihar whose language is **Bhojpurii**; the **Ladakhis of Kashmir**; the **Scheduled Castes of Kinnaur**; the **Romanish of Europe**; and the **Maoris of Australia and New Zealand**. Although the **Kaevartas** are not in danger of extinction, their rate of population growth is less than the normal rate.

In some countries of the world such as India, job reservation has been introduced to provide employment to backward classes and ensure their economic advancement. However, **job reservation is not in tune with the ideology of PROUT.** That is, when PROUT is established, nobody will feel the necessity of job reservation because everybody's progress is guaranteed in PROUT. In the **Proutistic system people will not seek jobs – jobs will seek people.**

In the present socio-economic environment, however, if the following preferential system is adopted as a temporary measure, then the suffering of the people may be alleviated. First, poor people coming from backward families should get first preference in the fields of services and education, irrespective of their birth affiliation. Second preference should go to the poor people coming from non-

backward families. Third preference should go to the non-poor people coming from backward families. Last preference should go to the non-poor people coming from non-backward families. Here, “backward” means families who did not get any services or education in the past. Such families should continue to get these facilities until there is no poverty in the country – that is, until the minimum requirements are guaranteed.

Thus, the criteria for receiving preferential services and education should not be birth affiliation but a person’s economic condition. A so-called low caste shoe repair man may be economically well-off, thus the advantage of job reservation is superfluous for him and misleading for society. There is no need of job reservation in these circumstances. On the other hand, there may be a Maethil Brahmin who comes from a so-called high caste family but is

economically very poor. Job reservation is essential for him, and would increase the economic standard of the entire society.

Many undeveloped and developing countries are struggling to elevate their backward classes. For example, Bihar is at war over the question of backward and forward classes. If the above system is followed, it would certainly end all possibility of struggle among backward and forward classes in India and other countries of the world. At the same time, it would automatically provide people with the opportunity for social justice and economic self-sufficiency. Without giving any consideration to caste, creed, religion, race, language or sex, governments would be able to create a suitable environment for the all-round and quick development of all local people, providing them with food, clothing, housing, education and medical treatment. This would eliminate any

feeling of inferiority from their minds, and all would have the opportunity of earning their livelihood on the basis of their capabilities.

June 1979, Calcutta

Some Aspects of Socio-Economic Planning

According to PROUT human society is one and indivisible. Human society is just like a garland which is made of different types of flowers, woven together by one common thread. The overall beauty of the garland is dependent upon the beauty of each flower. Likewise, each

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strata of society must be equally strengthened if we are to maintain the unity and solidarity of society.

To establish a well-built social order in any country three fundamental factors are essential. The first is discipline. Patanjali began his “Yoga Sūtra” with the aphorism:

Atha yoganushásanam.

*“Now I am going to explain
Yoga as a school of self-discipline.”*

Similarly, to build a well-knit social order discipline is an essential prerequisite. Some countries of the world are fast losing their power because there is no discipline in individual or collective life. The second requisite factor is that there must be proper ideological inspiration for all-round individual and

collective progress. Thirdly, there must be economic stability. The economy of a country must be sound.

All-round progress and advancement also requires specific principles. When these principles are given a practical shape they become a fundamental part of the socio-economic structure of society. Socio-economic development thus entails proper plans and programmes. As socio-economic factors vary from place to place socio-economic potentialities also vary. Factors like the fertility of the land, the availability of labour, etc. may be diametrically opposite in two different parts of a region, so if need be there should be separate planning for each part. For example, the northeast and southeast districts of Bihar suffer from surplus and deficit labour problems. Hence it is nothing but foolishness to prescribe the same planning for both areas. Experiments in centralized

planning have been made to try and solve such problems, But they have inevitably failed. Those powers which directly concern economic decentralization should be in the hands of the states or concerning lower level governments. If this is not done, it is not possible for them to materialize the economic programmes that are vested in them by decentralization.

The first step to decentralized planning is to make an economic plan according to the needs of the lowest level. Block-wise planning should be the most basic level of planning. The aim of the planners should be to make each block economically sound so that the entire socio-economic unit will be self-sufficient. Only then will a county or federation become economically strong and developed in the real sense. This approach to planning is the special, unique feature of PROUT's economic decentralization.

The question is, how can decentralization be implemented? What exactly will be the procedure or basis for creating socio-economic units? According to PROUT self-sufficient socio-economic zones or units should be established throughout the world. These units should be formed on the basis of the following factors – same economic problems, uniform economic potentiality, ethnic similarity, same sentimental legacy, and similar geographical features. Based on these factors, the whole of India and the entire world can be reorganized into socio-economic units. These units would not merely be geographical areas but also socio-economic areas. The basic consideration is social, cultural and economic and not religious or linguistic. This concept of establishing strong, self-sufficient socio-economic units is an important aspect of applied PROUT.

The justification for establishing socio-economic units throughout the world lies in the fact that any attempt to develop an area economically must start at the grassroots level. That is, the direction of economic development should be from the bottom to the top, not from the top to the bottom. The latter approach is impractical and a utopian myth.

Each socio-economic unit should prepare its own developmental programme and for this several factors need to be considered. These include natural resources, topography, river systems, cultural conditions, communication and industrial and developmental schemes or projects. These factors will enable a unit to facilitate proper planning and development to become economically self-sufficient.

Up until now no serious effort has been made by the rulers of India for the economic

development of the country, either in the pre-independence period or in the post-independence period. The post-independence period can be divided into three main phases - the Nehru era, the Gandhi era and the Janata government. All these three eras came within the jurisdiction of Vaeshyan or capitalist rule and they all had one thing in common – they had a soft state policy towards the capitalists. The Janata government represented a counter movement within the Vaeshyan age. It was neither a Vipra or intellectual revolution nor a Vipra counter-evolution, but simply a movement of Vaeshyan mentality. It was an intellectual reformist approach motivated by Vaeshyan interests. To strengthen its position it tried to give the Vaeshyas better scope to chew the bones and marrow of the Shúdras, Kśatriyas and Vipras. As it was a counter movement it was short-lived and brought Shúdra revolution nearer. Consequently, there was no economic

development during that period. Hence, for the Proutists there was no alternative but to form socio-economic groups.

As far as India is concerned, about 44 socio-economic groups may be formed. In addition many socio-economic groups may be formed all over the world. In most cases each socio-economic group would form one socio-economic unit, but in some cases one unit may consist of more than one socio-economic group. These groups represent a collection of human beings who want to move together, and all the people in these groups are our brothers and sisters. Thus such groupifications can never be ultravires to humanity. Any human being or non-human being who wants to break the solidarity of society must be opposed, and you will have to fight against such elements. When you have to fight antisocial and anti-human forces in Asia, Europe, the world or the entire

universe, you must fight as a single unified entity. That is, whenever you have to fight against inhuman forces all the socio-economic groups of the world are one, and in this fight you must fight for the oppressed and suppressed people of the globe.

Some vested interests may try and brand PROUT's applied approach as parochial, but is this justified? The three bases of PROUT's socio-economic groups are cultural, social and economic. Culture denotes all sorts of human expressions. The best possible means of communicating these human expressions is through one's mother tongue as this is most natural. If people's natural expression through their mother tongue is hampered then inferiority complexes will grow in their minds. This will encourage a defeatist mentality which ultimately leads to psycho-economic exploitation. An example is the imposition of the

Hindi language by a section of Indian leaders as the national language of India. Hindi is not the natural language of the people in Uttar Pradesh, Bihar, etc. There are many local dialects in these regions which need immediate encouragement. To utilize the sentimental legacy of the people, people must raise their socio-economic consciousness, know who their exploiters are, expose psycho-economic exploitation and become imbued with fighting spirit. While you should encourage the use of all tongues, this does not imply opposing the study of other languages. Language in itself is of secondary importance; of primary importance is the cultural and socio-economic consequences of linguistic imperialism.

A language usually changes every 1000 years and a script every 2000 years. There was no script at the time of the Vedas. The composition of the Rk Veda started 15,000 years

ago and ended 5,000 years ago, thus the entire composition was done over 10,000 years. In those days people used to write on the skin of sheep. Later people started to write on papyrus, and still later papyrus became paper. Bangla was written with wooden pens and Oriya with iron pens. To save the paper from being cut by the iron pens, Oriya letters became round.

The seed of expression of all languages is the same. Geo-racial differences were responsible for the emergence of the different races. The different races have developed numerous languages. The four races in the world are the Austrics who originated from Asia, the Negroids who originated from Africa, the Mongoloids who originated from Mongolia, and the Aryans who originated from central Asia. The original home of the Aryans was southern Russian, east of the Ural Mountains, now known as the Caucasus. The Muslim land of the USSR

includes Uzbekistan, Tazakiestan, Azarbaizan, etc. Today Aryans can be divided into three groups - Nordic, Alpine and Mediterranean. Nordic Aryans belong to Scandinavian countries and they have red complexions and golden hair. Alpine Aryans belong to Germany and the surrounding areas. They have a reddish-white complexion, blackish-blue hair and blue eyes. Mediterranean Aryans belong to southern Europe and have white complexion, black hair and black eyes. Geo-racial conditions may produce changes in the vocal cords and other centres or plexi. Consequently, the entire pronunciation and other items of language may change. Hence, language alone is not a sound basis upon which to integrate society or demarcate socio-economic units.

To ensure the social-economic development of a region, several additional problems must be considered and include the

following. The first concerns those problems arising from the inconvenience faced by the many people who have to travel to other regions to find employment. There should be no need for people to leave their own area to find employment as there is enough scope for creating employment in every region. Furthermore, when people travel to other regions there is the unnecessary economic burden of maintaining two establishments.

Secondly, to ensure the socio-economic development of each unit, the drainage of money from one region to another must be checked. If the drainage of money is not checked, the per capita income in a socio-economic unit cannot increase. For this reason every socio-economic group should demand the cent percent utilization of state or central revenue raised in its area till the per capita income comes on par with the most developed area in the country.

Stopping the drainage of money from a region is the most practical and courageous approach to uprooting exploitation. However, present leaders will never dare to adopt this approach.

Thirdly, to fulfil the mutual needs between regions, PROUT encourages the barter system in preference to the export system. The export system ultimately becomes commercial and competitive and leads to exploitation.

Another measure that PROUT advocates is the abolition of income tax. If income tax is abolished and excise duty on excisable commodities is increased by only 10%, there will be no loss of government revenue. When there is no income tax, nobody will try to accumulate black money. All money will be white money and as a result there will be economic solidarity, an increase in trade and commerce, more investment, more employment

and an improvement in the position of foreign revenue. Intellectuals should take up the demand for the abolition of income tax.

In addition, there should be free education for all students up to the highest degree, guaranteed employment for all youth, irrigation facilities for all farmers, and cheap rations – that is, cheaper than the present ration rate for all essential commodities like rice, pulse, flour, sugar, vegetable oil and cooking oil – for all labourers.

PROUT's fundamental policy is that it is against small states as these become taxing and burdensome to the citizens. Socio-economic units should demand separate development projects, and in order to materialize this they may also demand the separate allocation of resources in the budget. However, if any unit finds that obstacles are being created from some

quarters in materializing its development projects, that unit will have no alternative but to demand the formation of a separate unit.

The size of PROUT's socio-economic units is ever-expanding. Smaller units will merge together to form bigger ones. A day may come when the entire South-East Asia will become one unit. The following four factors provide the basis for socio-economic units to merge together in the future – diminishing economic disparity amongst the units, the development of science and communications, administrative efficiency and socio-cultural mixing.

Finally, geo-psychological characteristics are another important aspect of socio-economic planning. For example, people living in an east-wet area are weak and lethargic, while those living in a west-dry area are strong and active. This may be called the “east-wet Theory”. These

characteristics are not due to individual strengths or weaknesses but are the result of geo-psychological factors. In India for example, the Punjabis live in a dry western region and are physically strong and hard working. The Assamese, who live in a wet eastern region, are physically weak and lethargic. Such factors should be given proper consideration when formulating socio-economic plans.

Thus, it is crystal-clear that the applied side of PROUT is based on humanistic patriotism and not geo-political patriotism like other theories and philosophies. While other theories only encourage enmity and rivalry, in PROUT's socio-economic groups all sit together and coordinate and cooperate with each other. Hence, PROUT's applied approach can never be justifiably branded as parochial.

Now let us discuss some concrete examples. Some examples of how decentralization can benefit particular industries include the following. First, take the jute industry. In Bengal many jute factories were closed after the British left. This was a disaster for jute farmers as they were then at the mercy of the buyers because they had to sell their raw jute immediately. The main problem of the jute industry was to eliminate these middlemen. To salvage the jute industry, jute producers should establish producer cooperatives to manufacture and supply jute thread from raw jute. Spinning mills should purchase jute thread directly from the jute producers and manufacture bags, coarse cloth, etc. for consumers cooperatives.

Tobacco is grown in the north of India, processed in the south, and again taken back to the north. Farmers in the north should have the facilities to convert raw tobacco into chopped

tobacco; that is, there is no need to send it to the south of India for processing. This will lead to more employment and a drop in the price of tobacco.

The match industry was functioning successfully through cooperative production. However, the government undermined this industry as it came to the assistance of big manufacturers when they were being undersold.

The tea that is grown in southern India should be replaced by rubber plantations. Although both require much rain, rubber is more useful and profitable than tea. A product should have both usefulness and a market.

In addition, hydro-electric plants should be built in North Bengal where there is much rain; pineapple leaf fibre can be used for the manufacture of cloth; limestone from Purulia

can be used for making cement; stone chips from Bankura district can be used for roads; molasses and mung dal can be produced from Nadia district; abundant fish can be grown by developing aquaculture in Biirbhum district; and sugar cane pulp can be used in the paper industry in West Uttar Pradesh and Punjab.

Now let us take the examples of Angadesh and Jammu and Kashmir to see how proper planning might apply to specific socio-economic areas of India.

Angadesh

In Angadesh the indigenous population is being exploited by outsiders. The Aun̄ga people are poor and destitute, and most of them depend on agriculture for their livelihood. Their lot can only be improved when some progressive farming methods are adopted. For example,

those parts of Purnia, Katihar, Madhepura and northern Bhogalpur which extend up to six miles from the southern bank of the Ganges River could grow selected cash crop successfully. A new system for growing cash crops in this area is outlined below.

1) Kerala hybrid variety of coconuts.

Before planting each sapling, a three-foot deep hole should be dug and five kilos of salt should be put into the bottom of the hole. The salt should be covered with a layer of sand and then the sapling should be planted erect and compacted with more sand to fill the hole. A pyramid of sand should be made above the level of the soil around the base of the sapling. Leaf mould should be placed at the top of the pyramid. This will be gradually absorbed into the soil. In the event of a shortage of rainfall the saplings should be irrigated by a sprinkler system which will create a natural environment

of rain for the plants. The plants will thus grow in a natural way.

2) Black-pepper farming. This will not require any further land if black-peppers are planted beside coconut trees as the black-peppers will climb on the trees. Black-peppers do not need any fertilizers other than leaf mould and cow dung manure.

3) Arecanut cultivation of Cooch Bihar variety. This can be cultivated very successfully on the same land. Cow dung manure should be administered once a year before the rainy season starts. All the old dead leaves of the arecanut plants should be removed and the plant should be cleaned in the months of September and October.

4) Pineapple or ananas. A good harvest of pineapples can be gained in those fields of

Purnia, Katihar and Madhepura districts where the rainfall is more than six inches. In salty soil also there can be good harvests. In Purnia, Siliguri variety will produce a good harvest, and in Katihar and Madhepura, Baruipur (Calcutta) variety is suitable.

5) Red pepper and green chilli. In the northern portion of Auṅga red pepper and in southern Auṅga green chillies of Kalana (Burdwan) variety will yield good harvests as seasonal cash crops of second grade. Green chilli of Bávagi (Sowa) variety will be better in South Auṅga. Manure should be mustard cakes, custard cakes and baranj cakes – that is, the residue of these seeds after the oil has been extracted.

6) Mangoes. The Malda district of North Auṅga will grow good crops of fajali, langara, ásina, swajpuri, laksmanbhog etc. – in fact all

varieties of mangoes. Where there is a scarcity of land, these varieties can be grown in large earthen pots. The manure should be a mixture of 25% cow dung compost, 25% leaf mould compost, 25% bone fertilizer and 25% crushed bricks. Dead lime can replace bone fertilizer.

In southern Auṅga grapes will be a very good seasonal crop. Jackfruit of Bankura variety and blackberries of red Jammu variety are also very good. In the hilly land of southern Auṅga, the following can be produced – cloth, carpets, mats etc. from the fibres of sisal variety of bamboo (Ram bamboo); sericulture and silk from custard plant cultivation; and mulberry and mulberry silkworms. In addition, in South Auṅga papaya can be grown and from this papane can be produced. Rice bran oil and cement can also be manufactured from rice husks. In north Auṅga jute cultivation can be used to produce match sticks and paper can be

produced from the residue of sugar cane and maize or corn cobs.

In the red soil of Auṅga, Hyderabad variety of grapes, Bankura or Ananda Nagar variety of papaya, cashew nuts and jackfruits of Bankura variety, blackberries of Red Jammu variety, and mangoes of Rarhi Bombay and Rarhi Madhukalkali varieties will grow very well.

Elections are very costly. In India money for elections comes from capitalists – both local capitalists and foreign agencies. Exploitation exists in each and every sphere of life – social, economic, cultural, psychic, etc. Exploiters do not care whether an area is a surplus or deficit labour area. Bhojpuri is a surplus labour area while parts of Bengal and Assam are deficit labour areas. All of these areas are exploited by exploiters. Angadesh and Assam are the worst affected areas. In Angadesh Bhagalpur and

Monghyr are the only cities and in these two cities outside exploiters dominate. They have no sympathy for the local people, their language or their sentimental legacy. Ranchi is also controlled by outside exploiters while in Orissa land and assets are in the hands of outsiders.

Jammu and Kashmir

The three portions of Jammu and Kashmir are Jammu, Kashmir and Ladakh. Jammu is known as Dvigartbhumī in Saṁskṛta. It consists of hills and plateaus – not valleys. In plateau areas autumn rice can be grown and in the low land areas winter rice can be grown. Maize can be grown in the hilly areas by the terrace system. The climate is good for cattle, especially the Gujūrat variety of buffalo. The land is also suitable for rapeseed and mustard seed cultivation. It is not suitable for summer paddy, although autumn and pre-winter paddy can be

grown. Medicinal herbs can be produced. Agro-industries should be established throughout the region.

Kathua, a district in Jammu, falls within the Shivalik ranges. The land is very good for oil seeds. In the time when the mythological epic the Ramayana was written it was known as Kastoka. Kast means wood, and since the place was famous for wood, it was called Kastaka. Ground nut and paddy can be grown to earn foreign exchange. The shell of the groundnuts can be used to manufacture coarse paper.

In Jammu coffee can be grown and in Kashmir tea can be grown. In the highlands of Jammu peas and Arhar pulses can be grown. In the low land Bengal gram and black gram can be grown. Lentil pulse can be grown with wheat as a companion crop. Sugar beet can be grown in upper Jammu, and seeds can be grown in Doda.

The main problem is irrigation. This can be solved by small river projects and lift pumping. Kashmir is a land in the upper Himalayas consisting of valleys and hills. In Varamula district some part is valley land and some is snow-covered hilly land. In Srinagar the major portion is valley, and some portion is snow covered. In Kashmir paddy crops can be grown in autumn and pre-winter but the land is not good for growing wheat because of the extreme cold.

The people of Kashmir belong to the Mediterranean group of Aryans. The Kash were the original people of Kashmir which is why the region was called Kashmir. Kashmiri was derived from Pashcataya Prakrta like the languages Uzbeki and Tazaki.

Ladakhi is part of the Tibetan group of Pashcatya Prakrta. The Majhari community of

Ladakh know Urdu while the upper class know English. The prevalent script is Tibetan. Southeast Ladakh is dominated by Mahayani Buddhism. Kargil is the largest city in Ladakh. Ladakh is a snow-desert – the Sahara is a hot desert. In the northwest of Ladakh people do not know Urdu. In Baluchistan the majority of the people do not speak Urdu. From Baramulla to Anantnag districts of Kashmir, Kashmiri is the spoken language.

Shia Muslims are predominant in the northwest of Ladakh, and they speak Ladakhi sprinkled with Urdu. Kashmiri is spoken in Muzaffarabad, Baramulla, Anantnag, Srinagar and Doda. In Muzaffarabad the language is a blending of Kashmiri and the language spoken in west Punjab. People in the southern portion of Doda speak Dogri while in northern portion they speak Bhabrawahi. 550 years ago the people of Kashmir were Hindus, but due to political

pressure from Rani Didda the people became Muslims. This region has a colourful history and great socio-economic potential.

June 1979, Calcutta

Economic Depressions

In the economic sphere, you must know that two factors are very important. The first is that money will have to be kept in circulation. It must be understood that the more the purchasing capacity of money is not utilized or money is kept stagnant, the more the economic stratum is damaged. The second is that money,

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and indirectly its interest, can bring about disparities in wealth if it loses its ability to be the unit of economic equilibrium and stability. If these two fundamental factors of economics are even partially forgotten, a worldwide economic depression will result.

Even if countries or socio-economic regions which have been maintaining a stable economic standard engage in trade related to bullion with other countries, they will have to suffer such a depression partially if not totally. If countries which are prosperous in various spheres and economically unrelated to other countries undergoing a depression, invest their wealth in enterprises of a non-yielding nature such as excessive defence spending, superfluous construction of large buildings, luxury goods, etc. – investments which do not earn any income in return – these countries will also suffer from economic depression.

However, if a country discontinues trade related to direct or indirect economic transactions and commences barter trade instead with other countries, it will not suffer much from such an economic depression. In this case only a very slight economic depression, which is hardly felt, takes place at the end of every financial year due to imbalances in economic transactions. This type of depression is felt slightly every three years, a bit more every thirty years, and still more every 350 years...

When something, for some reason or other, descends from its universally accepted position, or its natural value is reduced or brought down, we call it “devaluation”. When the leaders of the state find it difficult to balance the value of the currency with bullion, sometimes they officially reduce the value of the currency. This is called “monetary devaluation”.

But, an economic depression is felt throughout a country or the world due to some inherent defects in the existing economic systems.

17 January 1988, Calcutta

Afforestation

I hope you all know what soil erosion is. In Rárh, Bengal, soil erosion is called khoyái. Due to incessant rainfall water washes soil away from the parent body. Sometimes even one downpour is enough for a thick layer of soil to separate from the parent body. Through this process the fertility of the soil gradually diminishes.

In ancient times there was an abundance of woods and dense forests. On the one hand forests would attract clouds and cause heavy rainfall, and on the other hand they would prevent soil erosion by binding the soil to the outstretched roots of the plants. Most trees preserved water near their roots by binding the soil to their various root systems. Trees which have closely bunched root systems have the greatest capacity to preserve water. In winter or summer or in dry seasons when the level of water declines, trees slowly release the water they have accumulated, thereby keeping water flowing in the soil.

These days, due to reckless deforestation in many parts of the world, forest trees are deprived of that source of water. If this wanton destruction of plants and trees is not stopped, then in the near future the rainfall will drastically decrease and the frequency and

intensity of floods will increase. Consequently lush, green vegetation will be transformed into arid deserts. This has already happened in the south-eastern portion of Rajasthan.

Today human beings have to be very cautious and restrained in this regard. Under no circumstances can reckless deforestation be permitted to continue. We must not forget even for a moment that the seed of destruction of the human race lies in the wanton destruction of forests. No more deforestation should be allowed. Our aim should be large scale afforestation.

20 December 1987, Calcutta

Leadership – Excerpt A

The Saṁskṛta term gajātá means a herd of elephants.

You all know that living beings are divided into two categories. Some live in isolation and some live collectively. For example, common domestic animals are individualistic by nature. They are very self-centered. One animal does not usually come to the aid of another. Domestic animals are neither sincere nor devoted to their masters. In fact, they do not have the least sympathy for their masters' interests. Wherever they are, they live only for themselves.

Sheep, however, are gregarious animals by nature. If two sheep grazing in separate fields see each other, they will run to each other as they prefer to graze together. A flock of sheep is called *gaddáliká praváha* in *Saṁskṛta* because of this spontaneous collective movement caused by the herd instinct.

*Aesii gatii saṁsār kii sab gaḍhar kii thāt
Ek jab gādh me giire sab jāta tehi bát.*

The nature of people is somewhat like that of a flock of sheep. When one sheep falls into a ditch, the others will follow. Human beings are also social beings. If they have to live alone for a long time they feel restless and search frantically for the company of others. So human beings should be very careful in selecting the leaders of society. Throughout history it can be noticed that many countries with a demoniacal nature have pushed the entire society to the brink of

destruction. Sometimes whole communities have been exterminated, while at other times society has overcome destruction only after coming to the precipice.

There are some people who vociferously oppose any sort of personality cult. However, they have to realize that personality cults, whether good or bad, have existed since ancient times and will continue to exist in the future. This is why I said that society should be very careful in selecting its leaders. In this regard there is no difference amongst the capitalists, communists or socialists – they are all of the same hue. Leaders should only be recognized after considering the extent to which they possess qualities like intelligence, wisdom, integrity, pioneering zeal, readiness to sacrifice, etc.

6 March 1988, Calcutta

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Leadership – Excerpt B

Another meaning of gajendra is the leader of the elephants. I have already said a number of times that elephants are gregarious or social animals.

The solidarity and unity of a group depends on the strength and determination of the leadership. If the leadership is not strong the entire structure – social, economic and political – becomes weak and ultimately crumbles down.

The strong and decisive leadership of Akbar in the first half of the seventeenth century established the Mughal empire on a cohesive foundation. Similarly, the firm and courageous leadership of king Samudra Gupta in the thirteenth century solidly established the Gupta empire from the Himalayas in the north of India to Godabari in the south. Later, due to a dearth of strong leaders, the mighty Magdha empire fell apart. After the death of Akbar the Mughal empire was also Balkanized because of the weakness and inefficiency of subsequent rulers. Eventually, with the rise of Maratha and Sikh powers, the very bones of the Mughal empire were broken apart in the battles of Panipath and Sitavli.

Comparatively democracy is the most favourable of all the systems of government that have so far been evolved. However there is less scope for strong leadership in a democracy than

in a dictatorship. Consequently democratic countries, whether in war, socio-economic development or other spheres of activity, always remain somewhat weak, even though a democracy will usually last longer than a dictatorship. While there is greater scope for the rule of rationality than whimsical rule in a democratic system, the solidarity that is achieved in a dictatorship is not found in a democracy because most people do not want it.

In a dictatorship common people are harassed in many ways by the whimsical rule of the dictator, and in a democracy people are equally harassed by the whimsical decisions of political parties and the expedient behaviour of party cadre. Peace loving citizens are sometimes made to suffer terribly in their hands. I would like you to objectively ponder these observations.

If the system of individual dictatorship cannot be fully supported, how can we support the system of party dictatorship? In a party dictatorship uneducated or semi-literate cadres often cause harassment to educated and talented people. Under such circumstances people want to end dictatorial rule. Sometimes they even seek the help of foreign powers to gain relief from their unbearable situation. This is the grim reality. The only solution to individual dictatorship, party dictatorship and democratic pandemonium is the Proutistic concept of Sadvipras leadership.

27 March 1988, Calcutta

Developmental Programmes

In ancient times bullion was used as the medium of political and commercial transactions. In most countries gold was the preferred bullion, but in some countries silver bullion was also used. Of the countries which used gold bullion, some recognized silver bullion and some did not. If a country which used gold bullion refused to recognize silver bullion, commercial bullion transactions between the countries were not possible because of the bullion differences. Such countries engaged in barter trade.

***Kuranga badale lavanga nibo
kumkum badale chuyá
Gáchphal badale jáiphal pábo
baherar badale guyá.***

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

In olden days Bengal used to conduct barter trade with countries such as Sri Lanka and Burma. Much of the commercial trade in rural Bengal was conducted through barter and only a negligible portion through the exchange of bullion. Farmers used to buy commodities from people of different vocations in exchange for their agricultural merchandise. Even 150

years ago there was hardly any exchange of bullion in the Birbhum district of Rárh. Peasants used to buy mangoes, lambs, lamps, dhotis and saris in exchange for rice. Carpenters used to buy cutters and knives in exchange for wooden articles or beaten rice. The village people of Bengal called this system “barter trade”. Where there was a difference in the standard of bullion, commodities were not sold through gold or silver bullion.

The rulers (monarchy was the system in those days) used to deposit gold or silver bullion in the public exchequer. Some portion was spent on the salaries of government employees and to meet the expenses of the government’s developmental programmes.

The place where the rulers produced bullion was called *ťankashálá* – in English, “mint”. The words *ťanká*, *tanká* and *tankha* have

come from the word *ṭanka*. Even today in northern India, the word *tankha* is used in the sense of “salary” or “pension”. In the *Shubhaṅkarii* [mathematical charts used for calculations], *Shubhaṅkara Dás*, a *káyastha* from Bankura district in *Rárh* said, *Maṅprati yata tanká hoibek dar...* That is, “For every *maṅ* [maund, thirty-seven kilos] the price in *tanká* will be...” The amount of money which the government releases for public use in the market is called *gaṇatanka*.

Though it is a slight digression, I would like to add the following. The clay modelling and temple construction industries have left many beautiful relics of subtle art which demonstrate the finer sensibilities of the human mind. In ancient India, especially in southern India and Orissa, many kings used to spend bullion on building temples instead of spending it on developmental programmes. It is said that not

even a penny of the total revenue collected over four years in the ancient kingdom of Utkal was spent on developmental programmes. The entire amount was spent on building the Konarka temple. As a monument and an architectural achievement, the Konarka temple is unique. Nevertheless, I hope that the present educated generation of Orissa will deeply analyse the extent to which it was justifiable to build this temple at the cost of food for the impoverished masses of Orissa.

The more that government revenue is spent on developmental programmes – not including the salaries of government employees – the better it is for the country's economy. This policy will render great service to the masses and lead to increasing socio-economic development. As a result of the constant circulation of capital, national wealth will increase. While the government must think

about the bare necessities of government employees, increasing the salaries of government employees by reducing the amount of money spent on public services can never be supported. The more that money is invested in developmental programmes, the better it is.

This policy will also indirectly lead to an increased standard of living for government employees. If any government increases the salaries of government employees without investing money in public services, the market will go out of control. Consequently, government employees, even if they are paid higher salaries, will not be benefited. If the market price of a commodity is five rupees and if the salaries of the government employees are doubled with the intention of providing them greater amenities, will the purchasing capacity of the government employees also be doubled? If they go to market with more money in their pockets they will find

that everything costs more. Such an approach is like adding fuel to fire. If the market price of commodities goes sky-high the country will be thrown into the clutches of high inflation.

So, increasing the expenses of a government department at the cost of developmental programmes amounts to committing economic suicide. If production is increased through investment in developmental programmes instead, the purchasing capacity of the people can be increased without increasing their salaries. When purchasing capacity is increased, both government and non-government employees will benefit.

In pure economic terms developmental programmes are those programmes which directly increase national wealth and indirectly support this increase. Programmes which only increase national wealth indirectly, not directly,

cannot be regarded as developmental programmes until the minimum requirements of the people are guaranteed.

17 April 1988, Calcutta

Mass Murder

When a large number of people who may or may not be criminals are murdered at the same time, it is called gañahanana. Even if a large number of criminals are murdered at the same time this term is used because it is very difficult to theoretically judge who is a criminal and who is not. Sometimes innocent people may be subjected to severe punishment because

wrong information appeared in the documents and records concerned with their trials. At other times judges may deliver incorrect judgements, and in fact there are numerous cases where judges have made mistakes. In such circumstances even innocent people may be given capital punishment. Then again, innocent people or those who have committed minor crimes are sometimes deliberately given capital punishment because of malicious judgements. Such punishments can never be supported. For example, the murder of Socrates can never be supported, neither can the hanging of King Nanda Kumar or the assassination of Siraj-ud-doola. These murders can never be justified by logic or reason.

Over and above these examples, the very institution of capital punishment cannot be supported. Those who kill other human beings violate cardinal human principles. What to speak

of human beings, those who kill animals also overstep cardinal principles hence their actions can never be justified. One who has killed another in the name of justice is even more condemnable, but even then the system of capital punishment cannot be supported. Nor can we support the actions of diehard criminals who strut arrogantly through the streets waging a campaign of terror and destruction. Assassins and murderers must be brought within a penal code based on Neohumanism so that their thirst for blood is permanently eliminated.

It is usually found that those who are victorious in war try others once the war is over, as if they had a holy dispensation. Those who are vanquished are branded as murderous and antisocial elements even though they may be simple, harmless people. In the last world war the Allied Forces (England, France, USA and USSR) were victorious and the Axis Powers

(Germany, Italy and Japan) were defeated. The Allied forces passed judgement on many so-called war criminals without properly verifying who were guilty and to what extent. Even the Axis leaders died before the term of their natural lives – Signor Benito Mussolini of Italy died an unnatural death, Adolf Hitler poured petrol over his body and ignited it, and Prime Minister Tojo of Japan was hanged. It is said that the British undertook an intensive search for Subhash Chandra Bose in order to try him as a war criminal. Dr. Rádhábinod Pal of Bengal was one of the judges at an international tribunal which was established to try the so-called international war criminals, but he disapproved of the way politicians were declared war criminals and given death sentences. So, when many people are murdered at a time – whether they are ordinary criminals or not – it is called gañahanana.

During the Second World War the Allied forces mercilessly killed hundreds of thousands of absolutely innocent men, women and children in Hiroshima and Nagasaki by dropping atom bombs on them. They threw innumerable men, women and children into the jaws of death, and poisoned, maimed and mutilated countless others through nuclear fallout. Was this action humanistic? Under what right did they dare hang Prime Minister Tojo? These questions will crop up repeatedly in the minds of enlightened people. This black history can never be suppressed by mouthing hollow, high-sounding slogans and flying white pigeons of peace.

Once a certain prime minister discarded his much-vaunted humanism and love of non-violence on the basis of rumours. I am aware of certain politicians – and many others are also aware of them – who preach the gospels of peace by flying white pigeons but sharpen the

weapons of war behind people's backs. They hold garlands of felicitation in their hands but conceal knives in their sleeves. Their policy is: "Preach the gospels of peace but keep your powder dry". They pretend that out of love for humanity their hearts will melt. In the fervour of political rallies their eyes dissolve with tears and flow like the Ganges, but in their hearts they crave for a menu of roast chicken – slaughtered after ignoring the cries of innocent hens. The gospels of peace do not fit in such mouths. Let them raise the slogans, "Victory to roast chicken. Victory to rump steak."

1 May 1988, Calcutta

Feudalism and the Zamindari System

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Those of you who have studied land revenue systems know that during the Mughal, Pathan, Buddhist and pre-Buddhist Ages in India, land revenue was paid to the king in the form of gold bullion. Ten or twenty villages used to combine together to form a revenue village (mouza), and one person from among the villagers was authorized to collect revenue. These tax collectors were not paid by the government, but were given land to cultivate in order to earn their livelihood. They acted as intermediaries between the people and the king in the agricultural sector and gradually became powerful landlords. Such intermediaries have been in existence since ancient times, and included zamindars, pattanidars, darpattanidars, sepattanidars, jotdars, vargadars and adhikaris.

However, PROUT does not support these kinds of intermediaries.

In olden times there used to be a few powerful kings, and under each of these kings there were many smaller kings. Both types of kings used to maintain armies and militia, although intermediaries were not authorized to maintain a militia. Today the Assam Rifles and the Rajput Regiment are part of the military, hence they are not a militia force. Militia means váhini or one's own military force; that is, it is not dependent on others. To command a militia one should have zeal and authority. One who has these qualities is called "militant". If the smaller kings accepted the powerful kings in every respect – including tax payments – we say that they accepted the supremacy of the dominant kings. However, there is a difference between the terms "suzerainty" and "supremacy". "Suzerainty" applies when the smaller kings

accepted the authority of the powerful kings but did not pay them taxes. Today Australia accepts the suzerainty of the English monarchy, but it does not accept English supremacy because it does not pay taxes to the British government.

In those days there were three means of trade – poor people used to barter among themselves; people with some money would purchase commodities with silver coins; and rich people would buy commodities with gold coins. Tax collectors would collect taxes in any of these three forms but they had to pay the king in gold bullion.

Although this tax system had been in vogue for a long time, it was only in the reign of Akbar that it was given some concrete shape. Akbar decreed that the land given to tax collectors should be for a period of five to ten years. The rules and regulations concerning land

were known as the “Patta Kabuliyat” system. This system was made effective by Akbar’s prime minister, Todarmal. The land tax system was also known as the zamindary or landlord system.

Later Lord Cornwallis decided that land should be given to tax collectors permanently. He stipulated that the ownership of this land and the position of a tax collector should be hereditary. This system was adopted to discourage tax collectors from collecting taxes then leaving an area.

Akbar also introduced another type of tax collection system called the jágirdari system. In both the zamindary and jágirdari tax collection systems, taxes were paid to the king. The difference between these systems was that in the zamindary system if the zamindar failed to pay the required tax he was sent to jail, and he

was only released when the tax was paid. In the jágirdari system, if the tax collector failed to pay the required tax his land was confiscated. Throughout India either the zamindari or jágirdari system was in vogue, although during the British period the zamindars were the principal revenue collectors.

Zamindars were only tax collectors and did not have any political power. A fixed amount of whatever taxes they collected went to the government treasury, hence zamindars enjoyed life as social parasites. This system did not involve any government expenditure – it was a simple fiscal system to collect money for the government.

During the British period two officers used to be appointed by the government to the department of agriculture to look after land taxes and agriculture. One was a civilian who

supervised official tax duties. He was a secretary and his office was known as the secretariat. The other was a technical person proficient in agriculture. He was a director and his office was known as the directorate. The secretary was a member of the Indian Civil Service.

Within the revenue department there was a revenue board chaired by a member of the Indian Civil Service. This post was so important that if the viceroy was sick the chairman of the revenue board would officiate on his behalf. This shows the significance of the revenue department at that time. Today the revenue department is a burden to the government and its expenditure is more than its income.

In Czarist Russia there was also a land tax system, and the position of the tax collectors was hereditary as in India. The system in Russia was a feudal system as tax collectors also had

political power. In India there was no feudal system because zamindars did not have any political power. If zamindars committed any crime they would be tried in a court of law like any ordinary person. As zamindars were not feudal chiefs and did not have political power they could not snatch the land of others.

England also had a feudal system in which dukes, marquesses, earls, viscounts and barons were the feudal chiefs. They had some political power and were represented in the House of Lords. Members of the House of Commons were elected from among the common people. Later a system was introduced in which the House of Lords could reject legislation from the House of Commons, but if the House of Commons sent the same bill to the House of Lords a second time, then the House of Lords had to pass it and the king or queen had to sign it. This is an example of how the feudal system functioned. In England

it was a rule that only the eldest son of a lord would be appointed to the House of Lords, provided he did not marry a divorcee, but in France all the sons of an aristocrat became lords. As there were numerous lords they lost their importance.

The zamindari system had some benefits. Good zamindars used to look after poor people, and if they could not pay their taxes the zamindars would pay them. Many zamindars had their own forest land, known as private forests, while government forests were known as reserve forests. Private forests were usually well looked after by the zamindars, thus ecological balance was maintained. There were few floods and landslides, little soil erosion and the land retained its fertility. Rivers rarely dried up in the summer. After the zamindari system was abolished many private forests were cut down, destroying the ecological balance.

However, the zamindari system also had some drawbacks. Peasants had no rights to the land – they were simply tillers. Zamindars used to keep enormous areas of land as personal property. Also, there was a huge margin between the amount of revenue collected by the zamindars and that paid to the government.

Due to constant criticism the zamindari system was abolished. If something is repeated over and over again people start to think that it contains some truth, and eventually their minds will be influenced. This happened with the zamindari system. After the zamindari system was abolished the government had to pay wages to tax collectors and maintain a tax collection system, and the expenditure for this came from the revenue department. The abolition of the zamindari system did not increase the revenue of the government. If the government had

restricted the capital of the capitalists and put a ceiling on bank balances and the hoarding of gold bullion instead, it would have ensured the welfare of society. Also, it should have curtailed some powers of the zamindars and safeguarded the interests of the peasants. Rather than do this the common people were taught through constant booming that the land belongs to those who plough the soil. If we follow the same logic it can be said that the head belongs to those who shave the face!

13 July 1988, Calcutta

Defects of Communism

–Excerpt A

There are some people who deliver hollow lectures on economics or philosophy and make others believe that these ideas or theories will be able to bring about the economic emancipation of the people and unite them. They view everybody else in terms of their utility without creating in them any incentive or inspiration for or interest in work, and without recognizing the special value of an individual's efficiency. By delivering superficial talks and propagating empty slogans, they in fact surreptitiously create artificial divisions among human beings. Whenever there is even a slight blow to these divisive sentiments, they protect themselves by claiming that because they are engaged in political affairs which cannot be called social crimes, punishment is not possible.

Many people blindly follow the dogma of so-called religions. A religion is a collection of

“isms”, and an “ism” is a collection of dogma. (In common language “religion” is equivalent to the Sanskrit word dharma, but in philosophical language “religion” and dharma are not the same thing.) A religion which deals in abstract ideas related to unit consciousness, Supreme Consciousness and the manifest world is not the only type of religion. There are some “isms”, based upon various types of dogma, which sound and function as religions in the socio-economic sphere. And just as religions often impart defective teachings to human beings and incite them to communal conflict, likewise these particular “isms” cause human beings to degenerate to the level of animality in the name of class struggle.

The people belonging to the same religion are divided into various groups and sub-groups. For example, Jainism has Shvetámbar, Digambar and Therápánthii sects. Among the Buddhists

there are Maháyánii, Hiinayánii, Lámávádii, Sthavirváda, Sammitiia, etc., sects. Likewise, in socio-economic religion you must have seen how a particular political or economic party fragments into many branches due to minor differences of opinion.

This has happened, is happening and will continue to happen. It should be clearly understood. Just as the present world suffers from intense oppression due to religion, so does it face disintegration due to the intimidating threats of socio-economic religion.

Peace-loving, civilized human beings will have to find a way to protect themselves from these problems. They will have to act. Following the path of morality, human beings will have to move towards liberation with perseverance and rationality. There is no other way.

10 April 1988, Calcutta

Defects of Communism – Excerpt B

Another meaning of the word *acala* is *dharma*, righteousness. *Dharma* always remains established in its position, whereas human beings waver. Sometimes human beings go beyond the domain of *dharma* and bring great harm upon themselves and society due to misguided intellect, defective philosophies, evil company or faulty direction.

Recently you may have noticed that Marxists sometimes shout at the top of their

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voices and cry themselves hoarse to proclaim that they do not accept dharma. They have now been caught in the trap of their defective philosophy, and their leaders have been caught in the same trap. They liquidated hundreds of thousands of simple, innocent people on flimsy charges without even the pretense of a trial. Was this a humanitarian act? This bestial genocide occurred because Marxists deviated from the path of dharma.

Today such people deserve severe condemnation by humanity. It is a sin to waste public money to build huge monuments or construct roads in memory of these people. Until they capture political power in a country, these hypocrites repeat the sweet slogans of democracy like parrots merely for public consumption. But once they are in power, they unscrupulously throw democracy in the dustbin and grind subtle human sensibilities and higher

human values to dust under the steamroller of a ruthless party dictatorship.

10 July 1988, Calcutta

Defects of Communism – Excerpt C

The term “communism” is derived from the word “commune” which comprises the prefix “co” and the root “mune”. “Co” means “together” and “mune” means “to do something”, so “commune” means “to do something together”. “Commune” plus “ism” equals “communism”. The term “communism” is only applicable where the commune system exists.

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Those who follow the commune system are communists. In the commune system there is no relationship among people doing something together as everything is imposed from the top. Hence, the word “commune” as used by Karl Marx is improper and misleading.

While Marx said many things, our discussion here is only concerned with those things in his philosophy which went against human psychology. That is, we are only concerned with that part of his philosophy which attempted to build castles on quicksand.

Communism is based on crude materialistic philosophy. Its goal is to enjoy whatever you get, depriving others. There is no scope for preparing the mind in an intellectual flow towards the pinnacled entity. When the mind reaches the body of its object – when the mind takes the form of its object – whether the

object is crude or subtle, the mind is powdered down. The natural tendency of the mind is to go downwards, but when the mind ideates on the subtlest entity it is slowly converted into spirit. A spiritual aspirant has to take his or her mind upward.

When the object is subtle the mind becomes subtle, and when the psychic structure becomes subtle the thinking power is developed and higher ideas are created. If one meditates on materialistic ideas the mind will become crude and materialistic. If the mind always meditates on the commune system, will it become subtle or crude? It will surely become crude because in the communist system there is want of humanity and want of morality. The very theory of communism makes the mind crude.

Communism is unable to provide the proper environment for the creation of a strong,

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solid psychic and intellectual structure. That is why moral stamina – moral sanctity – is lost in communist countries. Such a phenomenon took place in India just before the Buddhist Age because of the influence of Cárvaka philosophy. Cárvaka philosophy was a protest against Vedic “bogusism”, although it was materialistic in nature. During that period there was not even a pinch of morality – society had lost all its moral stamina. Today the same thing is happening and will continue to happen in communist countries. In communist countries there is no sanctity in moral life – society is devoid of moral principles.

In the name of this defective theory one of the leaders of the Soviet Union killed more than 500,000 people and sent many more to labour camps in Siberia. Among all the anti-human and homicidal theories that have been created in this world, communism is the most barbarous. The

day has come for it to be thrown on the scrap heap forever.

Several days ago it was reported in the newspaper that in communist China one million illegitimate children are born each year. This proves that communism encourages immorality. If this immorality goes unabated it will eat away human society and cause doldrums in the social order. Eventually the entire social structure will be destroyed. We cannot tolerate such a philosophy. The very thought of this philosophy is nauseating.

Countries which have both laborious and intellectually developed citizens have never accepted communism. For example, Karl Marx was born in Germany but his theory was not accepted there. Similarly, England gave shelter to Marx but did not accept his theory. The cooperative movement first started in England

and the spirit of cooperation is reflected in many aspects of British society; consequently, Marxism has not been able to get a foothold in Britain. Japan is surrounded by communist countries like the Soviet Union, North Korea and China but it did not accept communism. The citizens of these countries, as well as of some other countries, are both laborious and intellectually developed, hence they have rejected Marxism.

Previously in India some meritorious students accepted Marxism as the best theory out of a bad lot, but they did not embrace it as their ideology of life. Now the cream of the university students are not attracted towards Marxism because Marxism is the symbol of intellectual hollowness.

The relationship between communism and intellectuality is like the relationship between a

snake and a ferret. Just as it is the nature of a ferret to devour a snake, intellectually developed people can easily expose the defects in Marxism.

The philosophy of Gandhi died before India got independence – it died long before Gandhi died. But communism has survived long after the death of Marx. It survived only due to the force of arms and constant booming. If constant booming is done for something, then people start thinking that there must be some truth in what is being propagated. For example, if someone continually says that Gopal is a very bad boy, then people will eventually believe what they are being told. Gopal will become a bad boy in their eyes. Communists are doing constant booming about their theory. Due to this people are being brainwashed, and at this stage it is very easy to inject incorrect ideas into their minds. By constant booming of their wrong

theory they are creating their supporters, but these cadres suffer from intellectual bankruptcy. When intellectual people ask them anything they fail to answer, and this causes them to revolt.

In communist countries the party leaders used all their strength and every possible approach – force of arms, terror and control over freedom of speech – to keep the people oppressed. But today the conscience of the party leaders has revolted against these methods. This was the reason why the student movement in China was not suppressed for a long time.

Communist countries are abandoning the defective commune system because it is causing suffering from food shortages. Communists are abandoning the commune system because this rotten system is adversely affecting the health of society. Communist leaders, who used to give so-called guidance to the people, have themselves

abandoned the path of communism. It is clear that Marxism has failed theoretically, but now it has also failed in practice in those countries which follow Marxism. The sins which Marxism has committed have resulted in its annihilation.

Any theory, principle, idea or proposition must have a firm foundation to stand upon. This is a fundamental necessity. Everything in the physical or psychic spheres moves within the periphery of the three supreme relative factors – time, space and individuality. Theories or propositions are not exceptions to this rule.

Democracy is a sort of procrastinated progress – progress is not speedy or accelerated. In capitalist democracies votes can be purchased, thus poor people cannot fight elections. Can there be any adjustment between pseudo-capitalism and pseudo-communism as was tried by Euro-communism? Pseudo-

communism was once tried by Adolf Hitler and Mussolini. Pseudo-communism means it seems to be communism but practically it is not. The national socialists of Europe included Mussolini in Italy, Hitler in Germany and Franco in Spain.

The proposition of communism has got no fundamental foot to stand upon. Its very base is oscillating. It is neither a theory, nor a principle, nor a proposition. Communism today may be termed “revisionism” or “pseudo-revisionism”. “Pseudo” is a Latin word of German origin. It does not mean “false”. It means “to some extent like the original but not exactly like the original”. Any policy of pseudo-revisionism is ultravires to the principle of the vital faculty – it is ultravires to the existential faculty. It is a counter-psychic motion and against the seed of a living sprout, therefore it can never be accepted. It is like the temporary glow of a flame – it only exists for a short period, then after its sad demise, it leaves

behind no permanent mark in human history. This will be the fate of communism. It is a policy or proposition based on pseudo-revisionism. Such pseudo-revisionism is detrimental to the existential faculty, and that is why pseudo-revisionism should be discarded at the very primordial phase. Such a phenomenon has taken place in the world of intellectuality. Communism has died a premature death.

If any wrong theory continues for a long period, when the reaction against it finally starts the reaction will only last a short time and will be intensely destructive, like a hurricane. Today communism is burning in the fire of its own failure, and your work is to add some fuel to that fire.

All human society will have to undergo atonement for the sins committed by communism – not even the innocent will be

spared. This dangerous theory has committed many atrocities against society, and it will continue to do so until it is finished in name as well as in theory. Although communism is dead in theory, it continues to exist in name. As this theory is extremely detrimental to human existence, you should ensure that it is eradicated in name as well as soon as possible.

14 July 1988, Calcutta

The Existential Value of Ideology

When a janagośthii or a community of people follows a defective path, and later when

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they come to know that the path they have followed is defective, they start quarrelling amongst themselves and dividing into small groups and sub-groups. They also start disturbing good people. This happens because they don't want to leave the old, defective path. This occurred amongst the followers of Charvaka.

It has also happened amongst the followers of different religions. Due to the many shortcomings in one religion and its exploitation of so-called lower caste people, many of these so-called low caste people left that religion and accepted another. When people leave their religion for no significant reason and accept another religion which suffers from ideological vacuum or is even inferior to the religion which they previously followed, they develop hysterical behaviour. They start excessively doing those things which were once prohibited

to them by their previous religion. So we find that the person who has converted to another religion takes more beef than a normal member of that religion. This type of behaviour cannot be found in those who had ideologically accepted that religion.

During the time of the Mahabharata the same thing happened in the Jadu dynasty. Balaram was the elder brother of Kṛṣṇa and one of the main chieftains of the Jadu dynasty, but he was also an alcoholic. In the scriptures it is written that things which are harmful to the general mass should not be done in public, thus to take any kind of nasa or intoxication in public is not proper. Common people followed Balaram in all respects, so when they saw him taking alcohol in public they also started taking increasing amounts of alcohol. The resulting drunkenness caused people to quarrel amongst themselves. Eventually they killed each other at

Prabhash Tiirtha and the Jadu dynasty was destroyed.

People who follow a path which is devoid of ideology are bound to meet the same fate. Eventually they will destroy themselves by their infighting. Similarly, any theory which propagates such a path will also be destroyed. Some of the followers of a defective path will claim that they previously advised that the path was defective, and others will say that the path itself was not defective, but that it became defective because of the influence of particular leaders. Consequently different groups are formed. We see this situation today.

The present indication in the world is not an ideological landslide or volcanic earthquake but an ideological vacuum. An ideological vacuum has been created because what was treated as the ideological goal has been

removed. Up till now, however, we may say that there was no vacuum, because although there was no proper ideology the space was occupied by some filthy articles. By dint of moral and intellectual force human beings – I do not say PROUT, but other people may say PROUT – have removed those filthy articles from the field of ideological desideratum. What was required has been done not by physical strength but by dint of moral strength and intellectual stamina. We have done the proper thing by removing those filthy articles. We should not allow something which is unhealthy for psychic development to be the goal of human beings. From now on we should be careful that we do not allow any filthy article to take the place of human desideratum.

As an ideological vacuum has been created in the world today you should approach the good people who are still following the defective path, because there is every possibility that

those who are rational will leave that defective path. At the same time the last remnants of any defective theory should be immediately eradicated, and those who are intentionally misleading common people should be exposed so that they do not get any further scope to exploit the innocent masses. What is required now is that the last remnants of what was previously treated as the ideological goal must not be allowed to come back again. Those remnants must be expelled finally from the universe because they have created so many balkanizations and fissiparous tendencies in human society in the name of class unity and class struggle.

Ádarsha or ideology in the genuine sense is that which we look up to for guidance and inspiration to move in the proper direction. Any materialistic theory or philosophy in the name of a person, or a party, or a nation, or a class, etc.

is not an ideology in the true sense of the term. Ideology involves a spiritual sense – it is an inspiration which has a parallelism with the Supreme Entity. Where an ideology exists with proper glamour then its existential value can be fully manifest.

All so-called materialistic ideologies have devastating effects on human beings. What is the final effect of this materialism? As you know the human mind takes the form of its object. If people meditate on rasagollas or sweet-meats their mental stuff will take the form of rasagollas. If they think of money their minds will eventually take the form of money. Likewise, if people think about Parama Puruśa their minds will ultimately become one with Parama Puruśa. Where the object of adoration is matter, as in the case of materialism, the mind will certainly become matter, and when the mind takes the form of matter a vacuum is

created in its place. The object of Átman is mind, so when a vacuum is created in the psychic sphere the Átman or unit consciousness will take the form of this vacuum that was mind. Similarly, when spirit or Átman takes the form of mind a vacuum is created in the Átmic sphere and the cognitive principle takes the form of this vacuum in the Átmic sphere. Thus the very existence of human beings is converted into matter. This is the final effect of materialism.

Can there be a vacuum anywhere? No, everything is filled with Caetanya Sattvá or cognitive principle, so Parama Puruśa sees everything. Even the intra-atomic and inter-atomic space is filled with Parama Caetanya. As He is everywhere He sees everything, but He is not seen by anybody.

***Apáñipádo yavano grahiitá
Pashyatyacakśuh sa u shrnotyakarñah***

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***Sa vetti vedyam na ca tasyasti vettá
Tamáhurgryam puruśam mahántam***

“He is without any hands, yet He can receive objects. He is without legs, yet He can move from place to place. He is without eyes, yet He can see objects. He has no ears, yet He can hear sounds. He knows whatever is to be known, but there is none who can know Him. He is the great Agrya Puruśa; that is, He moves ahead of all entities.”

In the commune system materialism is the be-all and end-all of human life. Those who identify themselves with the commune system also identify themselves with gross materialism. The commune system is a bogus “ism” – it has no legs to stand upon. It degenerates the physical, mental, and spiritual spheres of human beings, and its negative effects on the social, economic, political, moral, and cultural aspects of collective

life encourage all kinds of exploitation. The confessions of communist leaders themselves have exposed the shortcomings of this system.

If materialism is rejected what should be the desideratum of human life? The supreme goal should be the subtlest entity. Human beings have to move towards this supreme goal. Your approach should be internal, subjective, but at the same time you have to maintain an adjustment with this world of objectivities. In the process of adjustment there is a subject and an object, and in the next stage the subject becomes the object and a new subject arises. In the following stage the new subject becomes the object. Take the example of a school administration. If you think of your schoolteacher, your schoolteacher is your subjectivity. You think that your schoolteacher is seeing everything. The schoolteacher thinks that the school inspector is seeing everything, so the

school inspector becomes the subjectivity. The school inspector thinks that the director of public instruction is seeing everything, so the director becomes the subjectivity and the school inspector becomes the objectivity. Finally, who is the supreme subjectivity? It is the Parama Puruśa. Parama Puruśa is the spirit of all spirits, the subject of all subjects. The supreme subjectivity of all subjectivities – the king of all kings – is the goal, but while moving towards that supreme subjectivity you have to maintain an adjustment with this objective world.

Through this process every human being will attain the Supreme Subjective Proposition. All human beings are moving at their own speed towards the Supreme Subjective State. This is a new type of proposition in the realm of intellectuality. We may call this the Supreme Synthetic Subjective Proposition – SSSP.

The term spiritual dialectics is misleading and incorrect, and is not applicable to our philosophy. Rather the term Supreme Synthetic Subjective Proposition or Supreme Synthetic Subjective Appropriation should be used.

Both capitalism and communism have failed to provide the proper ideological inspiration and desideratum to human beings. In the interests of the welfare of humanity, these systems should be replaced. PROUT is against the exploitation by capitalism and the false dogma of communism as both are detrimental to the all-round progress of human beings. You have to fight against all sorts of corruption, meanness and so-called secularism if Parama Puruśa is the goal. Only then will you be able to maintain adjustment with this objective world.

Some people say that disparity is the order of nature, therefore there must be differences

between one group and another, between rich and poor, etc. However, such a proposition is fundamentally incorrect. Instead, it is correct to say that diversity is the order of providence. One must remember that identicality is disowned by nature – nature will not support identicality. Whenever identicality occurs a sort of *jādasphota* or structural explosion takes place and the entire structure is broken into pieces. So diversity is the law of nature and identicality can never be. But diversity is not the same as disparity. Disparity encourages exploitation based on differences, while diversity recognizes multiplicity which reflects underlying unity.

That which is synthetic, that which is complete in itself, will inspire human beings. Nobody can do anything privately, either physically, mentally, or spiritually. Nothing can be kept secret; nothing can be suppressed before

the supreme subjectivity – the supreme subjectivity of all subjectivities.

This factuality is as glazy, as graceful, as glamorous and as colourful as the rising crimson sun in the eastern horizon. When the crimson sun is reflected on our faces we should understand that the entire day is ours. Victory will be ours.

14 August 1988, Calcutta

The end

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DECLARATION

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

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