

Prout in a Nutshell

Part 16



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 ঋ
 শ ষ স হ ঋ
 sha śa sa ha kśa

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

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

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

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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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Plants, Animals and Human Beings

The philosophers of the past used to say that human beings are rational animals. They used to believe that the only difference between humans and animals was that the former were endowed with rationality and that latter were not. While it is true that humans are rational beings, it is not true that animals are completely devoid of rationality. You must have noticed that domesticated dogs certainly have some sort of rationality, and that they are guided by more than just natural instinct. By coming in close contact with human beings, a dog learns a lot. It learns what to do, when to do and how to do. This is a kind of rationality. Hence, it is not proper to say that humans are rational animals. In doing so one does not do justice to human beings. Yet, the philosophers of the past argued along these lines.

Here a question crops up – what is the difference between animals and plants? Primarily, plants are stationary, whereas animals are mobile. With the gradual evolution of the minds of plants, a time comes, a stage comes, when plants reach their highest point of evolution. But for animals, this is the lowest point. There are some well-known plants which catch their prey and kill it. They extend their branches and sub-branches, grab hold of their nearby prey, then eat it. To a great extent, these plants behave like animals. In some other plants, floral nectar is produced in the flowers. It attracts hundreds of insects, which hover around the centre of the flower and suck up the sweet honey. The flowers of some such plants gradually close around the unsuspecting insects and devour them. This kind of plant cannot ordinarily be put into the category of plants, because such behaviour resembles that of animals. Such plants are not mobile – this is the

only difference. However, there are some aquatic weeds, grasses and creepers which are also able to move. They go drifting from one place to another in lakes, rivers and the sea, stopping wherever they can to get the maximum food. Hence, it is more accurate to call these plants mobile rather than immobile.

There is a water plant called the water hyacinth which is like this. You probably know that the water hyacinth first sprouts in water, has large leaves like spinach leaves, and is spread throughout India. It can certainly be called mobile. Some eighty years ago the Commissioner of Dhaka, Mr. Lee, visited South America. There he noticed some blue flowers in a big pond. Mrs. Lee liked these flowers very much, so she brought some back and planted them around the official residence in Dhaka. From there they spread all over India. In Hindi, such plants are known as shośa. They are also

known as jalakumbhi in different parts of the country.

As plant life progresses on the path of evolution, it reaches a terminal point, and there animal life commences. Animal life also reaches a similar terminal point, and there human life begins. Until now, even with much research, the culminating point of animal evolution and the starting point of human evolution has not been discovered. Through more research, one day human beings will certainly discover this missing link. When this unknown link is discovered, enormous changes will occur in the field of genetics, and revolutionary changes will take place in the world of medicine.

There is also a great deal of difference between human beings and animals. That is, human beings are inquisitive by nature, and they want to learn and understand everything. This is

a fact. While explaining the difference between plants and animals, I do not think that we would say that an animal is a moving plant. No, we would not say this. Likewise, we should not say that human beings are rational animals. Human beings are human beings. Why should we hurt human sentiments by calling human beings rational animals? One who is born a human being today, even a person who has engaged in sinful acts, will become a great person in the future if they follow disciplined habits, so why should we call human beings rational animals? Hence, the opinion of the philosophers of the past cannot be accepted because it is illogical. Moreover, rationality is not the only speciality of human beings.

There are some special common attributes of plants, animals and human beings which can be termed their Práña Dharma or Jiivan Dharma. Práña Dharma has more meaning than Jiivan

Dharma. Inactivity, rest, the need for security, reproduction and death are common characteristics of plants, animals and human beings. The physical bodies of all three are also dependent on food and water. These are characteristics of all living beings. Wherever there is life, these characteristics will exist.

Besides this, plants have some additional attributes. For example, only plants can gather vitality from inside the earth. Neither human beings nor animals can do this. Plants can even gather food from the atmosphere and give some food to it. (Human beings can also do this, but not as much.) Because plants perform this kind of work, we can say that they have their own speciality called “plant dharma.” This is the speciality of plants. There is also another attribute of the plants – they drink with their feet. It is because of this unique quality that trees are called pádapa in Saṁskṛta. The same

word means “that which sprouts from the earth.” Mahaiiruha means “that which comes up from underneath the soil.”

Likewise, animals also have some special characteristics. On the basis of these characteristics, different categories of animals have been made. For example, some animals are carnivorous and others are graminivorous. Carnivorous animals eat meat, fish and eggs. According to the laws of nature, canine teeth are necessary for chewing meat properly.

Carnivorous animals such as cats, dogs, tigers and lions possess canine teeth, but cows, monkeys, elephants, wild asses, etc. do not possess canine teeth. Nature does not want them to eat meat. But what do greedy human beings do? Even though they do not possess canine teeth, they cook or boil meat so that they can eat it. This is done out of greed. According to the

laws of nature, human beings are not carnivorous. So, if they eat meat they will catch numerous diseases. Vegetarians generally suffer from fewer diseases than non-vegetarians because they are more habituated to following natural laws. You must have noticed that those who violate the laws of nature and become non-vegetarian, even though they do not possess canine teeth, have peculiar eating habits. Sometimes it even seems as if non-vegetarians eat like dogs. Non-vegetarians have trouble chewing meat properly because of the absence of canine teeth.

There are also other categories of animals. For instance, some animals are gregarious and others are not. The tiger is not a gregarious animal – it prefers to move alone. Goats are not gregarious, but sheep, elephants and lambs are. Human beings are social beings. They do not like to remain in isolation. Besides this, animals are

also guided by natural instincts. I once told you about an animal called the octopus which lives under the sea. It has eight legs, therefore it is called an “octopus.” In Latin “octo” means eight. Crabs are one of its favourite foods. In Saṁskṛta a crab is known as “karkāṭa” and in Latin “cancer.” The pain caused by the bite of a crab and experienced in the disease known as cancer are very similar, therefore the disease cancer was named after the Latin word for crab. As the octopus lives beneath the sea, it is able to see other creatures near the surface. When it catches sight of a crab, it rises up from the depths and devours it. The octopus does not understand that a creature like the crab, with eight or ten legs, may enjoy playing in the sea. It only knows that crabs are delicious food. If you make some crabs unconscious and take them to the bottom of the sea so that an octopus will see them, the octopus will not be able to tell whether the crabs are edible or not because they

are immobile. Hence, the octopus will not attack or eat them. These are the expressions of natural instinct. In Saṁskṛta also, you can call these expressions natural instincts.

Human beings remain under the control of natural instincts until their nature is properly developed. In infancy and childhood, human beings do everything out of natural instinct. For example, when children get hungry they start crying so that their mothers will understand that they want something to eat and drink. They suck the breasts of their mothers to get milk due to natural instinct. There is no need to teach children this.

[[The evolution of human beings began with the apeman and then the proto-apeman. Next came the Australopithecine, followed by its branches and sub-branches, including proto-man. One branch of proto-man were the

ancestors of human beings, and another branch were the ancestor of chimpanzees, gorillas and orang-utans.(1) None of the proto-man group have any external tail, though they have a tail inside the body.]] A foetus in the early stage of pregnancy from an animal in this group will have a tail, but later the tail becomes shorter rather than longer. In the hoary past, there was some resemblance amongst primitive human beings, chimpanzees and orang-utans. The former group developed intellectually, but the latter group did not. Hence, the former group evolved into human beings, while the latter group remained at the animal stage.

Natural instincts did not vanish with the advent of human beings. Have you seen monkeys quarrel? They chatter and show their teeth. Human beings also behave like this when they quarrel in anger. However, monkeys are entirely dominated by instinct – they have not

lost any of their natural instincts. How did primitive apemen behave? They used to live in trees, and because of this the word monkey means shákhámrga in Saṁskṛta. In Marathi, the word mrga means any wild animal. Hence, mrga-carma means the skin of any wild animal, not only the skin of deer, although deer are certainly included in mrga. Apemen used to grasp the branches of a tree, just as monkeys still do. This natural instinct is also evident in human beings when infants keep their hands closed. If monkeys are afraid or quarrel with other monkeys, they catch hold of a branch very tightly so that they will not fall. When human beings are gripped with fear or ready to fight against an enemy, they also clench their fists very tightly. These are examples of natural instincts.

In the course of time, instincts were less influential in human beings than in janwars or

animals, so human beings evolved into a separate species. Human beings are not animals but jandars or living beings. In the Persian language the suffix dar is used to indicate possession. One is called jandar or living in the sense that one possesses life. If jan is used in the same sense and war is added, it becomes janwar or animal. Janwar and jandar are not the same. In some cases the suffix gar is also used. For instance, jadugar means magician, saudagar means businessman, etc. The speciality of human beings is that they are endowed with rationality, which is part of manav dharma or human dharma.

Plants follow plant dharma and animals follow animal dharma. Thus, plants and animals follow their own particular dharma, and there is nothing wrong in this. Tigers may attack and kill human beings, but this is not their fault. However, if human beings consume beef, then

they are following animal dharma. Human beings have to follow their own dharma. The speciality of human beings is rationality, and because of this rationality there are four aspects of human dharma. Human being move ahead through these four aspects. And those who progress through these four aspects can be described as following the path of human dharma. Thus, there are three dharmas – plant dharma, animal dharma and human dharma.

Another name for human dharma is Bhágavata Dharma. Bhagavat Dharma contains no divisions like the division between Hindus and Muslims. This dharma is for all human beings. It makes no distinctions based on isms – it is for the entire humanity. That is why we raise the slogans, “Mánava mánava ek hyáy” (All humans are one) and, “Mánav ká dharma ek hyáy” (The dharma of humans is one.) This dharma alone is Adi Dharma, Sanátan Dharma or

Eternal Dharma. Bhagavat Dharma has four aspects – vistára or expansion, rasa or flow, sevá or service and tadstithi or attainment of the supreme stance. The fundamental aim of Bhagavat Dharma is vistára – that is, psychic expansion. But in order for human beings to expand their minds, they have to realize that they are one with the supernatural cosmic flow. They have to move ahead remaining connected with the cosmic flow – merging their pleasure and pain, hopes and aspirations with the cosmic rhythm. So human beings have to move ahead, move forward, keeping pace with the cosmic flow. This alone is known as the rása liila or the cosmic dance of Parama Puruśa. Taking part in this rása liila, human beings have to move ahead towards their goal. An indivisible cosmic rhythm which started from beginningless time marches ahead to infinity. No creature can remain away from this internal divine flow.

The third aspect is sevá or service. In the life of animals, there is no scope for service. There is only scope for mutual transaction, or what we call commodity transaction.

Phela kañi mákho tel.

[Pay money and take the goods.]

This is the policy. Perhaps you know the story of the kumiir, which is called makar in Saṁskṛta, crocodile in English and magarmaccha in Hindi. The crocodile is a carnivorous creature. Although it likes to stay in water, it is not an aquatic animal. It enters the water to catch its prey, and after devouring its prey it returns to the bank and lies quietly with its mouth open. Small birds often come and eat the pieces of meat stuck between the teeth of the crocodile. What is the result? The birds get their food and the teeth of the crocodile are cleaned. At that

time the crocodile does not close its mouth, or else the birds would be killed. This is a commercial transaction.

Human beings alone have the speciality of service. At the time of doing service, the motive must be that I shall give but not take. Service is one-sided. When human beings donate something, they do not expect anything in return. For example, if you give something to a beggar, you do not expect anything in return. Furthermore, once you have donated something, you forget about it. This is the speciality of human beings. However, some people make donations for other reasons. For instance, suppose a man donates a hundred thousand rupees to a charity. At night he will not be able to sleep because he is continuously thinking that in the morning he will get up and read in the newspaper that he, Chatumal Dakuram Batpari, donated a large amount of money for the public

welfare. You should not behave like this. Once you donate something, you should forget about it immediately. A donation is one-way. If you offer flowers to Parama Puruśa, and at the same time you say mentally, “Parama Puruśa, my son has just appeared in his exams, so you must see that he passes very well. Also, my daughter must get a good husband and a good house. And I should be victorious in the court case against my cousin, etc.” – this will not do. You have to offer yourself without expecting anything in return. If you offer yourself completely at that time, you will attain the highest benefit. You will become one with Parama Puruśa, you will become Parama Puruśa. But if you keep one paise out of a rupee, you cannot get oneness with Parama Puruśa because of that one paise. Hence if you want to offer yourself, offer yourself cent per cent. This alone is known as service.

The fourth aspect of human dharma is tadsthitī. In the long run, human beings have to become one with Parama Puruṣa. This is not the case with animals. Hence in the Gītā it is said:

“O human beings – bear in mind that you have attained a human frame, a human mind. Hence, you have to follow human dharma. Be firmly established in it. Even if you meet death while following this dharma, even then it is well and good. But never follow paradharma. That is very dangerous; very, very horrible. This paradharma is the dharma of plants and animals. Humans must not follow this kind of dharma.”

In the Gītā, Śrī Kṛṣṇa said something more. He said that if human dharma causes pain and torture, and if paradharma (plant or animal dharma) is easily performed and results in a bed of roses being spread out before you, even then

it is preferable to follow human dharma. Human beings should strictly avoid paradharma under all circumstances.

15 October 1979, Nagpur

Footnotes

- (1) [[Compare with the author's "Human Society is One and Indivisible – 1", "The Great Exceptions", "Sambhúti and Mahásambhúti" and (in Birds and Animals, Our Neighbours, 2007) "Creation and Evolution of the Animal World – Life of Aquatic Creatures", topic on A Sweet Lyrical Interpretation of the Evolution of the Living World. –Trans.]]

Our Social Treatise

The inner import of society is collective movement. The primary stage of this movement is morality. The idealistic element of mind which inspires the human beings towards the cosmic goal is moralism. Social life has to start its journey from this moralism. The journey will end at the point where universal humanism encompasses every human being in the universe. The only resource needed on the journey is sádhaná. Hence it is said, morality is the base of life, sádhaná is the means and divine life is the goal.

Ananda Marga wants to build up an ideal society such as this. So there should be a congenial environment where people will get the opportunity to enhance their physical,

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psychic and spiritual progress, and advance rhythmically and in unison towards Parama Puruśa. Hence, Ananda Marga has formulated a social treatise for the establishment of a congenial social structure.

The social code of Manu helped to build the Hindu social system, although the same social code has been the cause of degeneration in Hindu society. Manu wanted to bind the various aspects of social life together with rigid laws and regulations. Because of the rigidity and harshness of the laws, many common people could not follow them, and as a result, they approached the priests [[for concessions]]. This led to slackness in the observation of the laws and social codes.

In Manu's social code, the penal code was so severe that people were always afraid. There was no congenial atmosphere for [[freedom and

full growth]]. Morality was confused with dharma, so people accused of social crimes were given religious punishments. This thwarted the spiritual growth of people at every step. Obviously, Manu's social code is totally unacceptable in the society which Ananda Marga wants to establish.

The specialities of the Ananda Marga social system are as follows:

1) Social laws and regulations have been framed in accordance with the needs and [[prevalent moods]] of the people.

2) [[That which is true]] has been accepted, and the dark aspects of life have not been given any scope to flourish.

3) The physical, psychic and spiritual progress of all people has been stressed and promoted.

To build an ideal social system, the following factors are essential – unity, social security and peace.

Unity

In any society or social structure, unity among its members is indispensable. Otherwise, the structure will crumble down. Social disunity, economic self-interest, lack of [[openness of mind to]] others' actions or viewpoints, are factors which not only degrade society, but also cause the complete eradication of society from the face of the earth. In the short annals of human history, there are many societies which have completely disappeared, leaving very little trace. So the most important thing is to know how to maintain social unity.

Social unity and solidarity are only possible if the members of society are inspired with the following ideals – a common ideology, a caste-less society, collective social functions and no capital punishment. In the Ananda Marga social system, all these four factors are present.

1) A common ideology. At an early age, that is, at the age of five, when a child starts acquiring knowledge, it should be taught how to imbibe cosmic ideation. Ananda Marga society is based on a common ideological goal – the attainment of Brahma. Brahma is the Eternal and Supreme entity. Abiding peace is possible if Parama Puruśa is accepted as the goal of life.

In the economic sphere also, Ananda Marga has accepted this common goal. The entire wealth of the universe is the common patrimony of all human beings, and all are equally entitled to enjoy this wealth. At the

outset of any festival or social function, the Saṁgacchadhvaṁ mantra is recited so that everyone can reflect on the significance of the common ideal. Ánanda Márga promotes love for the entire humanity and the proper utilization of all wealth for the benefit of all. Those participating in the child-naming ceremony take the collective responsibility for the physical, psychic and spiritual development of the child. This clearly demonstrates that Ananda Marga has a common ideology.

2) A caste-less society. Any society which gives predominance to a particular class or caste is bound to disintegrate. The curse of caste divisions is not found in any country of the world except India. Small parties and groups seeking various social and economic privileges should not be [[permitted to be formed]]. In our Ananda Marga, the entire human race is considered one family, bound by the common

bonds of love. In Ánanda Márga, one introduces oneself as a mere living being, so here it is impossible to establish anything but a caste-less society. The head, the directors and the general members are not only the [[fellow]] members of the society, they are also mutual spiritual associates, sharing the common spiritual ideology. They may have belonged to any other class or caste, but Brahma is accepted as the common goal for all. A social structure has been evolved in which all members consider themselves only as living beings. The entire family is not deprived of the joy of attending a social function if an individual family member makes a mistake. This precludes the possibility of forming a dissident group of excommunicated members. There is no special requirement for marriage, studying the scriptures or any [[programme]]. In Ananda Marga, looking after children is considered a social responsibility.

There is no caste or colour bar for learning spiritual practice.

3) Collective social functions. Many social problems arise due to lack of magnanimity, such as not properly understanding or respecting the views of others. This not only keeps people apart, but also makes them hostile to each other. People come together in different festivals and social functions which foster mutual bonds of unity. When they participate in such activities and remain engaged in the same type of collective action, they develop the feeling of temporary affinity. Ananda Marga encourages these types of social functions. Collective bathing and collective meditation on special occasions are as good as common social functions. No ceremony or festival in Ananda Marga is performed in the presence of one ácárya [[only]]. [[At]] least five Ananda Margis also have to be present.

4) No capital punishment. Capital punishment degenerates the moral standard of the society. It also checks the progress of those who are punished. In addition, people who are penalized with severe social punishment form bands or groups with the help of antisocial elements, and aggravate the problem of indiscipline and crime in society. In our Ananda Marga, capital punishment or social punishment is not supported. As a punitive measure, wrongdoers are not permitted to attend social functions for a certain period of time. After the period is over, they are again allowed to attend social functions as before. This system of punishment does not affect the other members of their family. Nor does it affect the moral standard of those being punished, which excommunication or penal servitude does. Another punishment is that one must bring ten people to the path of spirituality. Only then will

one be permitted to attend social functions. This system of punishment is corrective in nature. Wrongdoers have the opportunity to rectify themselves instead of having their progress checked. This system of punishment does not cast any aspersions on the concerned people or their families, and hence it does not foment further indiscipline or crime. On the contrary, those undergoing punishment utilize their time in a better way than other people when they try to inspire ten persons to embrace spirituality. They do good to both themselves and society by teaching a noble ideology. [[Nobody]] should be punished in hot haste. In the first stage, people should be given a chance to rectify themselves. It has been stated in “Caryácarya Part 2”:

1) Criminals should first be persuaded to mend their ways.

2) In the second stage, they should be bluntly commanded to mend their ways.

3) In the third stage, they should be informed of the probable punitive measures that will be taken against him.

4) In the fourth stage, disciplinary measures must be taken against the offenders. Naturally [[would-be]] criminals will live in constant fear of punishment.

Social Security

The absence of social security may create disunity in the society. A society cannot last long if it does not guarantee the safety or security of its members against [[wrongs]] and injustice. In the absence of discipline, social security may be endangered. So for social security, both justice and discipline are essential.

1) Justice. To ensure social security, people should not be subjected to any form of injustice because of their economic status, sex or caste. Economic injustice springs mainly from lack of respect for the dignity of labour. That is, it takes place due to occupational differences. In Ananda Marga, the life of a scavenger is considered more respectable than of that of a social parasite. Injustices are bound to be eradicated from society when great importance is given to people's independent means of livelihood.

Economic injustice may also arise from people's excessive desire to accumulate wealth. Selfish human beings want to appropriate all resources for themselves. But if they would realize that all members of society have an equal right to utilize these resources, the economic problems confronting society will be greatly

reduced. In Ananda Marga, the entire property of the universe is considered to be the property of all. In a society imbued with such a common ideal, there is little scope for economic injustice.

Discrimination between men and women also encourages injustice. In human society, there is a marked tendency to consider women inferior to men. In many parts of the world, women are looked upon as mere objects of enjoyment. In some countries, they are even considered unfit for learning spiritual practice. Our Ananda Marga gives equal rights [[and responsibilities]] to men and women. [[In the Ananda Marga marriage system, the man and the woman both take on equal responsibilities. In Ananda Marga the female race is not considered unfit to learn spiritual practices.]] Both men and women are given [[respect]] in our social system, thus there is no scope for men to be considered superior to women.

Similarly, if the people of a particular caste are considered superior to other castes, economic injustice will be encouraged. In India, the so-called upper-caste Hindus perpetrate injustice on the Harijan community (the so-called untouchables). This has created a serious rift in the society. To eradicate this sort of social injustice, caste divisions should be completely abolished. In Ananda Marga, in the very first phase of initiation, a new member is taught to forget both their caste and colour. In the functions and festivals of a society based on caste divisions, the influence of caste prejudice is tremendous. In the collective functions and festivals of Ananda Marga, everyone, irrespective of caste, community or colour, can freely participate. In the society in general, the difference between castes and communities is given too much importance. Ananda Marga rejects these narrow sentiments.

2) Discipline. Throughout history it can be observed that in the absence of discipline, many societies have been obliterated from the surface of the earth. Undisciplined behaviour by a handful of people severely disrupts the lives of others. For the sake of social security, discipline is essential. Normally, social indiscipline arises when a few people think that the existing social laws and regulations are defective and inadequate. If such thinking remains confined to debate and discussion, it will not cause any major social problems. However, to ensure discipline in society, the laws and regulations should be rational and capable of amendments. In Ananda Marga, there is no place for irrationality. In a society where rationality is given so much importance that amendments are permitted, discontent and indiscipline can hardly be contemplated.

In Ananda Marga, rationality follows obedience as the means to maintain social harmony. People should first be obedient to the social codes, and then if they find a few defects, they should have the right to initiate debates and discussions, and suggest amendments to the defective laws. But if people starts arguing without showing obedience, social indiscipline will be the result. The social code of conduct of Ananda Marga gives more importance to rationality than blind obedience. Thus, there is little scope for jeopardizing the system.

Peace

A state of mental equilibrium and equipoise is called peace. It is important to know how the state of peace is attained, and how it is disturbed. A systematic, spiritual practice leads to psychic balance, whereas dogmatic faith in superstitions disturbs mental peace. Spiritual

discipline and relentless struggle against superstition are required to maintain psychic peace. The principal aim of human life is to be free of sorrow and misery. Otherwise, one cannot hope to attain peace. The cessation of sorrow is of two types – temporary and permanent. That which brings about temporary cessation of sorrow is called artha (psycho-physical). But artha is a crude object, thus it can only bring crude and temporary satisfaction. To attain permanent relief from sorrow and affliction, Paramārtha is the only means. Paramārtha can only be attained through spiritual practice. That is why in Ananda Marga, each member is encouraged to practice from the age of five. As one grows, one acquires tremendous physical, psychic and spiritual benefits. The Ananda Marga method of spiritual practice does not encourage a person to give up all worldly duties, rather it teaches one how to make the best utilization of physical, subtle and

causal potentialities to attain permanent mental balance and peace, and to enhance physical, mental and spiritual progress. Ananda Marga teaches a methodical and scientific system of spiritual practices.

Our social code provides clear guidelines on how members will adapt to this modern, rapidly changing world. There have been more changes in the past 200 years than in the 800 years prior to that. In education, culture, dress and food habits major changes have taken place. Old, outdated wooden shoes, turbans, etc. have been replaced by modern shoes, hats and clothes made from scientific fabrics with contemporary designs. Primitive bullock carts, horse-drawn carriages, hackney coaches, etc., have been replaced with fast-moving cars, trains, and aeroplanes. In the past, people used to travel by elephant, but now they can travel to other planets by rocket. There should be a

proper adjustment between the body and the mind to keep pace with the fast speed of the development in the world. For this reason, Ananda Marga spiritual practices place much importance on ásanas, práñáyáma, etc.

In a word, Ananda Marga's social code fulfils all the conditions of an ideal social code – it is universal, rational and psychological. It is eminently suited to the development of a dynamic social structure in this rapidly-changing world. As it has been formulated in conformity with the physical, psychic and social needs of human beings, people from all walks of life fully support it and are enthusiastically engaged in its implementation.

24 February 1970, Ranchi Jágarti

Geology and Human Civilization

About 8000 million years ago, there was no solid structure in the world and the earth was a glowing gas. The land mass was formed only about 2330 million years ago. [[Eventually]] Gondwanaland was created. At that time, the middle portion of the earth was composed of the liquid factor.

In those days there was no Arabian Sea, no Bay of Bengal and none of the islands presently there, no Indonesia and no Australia. There was no North India, no Tibet and no Himalayas. There was only one contiguous land mass from

what is now the eastern portion of Africa, including South India and Malaysia, up to Australia. This land – the oldest land mass of the world – consisted mainly of a long island in an archipelago. What is now Canada and Argentina also existed at that time. This land – which covered what is presently the Arabian Sea, the Bay of Bengal, the Indonesian Archipelago, the Deccan plateau, South East Asia and Oceania – has been named Gondwana land by [[geologists]] because the Gond people of the Austric race lived in the central portion, although this portion was not the oldest part of the land. Even today the descendants of the Gond people still live in the [[Chattisgarhi area]].

Rárh – the oldest part of this Gondwanaland that has remained above the sea – was the birth place of human beings. The hills of Anandanagar in Rárh are also at least 300

million years old. At that time there was no Himalayas.

Ancient Earthquake

Then at least 30 million years ago, a plutonic earthquake occurred. The land in the portions where the Bay of Bengal and the Arabian Sea are now was submerged under the sea and the present North India emerged. In the same earthquake, those parts which were previously hills became islands in the Bay of Bengal and the Arabian Sea after the earthquake. In this way a group of 503 oceanic islands, comprising Malaysia, Indonesia and the Philippines islands, was also formed. All this, including the emergence of the Himalayas, took place about 30 million years ago. The Himalayas are therefore approximately 30 million years old, but Gondwana land and Rárh are much older than that.

The fossils of ocean creatures can be found in the Shivalik ranges. This is proof that at one time the Himalayan ranges were under water. The Indo-Gangetic plains were formed from the alluvial deposits of the Himalayas.

The Sahara Desert and the Thar desert of Sind and Rajasthan were previously under the sea; thus their sand dunes are of marine origin. These dunes are proof that these regions were under the oceans at one time.

Geology of Rárh

There are five types of rock – hard rock, metallic rock, metamorphosed rock, igneous rock and sedimentary rock. The old hard rock of that time has now become dead rock. Examples of this rock are found around Ánanda Nagar and Marapahari. Mara means “dead” and Pahari

means “hill,” so Marapahari means dead hill. Marapahari is now colloquially called Marafari and officially called Bokaro Steel City. How can dead rock be identified? If one takes dead rock in the hand and crushes it, it will become dust.

There are three types of volcanic eruptions – volcanic, plutonic and tertiary. In a volcanic earthquake, a great deal of old, hard rock comes to the surface. Whatever metal we find is associated with this old hard rock. Wherever this old hard rock is found, petroleum will not be found. Petroleum and mineral oil can only be found where there is sedimentary rock, such as in the Sargasso Sea. In the past, the rivers which merged into the Sargasso Sea formed a trough in the sea bed due to the pressure of the opposing currents. In this trough, the dead bodies of many large animals collected, and over the course of time they decomposed to form mineral oil.

In Bankura and Purulia, we find iron, gold, tungsten, manganese and mercuric sulphide in old hard rock. In western Rárh there is less chance of finding petroleum.

Petroleum can also be recovered from certain types of river valleys. Where the river bed is broad there is a chance of finding petroleum. Up to Durgapur the river-bed of the Damodar river is not so broad, so petroleum will not be found. Dam means “energy” and udar means “belly;” thus the Damodar river mean “the river which is carrying energy in its belly.” From Golsi between Burdwan and Durgapur, and down river to the Bay of Bengal, petroleum can be found in Hooghly, 24 Parganas, Nadia and Midnapur. Although the soil of the eastern portion of Burdwan is not as old as that of western Rárh, petroleum can be found there. Petroleum can also be found in Khulna and

Barisal in Bangladesh and in some portions of Tripura. Offshore, off Midnapur district in Contai subdivision, petroleum can also be found. In geological and archaeological terms, western Rárh is similar to Kaoshal and eastern Rárh is similar to Utkal. (Kaoshal and Utkal are both parts of Orissa.) Thus, in geo-historical terms, Rárh is a land with a great deal of antiquity.

The Beginning of Human Civilization

According to geology, there have been several ages on this planet. These ages include the Pleistocene, Pliocene, Miocene, Oligocene, Eocene, Paleocene, Cretaceous, etc. The Pleistocene age is going on now. Each age has its distinctive identity, flora and fauna and leaves a mark. There have also been geological ages on other planets and stars. With the passage of time, physical changes take place according to the changes in time, space and person, and to

adjust with these changes, psychic metamorphoses takes place. According to the development of the psychic structures of human beings, changes occur in the realm of thought and ideas. More development takes place in the psychic sphere than in the physical sphere, and physical structures undergo metamorphoses to adjust with psychic development. There is a marked difference between the male and the female body with regard to the degree of complexity.

On this earth a tremendous psychic change took place 1,000,000 years ago. While human beings evolved about one million years ago, the present humans originated only 100,000 years ago, and a long time passed before they became civilized.

Humanity's journey on the path of civilization started only 15,000 years ago. This

can be inferred from the fact that human beings began evolving language about this time. The oldest part of the Vedas belong to this period. There is a close similarity between the language used in the oldest part of the Vedas and the language of the people living 15,000 years ago. The Vedic civilization is the oldest civilization in the world.

A full-fledged civilization, with the four symbols of advancement – agriculture, the wheel, dress and script – started only about 7000 years ago. Human beings had grasped the rudiments of these four inventions by this time. Pictorial letters were invented less than 7000 years ago, and philosophy was discovered about 4000 years ago. The first philosopher was Maharshi Kapil, who will be remembered and respected for all time.

Cardinal human principles change little from age to age, but social values may change dramatically to keep pace with the dominant social psychology.

The Four Races

The four major races are the Austrics, Aryans, Mongolians and Negroids. The differences among these races and sub-races can be easily discerned by two factors: the skull index and the nose index. The skull index is the distance from nose point to nose point around the skull, touching the hollow of the ears; and the nose index is the distance between the base of the nose and the tip of the nose. For example, the Aryans have a small nose index and a big skull index. Negroids have a big nose index, an ordinary skull index and curly hair. Their curly hair is due to a slightly larger than normal

percentage of mercury in the fat at the root of the hair.

1) Austrics. The Austrics were the original inhabitants of Gondwana land. They were tribals known as Gonds – tall, and of black complexion. They were divided into two groups – the Raj gonds or leaders and the Dhruva gonds or ordinary gonds. The derivation of the word “Austric” is astra plus ikon, meaning those who carried weapons (astra). The names Australia and Austria come from the word Austric. The Austrics have medium-sized bodies, pointed noses and mud-black coloured skins.

2) Aryans. The Aryan or Caucasian race is comprised of three distinct sub-races: the Nordics, Alpines and Mediterraneans. The Nordics live near the North Pole. Their bodies are big, their skin is reddish white, their eyes are brown-coloured like those of cats and their hair

is golden. They inhabit Sweden, Norway, Iceland, Denmark, Finland and northern Russia. The Alpines have medium-sized bodies, blue hair, blue eyes and milky white skin colour. They inhabit Germany, France, Western Europe and parts of Asia. The Mediterraneans have black hair and black eyes. They inhabit South Caucasia, Spain, Portugal and Italy. Jammu people are from the Mediterranean stock.

3) Mongolians. The Mongolians have five distinct sub-races: Nipponese (Japanese), Chinese, Malay, Indo-Burmese and Indo-Tibetans. The Nipponese have big faces, flat noses and big bodies. The Chinese have flat noses and slanting eyes. They are short in stature with muscular bodies. Like all Mongolian sub-races, their skin is a yellowish colour and they have little hair on their bodies. The Malays, who inhabit Malaysia, Indonesia and the Philippines, have thin figures, small bodies and

flat noses. The Filipinos have small faces. The Indonesian, Thai and Malay languages are of Saṁskṛta origin. The Indo-Burmese people who have flat noses and comparatively big bodies, inhabit an area covering Tripura, Manipur, Mithai, Mizoram, Burma, Thailand and Assam. The Indo-Tibetan people inhabit an area which includes Tibet, Laddakh, Kinnaur, Nepal, Garo, Tharu, Gurung, Newari, Sherpa, Bhutia, Lepcha, Khasia and North Bengal. Their figures are like the Aryans. They have flat noses, are good looking and their language is a mixture of Saṁskṛta and Tibetan. They frequently use nasal sounds when speaking, and their script is Tangada. In Indo-Tibetan phonetics, the sound “Ra” is sparsely used. Among the Indo-Tibetans, the males have thin beards and mustaches and the females have flat breasts. The girls are very laborious: they can do physical work continuously for long periods. Their lymphatic glands are well-developed, and they have a lot of

stamina which enables them to ascend and descend hilly tracts.

4) Negroids. The Negroids have three distinct sub-races: the general Negroids, who are five and half to six feet tall, the Zulus, who are six feet or more in height, and the Pygmies, who are less than five feet tall. Steps should be taken to protect the Zulus and the Pygmies.

Blended Races

There has been much blending and mixing amongst the people of the different races and sub-races. Some examples of blended races in India include the Bengalees, who are a mixture of the Austric, Mongolian and Negroid races, the South Indian Austrico-Negroids or Dravidians, and the people of Sirmaur, Himachal Pradesh. Those who have fair complexions amongst the Bengalees have Aryan blood. In Rárh there is

less Mongolian blood, and in the north east there is more Mongolian blood. Although the Bengalees are of Austrico-Mongolian-Negroid stock, the Mongolian influence diminishes as one moves south-west, and increases to the north east. Although the people of Mithila are of Austrico-Mongolo-Negroid origin, their structure becomes broad where there is an excessive influence of the Mongolian race. In Bengal the body size becomes smaller as we move towards the east, but towards the west the body size increases and the people are taller. If an imaginary line is drawn connecting Arambagh, Burdwan, Kishanganj and Angara, it will be found that people living along this line are taller in size. Beyond the River Sone, the body size again becomes bigger and the size of the cattle is also larger. In Gaya and Aurangabad people are smaller compared to the people of Bhojpur who are bigger in size. The cattle of this region also follow the same pattern: the local

Zebus of this region are known as Pattni-gai (a type of cow) and are of ordinary size. They are taller than Indian Zebus but shorter than western cows.

Another blended race is located in South India. South Indian Brahmins have fair complexions as they originally came from the north. The people of Madras, who are dark in colour, are part of the Austrico-Negroid sub-race. South Indian Brahmins are called Ayyars and Ayangars; Ayyars are Shaevas and Ayangars are Vaeśnavas.

A third example of racial blending is amongst the people of Sirmaur, Himachal Pradesh. They are a mixed race of the Mediterranean sub-race and the Austric race. Their colour is blackish. Once Sirmaur covered an area from Kumaun to Simla. The Rajputs

migrated there (to Sind) from Rajasthan during the reign of Aurangzeb.

In Kinnaur the skin colour of the people is yellowish or brown and their noses are flat; the people are as attractive as angels. The derivation of the word Kinnaur is kin plus narsh meaning, “Are they human or angels?” As the people were very attractive, the place where they settled was called Kinnaur. Similarly, the land of Tibet is known as Kim Puruśa Varśa. There the males have scant facial hair. They also wear pigtails, so it is difficult to distinguish between males and females.

India has two groups of Mediterranean Caucasians, the Cytheo-Mediterraneans or the Gujuratis who have triangular faces and the pro-Cytheo-Mediterraneans or the Marathiis. They descended from the Shakas, Huns, Kushanas and

Yucins. They came in the second phase of the Buddhist era during Kaniśka.

The Semitic Race

The Semitic race is an important blended race. The Semitic race is a blending of Central Mongolians, Alpines, Mediterraneans and Negroids. This blending took place 15,000 years ago and is known as the Semitic race of today. This race is characterized by its perserverence, intellectual orientation and high degree of tenacity. Their original abode was the central and southern portions of West Asia (now commonly known as the Middle East), excluding Persia.

The original Semitic tongue was bifurcated into northern and southern languages about 1500 years ago. The metamorphosed southern group is Arabic and the metamorphosed form of

the northern group is Hebrew. People of the northern group have fair complexions but they are a bit less fair than the Mediterraneans, and the people of the southern group have a darkish brown tinge in their complexions. Both the old Hebrew and Arabic languages are written from right to left, and both are of course related as is obvious by the following word comparison:

<u>Old Hebrew</u>	<u>Arabic</u>
Joseph	Yusef
Jacob	Yacub
Solomon	Sulomon
Adam	Ádam
Jesus	Iśa
Moses	Musa
Socrates	Sukrát
Mary	Mirian
Alpha	Alif
Alexandrina	Sikandria
Palestine	Filistan

Both the Hebrew and Arabic sub-races follow the system of circumcision, which is an ancient practice of the Semitic people irrespective of caste, creed or nationality. In ancient times both the sub-races had a network of lanes branching from the main road of the town, and the people were fond of restaurants or eating houses. Islam, Judaism and Christianity are all Semitic religions and have fixed days of worship – Friday, Saturday and Sunday respectively. In Saṁskṛta, Semitic is called “samiti.”

Language

In Tibetan, Ladakhi, Kinnauri and Pahari-Punjabi, the verb is used less and the gerund or verbal adjective is used more. For example, “Ram is going,” or, “Ram is in a moving stage” (Ram chaludasa). In Saṁskṛta and the language spoken by the Indo-Tibetans, nasal sounds

(anusvara) are common. Bengali letters and tadbhava letters are very similar. There are Indo-Tibetan influences on the Bengali language.

Kash means “to oppress.” Those who give pain, who oppress, are kash. Kash Rajputs oppressed the indigenous population. In Mundari, dikka also means to oppress or give pain. So outsiders are called Dikku. Kash plus meru equals Kashmir. From Kashmir carpenters went to Himachal. So they are called kashmeru (or suradhar in Bengali). The word Arya has come from the root verb “R” plus suffix “yat” meaning “double march” or “moving speedily.”

Shiva was Indo-Tibetan. He had three wives – Parvati, Ganga and Kali. Gauri Parvati was Aryan and had a reddish white complexion (Gaur varna), Ganga was Mongolian and had a pale complexion, and Kali was Negroid. Shiva’s mode of transportation was the yak.

Polyandry is prevalent in Kinnaur, Laddakh and Tibet. The Drupad Kingdom was in Kinnaur or Tibet: Draupadi, the wife of the five Pandavas, came from here. Bengalees partially follow the matrilineal system, and in Bengal more importance is given to women compared with other parts of India.

About 900,000 to one million years ago, the top of the Dimdiha Hill, near Anandanagar, was blown off by a volcanic eruption. The debris fell within a radius of about two miles, killing all of the people and animals living there. Due to the abrupt change in temperature, they were fossilized. Uneducated people called this explosion the work of the goddess Candi. This kind of [[volcanic]] eruption is called “jvala-mukhi” in Saṁskṛta.

Spiritual practice (sádháná) was first started by the Mediterranean Caucasians and the Indo-Tibetans.(1) Later on, it was learnt by the Mongolians and the Alpine Caucasians, and still later by the [[Nordic Caucasians]]. Ananda Marga was the first to teach sádháná amongst the Negroids. The Rg Veda cult was started by the Aryans, but the **practice of sádháná originated in India.**

The unity in diversity amongst all the races and sub-races of the human society is the pinnacled entity, Parama Puruśa. Parama Puruśa is the Absolute, the Supreme, the nonattributional Entity of all the attributional entities, the Father of all fathers.

28 December 1987, Anandanagar

Footnotes

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- (1) The author's Rárh: The Cradle of Civilization adds to this list of early practitioners of sádhaná, saying: "The people of Rárh are a mixture mainly of two races, Austric and Negroid. In eastern Rárh there is also some Mongolian influence" and "Lord Sadáshiva... was born. The people of Rárh came in touch with His eternal gospel and infallible guidance... Thus Rárh became the cradle of civilization." Elsewhere the author has described Lord Shiva as the first propounder of systematic sádhaná. – Trans.

Integrated Farming

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Self-reliance is the main objective of our farming projects, hence they should be oriented towards production. They should not be dependent on outside resources. An integrated approach to farming should include such areas as agriculture, horticulture, floriculture, sericulture, lac culture, apiculture, dairy farming, animal husbandry, irrigation, pisciculture, pest control, the proper use of fertilizers, cottage industries, energy production, research centres and water conservation. This approach will help make farming projects self-reliant, and should be adopted.

Agriculture

Agriculture is the science of cultivating the soil and rearing animals. It includes the production of staple crops. Staple crops which

are important in Bengal include pulses of many kinds, cereals, coarse grains, oil-seeds, sugar crops and vegetables.

Pulses provide protein and supplement manure as they fix nitrogen in the soil from the air, but calcium, phosphates, potash and so on still have to be added to pulse crops.

Cereals are rich in carbohydrates and include rice, wheat, maize, oats, barley and rye. Coarse grains include all types of millet, sorghum, barley, rye and buckwheat. Oil-seeds include mustard, soya, sesame, linseed, safflower and sunflower. It is most important to exchange seeds between India and the rest of the world. Sugar crops include sugar cane, sugar beet, date palm and palmyra. Spices include cloves, cumin, coriander, etc. Many types of medicinal plants can be grown in Bengal. At

Ánanda Nagar many herbaria should be established.

In India many seasonal vegetables such as summer vegetables, winter vegetables and all-season vegetables are grown. The variety of vegetables that are produced should be increased. Onions and garlic are grown for sale to the public and for processing into medicines, but of course they are not beneficial for those doing spiritual practices.

Some other items include coffee, cocoa, tea and rubber. Tea gardens and rubber plantations can be grown for use by the local people and as cash crops. Cash crops will help to transform the local economy. If cash crops are grown by cooperatives, they can help raise the economic standard of poor local people in a short time.

In the case of yellow mustard, big lentils and wheat, there is a choice of early, medium and late varieties, but in the case of paddy there is no such choice. If the early, medium and late varieties of any crop are available for plantation, and sufficient time is at hand to choose any of them, then the early variety should be chosen first for plantation. Proper planning should be done so that the production of this crop is increased. In case the early variety fails, then the medium variety should be tried. If everything is done properly, the production of this variety will be almost equal to the early variety. If the medium variety also fails for some reason, then lastly the late variety should be tried. If the late variety is planted in the beginning of the season and fails for some reason, then there is no scope for cultivation and the season will be lost. Liquid manure should be applied along with the second irrigation after proper weeding.

Paddy is the staple food in northeastern India. In the boro variety of paddy, weeding should be done one month after transplantation, and then liquid manure should be applied. Care should be taken that the liquid manure is not poisonous, otherwise it will harm the pisciculture. Even rocky land can be made fit for cultivation after filling it up with good soil.

We should try our best to grow napier grass for cattle fodder on hillocks wherever possible. It is more difficult to grow napier grass on hills than on flat land because it takes a lot of water. Nevertheless we should try, in order to save the best crop land for other crops. Where there are railway lines which belong to the railway department going through agricultural land, cow pea, late áus paddy or black gram should be cultivated on both sides of the railway lines.

Whenever plants from frigid and temperate zones are transplanted into a warm or hot climate, they should be planted on high land, near stones and rocks if possible, so that at night they will be kept cool.

The fencing of all farm compounds except beauty spots may be utilized as a platform for spinach in spring and summer, and for beans in summer, the rainy season, autumn and winter. In the case of beauty spots, the fencing may be utilized as a platform for flower creepers.

Farming projects should also cultivate some selected items for special emergency survival. These include vegetables, pulses, potato and fodder for dairy cows to ensure milk production. All farming projects must start the production of these items immediately. They are the minimum items necessary for physical survival. These items will ensure your survival

in any difficult times that may come in the future.

Horticulture

Fruit and vegetable gardens should be established on all farming projects. There are many varieties of fruit. Fruits can be utilized to make jams, marmalade, jellies, dried fruits, etc.

Floriculture

Floriculture is the cultivation of flowers. Jasmine, magnolia, roses and so on can be used to make essences which in turn can be used to produce many other products. Tube roses can be grown and sold throughout the world just as roses are today. Roses grow very well in red soil. Floral nectar can be collected from lotus and is very good for all kinds of eye diseases, including retinal detachment.

Honey can be prepared from the flowers of the lotus, lily, cornel and cotton tree. A huge amount of honey is available in the flowers of the lotus, lily and cotton tree. The lotus and lily also give floral nectar – nectar which is prepared by the flowers, not by the bees. This is a part of floriculture. Floral nectar should be produced from floriculture.

How can floral nectar be collected? It has to be collected with the help of a dropper or syringe. When I was young I used to eat the seeds of the lotus. In those days they were generally available throughout Burdwan. I also used to take floral nectar by licking the flower. From the honey and floral nectar of lotus and lily, many types of medicines can be made. If this honey and floral nectar is sold in the market, it will command a very high price. To extract floral nectar one has to employ the same method as

doctors use to extract blood. This is because many ants and insects feed on floral nectar. A syringe can extract it without getting clogged up.

The stems of okra can be used for a special purpose. Suppose you have a pineapple field which is not producing both fruits and flowers. If the stems are burnt and scattered throughout the field, the fumes and smoke will help the pineapple to develop fruit and flowers at the same time. But one should be careful that the pineapple plant is not burnt. This process will produce both fruit and flowers very quickly.

The field of floriculture has been neglected very much. It should be developed. We can easily make rose scent and rose water from the rose garden at Ánanda Nagar.

Useful Products From Insects

In Bengal production based on insects has three main branches – sericulture, lac culture and apiculture.

The first is sericulture. There are two main varieties of silk in Bengal – mulberry and non-mulberry. Mulberry silkworms feed on mulberry leaves, and can produce two qualities of silk – fine quality (garad) and rough quality (matka). Non-mulberry silk includes muṅgá, tasar and endy. In the muṅgá variety the silkworms feed on drumsticks. In the tasar variety the worms feed on many plants such as sal [*Shorea robusta* Gaertn. f.], arjuna [*Terminalia arjuna* Bedd.], Indian plum [*Zizyphus jujube* Linn.], asan [*Terminalia tomentosa* Bedd.], Assamese swalu [*Kadsura hetroclita*], a bush which is mostly confined to Assam, and Indian rosewood (svet sal) [*Dalbergia latifolia* Roxb.]. In the endy variety the silkworms feed on castor leaves.

The mulberry silkworm is a domesticated variety of silkworm. Tasar is a naturally grown variety of silkworm. In this variety the cocoons are put on trees in order for the larvae to feed. Once the larvae have hatched the cocoons are collected from the trees. In tasar production the trees are kept to the manageable height of six feet, otherwise it would be impractical to collect the cocoons.

In domesticated silk production moths lay eggs, and then larvae hatch from the eggs, eat leaves, grow to their full size and finally spin a cocoon made of silk. The cocoons are usually dried in the sun or boiled to kill the larvae. As the larvae are in a state of natural hibernation, when they are killed in this way they do not feel pain. The silk cocoons are collected and spun into silk thread. Silk production is a profitable industry, and silk is an excellent clothing fibre. Some silk plants such as mulberry and Indian

plum also produce fruit. Different crops can be grown around silk plants so that there is maximum utilization of agricultural land.

Non-grafted seedlings of mulberry give more foliage for silk production than grafted seedlings. Malda is a good source of mulberry. Mulberry seedlings should be planted in such a way that their shade does not fall on agricultural land.

The following should be grown between two mulberry plants:

1) Where the land is extremely rocky and there is no soil, soil should be brought from outside so that palm, Indian plum and custard-apple saplings, not seedlings, can be planted between two mulberry plants. Research should be done on the custard-apple and the Indian plum.

2) Where the land is extremely rocky but there are accumulations of soil between the rocks, thorny puneala plum (thorny paniala) [Flacourtia jangomas (Lour) Raeusch.] and custard-apple can be planted between two mulberry plants. Research should be done on the thorny puneala plum.

3) Where the land is less rocky, non-thorny puneala plum (non-thorny paniala) and custard-apple can be planted between two mulberry plants. Research should be done on the non-thorny puneala plum.

4) Where the land is a bit better than in number three above, date palm (khejur) and custard-apple saplings can be planted between two mulberry plants.

Custard-apple varieties from abroad should be brought to India as far as possible, especially the variety from the Philippines, which is a large variety. Sporting goods can be made from mulberry wood. Mulberry can be grown successfully in Ánanda Nagar.

Next is lac culture. Lacquer is produced by insects grown on trees such as palash [*Butea frondosa* Koenig-ex Roxb.], Indian plum and kusum [*Schleichera trijuga* Willd.]. Lac should not be grown on all Indian plum trees, otherwise fruit production will be affected. Lacquer may be used as protective varnish for furniture, etc.

In apiculture bees produce rectified honey and pure beeswax from a variety of flowers. The types of bees include wild bees like rock bees which cannot be tamed, and bush bees which can be tamed. Specially bred bees should be encouraged, but wild bees should not be

prevented from entering our gardens. All bees, including wild bees, should be allowed in our gardens.

Bee boxes can be located near oil-seeds, flower gardens, neem trees, Indian olives and grapes. The honey in the bee boxes should be collected regularly. In Bengal the period of maximum flowering for these plants is March, April, May and June.

Floral nectar can be collected directly from some special flowers which naturally produce honey. More research on all kinds of floral honey should be done.

Dairy Farming

Dairy farming includes milk production from dairy cows, goats, sheep and buffaloes. Milk powder and dehydrated curd should also

be produced. Animals are not to be sold for slaughter.

Irrigation

Irrigation is also an important aspect of farming. As a principle, subterranean water should not be used for irrigation purposes. Subterranean water should not be disturbed, otherwise the level of the water-table will drop, leading to an acute shortage of water. The best system is to collect surface water. The rainwater, even from light showers, should be collected where it falls. If the huge reserves of water under some deserts are harnessed, it may do more harm than good. It is always better to conserve surface water.

Water conservation, irrigation and afforestation are essential for desert reclamation. In the Thar Desert of India, a canal

has been constructed to bring water from the Ganges to irrigate the land. The Ganga Nagar area has been reclaimed and is now producing large quantities of wheat. The canal can be extended even further into the desert. Conserving surface water is the best method of irrigation and is preferable to exploiting underground water reserves.

Ecologists claim that some deserts are essential for keeping the global ecology in a balanced state. The high day temperatures and the cold night temperatures that occur in desert regions create a useful effect. Because the air in the desert is dry, the hot air rises and creates a vacuum which sucks in other air, generating a chain reaction. Moist air comes in from the sea and causes rainfall. If deserts vanish entirely, the overall rainfall will be reduced.

Certain plants such as sirisha [*Albizzia lebbbeck benth.*], shisu [*Dalbergia sissoo Roxb.*], Himalayan white oak [*Quercus incana Roxb.*] and ferns have the capacity to attract rain clouds. They also create a congenial environment for other plants.

Pisciculture

Fish should be cultivated in lakes, dams and ponds because they help conserve and purify the water. Small fish can also be cultivated in the paddy fields during the rainy season. Fish are the natural food of birds, so they are an essential part of a balanced ecology.

Pest Control

In the rainy season in the last week of Shrāvaṇa there is water in the paddy fields of Bengal. In these fields we should cultivate fish,

but fishermen should not be allowed to catch these fish while the paddy is still growing. Harmful insecticides or pesticides should not be used in these fields because they will kill the fish and pollute the water system.

Alternative pesticides like neem paste pesticide should be used. If copper sulphate spray is used, care should be taken to use the minimum amount because it is harmful. Neem paste can be prepared from neem leaves. Before planting the paddy, during the last ploughing, neem oil cakes should be ploughed into the fields. In addition, neem paste pesticide with urea should be used whenever there is an attack of insects. Copper sulphate solution can also be mixed with urea.

Fish should not be the food of human beings, but the food of jackals, birds, foxes and other fish and crabs. If the paddy water drains

into ponds, lakes or rivers, small fish will flourish and become the food of larger fish, birds and animals. In this way the farmers will be helping maintain ecological balance.

Some special medicines can be prepared for particular crops. For example, to kill the worms which attack cauliflower crops, soapy water mixed with a small amount of kerosene may be sprayed on the cauliflowers. Because the water is soapy the kerosene will easily wash off the cauliflowers and not be harmful to human beings.

Snakes will most likely be found wherever wax gourd is cultivated. To avoid this, iishanmula [*Aristolochia indica* Linn.] is used because snakes are afraid of its smell. Snakes are also afraid of any copper salt. Wherever there is copper salt snakes will not be found, as in Ghatshila and Maobhandar, near Tatanagar.

Water kept in a bronze pot becomes antiseptic due to the copper in the bronze. Copper sulphate is poisonous for human beings.

Fertilizers

In the distant past, large animals used to go to predetermined places to die. Wild elephants still have this habit. At such places, with the passage of time the bones of the animals became deposits of calcium sulphate and calcium carbonate. Wherever cretaceous animals lived in groups, limestone will be found. In Assam, for example, limestone and petroleum can be found. The fat of these huge animals became petroleum and the bones became limestone. In Rárh, in Jalda and Jaipur, limestone can also be found. Limestone can be used to manufacture good quality cement, and it helps make oranges sweet.

There are two types of fertilizers – organic and inorganic. When fertilizers are used, bacteria are also being used indirectly. These bacteria function in two ways – one positive and the other negative. When you utilize bio-fertilizer bacteria, that is, organic fertilizers, the function of the bacteria will only be positive. You should start practical research into positive microvita from the study of bio-fertilizers and their positive functions.

Among the organic fertilizers from animals, the urine and dung from sheep are the best manures. Sheep to be raised in Rárh can be acquired from Bengal, Jammu, Himachal Pradesh and Uttar Pradesh. Varieties from Australia can also be used. Materials for bio-gas include cow, buffalo and sheep dung, the dung of mammals kept in protected compounds, and the organic material from beauty spots. Water hyacinths are also a good raw material for producing bio-gas,

but cow dung is best. The dung of hybrid animals is not as good as that of pure or natural breeds because hybrids are more prone to disease.

The best manure for green vegetables is rotten vegetables. Cow dung may also serve the same purpose. In the case of gourd, oil cakes and mustard cakes mixed equally with soil will increase production.

Once before I said that farmers need fertilizers for the maximum utilization of agricultural land. Animal fertilizers are insufficient – farmers need chemical fertilizers. However, it is noticeable that whenever chemical fertilizers are used intensively, the land becomes infertile and useless after some time. This is because chemical fertilizers destroy the vital energy of the land so that it becomes lifeless, just like cement. Intensive research

should be conducted on how to use chemical fertilizers in agriculture without producing any ill effects on the land. In the system of individual farming it is not possible to escape the ill effects of chemical fertilizers.

The solution to this problem lies in the cooperative system. In the cooperative system there is great scope for agricultural research and development to discover new ways to better utilize and prolong the vitality of the land. The benefit of cooperatives is that they combine the wealth and resources of many individuals and harness them in a united way.

There was a time when farmers used to leave their land fallow for a year after several years of continuous cultivation, but this is not possible today. It is now necessary to adopt a system in which either chemical fertilizers that do not decrease soil fertility are used, or high

yields are produced without using chemical fertilizers at all. I am optimistic that this will be achieved in the near future.

Cottage Industries

Various types of cottage industries should be established on master units,(1) subject to the availability of raw materials. Some types of cottage industries include the following:

1) The first stage of processing farm products of animal and insect origin, such as milk, wool, silk thread, lacquer, honey and wax.

2) Producing all types of farm products derived from plants, such as papad from pulse, beaten rice from rice, cereal flakes from different types of cereals, jams from fruits, etc.

3) Industrial products and herbal medicines of plant origin, such as essences, ayurvedic medicines and naturopathic remedies.

4) Medicines of non-plant origin, such as allopathic and biochemic medicines, as well as medical equipment such as pressure gauges.

5) Different fibres produced from plants, such as jute, cotton, linen, hemp, banana, pineapple, sisal, okra and basil.

6) Fibre products of non-plant origin, such as nylon, rayon, plastic and artificial silk.

7) Articles of mineral but non-metallic origin, such as calcium carbonate, calcium sulphate, calcium phosphate, conch shells, rubber and oyster shells.

8) Non-metallic products, such as soap, shampoo, liquid soap, toothpaste, toothbrushes, detergent and nectar.

9) Metallic products from gold, aluminum, bronze, brass, zinc, etc., as well as tin articles, thermometers, crockery and utensils.

10) Iron materials and articles, such as steel, stainless steel, grinding machines, cement and fertilizers.

These are just a few examples of some of the items which can be produced. There are in fact many items which can be produced under each category. In poor areas, two or three simple industries can be started first, such as manufacturing briefcases, medicines or making flour with grinding machines. If cottage industries are properly established, poor local people will enjoy immediate economic benefits.

Energy Production

Energy which can be produced on a small scale includes solar energy, thermal power, bio-gas, hydroelectricity and pneumatic power. Solar energy for lights and water pumps can be produced from solar panels. Thermal power can be produced from coal and other fossil fuels. Bio-gas for generators, cooking, lighting and small generators can be produced from bio-mass

waste. The bio-gas plant harnesses the gas generated by the decomposition of the bio-mass, which can then be collected and used for various purposes. Cow, buffalo and human excreta can be used in bio-gas plants.

The slurry is an excellent manure because it breaks down in about one week, whereas fresh manure takes up to six months. Slurry takes only three days to reach the roots of a plant compared to three months for normal manure. Slurry can nourish a plant within ten days, whereas normal cow dung takes up to nine months.

Small-scale hydroelectric plants can also be constructed in the right environment. For example, on the Daksina River at Ánanda Nagar a plant which can generate hydroelectricity can be constructed. It will be able to give power for up to nine months of the year.

Pneumatic power is one of the cheapest sources of energy for pumps and generators. It is very cheap because the costs include only the initial capital investment to construct the mill and the maintenance costs. It is ideal in windy locations.

Research Centres

Research centres should be developed on all large farming projects and master units. Although all types of research should be encouraged, first preference should be given to agriculture, second preference to biology (first preference to zoology and second preference to botany) and third preference to chemistry.

Agricultural research should be done on a wide range of subjects including seeds, fruits, flowers, silk, herbs, medicinal plants, summer

vegetables, winter vegetables, all-season vegetables, spices, pulses and paddy. Some nuts and fruits such as walnut, chestnut, almond, persimmon, cherry, apricot, grape, fig, pistachio and Paraguay coconut should also be subjects of research.

Research centres can also be established for fibre plants such as jute, agave, hemp, okra, permanent and winter cotton, linseed, remi and pineapple. Oil-seeds such as melon, cucumber, linseed, sesame, safflower and mustard should also be thoroughly studied. New techniques for extracting more oil from oil-seeds and deodorizing the oil should be developed.

Take the example of okra. Edible oil can be extracted from okra seeds. This oil does not have a high fat content. The stem is low in calories. The fibre of the plant can be used to make cloth. The remaining part of the plant can be used for

fodder and fertilizer. Okra is grown above the soil, so it can be grown with a tuber crop to get two crops at a time – one above and one below the ground. The stick of the okra, that is, the stem, can be used in the plastic industry, and can also be used in the paper industry to produce ordinary quality paper. It can also be used as a fuel. Match sticks cannot be made from the wood of okra because the wood is too weak. Okra takes only forty days to grow and it consumes little irrigation water.

Better techniques to increase production should also be developed. For example, in the case of pulses, the leaves and stems of the plants may be plucked often and used as vegetables. This induces more shoots to grow and increases production, but it should be stopped one month before flowering is to occur. Orange tomato, apple tomato and grape tomato were developed in India by Satya Banerjee.

Crops requiring shade include such plants as ginger, turmeric, betel leaf, sweet potato, sweet juice potato and elephantum potato. Plants useful in making scents include the rai bel, matia bel and mogra bel varieties of bel phul [Jasminum sambac Ait.], jui phul [Jasminum sambae], chameli [Jasminum grandiflorum Linn.], bukul [Minisapes elangi], kamini [Murraya paniculata Linn. Jack.], lavender and oleander fragrances.

Paper can be made from bamboo, bamboo leaves, safia grass, soft wood, sugar cane waste and maize waste. Good paper can be manufactured from hoop pine [Araucaria cunninghamii D. Don.].

All sweet seeds should be sown after proper sprouting, otherwise ants will eat them up. Radish seeds should always be brought from

at least three miles away from the field where they are to be grown, otherwise they will be prone to disease. To produce seeds for sunflowers, varieties which produce more seeds should be used; for ginger, varieties which have sprouts; for peanuts, the Gujarat variety, the Andhra Pradesh variety or the Tamil Nadu variety; and for paddy, the late boro variety. There should be a seed production centre at Ánanda Nagar or Ánanda Shiila where the climate is very cold. In the plains of India, good seeds cannot be produced. The best places for producing sugar beet seeds are the Garhwal Himalayas of Uttar Pradesh, Himachal Pradesh and the Kashmir Valley. We should try to produce seeds at Ánanda Nagar or at Calcutta in a green house. Ánanda Nagar jágrti is the highest point in central Ánanda Nagar, so the seeds of broccoli, sugar beet and cabbage should be grown there.

Herbs and medicinal plants should be given special importance. Some plants are very useful in helping cure mental disorders. For example, brahmi sag [*Herpestis monniera* H. B. & K.] increases memory power and is good for the brain. Bottle gourd (lau) [*Lagenaria vulgaris* Seringe] is good for the mentally disturbed. Bhringaraj [*Wedelia calendulacea* Less.] oil can be used to treat the insane. Tulsi nishanda or oil extracted from basil seeds can be used to treat madness. Other plants are useful in treating physical disorders. For example, kalmegh [*Andrographis paniculata* Nees.] or cirota, which is dried kalmegh, prevents malaria. Cinchona is a source of quinine. Phaniphal [*Trapa bispinosa* Roxb.] is good for stomach and intestinal disorders.

There are six categories of hills – small mounds, demi-hillocks, small hillocks, hillocks, hills and mountains. The land near sources of

water such as wells and barrages should be utilized by growing varieties of sag or green leafy vegetables, mint (pudina) and Indian pennywort (thankuni) [*Hydrocotyle asiatica* Linn.].

Creepers to be grown in protected areas include the gach pán variety of betel leaf and long pepper (pepul) [*Piper longum* Linn.] climbing on alternate red oaks; black pepper (golmarich) [*Piper nigrum* Linn.] climbing on silver oaks and green oaks; choi [*Piper chaba* Hunter.] climbing on coconut plants; and other creeping or climbing medicinal plants such as harjura [*Cissus quadrangularis* Linn.] and iishanmula [*Aristolochia indica* Linn.] growing on different palms. Such climbers should not be grown on roadside palms. They should be grown only in protected areas.

The Solar Calendar

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The Bengali months are solar months, and they take into account the seasons. The Hindi months are lunar months so cultivation cannot be done according to the Hindi calendar.

The Gregorian calendar is also a solar calendar, but it is not adjusted. For example, when the arc is starting it is the fourteenth of April, which is the middle of the month, but if it were properly adjusted it would be in the beginning of the month.

Generally the solar year is 365 days and the lunar year is 355 days. Therefore, every three years the lunar year advances by one month.

The Bengali calendar is followed in West Bengal, Bangladesh, Tripura, Assam, Orissa, the Bengali speaking areas of Bihar, and

Chotanagpur. It is also followed for cultivation in Uttar Pradesh, Madhya Pradesh, Jammu, Kashmir, the Punjab, Himachal Pradesh, Tibet, Kerala, Tamil Nadu, Andhra Pradesh, Maharashtra, Gujarat and Rajasthan.

When both the sun and the moon are in Pisces, and clouds form in the sky and it rains, this is called hathiya in Bihar. This combination is considered excellent for agriculture because the yield of the crops will increase tremendously.

Some plants are sun affected and others are moon affected. Basil is moon affected. In moon affected herbs the effect increases on the full moon. Sun affected and moon affected plants should be grown in separate areas.

Detailed research needs to be done to make all calendars more accurate. This will

make farming more scientific and increase productivity.

Special Features of Farming Projects

All integrated farming projects and master units should endeavour to include some special features such as a wheat grinding machine to produce flour, a bakery to produce bread, a cheap seed distribution centre (sulabha biija vitaraña kendra), a free plant distribution centre, sericulture, a bio-gas plant to utilize the waste of dairy cows, solar energy, apiculture and a school and children's home.

A cheap seed distribution centre should collect good quality seeds and sell them at cheap rates. Seeds may be purchased from local farmers at the end of each harvest, or purchased at cheap rates in the market, or cultivated, but the centre should provide good quality seeds at cheap rates to the local people.

A free plant distribution centre should grow plants from seeds and seedlings for free distribution to local people. The following system should be used to prepare plants for distribution. The seedlings should be grown until they are one and a half feet tall. The plants should then be uprooted and their roots soaked in water for half an hour. Next, the main root of each plant should be cut off one inch below the base of the plant, and the remaining roots should again be soaked in water for ten minutes. The plants should then be planted in a field or packed for distribution. Plants which are prepared in this way will produce large, sweet fruits. The fruits will be better than those produced from seedlings, but not as good as those produced from grafted plants.

20 February 1988, Calcutta

Footnotes

- (1) Master units are model rural multi-purpose development centres. The primary requisites of an ideal master unit correspond to the provision of the minimum requirements of food, clothing, housing, education and medical treatment in PROUT. They will expand all possible services, particularly in the fields of education, culture, economics and spiritual upliftment. –Eds.

Religious Dogma – Excerpt A

Gádd is a very ancient verb which means to do something without following any logic. When the human intellect was undeveloped, cunning people used to infuse various kinds of fear complexes, irrational ideas and unhealthy, selfish tendencies into the minds of the people to stop them following the path of logic and reason. Sometimes people were prevented from following the path of rationality, and on other occasions they were won over through magic shows, sleight of hand or so-called miraculous feats. By concocting many spurious and absurd stories, the cunning exploiters made others dance according to their wishes, like marionettes dressed in gaudy, coloured clothes in a puppet show. The exploiters would pull the strings from behind the scene, and the common people would move their hands and feet according to the whims of their masters. The people were kept dancing, stamping their feet and gyrating their hips, so they were never able

to find the path of rationality. In fact, the very attempt to find the path of rationality was considered blasphemous.

Movement which is devoid of logic and reason is called “dogma,” and a collection of dogma is called an “ism.” When the advocates of dogma and the followers of isms lacked sufficient charisma to convince people through the power of their personalities, they tried to persuade them by taking the name of God. They openly exploited others in the name of the Supreme. Sometimes they said, “I have received certain instructions in a dream. God’s commandments are that you should follow these instructions.” At other times they would intimidate people saying, “If you violate these commandments you will suffer eternal damnation.” Thus, they created complexes in the minds of the people, and they forced them to

accept all kinds of dogma and follow them out of fear.

On other occasions they resorted to blatant falsehood and said, “These are the commandments of God. Those who contradict these commandments will be damned to eternal hell-fire... Your eyes will develop cataracts and your throat will contract goitre if you do not read the scriptures and pray to God every day... If the offerings made to God touch your feet, or if you do not touch your forehead after handling consecrated food, you will develop leprosy... It is God who has made caste divisions, the division of society into rich and poor, etc.” They propagated shlokas like:

***Bráhmaño'sya mukhamásiit
váhurájanyo'bhavat;
Madhyatadasya yadvaeshyah
padbhyám shúdra ajáyata.***

*[Brahmans 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.]*

They also created many fanciful and appealing stories, and demanded that people accept them as the truth. They declared that those who listened to these stories with reverence, holding a copper pot containing Gauṅgá water and basil leaves, would attain heavenly bliss, while those who showed any disrespect or disregard for them would be annihilated. Common, fearful people accepted such dogma without the least protest, and believed that absurd, mind-boggling stories were spiritual discourses.

Sometimes the exponents of dogma raised slogans in support of particular theories, even

though most people were convinced that they were impractical and could never be applied in the real world. When the people did not get any benefit from them, they were told that they would have to work even harder. Such impractical theories ignored the fundamental characteristics of the human mind, so their proponents tried to encourage the greed of the exploited people, and berated them with ideological jargon. Thus, dogma has had a extremely negative influence on ordinary people. This is the consequence of the play of dogma.

I have said before that isms can never help establish universalism. Rather, they merely whip up artificial differences amongst human beings. By arousing narrow sentiments, the adherents of dogma hope to fulfil their selfish aspirations. Isms are nothing but a collection of dogma. Modern, educated people must be liberated from

all sources of dogma and petty isms. They should reject the worn out shackles of the past and welcome the new, crimson dawn with an open mind. This will prepare the way for all-round success in human life, and the attainment of the highest fulfilment.

The followers of dogma do not want people to tread the path of rationality. You must have noticed that the flag-bearers of dogma do not support scientific development. Although some scientific theories are based on dogma, and although some scientists are hesitant to leave the labyrinth of dogma, dogma has comparatively little influence on science. The worst propounders of dogma – the kings of dogma – do not want people to develop mental clarity. They do not want the penetrating illumination of the sun's light to pierce through the mists of dogma. They do not want people to

bathe in the radiant light of the day and stand under the clear, unclouded sky.

If you examine this issue deeply, you will observe that the young generation today is not willing to accept outdated, dogmatic theories and isms. If the knowledge of Bhagavat Dharma (the path of spirituality) is infused in young minds at the first flush of the new dawn, then dogma will be torn asunder in an instant. The upholders of dogma partly realize that clear, penetrating vision portends their doom. Consequently, some of them even exhort their followers, “Do not read such and such books... Do not even touch those books... They will cloud your judgement and confuse you.” However, the facts speak differently. The facts are that merely browsing through such books may or may not influence peoples’ minds, but studying them with proper understanding will definitely break the shackles of dogma.

13 April 1988, Calcutta

Religious Dogma – Excerpt B

In the hoary past, groups were created amongst human beings on the basis of their group psychology and group supremacy. Group leaders enjoyed much freedom in that social order. These ancient people had to increase their numbers, because constant clashes between the different groups caused many deaths. Fights were as numerous as sticks and stones. A group queen or clan mother was the head of the community, like a queen ant in an ant hill or a queen bee in a bee hive. A woman

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had the status of a group queen because women were revered for their child producing capacity. Consequently, the social order at that time was matriarchal and matrilineal.

Later people started phallus worship. In that undeveloped stage of society, people gave great importance to the phallus because they thought that phallus worship would increase their numbers. Many ancient civilizations, including the Mayan civilization, practiced phallus worship. Phallus worship continued after the advent of Shiva about seven thousand years ago, and even today people still worship Shiva in the symbolic form of a phallus.

The Rudimental Cause of Religious Dogma

Still later, people started worshipping effigies and idols. Then Jainism and Buddhism emerged, resulting in the creation of different deities and the construction of religious temples.

When Jainism and Buddhism became influential, phallus worship, Shiva worship, Jainism and Buddhism were blended together. Subsequently, a priesthood commenced. After some time many new deities were created, which represented different orders of Jain and Buddhist worship and reflected parochial interests. As soon as parochialism emerged, different kinds of dogma arose – whenever parochialism takes hold, dogma thrives. This was the rudimental cause of religious dogma. Since ordinary people had no alternative but to resort to religious dogma, they started to fiercely exploit each other.

Religious dogma gave new meaning to the concept of life after death. People were taught that they were poor because they had committed sinful acts in their past lives, and that they were rich because their past deeds were virtuous. Such teachings blocked any revolt against social disparity. Do you see how

dangerous religious dogma was, and how dangerous it still is today? If you analyse each and every aspect of life which has been infected by religious dogma, you will find that the advocates of dogma are always motivated by the psychology of exploitation.

Once a priest noticed that a so-called low caste villager had grown a large eggplant which he imagined would make a delicious meal. He told the villager that although it was auspicious to worship Satya Narayana with eggplant, he would not ask for the eggplant because the villager lacked devotion. Out of fear the villager pleaded with the priest to take the eggplant and use it in his worship. With a show of reluctance, the priest eventually accepted the offer. Through this devious ploy, the priest achieved his objective.

Should one dogma be replaced by another dogma of the same order or of another order? Should a dogma of a positive order be replaced by a dogma of a positive order or by a dogma of a negative order? A dogma is an illogical, irrational sentiment. All dogma must be replaced by non-dogma. Gautam Buddha said that anger should be overcome by sweetness, miserliness by generosity, falsehood by truthfulness, hatred by love and sorrow by happiness. If we adopt the same approach, does this mean replacing a negative dogma with a positive dogma? No, because these attributes are mental propensities, not dogma. All negative mental propensities should be replaced by positive mental propensities, as Buddha advocated. This is the proper approach. Shankaracarya did not follow this process. Rather, he replaced Buddhist dogma with Paoráinic dogma. Buddhist Tara became Paoráinic Tara. In those days people who were

called Cakravarty used to sit on Bhaeravi Cakra and practice Buddhist Tantra. Shankaracarya made the Cakravarty community Brahmins. Buddhist mantras were in Pali, but the Cakravarty community did not know Saṁskṛta which was the basis of Pali. Consequently, they were declared lower caste Brahmins than the Brahmins who knew Saṁskṛta. As a result of Shankaracarya's influence, the Buddhist deity Lokesvari prevalent in north and east India 1500 years ago became Lokesvari Vishnu in the Paorāñic religion. So, Shankaracarya committed a fundamental folly. He replaced Buddhist dogma with Paorāñic dogma.

All human beings want to lead a secure, harmonious life, and have the opportunity to express themselves and progress. However, religious dogma goes against these fundamental human aspirations. Some priests, for example, say that if women dance their feet will become

useless, therefore they should not dance. This is dogma. Other priests force people to worship particular deities out of fear. People are told that if they do not worship the prescribed deity, then a calamity will befall their families, and the deity will even take revenge on them. But can a deity really take revenge, just like bad people do? If it can, how can it be a deity? This is all dogma.

Women are considered second class citizens in each and every religion. If equal status is given to women, it will be very difficult to exploit them. So to avoid this happening, women are kept oppressed. The exploitation of women has been continuing for centuries. Some religions say that if the husband is virtuous the wife is benefited, so the wife does not have to do anything herself. Other religions say that men can go to heaven, but women have to remain standing at heavens gate. All this is dogma. 33 Intelligent people know that nobody can share

the virtues or vices of others. Everybody has to move with their own saṁskaras or reactions to past actions.

Ism and Neohumanism

As I have said, a collection of dogma is called an “ism.” Where there is no logic and reason, dogma arises, whatever form it may take. Isms go beyond their small periphery when they are permeated by feelings for humanity – and not only humanity, but feelings for all living beings. The gigantic dinosaurs of the past and the tiny ants of today have the same existential value. Whatever human beings do in this world must be done for all creatures, including the largest animals and the tiniest insects.

You have to utilize all your skills to elevate all creation. You have to think for all, plan for all and act for all. From the Absolute perspective

there is no difference between one person and another, between human beings and animals and between living beings and non-living beings. You cannot draw a line of distinction between movable and immovable objects.

Any narrow ism may be transformed into universalism and accepted by all only when all physical barriers, psychic hindrances and spiritual impediments have been removed from the periphery of that ism. This is a new idea which I have explained in the book called “The Liberation of Intellect – Neohumanism.” The term “Neohumanism” has been used in that book keeping this new idea in mind.

Not even a branch of a tree is useless – it has feelings of pleasure and pain. We should only cut the branch of a tree when it is absolutely necessary. Just as you have the right to live, so do others. The lives of others’ are as

important to them as your life is to you; the life of another person is as important to him or her as my life is to me. You should keep this idea in your mind when you think of others.

Similarly, the life of a goat is as important to it as my life is to me. During religious festivals many innocent goats are killed and offered as sacrifices to various deities. The remaining goats are made to chew on leaves as they watch in wide-eyed fear, knowing that they will shortly meet the same fate. Now, put yourself in the same situation. Imagine that you, along with some others, have been captured by a few demons. Then, as you are fed rice and pulse, the demons begin systematically slaughter you all, one after another. The horrified reaction that will arise in your mind as you wait to be butchered is the same reaction as that experienced by the captive goats. If people still want to kill innocent goats in their religious

sacrifices after realizing the cruelty of this practice, tragically, there is nothing that anyone can say to them.

Hypocrites' Dogma

Hypocrites' dogma, rather than indirect dogma, is behind all such religious practices. Many people follow dogma because a specific injunction is written in the scriptures, or because a particular practice was followed by their ancestors, etc. In these cases, people follow dogma unknowingly. However, there are also many instances when people follow dogma knowingly. When people know that a teaching or practice is a dogma and yet they still follow it, this is called hypocrites dogma. For example, when people sacrifice a goat or buffalo in a religious festival while chanting "Divine goddess, divine goddess!" before a deity, they know that the animal is an irreplaceable part of creation,

but still they slaughter it. This is hypocrites' dogma. If a man kills his brother before his mother, will it please his mother? No, it cannot. The difference between these two examples is that the deity is unable to do anything to stop the slaughter, while the mother is quite capable of taking the necessary action. Otherwise, the deity would certainly interfere and stop the cruel, useless sacrifice.

***Mon tomáre bhram gelaná
Kali kemana táí ceye dekhlená
Jagatke kháoáchen je má
Diye kata khádya nána***

–Ramprasad

[Oh mind! You are not free from your mistakes. You are not yet aware of the true nature of the Divine Mother. Would you feed the Divine Mother, who is feeding nutritious food to the entire universe, with dried rice and cooked

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gram? Would you decorate the Divine Mother, who is decorating the world with costly jewels, with imitation ornaments?]

During the Durga Puja festival in India, some images are decorated with clay and tinsel ornaments which are known as *dáker gahaná*. Ramprasad says, “O mind, worship your *Iśta* or spiritual goal with holy chants mixed with devotion. It is useless to perform worship with gaudy ornaments and showy ostentation, because the Divine Mother does not accept bribes from anyone.”

Hypocrites’ dogma is embraced knowingly by those with vested interests, although most people follow dogma unknowingly. Ordinary people are told by their priests, “You should not do this or that because it is a sin and is forbidden by the scriptures. If you do not follow the path that we have suggested, your family will be

ruined.” If rational people challenge these illogical ideas, a priest may retort that he had a dream in which the Divine Mother appeared before him and said many things to justify his position. This is all hypocrites’ dogma.

Dogma and the Vedas

The Vedas have been the source of a great many religious dogma. The teachings of the Vedas can be divided into two main parts – Karma Kanda or the portion dealing with action, and Jiṇána Kanda or the portions dealing with knowledge. The Jiṇána Kanda can also be divided into two parts – the Árnyaka and the Upaniśad. Let us discuss the Jiṇána Kanda first.

In the Vedic era, there was a social rule which stipulated that after reaching 50 years of age people should retire from family life, live in the forest and serve society with their intellect.

This stage of life was called Vánaprastha. Retired people went into villages only to beg for food. The rest of the time they lived in the forest. The discourses and teachings of these retired people were collected and preserved as the Árnyaka portion of the Jiṇána Kanda.

The Upanishad comprises those teachings which dealt directly with Parama Puruśa or Supreme Consciousness and Para Jiṇána or Spiritual Knowledge. “Upa” means near, “ni” means closely and “śad” means to sit. So Upaniśad means that which leads us close to the Supreme Entity. Spiritual aspirants should be concerned with the relevant portions of the Jiṇána Kanda.

The Karma Kanda is also divided into two parts – Mantra and Brahmaña. Mantra means the invocations related to religious beliefs and rituals, and Brahmaña means the rules and

regulations to be followed when performing such invocations. Brahmaña, as originally used in the Vedas, did not mean a high caste Hindu, but gradually the meaning of the word changed. **Most of the people in the Vedic age drank excessive amounts of fermented juice, called somarasa, and ate meat, including beef. After the advent of Shiva, in the time of the Yajurveda, people were encouraged to rear cows to produce milk and to discontinue eating meat. Nevertheless, many people in the Vaedic age were alcoholics,** and even those who performed religious rituals had great difficulty carrying out their duties properly. Consequently, a custom was introduced which made it compulsory for priests to wear a deer skin across their shoulders, called upavita. This clearly identified the priest so that he would not be served alcohol while conducting religious ceremonies. Gradually, over the course of time, the deer skin was transformed into a thread.

Today this thread is the symbol of the Brahmin caste in Hindu society.

In the Vedic age, delicious foods like ghee or clarified butter, high quality rice and vegetables, as well as expensive cloth, were offered as a part of religious rituals. At funerals, these items were offered in the name of the dead person in the belief that the departed soul would enjoy them in the afterlife.

During this age, people also distorted the meaning of the Gáyattrii Mantra of the Vedas. The Gáyattrii Mantra got its name because it is based on the Gáyattrii rhythm in music. The inner meaning of the Savitr Rk is, “Oh Lord, lead me along the path of righteousness.” However, some priests spread the idea that the Gáyattrii Mantra was to be used for worshipping the Gáyattrii deity. These priests collected money from ordinary, innocent people to worship the

Gáyattrii deity. They even taught ordinary people that if they bowed their heads only once a day before the Gáyattrii deity, this will take them a step closer to heaven. The Gáyattrii Mantra is not in any way related to the Gáyattrii deity.

On the one hand, the **Jiñána Kanda** taught that when a person died, the body decomposes and returns to the five fundamental factors of creation. On the other hand, the Karma Kanda taught that delicious food and cloth should be offered when someone died, so that the deceased person could enjoy these things in their afterlife. The **Karma Kanda is full of many baseless and misleading instructions.**

Some misguided people advocate a bloodless, armed revolution based on the Vedas. But, is it possible to have a bloodless, armed revolution? Moreover, how is it possible to bring

about a revolution based on the Vedas when the **Vedas themselves are full of dogma?**

The terms shástra, shastra and astra have different meanings. Shástra means scripture. The rules and regulations stated in the scriptures are intended to demarcate the dos and don'ts of human behaviour by appealing to human psychology and intellect. For example, some scriptures say that if you consume alcohol it will be detrimental to your health. Through such warnings, the scriptures try to give guidance to people. Shastra means the effort to control people by physical force like slapping, pushing or pinching, etc. That is, in shastra there is physical contact and every possibility of shedding blood. Astra means to control or dominate others by using a weapon like a stick, knife, gun, etc. Here bloodshed will almost always happen. Thus shástra takes an indirect approach, while both shastra and astra take the

direct approach. So shastra viplava and astra viplava are both forms of physical revolution. Viplava means revolution in Saṁskṛta. These forms of revolution cannot be bloodless. If some people advocate a bloodless, armed revolution, it means that they are trying to fool the public. In the Vedas, little distinction is made amongst people based on caste, but a large part of the Vedas divide people into different races. That is, the Vedas are full of racial sentiments. For example, the Aryans are described as white and are considered superior to the other races. They are termed deities or Sura. The non-Aryans are described as black and are considered inferior to the Aryans. They are termed demons, Danavas or Asuras. The Vedas are full of inequities. Any attempt to establish equality based on the Vedas will be totally false and misleading.

In the past many unpsychological ideas were imposed on the toiling masses and women.

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If we examine Indian history, we can see that exploited people took the shelter of Jainism and Buddhism, and later of Islam. This occurred because they did not want to live in an oppressive atmosphere, because they felt suffocated in such an environment.

Today some people advocate Vedic revolution, but how can there be a revolution based on the Vedas when the Vedas themselves are full of dogma? In the past it was the practice in India that if a woman heard the recitation of the Vedas even by accident, molten lead was poured into her ears. This was done because if women were not suppressed they could not be easily exploited and ordered about to do menial work, like maid servants. Today women have started a collective movement to oppose their oppression and exploitation.

In the Vedic age, people were oppressed and felt suffocated by the imposition of dogma. They got their first experience of freedom during the life of Buddha, because he was the first to start a crusade against Vedic dogma. This was the reason why Buddhism was accepted by the masses immediately and spread rapidly.

In the Vedic era, the Aryans used to steal food grains and animals from the non-Aryans to perform their sacrifices and rituals (yajñas). In retaliation, groups of non-Aryans used to attack the Aryans to recover their possessions while they were performing their rituals. These attacks were grossly distorted in the Vedas, which gives the impression that the Aryans were good while the non-Aryans were evil. In fact, the non-Aryans were forced to attack the Aryans to recover their food to ensure their survival. Did the non-Aryans do anything bad? No, they did the right thing.

The Vedas contain various shlokas which advise people not to show malice to others, and not be cruel or unjust. For example, máhiṁsi means not to show malice to others, while saṁgacchadhvam means let all people move together. These shlokas are proof that malice and inequality existed amongst different groups of people in those days, otherwise what was the need of propagating such ideas?

Those who advocate Vedic revolution today want to return the to the ancient past. There is no concept of revolution in the Vedas. Rather, the teachings of the Vedas imply counterrevolution because they support injustice and racism. The teachings of Buddha and Jain contained the first revolutionary ideas because they opposed Vedic inequality, although the teachings of Buddha are more rational than those of Mahaviira Jain.

Why have Buddhism and Jainism not stood the test of time? Both these religions suffer from two main defects which have undermined their popularity. Gaotam Buddha failed to propound any clear idea about God and the ultimate goal of human life, and he did not try to build a human society based on his teachings. Mahaviira Jain, first of all, gave too much stress to nirgrantha vada or going about naked. Primitive people did not wear clothes, but they began to cover their bodies due to changing climatic conditions. After they grew accustomed to covering their bodies, they began to feel ashamed if they went about without clothes. Hence, Mahaviira's philosophy of nirgrantha vada never gained mass support. Secondly, he placed too much emphasis on forgiveness and mercy. He taught people to forgive their worst enemies, even if they were as deadly as scorpions and snakes. As a result of

this teaching, people lost the will to fight against the enemies of society. So, although the teachings of Buddha and Mahaviira Jain were not based on dogma and did not deliberately mislead people, they failed in the course of time because they were not sufficiently comprehensive and well-balanced.

***Prañavo dhanu sharohyátmá
Brahma tallakśyamucyate
Apramattena veddhavyaṁ
sharavat tanmayo bhavet.***

“Prañava or spiritual cult is like a bow, Jiivátma or unit consciousness is like an arrow, and Brahma is like the target. While hitting the target, one should be as concentrated as an arrow. The archer must hit the target without the least wavering.”

The Saṁskṛta word matta is derived from the root verb mad, which means “to consume drugs that cause people to lose their sense.” Smoking tobacco is not included in this category. But if one takes hashish, opium, wine etc., one’s nerves will become weak, causing drowsiness and eventually senselessness. Another category of drugs causes excessive excitement in people, making them rant and rave uncontrollably. As a result, they lose the capacity to discriminate between good and bad. Both categories of drugs are called mad. Vanity is also a kind of mad. Due to vanity, people may lose their common sense.

Matta means something which is not entirely bad, but contains both good and bad, while pramatta means something which is completely bad – bad from beginning to end. Pramatta totally destroys human faculties. Rational people should not accept anything which goes against human psychology and is

ultravires to cardinal human principles. The theory of communism propounded by Karl Marx is an example of pramatta. Communism has been an unmitigated disaster for human beings. It is full of defects, and bad from beginning to end. It has caused the degeneration of human society.

Rich, selfish people sometimes suppress the poorer sections of society by binding them with illogical ideas in order to accumulate greater wealth or enjoy more luxury. The caste system in India has been used to exploit people in this way. In the past, for example, high caste people propagated the idea that it was a sin for so-called low caste milk vendors to give them water. This was done to ensure that the high caste people were supplied with pure, undiluted milk. However, it was not considered a sin for high caste people to take water from so-called low caste sweet vendors. Otherwise, high caste people would not have been permitted to

consume the numerous delicious sweets prepared from milk and water.

The privileged classes invariably think of their own comforts. They infuse the poorer sections of society with inferiority complexes in order to exploit them, and then force them to become their obedient servants. But eventually the poor people revolt against such exploitation, even if it takes one, two, three or more generations. People will always revolt against those things that go against human psychology. When oppression crosses the limits of human tolerance and endurance, revolution is inevitable.

All dogma must be rooted out. You should start a revolution against dogma. But to start a revolution you need courage. So gather that courage and start a revolution against dogma.

13 April 1988, Calcutta

The Civil Disobedience Movement

When a rogue elephant becomes violent it does not feel hungry, and consequently it may not eat or even drink for many days together. In such an abnormal condition, its overheated brain compels it to break all rules and regulations... and it even challenges the laws of nature themselves.

You know, those who instigate others to break rules will always cause bad consequences. Let us take an example. A prominent leader of

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India's struggle for independence started a civil disobedience movement against the British to attain the political independence of India. Some people suggest that the aim of this movement was not to break any rules or disobey the law. The aim was to express the truth after dispelling the cimmerian darkness. The aim was to snatch independence from the clutches of the forces of darkness. It was an effort to find the truth... it was satyagraha. However, it makes no difference what name you call a rose flower, it is still a rose. Even if you send an ordinary rice crushing mill to heaven, it's function is still the same. If people have disregard for the law, there is every possibility that they will follow the path of law-breaking. This very psychology causes people to challenges legal statutes, and the result is never good.

Today if people follow in the footsteps of the past, they will be led to burn buses and

trams which they themselves have purchased... they will be led to burn governmental and non-governmental buildings, destroying their own hard earned wealth. When people adopt these methods today, it is because the psychology of the civil disobedience movement of the British time is still working – in other words satyagraha. However, rational people would not describe such methods as satyagraha but as duragraha – a hand-tool to destroy the society.

Those who hold the communist banner and attack helpless people in the name of revolution, losing sight of human values under the impetus of their confused, irrational philosophy, are goaded by the same type of psychology.

Nature dislikes disobedience or the act of breaking the law. As long as legal statutes exist, they must be obeyed. If they are found to be

harmful or stand in the way of the progress of society, or if they hold back the forward march of humanity like a serpent entwined around the legs of a person, these statutes should be ground into the dust and new laws should be enacted and obeyed. Otherwise, the law of big fish eating little fish will dominate society, and this will harm the interests of both the individual and the collective. The civil disobedience movement has left behind a chaotic imprint on society.

11 September 1988, Calcutta

Decentralized Economy – 2

At the beginning of civilization, the desire to create arts and crafts arose in the human mind. At that time artisans used to work at home, and arts and crafts were produced in cottage industries. Men, women, boys and girls – all participated in the creation of arts and crafts. Later people realized that some arts and crafts could not be produced in every village, so certain artifacts were produced by a few combined villages. If artisans had not combined together, they would have suffered losses in the market place, and their numbers would have been significantly reduced. So gradually human beings started to go and work in places where production was done collectively, or the first factories. At that time the few industries that existed were decentralized.

In this connection one thing should be remembered – the more that arts and crafts are decentralized, the greater the benefits for

human society. Decentralization does not diminish or dissipate economic potential. Rather, decentralization removes regional disparity because wealth is distributed almost equally everywhere. We do not find situations where people in some places cry out in agony due to scarcity and starvation, while people in other places become immoral due to excessive affluence and over abundance. In fact, industrial centralization is detrimental to a well-knit social order.

In a decentralized economy people do not have to leave their homes to work in an industry, and consequently they are saved from the expenditure of maintaining two establishments. Moreover, decentralization increases the possibility of saving labour, because people can earn their livelihood while simultaneously taking care of their household responsibilities.

This arrangement is not possible under capitalism. Capitalism will never support decentralization, because capitalist production exists to maximize profits. Centralization means industry for profit, while decentralization means industry for consumption. PROUT's approach, which will be supported by all rational people, is production for consumption. PROUT's maxim is, "Production for consumption, not production for profiteering."

Capitalists want to produce commodities at the lowest costs and sell them at the highest prices. To produce commodities cheaply, there must be efficient transportation, cheap raw materials, cheap labour, cheap energy, adequate water supply, etc. No matter what form capitalism takes – individual capitalism, group capitalism or state capitalism – capitalists will

always prefer centralized production. All these forms of capitalism are essentially the same.

Thousands of industries have mushroomed around Calcutta, Bombay, Ahmedabad, Delhi, Kanpur and Madras in India due to this capitalistic mentality. Remote places such as Khairasol in Birbhum district, Puncha in Purulia district, Goghat in Arambagh district and Nakashipara in Nadia district have been neglected. They have gone to sleep, crying in cimmerian darkness. Perhaps only a few people have even heard of these places. How could they? The people living there are extremely poor. They are incapable of purchasing a woollen wrapper for winter, what to speak of expensive woollen clothing.

In India regional disparity is increasing. Calcutta's per capita income is twenty percent higher than the rest of Bengal, while the Punjab's

per capita income is higher than Haryana's and Orissa's. The people of Delhi enjoy much greater liberty and comfort than the villagers of Purulia district. Regional disparity is detrimental to the cause of a healthy social order. PROUT is the only panacea. There is no other solution. Communism is state capitalism which is why it is not free from the defects of capitalism. State capitalists, like individual and group capitalists, control industries. State capitalism means state controlled industries. In other words, in state capitalism industries are centralized.

Communist countries support state capitalism, which means centralized production. While communism appears to differ from capitalism on the question of popular liberation, capitalism and communism are the same internally. Fruits of the same variety may have different colour skins, but their seeds are the

same. Capitalism and communism are fruits of the same variety.

To ensure the social and economic liberation of human beings, the maximum amount of socio-economic decentralization is essential. While it may be difficult to establish village-level economic infrastructure at present, there is no insurmountable obstacle preventing us from establishing block-level economic infrastructure. As far as possible, the establishment, operation and distribution of all industries should be done at block level. Only when this cannot be done should industries be organized at a higher level. Obviously, industries such as iron and steel factories cannot function in every village, block and district, so they should function in a larger area.

There are some special types of key industries which can conveniently function as

either small-scale industries or medium-scale cooperative industries. If some key industries are structured in this way, they must be under state control. Care should be taken to ensure that they are properly organized and widespread. Such key industries should never be controlled by capitalists, otherwise the interests of the people will be partially if not fully ignored. Moreover, if they are left in the hands of capitalists, many different kinds of problems will arise. Normally only very large-scale key industries should be under state control, and these industries should be centralized instead of decentralized. But industries which cannot be readily decentralized today may be decentralized in the future due to changing circumstances. At that time the decentralization of key industries must be implemented.

There are also many other adverse effects of industrial centralization. For example, in large

cities it is difficult for people to remain healthy because of the scarcity of fresh fruits, vegetables and milk. Immorality and corruption are rampant. Thieves, criminals, drug addicts, alcoholics and antisocial elements easily conceal themselves and prey on innocent people. Malnutrition, air pollution, water pollution as well as other problems also exist. All large industrial centres presently suffer from these defects.

In ancient times, people who travelled great distances to reach their place of work in order to earn their livelihood were called gandhahárin. Women and girls did not usually work outside the home. They normally stayed at home, took care of their household duties and worked as well. Highly skilled people do not often get proper recognition and adequate facilities if they live in remote areas. Rather, they

usually have to travel long distances just to arrange their livelihood.

In medieval times skilled ivory artisans used to live in Burdwan district, but there was no market for ivory there. There was a large ivory market in Murshidabad, and smaller markets in Bankura, Vishnupur and Dhaka, consequently the skilled ivory artists of Burdwan were compelled to travel to those places.

Skilled artisans who are compelled to travel to another place for work are called gandhahárik or gandhaháriká in Sanskrit.

6 November 1988, Calcutta

Three Types of Occupation

There are three types of jiiviká or occupations for human beings – physical, mental and spiritual. Animals have only one type of occupation and that is physical. If animals get food they are satisfied, but human beings are not satisfied with food or mere physicalities. They also need to be engaged in psychic and spiritual occupations. Psychic occupations are those which engage the mind, while Ádhyátmik or Dhármic Jiivika, or spiritual occupations, are those which involve human beings in the field of Dharma.

The first human beings evolved one million years ago in Rárh. These first humans

were no better than animals. They had only one occupation and that was physical. They used to hunt animals for food, and to be successful hunters, they needed weapons. So primitive people started producing weapons out of bones. This signified the beginning of the first age – the Bone Age. However, bone weapons could not fulfil all their requirements.

After the Bone Age came the Stone Age. In the Stone Age stones were the predominant tools. Stones were harder than bones and lasted longer. Even today in Rárh, stone tools can be found where a river flows near the base of a mountain.

After the Stone Age came the Bronze Age. In the Bronze Age people started manufacturing deities out of bronze. Some of these statues can still be found today.

After the Bronze Age came the Iron Age. At this stage human beings progressed more rapidly and spread out with increasing speed. In the Iron Age people also began to manufacture items more scientifically.

Although human beings evolved about 1,000,000 million years ago, the present humans originated only 100,000 years ago. Human beings took 900,000 years to progress to this stage. Even after this, a long time passed before human beings became civilized.

Before the Iron Age, human beings used to live in caves or trees. These primitive humans were mainly engaged in physical occupations, though a small amount of their energy was spent in psychic occupations. Their physical occupations involved gathering, preparing and eating food, while dance satisfied their need for psychic occupation.

One of the first discoveries human beings made was the ladder, as primitive humans felt the need to climb trees to get to their homes. Later a type of ladder was also used to level wet ground for agriculture. A similar system is still used in parts of India today.

Once agriculture started, people learnt how to grow straw, and they began to build straw houses on the ground. After human beings learnt the science of elementary construction, they were able to travel and settle wherever they chose, and they achieved a measure of stability and security in social life. This development led human beings to contemplate something higher than the physical or psychic spheres, and they began to think about spirituality. This in turn led to the commencement of Atmic or Dharmic jiivika 15,000 years ago, and consequently the

Upanishad and the Árnyaka portions of the Vedas were composed. So, we can say that human civilization started about 15,000 years ago, and that the Vedic civilization is the oldest civilization in the world.

About this time, people also began to specialise in different fields of labour according to their capacity and efficiency. For example, those who were physically strong would protect their village and provide general security, and those who were more artistic or skilful would manufacture artifacts, clay pots or prepare hides and cloth. In those days there was no caste system.

However, a full-fledged civilization, with the four symbols of advancement – agriculture, the wheel, dress and script – started only about 7,000 years ago. Human beings had grasped the rudimentals of these inventions by this time.

Pictorial letters were invented less than 7,000 years ago, and philosophy was discovered only about 4,000 years ago. People knew how to make steel in the time of the Mahábharata 3,500 years ago.

With the invention of the wheel, the use of bullock carts became widespread. Those who were responsible for discoveries like the wheel or bullock carts were known as “Mahatmans.” The title “Máháto” came from Mahatman. The Máháto community of today are the descendants of the talented people of the past. Some people think that Mahato is a caste, but this is not correct. There is no logic behind the caste system.

Today human beings are becoming increasingly engaged in psychic and spiritual occupations, and this trend will increase more rapidly in the future.

Ánanda Márgiis should never compel people to follow Ánanda Márga philosophy. Rather, they should always inspire people along the path of spirituality by encouraging selfless service, sacrifice, good conduct, spiritual practices, the development of all-round knowledge, etc. Ananda Marga is a comprehensive mode of living based on spirituality, and in Ananda Marga sádhaná, dhyana and japa are Atmic or Dharmic jiivika.

11 November 1988, Calcutta

Three Cardinal Socio-Political Principles

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For the all-round welfare and development of human beings, society needs to follow some fundamental socio-political principles. Without the firm foundation of such principles, disunity, injustice and exploitation will flourish. To avoid this and to safeguard the interests of all people, the leaders of society must ensure that cardinal socio-political principles are strictly followed. Otherwise, individual and collective progress can never be achieved.

There are three cardinal socio-political principles which should never be violated. First, people should not be retrenched from their occupations unless alternative employment has been arranged for them. Secondly, people should

not be forcibly converted from one religion to another. Thirdly, no mother tongue should be suppressed. Occupation, spiritual practice and mother tongue are very important to human beings. If the sentiments associated with them are hurt, human beings will be deeply affected. So, you should never violate these cardinal socio-political principles.

There are many instances where these three cardinal principles have been violated, causing much suffering and disturbance in individual and collective life. Let us discuss what happens when people lose their livelihood. Take the example of rickshaw pullers in India. The work of rickshaw pullers is exhausting and poorly paid, but if it is declared illegal, many rickshaw pullers will become unemployed and their lives will become more miserable. Those who cannot find alternative employment will either die of starvation or become criminals in

an effort to survive. In either case, society will be adversely affected. So, before this occupation is prohibited, rickshaw pullers should be provided with suitable alternative employment.

Take another example. In the Pathan period and at the height of the Mughal empire, Zamindars or landlords were permitted to maintain military forces. This practice was banned at the end of the Mughal period and the start of the British period. As a result, many soldiers from military communities like the Bagadis of Rárh and the Cuyárs and Lodhas of Midnapur were retrenched from the armed services. Consequently, they became criminals. Even thirty to forty years ago, members of these communities were still engaged in antisocial activities, but now they have virtually ceased this practice. If these people had been inducted into the military or the police, they would have earned a proper livelihood without being

compelled to harm the society. Their destiny would have been quite different.

Finally, take a third example. In India during the time of the British, many small kingdoms were ruled by rajas and maharajas. When India became independent, these kingdoms merged into India, and the Indian government decided to pay the former monarchs a stipend. However, this scheme was not a good idea, because many former monarchs wasted money and lived luxurious, sycophantic lifestyles. After a particular leader became prime minister, the scheme was abandoned at short notice. This caused economic hardship for some of the less well-off recipients who were unable to make alternative financial arrangements. Some old people in particular found it difficult to adjust. While the government should not have adopted the scheme in the first place, having adopted it, the government should have

withdrawn it gradually and taken the responsibility for looking after the elderly people on humanitarian grounds.

Now you understand the consequences of retrenching people without arranging a suitable alternative livelihood for them.

The second inviolable principle is that people should not be forcibly converted from one religion to another. People will not leave a religion if it is able to guide them properly on the path of Dharma. However, if a religion has a narrow outlook or contains some defective teachings, such as supporting the caste system or oppressing the poor, then people will naturally become disillusioned with it. The followers of other religions will take advantage of these defects and forcibly convert them.

In the past there were many instances when large numbers of Hindus were forcibly converted to another religion. Hindus were fed onions or beef without their knowledge and women were abducted, compelling them to transgress their religious beliefs. As a result, they were excommunicated by the Hindu priests. They were declared outcastes. When those who had instigated the transgressions observed this development, they escalate their campaign of forcible conversion.

There is a well-known story about a Zamindar from Bengal called Kalachand Roy, later Kalapahar, who was a follower of Kálíi. He worshipped a stone image of Kálíi with great devotion. At that time some invaders, belonging to another religion, started a campaign to destroy all Hindu temples and deities. When Kalachand's temple was about to be destroyed, he prayed to Kálíi saying, "Mother, I do not have

the power to protect you, so please protect yourself.” But how can a stone idol protect itself? In due course his temple and idol were destroyed, and Kalachand lost faith in Kálii. He was converted to the religion of the invaders, and became known as Sheik Kaluddin Khan. He launched his own campaign of terror throughout Bengal and Orissa and forcibly converted people to his new religion. He disfigured deities, destroyed temples and threatened people with physical violence to convert them. Once he travelled to Kashi and set about converting a widow who also happened to be his elder sister. She refused to succumb to his threats, and scolded him mercilessly for his bad behaviour.

This made him realize the error of his ways, and he abandoned his campaign. If Hinduism had not practiced idol worship, Kalachand would not have been converted. Because of his forcible conversion, Kalachand

became extremely hostile towards Hinduism and launched his own campaign of terror against it. A religion should be so strong that no one can be converted from it.

Such incidents made the priests in eastern India realize that soon all the Brahmans would be converted to Islam. One priest called Devi Bar Ghatak from Mallálpur in the Birbhum district of Bengal, devised a strategy to prevent people being excommunicated. He argued that instead of excommunicating people who had been compelled to violate the tenets of Hinduism, they should be given the status of a special community within the Hindu religion. For example, families from which a girl had been abducted became one community, those who had been forced to take onions or beef became another community, etc. The members of these communities were permitted to marry amongst themselves and engage in normal social

relations. This system was called the Melbandhan system, and it saved the Brahmin community of Bengal from conversion to Islam. Although the Kayastha community of Bengal did not accept the Melbandhan system, they accepted its inner spirit, and there after they did not excommunicate any of their members.

A different system was followed in Bihar. Members of the Brahman community who had been forcibly converted to Islam formed a group and adopted the title Syed. The Kayasthas took the title Mallik, the Rajputs became Mián Mussalmen or Pathan Mussalmen, and the Bhuminars became Sheik Mussalmen. Hinduism will degenerate and people will convert to other religions as long as the caste system exists in the Hindu religion. If Hinduism continues to degenerate, the progress of Indian society will be retarded because Hindus are the majority community in India. Moreover, if there

are continued conversions to Islam, women will become second grade citizens, because they are not given equal status with men in Islam. Consequently, there will be further degeneration. Thus, nobody should be forcibly converted from one religion to another.

All religions should be established on a strong foundation of logic and reason, then such things will not occur. If people are forced to violate the teachings of their religion, they should not be excommunicated. Even if people knowingly contravene a religious code without compulsion, they should have ample scope to rectify their behaviour. A religion should not be like a glass container which breaks with a light tap.

In the future you should be careful not to hurt the religious sentiments of others, even if most people become Ánanda Márgiis. Deities

should be preserved in museums, and temples should be restored to maintain the cultural and historical heritage of the country.

Thirdly, no mother tongue should be suppressed. If a mother tongue is suppressed, the consequences are most dangerous. Take the example of Pakistan. When Pakistan was formed, Urdu was declared the national language. But the actual language position of undivided Pakistan – that is, East Pakistan and West Pakistan – was that 60% of the population spoke Bengali and 40% spoke Hindi, Baluchi, Punjabi or Urdu. When Urdu was declared the national language, East Pakistan revolted and this led to the division of Pakistan. There was a famous song at the time:

Orá ámáder mukher bhášá kére nete cáy...

[They are intent on snatching away the language of our mouth...]

This song aroused the sentiments of the people, and the whole country became united around the issue of their mother tongue.

In India, Hindi has been imposed on non-Hindi speaking people, resulting in much ill-feeling between many states and the centre. The imposition of Hindi amounts to Hindi imperialism, and those who do not speak Hindi feel suppressed. The important languages of Bihar, for example, like Bhojpuri, Maethilii, Angika, Magahii and Nagpuri, have been suppressed in favour of Hindi. The people of Bihar do not even know the pronunciation of Hindi words because they speak with their own intonation. Other languages like French in Canada, Basque in Spain and Sicilian in Sicily have also been suppressed.

Several decades ago, Hitler invaded France. He planned to teach everyone German and eradicate French. If he had done this, regardless of anything else that he did, the people would have revolted.

The psychology of suppression undermines the progress of a country. People will eventually revolt against it and restore unity. The sentiments of people cannot be forcibly suppressed for a long time. Human beings best express themselves through their mother tongue. If people's mother tongue is suppressed, it is equivalent to strangling them. The suppression of people's mother tongue is a sin.

India is a multi-lingual and multi-religious country. If a particular regional language is declared the national language, it would be very

detrimental to the overall welfare of the country. Rather, all the languages spoken in India should be recognized and encouraged. In this regard, India should follow the example of some other countries. In Switzerland, for instance, four languages are recognized as state languages – German, Italian, French and Romansch – although more than twice as many people speak German than the total speaking the other three languages. This is the correct approach, as it does not go against the collective psychology of the people.

Similarly, if a particular religion is proclaimed the state religion, those who follow other religions will not identify with the country. Consequently, the unity of the country will be undermined. If people go against this basic principle, they may be politically successful for a short time, but eventually they will inflict great harm on the country and prove to be a failure.

There are occasions when majority decisions do not create unity in society because people are more or less divided on an issue. In such circumstances, the leaders should be very cautious when making their decisions, and take special care to safeguard the interests of everybody. In particular, they should select a course of action which does not harm the sentiments of any group. For example, suppose there are seven brothers in a joint family, and these brothers are divided on an issue. Four brothers may be on one side and three brothers on another. If the head of the family takes a decision based on the wishes of the majority, the family will be divided into two groups. Therefore, a decision should be taken which safeguards the interests of all the brothers.

If any group tries to violate any of these three cardinal socio-political principles, you

should immediately oppose them with a thundering voice and sufficient force. Victory will be yours, because you are supporting the collective psychology. But before launching any movement, you should make sure that the masses are conscious of their exploitation, otherwise the movement will not be successful. Although it may take some time to raise the consciousness of the masses, ultimately you will be victorious.

A leader of the Maethilii community in Bihar wanted to start a movement against the exploitation of the Maethilii language, so he organized a massive rally and started to lecture the people about the suppression of Maethilii. Initially, everyone listened to him attentively and supported his ideas. At the end of his address he told the masses: “We will live for Maethilii, we will die for Maethilii.” But one person amongst the crowd shouted out: “Yes, we

will live for Maethilii, but why should we die for Maethilii? Rather, I choose to die in Kashi.” According to mythology, if one dies in Kashi one goes to heaven. Immediately all the people started supporting this view, and as a result the meeting was disturbed. This happened because the people were not conscious of the suppression of their mother tongue, and they followed the path of religious dogma instead.

So, you should ensure that these three cardinal socio-political principles are not violated. By doing this you will safeguard the welfare of society.

14 November 1988, Calcutta

The end

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