

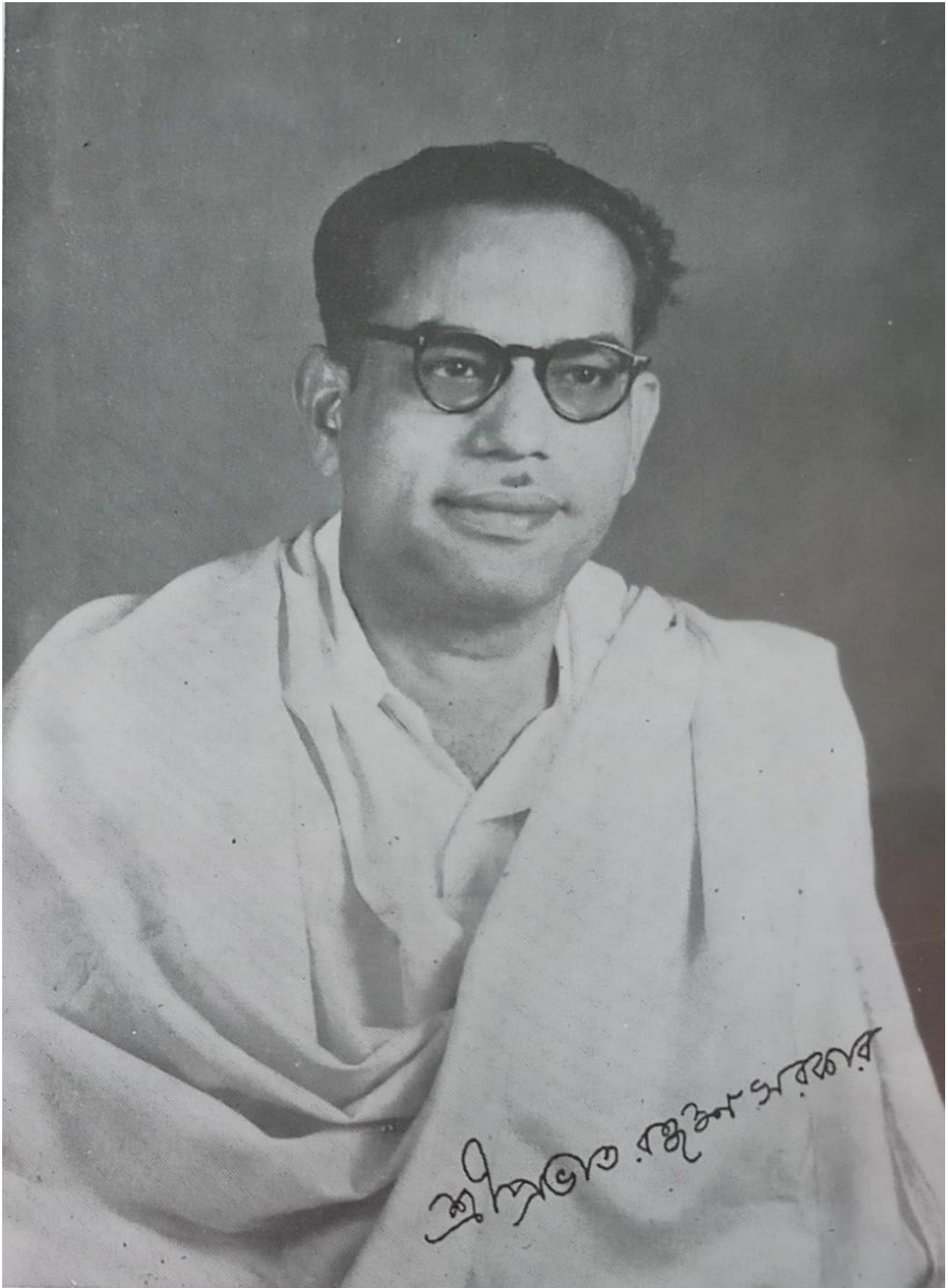
Prout in a Nutshell

Part 17



Shrii Prabhat Ranjan Sarkar

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ROMAN SAṂSKRṬA ALPHABET

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

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

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

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

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

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

য র ল ব
 য র ল ব
 ya ra la va

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

অ জ ঋষি ছায়া জ্ঞান সংস্কৃত ততোহং
 অ জ ঋষি ছায়া জ্ঞান সংস্কৃত ততোহং
 aṅ jṅa ṛṣi cháyá jñána saṁskṛta tato'ham

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

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

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

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

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

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

Publisher's Note:

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

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

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Water Conservation

At the beginning of this earth, there was absolute silence – there were no living beings or even plants. This condition continued for hundreds of millions of years, until the earth was properly formed. Then a phase came when rain and storms started, and by a gradual process, life emerged. As a result of the rain, carbon atoms got infused with vital energy (práña shakti). Carbon atoms along with protoplasmic clash and cohesion formed this vital energy.

Water was an essential factor in the evolution of the planet, and now it is most essential for the survival of human beings, animals, plants and the planet as a whole. If it does not rain anywhere on earth for only one year, all life on the planet will be destroyed. This is because all creatures – from the smallest organisms to the largest animals – need water. If

there is no water, first the small creatures will die, then the ecological balance of the planet will be lost. Next, human beings will also die, and soon the earth will become a barren wasteland.

Global Water Crisis

In the near future there will be a severe crisis in many parts of the world. Many large rivers like the Ganga, the Jamuna and the Thames are already very polluted. People cannot drink this water, and if they even wash their hands in it they can become infected. The only solution is to rely on rainwater. We must collect the rainwater, develop the science of making artificial rain through helium or any other process, and bring the clouds which rain over the ocean onto the land. Constructing more deep tube wells is not the answer. Rather, we must catch the rainwater where it falls. Many ponds, canals, dams, lakes and reservoirs should be

immediately constructed to catch the rainwater and store it for drinking water. This is the only way out of the water crisis that will confront humanity in the very near future.

In the physical sphere there are two types of calamities – natural calamities and those caused by human beings. Today most calamities are caused by human beings, but sometimes natural calamities like typhoons, floods, droughts, earthquakes, etc., also occur. Although different types of calamities may confront humanity, doomsday will never happen. The very idea of doomsday is based on dogma.

The calamities caused by human beings are mainly of two types. First, many calamities are caused by the bifurcation and trifurcation of society. The bifurcation of society is exemplified by the conflict between the Israelis and the Palestinians and the recent war between North and South Vietnam. The division of India into

India, Pakistan and Bangladesh is an example of the trifurcation of society.

Calamities are also caused by the destruction of the environment and the indiscriminate exploitation of subterranean resources such as coal, oil and water. One of the greatest causes of environmental destruction is deforestation. Due to deforestation, the rain clouds coming from the Bay of Bengal travel all the way across India and rain on the Arabian Sea. That is, clouds which once rained on Magadh now rain on the Arabian Sea. Consequently, the water level in the Arabian Sea is gradually rising and the Bay of Bengal is becoming more salty. The result is that the water level around the coast of India is rising, the land area of the Indian subcontinent is decreasing and soil erosion is increasing.

Approximately two-thirds of the surface of the globe is water and one-third is land, but due to deforestation the water portion is increasing and the land portion is decreasing.

Another cause of environmental destruction is the exploitation of subterranean resources. Deep cavities have been formed in the earth after extracting subterranean resources, and these cavities should be properly filled. In some countries it is the practice to use sand to fill the cavities created by mining underground coal. If these cavities are left unfilled, the surrounding regions are more likely to experience earthquakes than other areas. Moreover, the unfilled cavities can severely weaken the surface structure of the earth, causing whole regions to collapse.

In some Arab countries, huge amounts of money have been made by extracting oil from under the ground. Several years ago the leaders of these countries realized that the supply of oil would not last forever, so they started to think about the future of their countries after the supply of oil was exhausted. They became concerned that the level of the water-table was falling and the

sizes of the deserts were increasing. To solve this problem, they decided to import soil and sweet water to create dense forests. Now the trees that they planted are eight to ten years old, and last year it was reported that they experienced floods for the first time. Many of the local people had never seen floods before, and young children even cried in alarm at the sight of the rain!

The exploitation of subterranean water reserves is contributing to desertification in many parts of the world, and as the subterranean water level recedes, the soil near the surface dries out and plants wither and die. This has already happened in many parts of Rajasthan.

Afforestation is the only solution to desertification. Human beings have suffered from water scarcity and drought in the past, and this problem will continue unless proper care is taken in the future. If deforestation and the indiscriminate exploitation of subterranean

water reserves continue, it is likely that many parts of the world will face severe water shortages from 1993 to at least the year 2000. The only way to avoid such a catastrophe is to immediately implement a decentralized approach to water conservation.

The Causes of Drought

Why do droughts occur? What are the most important causes of drought? There are three main causes. The first is the wanton destruction of plants or indiscriminate deforestation, the second is low pressure systems over oceans and big seas, and the third is sudden changes in the angular movement of the sun and other celestial bodies like comets, nebulae and galaxies.

Deforestation causes drought because it prevents the plants from nourishing the earth. The fibrous roots of plants absorb and hold considerable amounts of water which is slowly released into the soil. In the paddy fields of Bengal, for example, during the dry season water

will trickle down the channels beside the fields. Where does the water come from? It is released from the roots of the standing crops. But when the paddy and the associate crops are harvested, the supply of water dries up. Deforestation is caused by human beings, and it is within their power to solve this problem through their own efforts.

The second and third causes are presently beyond human control. In the future, with the development of the meteorological and marine sciences, human beings will be able to partially influence and overcome the second cause, but not fully. The third cause can only be controlled by Supreme Consciousness. However, if human beings follow the path of positive microvita and have the grace of Supreme Consciousness, they can also control the third cause.

How do the sudden changes in the angular movement of celestial bodies cause drought? The paths of some comets are predetermined

and astronomers can ascertain their arrival dates and possible effects on the earth, but there are other comets that appear suddenly without warning. When there is the sudden appearance of powerful celestial bodies or a sudden change in their angle of rotation, their gravitational pull may disturb the seasons and the natural order of creation. For example, as a result of the strong gravitational pull of a powerful comet or meteor, clouds may not be formed. This phenomenon is called bakudashá in Sanskrit.

Certain deviations of celestial bodies like meteors, comets and satellites take place due to the concentration of a huge number of positive and negative microvita. Movement in universal space is subject to the movement of positive and negative microvita, and this also affects life on earth.

The angularity of the movement of celestial bodies also affects the minds of human beings. Suppose you are outside enjoying a cool breeze

on a calm full moon night. A soothing, painless feeling will arise in your mind. But if the feeling continues, the nerve cells in your body may become dull, and if the experience of dullness goes beyond a certain limit, your thinking power may be impaired, even causing some psychic ailment. This occurs because the ecological balance within the human structure is lost. Say a certain incident took place in your life at the age of eight. Now we know that there is nothing identical in this universe, only similarities. If similar circumstances reoccur after a gap of say eight years, a similar incident could take place when you are sixteen. You have to ensure that people are not put into an environment which is similar to one that caused them pain and suffering in the past, as this may adversely affect their progress in the spiritual sphere. This also applies to the physical and psychic spheres.

Human movement is movement towards ecological equipoise – towards the supreme synthesis. In the inner world, balance must be maintained as this leads to spiritual progress. Ecological order is not only for the earth but for the entire universe, and it must be maintained both within and without. The angular displacement of any celestial body may affect the human mind as well as the physical universe, so balance must be maintained between the internal and external spheres. In all aspects of human life this subtle balance must be maintained. This is ecological balance.

The Defects of Well Irrigation

I have already said that constructing more deep tube wells is not the solution to the water crisis. What are the drawbacks of well irrigation? Well irrigation causes the level of the water-table to drop, while the continuous use of well irrigation dries up the subterranean flow of water. Initially the effects of continuous well irrigation may not

be easy to perceive, but eventually a fertile region will be transformed into a desert. In fact, if the subterranean water level stays at above twenty to twenty-five feet, the surface vegetation will not be affected, but if it drops below fifty feet, the surface of the earth will become a barren wasteland.

The negative effects of well irrigation include the following:

- 1) Neighbouring shallow wells dry up creating the problem of lack of drinking water.
- 2) Trees, orchards and large plants do not get sufficient subterranean water so they wither and die. Green countryside will become a desert after thirty to forty-five years of intensive well irrigation.
- 3) In some deep tube wells enemy elements – that is, elements which are harmful to the soil such as heavy minerals and mineral salts – get mixed with the water, causing problems such as salinity. As a result, the land eventually becomes

infertile and unfit for cultivation. When the flow of well water stops, irrigation tanks supplied by these wells also dry up.

Well irrigation should be used only as a temporary measure because of the devastating effects it can have on the surrounding environment. Alternative methods of irrigation include river irrigation, irrigation from reservoirs, dams and small ponds, shift irrigation and lift irrigation. Irrigation water is like the apex of a spinning top. Without it, agriculture is not possible.

The Best Methods of Irrigation

The best method of irrigation is the conservation of surface water through a system of ponds, canals, dams, lakes and reservoirs.

Take the example of Rárh and Orissa. The potentialities of this region have not yet been fully developed and utilized. The major portion of the wealth is subterranean, and these treasures should be properly harnessed, but

practically nothing has been done in this respect. The surface potentialities should also be properly developed, but these too have been neglected.

How should the surface water potentiality in this region be utilized? The rainfall in this area is very meagre – rain only falls part of the year, and the rest of the year it is dry. Well irrigation is underdeveloped, and there is hardly any lift or shift irrigation. Sixty-five percent of the land is rocky and sandy, and traditionally only coarse grain is grown there. So in Rárh we have to do two things – construct many new small-scale ponds, dams and lakes, and undertake large-scale afforestation on the banks of all water systems.

Rárh has undulating land, so large-scale reservoirs cannot be easily constructed, but many small lakes and ponds can be built. Large, deep reservoirs will not be as beneficial as small-scale ponds and should not be

encouraged. Moreover, large reservoirs rely on lift and shift irrigation to supply water to a system of canals. In such a system the water pressure will fall because as the water travels along the canals leading from the reservoirs to the fields, the canals will be obstructed by the hilly terrain. So, if there is a big investment in reservoirs, the money will be wasted. Instead, many small ponds and dams can be constructed with the same investment. If many small-scale dams are constructed at a cost of about one hundred thousand rupees each, this investment will give a return of hundreds of millions of rupees.

In a system of small-scale ponds and dams, any surplus water in the canals leading to the fields can be rechannelled back to a main water source to avoid wastage. Water will only be carried a little distance in a small-scale canal system, so most of the time the surrounding fields will be properly irrigated. Sometimes however, as in the

rainy season, surplus water will be created which should be rechannelled back to the water source or used further downstream. Such a system will also help check flooding in the rainy season and avoid damage to the small-scale dams constructed along the rivers. Farmers should take care that they do not use excessive non-organic fertilizers, because the chemicals will pollute the water system and have a harmful effect on humans, animals, fish, plants and the environment. Organic fertilizers are preferable to non-organic fertilizers.

What is the method to irrigate a rain-shadow region? When the rain clouds move from the sea and strike high mountains on the land there is rain. The part of the mountain range which faces the sea gets ample rain, whereas the region on the other side of the range facing inland gets little rain. The region which gets ample rain is the rain-front area, while the region which gets little rain is the rain-shadow area. The entire

Telengana region is a rain-shadow area, and so is the Pune region of Maharashtra.

How can the Pune region be irrigated? There are two main methods. One is to pump water up the coastal side of the mountain range so that it can run down the inland rivers, and the other is to dig a tunnel through the mountains from the rain-front area to the rain-shadow area. The second method of irrigation is far cheaper. A well constructed tunnel should last about 150 years.

Rivers

There are three types of rivers – ice fed, rain fed and subterranean fed. Ice fed rivers cause flooding when there is an increase in the temperature, whereas rain fed and subterranean fed rivers only cause seasonal flooding when there is heavy rain. However, an increase in the temperature can dry them up.

Are the rivers in Rárh perennial or seasonal? Are they ice fed or rain fed, or do they get water

from subterranean sources due to the high level of the artesian water? Many rain fed rivers are only supplied with water in the rainy season and not in other seasons. The rivers in central Rárh are rain fed but they are also supplied with artesian water. We should not depend only on rain fed rivers, because while they may accumulate water in the rainy season, in other seasons they may dry up. And even if rain fed rivers are also fed by subterranean sources which supply water throughout the year, there should still be every effort to conserve the surface water.

There are four categories of rivers – small rivulets, rivulets, rivers and big rivers.

Rivers also have three stages – the hill, plain and delta stages. Some rivers, however, do not have their delta stage in the ocean because they expire before reaching the sea. Take the example of the topography of Mithila and Magadh. In Mithila in the rainy season, sufficient water

passes through rivers such as the Bagmati, Gandak and Koshi. The hill stage of these rivers is in Nepal, the plain stage is in Mithila, and the delta stage is in Bengal. The plains of Mithila contain very soft soil, which is why these rivers always change their course. No rivers have their delta stage in Mithila. To tame these rivers, the cooperation of Nepal and Bengal is required. In Magadh, unlike Mithila, the hill and delta stages of the rivers are in Magadh, except for the Suvarnareka, which flows just on the border line between southern Magadh and northern Chattisgarh. The Koel River should be tamed through cooperation between Magadh and Kaoshal. In fact, Magadh and Kaoshal share many common problems.

In controlling or taming rivers, powerful boards of experts should be established which contain representatives of all three stages. This will ensure the successful implementation of river projects. Under international law no country

should be allowed to use water according to its own wish. The hill stage must consult with the plain stage and the plain stage must consult with the delta stage. Nepal, for example, must consult with the plain and delta stages of its rivers which flow through India. If there is want of cooperation among the three, the river water coming from the hills or blocked at the delta may submerge a large area of plain land. Magadh is in a relatively convenient position as both the hill and plain stages of its rivers are in Magadh.

Afforestation

The banks of all water systems should be covered by dense forests. The science behind this is that the roots of the trees retain water. When the water-table subsides, the roots of the trees slowly release water. Hence, a pond surrounded by trees will never run dry. The foliage of the trees also minimizes evaporation. Besides this, the leaves of the trees have very small pores which attract clouds, so the trees

help to increase the rainfall. Only one hundred years ago there were large rain forests in Rárh, and at that time in the Manbhum district the rainfall was seventy to eighty inches per year. Now it is hardly forty to forty-five inches.

A scientific programme of afforestation should include two aspects. In the first phase fast growing trees should be planted. Trees which grow to their full height in six months to two years and provide dense green cover should be selected. In the second phase, trees which take longer to grow but also provide dense green cover should be planted. This approach will quickly restore the ecological balance of a region.

Afforestation must be carried out both intensively and extensively. The best approach is to plant both fast growing and slow growing trees together. Planting only slow growing trees is uneconomic because we will have to wait thirty, fifty, seventy or one hundred years to get

the desired result. And planting only fast growing trees will not provide any long term benefits. So both intensive and extensive afforestation should be done immediately. After reaching maturity, the trees can be selectively cut and sold.

Afforestation should be carried out on the banks of ponds, canals, dams, lakes, rivers and reservoirs. For example, babula [*Acacia arabica* Willd.] or kheyer [*Acacia catechu* Willd.] should be planted. In between these trees we can plant bukphul [*Sesbania grandiflora* Pers.], and in between these, Indian rosewood. The reason for this is that bukphul grows very fast and within five years it will be a tall tree, but babula takes a little longer to grow. Indian rosewood grows very slowly but it lives a long time. Thus, first bukphul will grow fast and attract rain which will help the other trees to grow. When it has fully matured after five or seven years it can be

cut, and by this stage we will have a dense forest of Indian rosewood trees.

These trees are very useful in other respects also. For example, bukphul leaves increase the milk supply in cows, while thread can be produced from the leaves and stem. Indian rosewood trees increase the rainfall and hold water in their roots. The flowers provide a plentiful supply of honey, the leaves can be used to make plates, the sap is used to produce gum for the incense industry, and the tree may be used in sericulture to produce tasar silk. The seeds are also edible and are taken by poor people, while the honey has medicinal use and economic value, so it can earn foreign exchange as an export commodity. Piyasal [*Pterocarpus marsupium* Roxb.] can also be planted in between Indian rosewood trees if need be. In this way, step by step, we have to proceed. Scientific crop management is also an essential aspect of water conservation. For example, a

field of barley requires less water to grow than a field of vegetables. If there are two fields side by side, one of barley and the other of vegetables, the vegetable crop will consume only seventy-five percent of the water normally used to irrigate it. If the other twenty-five percent is allowed to run off to the barley crop, that water will be sufficient to irrigate the barley. The barley crop will not require any special irrigation facilities.

Fruit trees can store a large amount of water in their roots, so they should be planted along river banks and near paddy fields to help conserve water. After the paddy harvest at Ánanda Nagar, for example, the water flows into the two rivulets – the Alkananda and the Paragati – leaving the fields dry. After a short time the rivulets also dry up as their supply of seepage water from the fields stops. To solve this problem, fruit trees should be planted beside the rivulets. The water stored in the roots of the

fruit trees will keep the soil moist and fertile. Care should be taken so that the branches of the fruit trees do not block the sunlight from the crops. If this system is followed, when the paddy is cut and the fields are drained of water, the rivulets will remain flowing. If fruit trees are planted along the banks of a river, it will always retain water.

Foolish human beings, however, have cut down all the trees along the river banks, so now many rivers have dried up. Who would believe that 150 years ago large boats used to travel along the Mayuraksi Rriver in Bengal? Today it is a small river, and in the rainy season small boats only ply along it. The forests around the river have all gone. The forest trees contain water in their root systems and release it in a controlled way which enables the rivers to flow regularly. Now you understand the utility of the forests. Adjacent to the Mayuraksi River is the Katasu village where I once saw a fossilized mast of a

ship. This proves that at one time large ships used to travel along the river. I have also seen the same thing along the Damodar River. Due to deforestation, these rivers are now drying up, and consequently there is less rainfall.

The inner spirit of our water conservation programme is that the amount of existing surface water should be immediately doubled. But it is preferable if it is increased tenfold. This can best be done by a decentralized approach to water management which increases the depth, the area, or both, of water storage systems. The first step is to increase the depth of those ponds, tanks, dams, lakes, rivers and reservoirs which are already being used for storing water. The second step is to increase the area of these storage facilities, while the third step is to increase the plantations around them. How can these plantations be increased by a factor of ten? By increasing the number of rows of plants around each water storage system five times,

and by reducing the distance between each plant by half. In addition to this, many new small-scale ponds, tanks, dams, lakes and reservoirs should also be constructed. As a general rule, surface water should always be utilized in preference to subterranean water.

You must prepare yourselves. The sphere of knowledge, the span of knowledge and the expansion of knowledge starts with the self. Humanity is waiting for you. You know what you are and what the world expects from you. You have to solve all the problems in the world today. You should prepare detailed plans and programmes and act accordingly. You must be the vanguard.

25 March 1989, Calcutta

A Scriptological and Linguistic Survey of the World

Between the points of no magnitude there is a flow of cognition. In that fluidal flow of cognition, bubbles are created. These bubbles are the bubbles of ideas. In the Cosmic emanation of the Supreme, when these bubbles touch the unit “I feeling”, then unit ideas are created as a result of close proximity to the Cosmic Ocean. These are the reflections or refractions of Cosmic ideas. When these ideas

concern the unit, the unit “I” tries to express them through its own psycho-physical structure. It endeavours to express its unit desires and longings according to the capacity of the vocal cord and its hormone secretions. These reflections or refractions of ideas are expressed either within or without. The expression within is called “inner voice” and the expression without is called “outer voice.” These expressions within and without are collectively called language.

According to structural, environmental, climatic and racial differences, languages are expressed in different forms, thus we get different languages. So far as the refraction of the bubbles is concerned, the language of the universe is the same, was the same and will remain the same forever. The language of the “inner voice” is always one and indivisible. Only in the outer manifestation do we get so many languages. In the expressed world linguistic differences have a

little value, but in the inner world they have no meaning, no import and no value.

In the entire world there are different linguistic groups. These groups may be divided according to the following criteria:

- 1) Those languages in which the verbal form changes according to changes in the number and gender of its subject, like French and Saṁskṛta.
- 2) Those languages in which the verbal form changes according to the number and not the gender of the subject, as in English. For instance, we say “Henry is coming” and “Henriette is also coming” but “Henry and Henrietta are coming”. Here the gender of the subject does not affect the verb, but the number certainly does.
- 3) Those languages in which the verb changes according to the gender and not the number, like Maethilii and Bhojpurii. In Bhojpurii the verb is not fully expressed. For example, in the case of “you” masculine it is “tu gailá” but in the case of “you” feminine it is “tu gailii”.

There are some languages where the use of the “be” verb is avoided, as in Bengali. For example, “He is a good boy” is “Se bhála chele” in Bengali. Here the Bengali equivalent of “is” in English is not mentioned.

The Languages of India

In the ancient past, in the hoary past, India was inhabited by the Austrico-Negroid-Mongoloid races. The northwest was thickly populated. The Caucasian people came to India from the central portion of South Russia, so we can say that central southern Russian Aryan blood was incorporated into the body of India. There was less Aryan blending in the south and east of India, and more in the north and west of India. The Aryans who came to India 393 spoke a distorted Vedic language which was blended with the Austrico-Negroid-Mongoloid tongues and was thereby changed. The Austrico-Negroid-Mongoloid languages were also blended with the Vedic language, so they have a large

percentage of Vedic vocabulary. Even languages of non-Vedic origin have a large number of Saṁskṛta words, like Malayalam for instance, which is an Austrico-Negroid language containing 75% Saṁskṛta and Vedic vocabulary. Bengali is an Austrico-Negroid-Mongoloid language, but it contains 92% Saṁskṛta vocabulary. Punjabi is a direct descendent of the Vedic language – it contains 80% Tadbhava Vedic or distorted Vedic. Due to the close proximity of the Punjab with Persia and Turkey, Persian and Turkish vocabulary are also included in Punjabi. There was a blending in the cultural history of these countries, and a similar blending also took place in the linguistic structure.

Saṁskṛta has four zonal intonations: a) Gaoṛīya; b) Káshiká; c) Maharastra; and d) Dakśini. In a particular language there are different intonations which even vary district-wise. The languages of Bihar and some of the languages of

Uttar Pradesh do not have any position in their region. Bhojpurii was spoken in Deoria and Gorakhpur and known as Tarai Bhojpurii. There is a variation between lower Gangetic Bhojpurii, which is the Bhojpurii of Bhojpur, and upper Gangetic Bhojpurii, which is spoken in the east of Gopiganj. Bhojpurii is spoken to the east of Gopiganj, and Bagheli is spoken to the west.

Dogrii, which was a flourishing language 500 years ago, could not be revived due to the silent opposition of the Kashmiri Brahmins. At that time Urdu was influential in Kashmir.

During the Saṁskrtic age, like today, languages were not given their proper status. Saṁskṛta was called “Bháśa” and the peoples’ language was called “Bhákha” to give it a lower status. Saṁskṛta was compared with well water and the peoples’ language with flowing water (Bahatá Niira). Vernacular means “the language of the slaves.” You should do something for the recognition of peoples’ languages.

There are certain similarities in the languages derived from one source, for example, Mágadhii Prákṛta. Eastern Demi-Mágadhii Prákṛta is like Bengali (and Maethilii, etc.) because these languages use “má” and “ca” in the present tense – “ámi yácchi” in Bengali and “ahán jáechi” in Maethilii – “la” in past tense – “se gela” in Bengali and “same gaeli” in Maethilii – and “ba” in future tense – “ami jába” in Bengali, “hama jáiba” in Maethilii and “mu jibi” in Oriya. Western Demi-Mágadhii Prákṛta, which includes Magahii, Bhojpurii, Nagpuria, Chattisgarhii, etc. is different. In the present tense “ca” is not used – “Ham já rahalbani” etc. – in the past tense “la” is used – “gel”, “geli” etc. – and in the future tense “ba” is used. So Western Demi-Mágadhii Prákṛta differs from Eastern Demi-Mágadhii Prákṛta only in the present tense. These specialities have to be studied carefully if one wants to acquire knowledge of intonation and philology.

The average longevity of a script is 2000 years and the average longevity of a language is 1000 years. After this period they undergo metamorphosis. Vedic and Saṁskṛta are not the same languages. The language of the Aryans is Vedic Saṁskṛta, or rather Rg Vedic Saṁskṛta. Saṁskṛta is of Indian origin. “Aham,” “ávam” and “vayaṁ” in Saṁskṛta are “mam,” “asmákam” and “nah” respectively in Vedic. “Mam,” “asmákam” and “nah” in Saṁskṛta are “me,” “no” and “nah” in Vedic. The translation of, “This is my house” into Saṁskṛta is, “Idaṁ asmákam grham asti.” In Vedic it is, “Yetad nah dhama.” “That is my house” is “Tad asmakam grham asti” in Saṁskṛta, “Tad nah dham” in Vedic Saṁskṛta and “Tad nas dham” in Russian. Russian has a close proximity with the Vedic language. Due to spatial, temporal and personal factors some changes took place in the Vedic language. The five languages of South India abound in Vedic

Saṁskṛta, even though they were not of Saṁskṛta origin.

South Indian languages are of Austrico-Negroid origin, but the scripts are of the Indo-Aryan group (that is, “ka,” “kha,” “ga,” “gha,” etc.)

Examples are Telegu and Kannada, which contain about 80% Saṁskṛta words. Although ethnically Tibetans are Mongoloids of Indo-Tibetan origin, their script is Indo-Aryan. That is, the same script is used in Kinnaur and Ladakh. Multāni is a blending of Punjabi and Sindhi which evolved about 3000 years ago; Pahari Punjabi, which uses “da,” “dii,” and “de” in the possessive case; and Marwari, which uses “rá,” “rii” and “re.”

The seven peoples’ languages of India are known as Prākṛta. In eastern India the spoken language was Mágadhii Prākṛta. (In the past India was comprised of several countries and Magadh was one of them). The speciality of Mágadhii Prākṛta is that in pronunciation instead of three “sa” –

that is, “sha,” “sa” and “śa” – only one “sa” – that is, “sa” – is pronounced. In central northern India the peoples’ language was Shaurasenii Prákṛta. Shúrasena was the country between the Ganga and the Jamuna – it was known as “Brahmavarta” in ancient times. During the time of the Mahabharata it was called “Shúrasena” and Mathura was the capital. During the Pathan and Mughal periods, it was called “Doáb” or “the land between two rivers.” In the west of Shaurasenii, Paesháchii Prákṛta was spoken and in the west of Paesháchii, Páshchátya Prákṛta was spoken. In Sind and Baluchistan, Saendhavii was the language of the people. In the west of Madhya Pradesh, Rajasthan and Gujarat, it was Málavii Prákṛta. In Maharáštra, Goa and parts of Karnataka, Maharáštrii Prákṛta was spoken. The Prákṛta languages were “petticoat languages,” that is, they were the languages of the kitchen. The Prákṛta languages underwent further transmutation. From Mágadhii Prákṛta came

Eastern Demi-Mágadhii and Western Demi-Mágadhii. From Western DemiMágadhii Chattisgarhii, Nagpuria, Bhojpurii and Magahii evolved, and from Eastern Demi-Mágadhii Asamia, Bengali, Angika, Maethilii and Oriya evolved. All these nine languages come from Mágadhii Prákṛta. Buddhá spoke in Páli, that is, Mágadhii Prákṛta. “Palli” means “village” and “Pali” means “language of the village”. From Shaurasenii came Avadhii, Bundelii, Baghelii, Brajabhaśa and Hariyánavii. From Hariyánavii (which had Persian and Turkish vocabulary) came Urdu, the language of people who wear “vardii” or military dress. From Paeshachii Prákṛta came Multáni, Eastern Punjabi, Western Punjabi, Pahaṛii (Sirmaurii – a dialect of Nahan) and Dogrii. From Páshchátya came Pashto, Afghanii, Peshavarii, Kashmirii, Tazakii, Kurdis and the languages of South Russia. From Saendhavii Prákṛta came Sindhi, Kacchi, Bahici and Brulii. The last two are Dravidian and not

Indo-Aryan languages. Several languages emerged from Málavii Prákrta in the east and were spoken in Bhopal, Vidisha and nearby places, Gujrati and Kathiavari or Saurashtri. To the western side Marwarii, Mewaárii, Harautii, Dhudháarii and Mewati were spoken. From Maháráśtrii Prákrta came Varađi, spoken in Vidarbha, and Debastha Merathi, spoken in Pune and Konkon. In Paesháchii Prákrta the use of diphthong is rare. In Páshchátya, as in “Padam Pośa”, diphthongs are occasionally found. Kulu is a blending of Pahaárii Punjabi and eastern Dogrii. I once said that all the languages of this universe are mine, but you know only 5,7 or 10 of them. Suppression of the mother tongue is suppression of human sentiment and suppression of human expression. Such a thing is not only bad, it is nasty!

The Scripts of India

In ancient times there were two scripts in India – Brahmi and Kharaśti. These two scripts have

been found on goat hides from the time of the first Muslim king. They date to pre-Muslim times, making them at least 1500 years old. Brahmi was written from right to left and Kharásti from left to right. Late Kharaśti died and Brahmi bifurcated into two scripts – Shárdá, the script of the people northwest of Prayag (Allahabad), and Nárada, which was used in the southwest. These scripts were written from left to right like English. Prayag was the meeting point of Shárdá and Nárada. A third script developed and was known as Kutilá script. Since it was developed in Kausambii, it was also known as Kausambii script. It was also known as Sriharsh script since the seal of Sriharsh was written in this script. It was popular in the east of Allahabad.

Nárada script was also known as Nágarii script due to the domination of Nágara Brahmins. After the Gupta period, the influence of Kányakubja Brahmins declined and that of the Nágara

Brahmins increased, hence Nárada began to dominate Kutilá script. Previously, the scholars of Kashi wrote in Kutilá script, but later, due to the influence of the Nágara Brahmins, Kutilá disappeared and Nágrii took its position. Kutilá used to be the script of the entire eastern portion of India.

Ancient támralipi, or inscriptions written on copper, and shilálekha, or edicts written on stone slabs, have been found in Kutilá script from the time of Harshvardhan when Kutilá dominated. Nágrii came after the Gupta period. During the Mughal period the Kayasthas wrote their official records in a distorted form of Nágrii. Since the Kayasthas wrote in this script, it came to be known as Kayathii. It was popular in east Uttar Pradesh and Bihar. Bhojpurii was written in this script. Of course, the official language of the Mughals was Urdu. There is no diphthong (yuktakshara) in Kayathii, which was used in the courts during the British period.

Kayathii has a close proximity to Gujrati script, which used to be found over 70-80 years ago. When the United Provinces of Agra and Avadha was consolidated after the merger of Agra, Avadh and Ruhelkhand, Kayathi disappeared from the courts and Urdu took its place. The Sárada or Sárasvata script had three branches – Kashmirii Sárada, used in Kashmir; Dogrii Sárada, used in Dvigarta; and Punjabi Sárada, used in Saptasindhu. Later Urdu was accepted in the Punjab and the Sikh Guru Arjuna Deva developed Guru-mukhi script, however Persian script was more popular. Punjabi contains more Tadbhava Sańskṛta words which cannot be written properly in Persian script, so in Punjabi school and station are “sakool” and “sateshan” respectively. Later Landei script developed as a distortion of Punjabi Sárada and the shopkeepers of the Punjab and Sind would write in it.

Ranabir Singh wanted to popularize Dogrii script in Jammu and Kashmir, which was a Hindu theocratic state. At that time only Brahmins and Sandhivigráhks (Kayasthas) could be government ministers in Hindu theocratic states. Such a system, however, is not proper, as the state is for all citizens equally. The Brahmins in Jammu and Kashmir favoured Kashmirii Sárada and were more familiar with Persian script, and due to their influence Dogrii script was not accepted.

Assamese and Bengali horoscopes and books were both written in Sriharsh script, while in Mithila horoscopes were written in Sriharsh and books in Nágrii. In Kashmir, horoscopes were written in Sárada. In the Punjab, during ancient times, horoscopes and books were written in Punjabi Sárada, that is, Saptasindhu Sárada, while today horoscopes are written in Punjabi Sárada and books in Gurumukhi script.

Oriya script used to be written on palm leaves with iron pens. To avoid tearing the leaves, it was written in rounded letters. Bengali, however, was written in angular letters. But on shilálekha, or edicts written on stone slabs, both scripts are written in an angular style because stone is not easily damaged. Oriya was written in Sriharsh script in circular style or Utkal style, and Sriharsh script was written in angular style or Gauriia style.

Sárada denotes intellect or intellectuality. The script used by the intellectuals of Kashmir was called Sárada script. When the Vedas were first composed, they were passed down from guru to disciple through memorization because script had not yet been invented and so no written record of them could be made. The Vedas are also called “Shruti.” (During the time of the Rg Veda there was no script). It became a dogma not to write down the Vedas, and a great portion of the Vedas were lost due to this dogma. Out of

nearly 100 Rks, most were lost. Despite this the scholars of Kashmir were the first ones to write the Vedas down, and they wrote them in Sáradá script. They wrote the Atharva Veda.

Nárada was the script used in the southwest of Allahabad up to the Gulf of Kachh, north of Bombay. It was invented by the Nágar Brahmins of Gujarat, therefore it is also called Nágrii script. Nágrii script derived its name from the Nágar Brahmins. These Brahmins started writing Saṁskṛta, that is, Devbhása, in Nágrii, so this script was called Devanágarii. Thus Devanágarii script came from Gujarat and not from Uttar Pradesh. Gujaratii is written in a simple way without a line over the letters. When Saṁskṛta was written in this script, lines were also drawn over the letters. This script came to be known as Devanágarii script, a specific type of Nágrii. Kutilá is the script used in the east of Allahabad. Since complicated diphthongs were used in this script, it was called “Kutilá”. Kutilá means

“complicated”. During the days of King Ashoka, Kutilá was the popular script but stone edicts were written in Brahmi script. After the Gupta period and up to the Pathan invasion of India, the influence of Kányakubja and Saryupáriin Brahmins decreased and their position was taken over by the Nagar Brahmins of Gujarat. Nágar Brahmins were dominant in Varanasi. Consequently, Kutilá became less dominant and Devanágarii took over its position. Varanasi accepted Devanágarii as its script. Some British scholars learnt Sańskrta in Devanágarii when the British came to India. The German scholar Max Mueller also used Devanágarii script for writing Sańskrta. Devanágarii became the script of Sańskrta in this area, though Sańskrta has no special script of its own. It is written in several scripts. Paesháchii and Paśhcátya Prákrtá abounded in Tadbhava or distorted Sańskrta words. In ancient times human beings wandered like nomads and gypsies. Later they settled

down permanently in villages. In Vedic Saṁskṛta the word “anna” is used for staple food and “pinda” for any food. The place where people took food was known as pinda + ik = pindiik. In Paesháchii Prákṛta it became pińda. Today in Punjabi pinda means “village.” Punjabi contains a lot of Tadbhava Saṁskṛta words.

There are three scripts in Bhojpurii: Nágrii script is used in the west of Allahabad. Max Mueller wrote the Vedas in Nágrii script which came to be known as Devanágarii 800 years ago. Sárada script is used in the northwest of Allahabad and is 1300 years old. Kutilá script is used in the east of Allahabad. It is the script for Oriya, Bengali, Bhojpurii, Maethilii, Angika etc. Bengali is 1100 years old.

The mother tongue of Krśńa was Shaurasenii Prákṛta. Later on Brajabhaśa emerged from Shaurasenii Prákṛta, and is spoken in the west of Allahabad. Raskhan (a Muslim poet), Rahim and Surdas were the poets of Prákṛta. The Agrawalas

of Braja belong to the Braja area and are not Marwaris. The Muslims of Allahabad speak the Avadhi language. Only the Shiás speak Urdu.

Other Languages of the World

The languages of the entire world have been divided into several categories. Some of these languages maintain a parallelism with racial and ethnological factors, but this is not always the case.

Racial factors in Assam, Bengal, Bihar, Uttar Pradesh, east of Allahabad, east Madhya Pradesh, south Maharashtra, Andhra and South India are not Aryan. In Maharashtra there is some influence of the Mediterranean Aryans, but in Bengal there is the blending of Caucasian blood of the Mediterranean sub-race with the Austrico-Negroid-Mongoloid races.

The languages of Assam, Bengal and Orissa all abound in Saṁskṛta vocabulary. The base is not Aryan – the language is Saṁskṛta. Bengali is 92% Saṁskṛta, Oriya 90% and Malayalam 72%,

though the Malayalese do not belong to the Aryan group. Vedic Saṁskṛta is of non-Indian origin, while Saṁskṛta is of Indian origin. An illiterate woman of Bengal may say “bina,” “tele” and “rendhechi” (from randhana) – all three are Saṁskṛta words. Saṁskṛta is not a foreign language in India, but the Vedic language is different. It is a foreign language.

Tibetans are members of the Mongoloid race. The Nipponese sub-group of Japan and all the people in China except those in Tibet, Outer Mongolia and Korea belong to the same race. The Indo-Tibeto-Mongoloids or the people of Bhutan, Sikkim, north of Nepal, north of Udayan (Garhwali and Kumayuni), Kinnari in Himachal Pradesh and Ladakh near Jammu and Kashmir are also of the same origin – the Mongoloid race. Indo-Tibetans have a large physical structure and a tall body. The Chinese have a small figure like the Filipinos, Indonesians, Malays, Vietnamese and Thais living in the southern

portion of Thailand. The Burmese people are different. They have no single language, just like India. India is a multilingual, multi-national country and so is Burma. Amongst the languages of Burma, Burmese is the most important language. The people of Mizoram, Manipur, Naga hills, and some portion of Meghalaya belong to the Indo-Burmese sub-group of the Mongoloid race. They vary from each other linguistically. The languages of Burma are different from those of China – they do not follow the Chinese pictorial script. They use words like “ka,” “kha,” “ga,” etc. The people there utter the mantra “Om Mani Padme Hum”.

Japan follows the pictorial script of China. Ethnologically and racially the people have maintained a parallelism with China, like the people of Outer Mongolia and Korea. In Bhasa Malaya Saṁskṛta vocabulary is used. The Thai language contains 80% Saṁskṛta vocabulary, while Bengali contains 92% and Oriya 90%.

Malayalam, which contains 72% Saṁskṛta vocabulary, stands fourth. The Malayali people do not belong to the Indo-Aryan stock. The forefathers of the Nayars and the Nambooderies of Kerala, were Bengalees. The Gaur Saraswat Brahmins of Maharashtra, (like the Senoi, Pai, Patil, etc.) eat fish like the Brahmins of Bengal. The Malaysian and Indonesian languages have a high percentage of Saṁskṛta vocabulary.

Although the percentage is less than in the Indian languages, it does not come under 40%. Burmese has 40% to 50% Saṁskṛta, while Chinese has between 2% and 3%.

Chinese has three dialects, but Mandarin is the standard Chinese. In the Philippines words like “raja” and “guru” are used. In Thai, a road is called “rájapatha” and a government hospital is called “Rájánukúla Hospital.” There is a hotel in Thailand called the “Apsará Hotel.” “Apsará” is Saṁskṛta for “angel.” The Indonesian airline is called “Garuda Airways.” Garuda is Saṁskṛta for

a mythological bird. Indonesia is a Muslim country, but since it has been influenced by both the Mahabharata and the Ramayana, an Indonesian king named his son “Sukarno.” He selected the name “Sukarno” after Karna in the Mahabharata. According to his understanding, Karna was a great warrior who had certain imperfections. The king wanted his son to emulate Karna’s good attributes but avoid his defects. “Sukarno” means “good Karna.” Sukarno married a Japanese girl who was given the name “Ratnáśarī Devī” after marriage. Sukarno’s first daughter was called “Meghavarná Sukarna Putri” because she was born on a rainy night. Dravidian influence is evident in the southern portion of Bengal, whereas Mongolian influence is evident in the northern portion. But, in general we can say that Bengali contains a greater percentage of Saṁskṛta words than any other language in the world. Amongst the Caucasian languages, certain languages like

Russian, Polish, Czech and Slovak languages have been greatly influenced by Vedic vocabulary.

The Mediterranean countries of Europe have a Latin origin. Original Latin underwent some changes after 1000 years and developed two branches – Occidental Demi-Latin and Oriental Demi-Latin. From Occidental Demi-Latin came Basque, Spanish and Portuguese, and from Oriental Demi-Latin came Italian and French. Other languages greatly influenced by Latin and Vedic were the languages spoken by the Alpine and Nordic people. Polish and Slovak are of Alpine origin, and they were also greatly influenced by Latin and Vedic. They contain a certain percentage of the Scandinavian languages which are of the Anglo-Saxon group. This group includes the countries of Norway, Sweden, Finland, Denmark and Iceland. Modern English is a blending of Anglo-Saxon, Normandy French, which was spoken in the northern

portion of France, and Latin. French evolved from Oriental Demi-Latin.

To know English properly, people must acquire good knowledge of Latin and Anglo-Saxon terms. Distance is measured by feet, but in Saṁskṛta it is measured by gaja, a longer unit of measurement. Gaja means “elephant”. In ancient times the measurement was done by hand. Some ten thousand years ago the measurement unit was from the end of the elbow to the tip of the middle finger. In Latin foot is called “pedas”, and from this came “pedal.” Pedal is also used in the sense of “to bicycle”. Pedal is the adjective of pedas. The Saṁskṛta word “naktram” is “nocturnal” in Latin. In English “bloody” has two meanings – one is used in a negative sense. In Latin the term for bloody is “sanguinea” and its adjective is “sanguinary.”

English vocabulary abounds in Nordic, Alpine and original Normandic words. English is a blended language and it has two sets of

pronunciation – the Latinic style of pronunciation and the Nordic or Anglo-Saxon style of pronunciation. For example, The English word “knife” came from the French word “kanif.” In English “knife” is pronounced incorrectly when the “k” is silent. “Education” in Latinic style is pronounced “ajukation” and in Anglo-Saxon style “ejucation.” In the same way “guardian” is pronounced differently.

In Africa, languages differ according to climatic conditions and river basins. Several Negroid tongues originated in the south of the Sahara, and altogether there are 27 dialects. In the north of the Sahara the original language was Egyptian. When the Arabs conquered Egypt, the language was influenced by Arabic, and dialects and sub-dialects developed. From Morocco to Iran and from Lebanon to Yemen Arabic is spoken. The Persian and Afghani languages are very close to Rg Vedic Saṁskṛta. For example, “asti” is Saṁskṛta and “astá” is Persian;

“bhrátara” is Saṁskṛta and “biradar” is Persian. Persian is the grandchild of Rg Vedic Saṁskṛta. Later Hebrew and old or later Arabic came from old Hebrew. Later Hebrew died out when the Jews had to leave the Middle East and settle in Europe and the United States of America. A new language, Yiddish, emerged, but now it is virtually extinct. Hebrew became the official language of Israel when the Jews resettled in the Middle East. Hebrew has close proximity with Arabic. For example, the Arabic words Abraham, Yusuf, Yacub and Daub are Ibrahim, Joseph, Jacob and David respectively in Hebrew. Both are semitic languages and both are written from right to left.

This is a linguistic survey of the entire world.

20 February 1989, Calcutta

The Significance of Language

Everything in this universe comes within certain limitations. When the Non-Attributional Principle descended to the level of the attributional world, then it also came within the scope of limitations – within the scope of staticity. All our hopes and aspirations, all our desires and longings, function within certain limitations, but the periphery is not small: the periphery is very vast, almost of infinite character. Human existence or human entities also function within this vast periphery under certain limitations.

The progress of the human society must be maintained in a proper balance between the past heritage – and by past heritage I do not mean dogma, I mean the flow emanating from the past – the hopes and aspirations of the present, and the possibilities and potentialities of the future. Past heritage... present hopes and aspirations... future possibilities.

So we are to unite the entire humanity not only of this land of India or Asia or the globe, but of the entire universe. We must not support any sort of imperialism, any rule of one group over another. If there is any ism, any exploitation of one group of humans over another, the peace and tranquillity of the social order is sure to be disturbed. So in the socioeconomic arena, in the spiritual arena, in cultural life – in all the different arenas, spheres and strata of life – we should be very vigilant, extremely vigilant, not to allow any sort of imperialism to invade our

psycho-spiritual world by coming through the back door.

For the entire world a linking language is necessary, and at present English is that linking language. In the future English may be replaced by any other lingua franca or lingua matrix, but just at present English serves the purpose. We must not try to expel English from its present position; that is, we must not play the role of usurper.

As far as the past tradition or past heritage of India is concerned, it is stored within the vast scope of the Saṁskṛta language – and our hopes and aspirations are also stored in this Saṁskṛta language. The land of India has not been called Punjab or Bengal, it has been called “Bhāratavarśa” which is a part of Jambudviipa. To forget this truth means the fragmentation of the entire country – physically, mentally and spiritually. We must not forget this essential truth. In the future also India’s cultural life is to

be tethered by the binding cord of Saṁskṛta, so Saṁskṛta should be encouraged. Saṁskṛta must be encouraged, but it should not be imposed on anyone in the name of “rástra bháśá” or national language as is being done in the case of Hindi. For a healthy social order, we must consider the society as a family. Suppose there is a family of five brothers: everything should be done with the clear consent and concurrence of all these five brothers, otherwise the one brother or two brothers who do not have a say regarding decisions and resolutions are sure to dissociate themselves from that family, and the joint structure of the family will be disturbed. India is a multi-national and multi-racial country, and everything regarding language must be done with the clear consent and concurrence of all, not by the brute suppression of the majority. We have to save our cultural life, we have to save our heritage, by linking the bright past to the

brighter future with the golden cord of universalism.

What is the meaning of “samáj”? Samánam ejati is samáj. “To walk” – sah calati. “To walk while eating” – sah carati. “To walk while looking” – sah gacchati. “To follow” – sa anugacchati. “To walk while looking from side to side” – sa áti. “To walk while writing” – sa pargaíati. “To walk calmly” – sa ejati. Samanam ejati samája. Samáj or “society” means a group of people who are moving happily and peacefully. Sańskrta is a very rich language.

Regarding Parama Puruśa, in the Yajur Veda (as “Ya” in the Yajur Veda is the first letter in the word, it is pronounced “ja”, with the tongue touching the upper palate – a light “ja” sound. But when “ya” is not the first letter but is in the middle or end of a word, as in “niyama”, it is pronounced as “ya”) it is said:

Tadejati tannaejati taddúre tadvantike

Tadantarasya sarvasya tadu sarvasyáśya váhyatah.

[The Supreme Entity moves; the Supreme Entity does not move. The Supreme Entity is far, far away; no, the Supreme Entity is the nearest entity.

He is the inside of everything; He is also the outside of everything.]

Tadejati: He moves... He moves... He moves from the unknown starting point to the unknown culminating point. He moves. “Sah” means “he” and “sá” means “she”. Parama Puruśa is masculine, and Parama Prakrti is feminine. Feminine Parama Prakrti plus masculine Parama Puruśa equals Brahma, which is neuter. In the shloka it is said, Tad Brahma, not sah Brahma or sá Brahmá. Not sa ejati or sá ejati but tad ejati in neuter gender. That Brahma moves with peace, with tranquillity and composure, and while moving He sees everything. If He moves in hot haste it will be difficult for Him to

see everything properly, so when He moves He moves like this – slowly and calmly, not double march. Tadejati.

Brhacca taddivyam acintyarúpam

Sukśmáeca sukśmataram vibhāti

Durát sudure tadihántike ca

Pashyat svihaeva nihitam guháyam.

[The Supreme Entity is the vastest entity, the ultimate source of all cosmic emanations.

The Supreme Entity, which is difficult to conceive, is the subtlest of the subtle.

He is further away than anything, but again He is nearer than the nearest.

Only the one who looks into the innermost recesses of oneself can realize the Supreme Entity.]

Brhacca taddivyam acintyarúpam, Sukśmáeca sukśmataram vibhāti: Parama Puruśa is very great, very very great. When the greatness becomes immeasurable, unfathomable, it is called virát in Saṁskṛta. Parama Puruśa is very

great and very vast, but He is also very small, very very subtle, and that is why you cannot see Him. If you think that He is far, then He is very, very far away. The jñānīs or philosophers think that He is very far – so far that the distance is immeasurable. But the bhaktas or devotees say, “He is near, so near that the distance is immeasurable.” Those who have eyes to see, see that Parama Puruṣa is in the core of their hearts; He is within the very existence of each and every entity, so there is no necessity of moving about in search of Him. He resides within the very “I” feeling of everyone, and yet He surrounds everything.

Saṁskṛta is one of the classical languages of the world. The other classical languages of the world have their local words and local vocabulary. Written languages throughout the world can understand and incorporate many words from Saṁskṛta. For example, in the book “Prayojaner

Paribhāṣā” what is the word used for rocket?
Pragama.

In the past the tie amongst the recognized tongues of the ancient world was Vedic. The later Vedic language was known as Saṁskṛta. Saṁskṛta was suited to the purpose of communication with the mass. The word “Saṁskṛta” means reformed or repaired language. When Vedic came in contact with the general mass, the downtrodden mass, it became Saṁskṛta. There are three types of Vedic pronunciation: Rg Vedic, Yajur Vedic and Artharva Vedic pronunciation. For example, Saṁskṛta in Rg Vedic is “Saṁskṛta”, in Yajur Vedic “Samskrata” and in Atharva Vedic “Samskruta”. Saṁskṛta means later Vedic period. Languages which come from Saṁskṛta, moving towards the east, include Persian, Pasto, Western Punjabi, Eastern Punjabi, Dogrii, Kashmirii, Sindhii, Gujaratii, Rajasthanii, Nagpuria, Chatisgharii, Oriya, Magahii, Bhojpurii,

Hariyánavii, Bengali, Assamese, Burmese, Thai and Indonesian.

What is the Latin noun for night? Nocturnal. It comes from the Latin noun “noctum” which means “night”. The Vedic word for night is also “naktram”. In Latin “t” is pronounced as dental “t”, never like “ṭ”. There are different pronunciations of “t”. In English there is “tea” and in French “te”. In languages of Latin origin as well as of Vedic origin “t” is always dental “t”.

Madhu naktamutaśaso

[Let our nights and days be sweet]

There is a very close relationship between Vedic and all other classical languages of the world. If Vedic is properly nourished and encouraged it will encourage the unity of the world and a cordial relationship amongst human beings will develop. In Vedic the lady who measures the child is called “ma”. “Ma” means to measure in Vedic. [[The Latin word is “maternal” and English “mother”.]] Paternal property means

“patrimony”. However, maternal property is not “matrimony”, which means marriage, matrimonial alliance or a relationship due to marriage. The Vedic word for brother is “bhratr”, the English word is “brother” and the Persian or Iranian word is “biradar”. Kharośthii was the original script of the Persian language. After Iran became Islamic, the script was modified to Arabic.

Latin is the daughter of Vedic and so is Saṁskṛta. If Saṁskṛta is used human unity will be encouraged and human beings will move closer together. See how sweet the link is between Vedic, Saṁskṛta and the other classical languages of the world? So you should encourage the study of Saṁskṛta. It is our forefathers language; it is our cultural heritage. If a regional language is accepted by others as a link language it weakens the golden thread of unity which exists between one person and another, Indian and Indian, East Indian and West

Indian and North Indian and South Indian. India is one and indivisible. If a particular regional language is encouraged and imposed as the national language of the whole country by the resolve of a brute majority it will lead to the balkanization of Indian nationhood. The land will be balkanized and this will weaken the entire country. India is not a nation – it is a multi-national and multi-lingual country. Let our well-knit order remain as it was and as it is. The structure and framework must not be disturbed. In India if you are not Hindi or English speaking you cannot speak in the national parliament and you cannot answer questions in competitive examinations. Is it desirable? No. Those who speak Hindi and English belong to a privileged class and the others are second grade citizens. All examinations should be on an equal basis – either in one's natural language or in Hindi or English.

All Indian languages should be given equal position in the constitution. Let Saṁskṛta be the national language, as this will provide equal opportunity to all. Saṁskṛta is the mother of all Indian languages.

If people speak a particular language which is also the official language they will belong to the privileged class. In the British period English was imposed on India. This was an example of British imperialism. Do you feel it?

Parliament means an important talk. Why is it “an MLA” and “an MP”? “An” is used because “m” in member is silent and “e” is the first letter pronounced.

We have to change the constitution to create equal opportunity for all, not placing anyone in a disadvantaged position. Second class citizens are half slaves or semi-slaves. Demi, semi and hemi are all Latin words which mean half. A demi-official letter is a personal but official letter.

“Semi-slave”, not demi-slave or hemi-slave.
Why? For the sake of alliteration.

We have to provide equal rights to all living languages of the land. Let Saṁskṛta be the common language as it is the ancestral language of all India. If Saṁskṛta is recognized as the link language amongst all linguistic groups, it will be to the advantage of all. Saṁskṛta is the source of all vocabularies for all Indian languages.

Whenever there is a shortage of a particular word, take a word from the Saṁskṛtic stock. If you are forced to learn Hindi, as nowadays you are taught Hindi, is it desirable? Unless and until people get the chance to express themselves in their natural tongue they cannot enjoy their communication

For a healthy society, for a healthy social structure, these fundamental points should always be remembered. There have been certain lapses in our constitution which has accepted a particular regional language as the lingua franca

of this vast multilingual country. Is it not the fact? And you should also always remember that there must not be any imperialism in the linguistic field, the cultural arena or the socioeconomic sphere. PROUT is based on this fundamental principle. Today or tomorrow the entire world will accept PROUT as the only panacea for all the world's mundane and supramundane ailments. There is no alternative.
24 August 1989, Calcutta

Minimum Requirements and Maximum Amenities

There are many attractions in society, and it is the nature of human beings to run after these attractions. Communism exploited this human tendency by promising to give equal wealth to all. But the mundane resources in the world are limited, so is it possible to provide equal wealth to all? No, and the attempt to do so is nothing but a dazzling ostentation. Now communism has met its end. Communism was nothing but a “bogusism” – a mere ostentation of verbose language and nothing else.

Rather than trying to give equal wealth to all, the proper approach is to ensure that everyone is guaranteed the minimum requirements of life. As the income of people increases, the radius of their minimum requirements should also increase. Just to bridge the gap between the

more affluent people and the common people, we have to increase the minimum requirements of all. In addition, the maximum amenities should be provided to meritorious persons to enable them to render greater service to society. This should be done by setting aside some wealth for those with special qualities, but the provision of the maximum amenities should not go against the common interest.

However, something more can be added. Besides increasing the maximum amenities of meritorious people, we also have to increase the maximum amenities available to common people. Meritorious people will earn more than common people, and this earning will include their maximum amenities. But the common people should not be deprived of maximum amenities, so there should be efforts to give them as much of the maximum amenities as possible. There will still be a gap between the maximum amenities of the common people and

the maximum amenities of the meritorious, but there should be constant efforts to reduce this gap. Thus, the common people should also receive more and more amenities. If maximum amenities are not provided to common people, no doubt there will be progress in society, but there will always remain the scope for imperfection in future. What constitutes both the minimum requirements and the maximum amenities should be ever increasing. This idea is a new appendix to PROUT.

If the maximum amenities of meritorious people become excessively high, then the minimum requirements of common people should be immediately increased. For example, if a person with special qualities has a motor bike and an ordinary person has a bicycle, there is a balanced adjustment. But if the person with special qualities has a car, then we should immediately try to provide the common people with motor bikes.

There is a proverb which refers to plain living and high thinking, but what is plain living? Plain living eighty years ago was not the same as it is today, so plain living changes from age to age. The standard of value also varies from age to age. Thus, both the minimum requirements and the maximum amenities will vary from age to age, and both will be ever increasing. If this were not so, there would be no economic progress in society.

So, our approach should be to provide the minimum requirements of the age to all, the maximum amenities of the age to those with special qualities according to the degree of their merit, and the maximum amenities to the common people as well. The minimum requirements of the age as per their money value plus the maximum amenities of the age as per their money value are to be fixed and refixed, and fixed again and refixed again, and so on. In this way you must elevate the standard of

the people – you must go on elevating their standard of living.

The Amenities of Life

The amenities of life are those things which make life easy. The word “amenity” comes from the Old Latin word *amenu*s which means “to fulfil the desire” or “to make the position easy”. Amenities mean physical and psychic longings. Whatever will satisfy the physical and psychic longings of the people will be the amenities of the age. Common people should be favoured with maximum amenities. For example, previously people used to dig a well to get drinking water, and then they carried the drinking water to their houses. Later water tanks were constructed, and now drinking water comes through pipes. In this way the amenities of life have increased and life has become easier. Though the aim is to get water, the system of getting it has become more effortless and more convenient.

Take another example. Suppose school children receive the minimum requirements of life. If they are provided with free snacks, this amenity will be over and above the minimum requirements. Again, in most trains there are first and second class compartments. First class passengers already get special facilities, but if free tea or coffee is given to the passengers in the second class compartments, it will be considered an amenity.

More and more amenities will have to be provided to the common people with the progress of society. This process will generate the impetus to collect and utilize more and more resources, and the proper utilization of the collective resources will elevate the standard of living of both the common mass and the meritorious people.

As the need for the minimum requirements is fulfilled and the supply of the maximum amenities increases, the struggle for daily

subsistence will gradually decrease and people's lives will become increasingly easy and enjoyable. For this reason PROUT guarantees the minimum requirements and the maximum amenities to all.

The root vidh prefixed by su and suffixed by ac and tá equals suvidhá which means “the pabulum asked for”. Kuvidhá means “the pabulum not asked for”. If you are travelling by train and you see someone take a snack of delicious food, you will have a natural urge or longing to enjoy the same delicacies. This is a natural longing for physical pabulum. Those things which your body wants are the natural amenities. Natural amenities include all the longings of nature. They include all natural physiological longings such as urination, defecation and eating when one is hungry. Common people should be provided with more and more natural amenities to make their lives easy.

They should also be provided with more and more super-natural amenities. Common people experience much stress and strain – they should be freed from this tension. For example, the rural people of India always worry about their crops. If the rains are late or if they fail, paddy production will suffer; if the climate is too cold or not cold enough, the winter crop will be adversely affected. The common people should be freed from all these stresses and strains. This can be achieved through the provision of super-natural amenities which can be developed artificially through science and technology. For example, better agricultural techniques and the construction of small-scale dams to conserve water and improve irrigation can help relieve poor rural people of their stresses and strains. Even simple techniques can increase crop yields. For instance, if the smoke from burning wood chips is made to pass through a field of mustards seed, the flowers of the mustard seeds will

bloom immediately and increase the production of the crop.

We should provide common people with both natural and super-natural amenities according to the physical capacity, the psychic capacity and the technical capacity of the state. This approach will ensure that human beings get enough amenities so that their lives become satisfying and congenial.

The minimum requirements must be guaranteed to all human beings, and under the environmental conditions concerned – that is, the existing environmental conditions – there should be maximum amenities. You should satisfy the thirst for physical and psychic longings – for physical and psychic pabula – under the concerning conditions. So maximum amenities are to be guaranteed to all under the environmental conditions concerned, which means keeping in view such factors as the

temporal, topographical, geographical, social and psychic conditions.

What is the difference among surroundings, atmosphere, and environment? “Surrounding” means “everything physical, either directly physical or psycho-physical, that surrounds.”

“Atmosphere” means “the nature of different expressions in the surroundings, such as water, air, air pressure, temperature, etc.”

“Environment” means “that which controls the characteristic of inanimate and animate beings.”

One age will go and another will come, and human longings will also change. In one age a particular type of breakfast is accepted as the standard, and in the next age it will be considered substandard. Today people eat bread and butter, but according to the standard of the next age people may eat fried rice or sweet rice. Thus, the maximum amenities of life should be guaranteed to each and every individual, and their standard should be continuously elevated.

The jurisdiction of maximum amenities will go on expanding with the progress of human beings. Human beings are marching ahead, and their longing for different psycho-physical pabula is also increasing. The minimum requirements of the age must be guaranteed, and the maximum amenities must also be guaranteed. Maximum amenities must be provided in the existing environment.

Can human thirst be fully quenched? Can human hunger be fully satisfied? Why is it that human thirst knows no limitations? From PROUT we are moving to psycho-philosophy. In the relative world human thirst cannot be satisfied. Human beings are the progeny of the Supreme Progenitor, therefore human thirst is unlimited. All the properties of the Supreme are ensconced in human existence, and not only in human existence, but in each and every entity of the expressed universe. Can physical thirst, psychic thirst and spiritual thirst be quenched? Only

spiritual thirst can be quenched. Unification of the unit with the Cosmic can quench the spiritual thirst. The physical body has certain limitations. It functions within very strict limitations. The mind has a far bigger jurisdiction, but it is also limited.

Future Progress

Every system has its merits and demerits. The demerit of this system is that as life becomes easier and easier, the physical capacity of human beings will gradually decrease. In ancient times people used to walk great distances with bare feet, carrying only a single cloth, but today people rarely move without footwear or without taking proper provisions. It is a fact that human strength will decrease in the future, but with the progress of society we have no alternative but to accept this situation. A day will come when the eyes and the bones in the human body will become weak. Almost all people will wear glasses and have false teeth. In the future there

will also be tremendous changes in the structure of human beings. Human intellect will become sharper, the cranium will become larger and the nerve fibres will become more complex. Not only will such changes occur in human beings, similar changes will occur in animals and plants too.

The African elephant has a large body and a small head and it cannot be easily domesticated. In comparison the Indian elephant has a small body and a large head. It is more intelligent and it can be easily domesticated.

As life becomes increasingly easy, there will be greater opportunities for intellectual pursuits. A day will come when there will be hardly any need for human beings to work. This may sound strange today and perhaps we might not like to hear such a thing, but that day will surely come. Physicality will be transformed into more and more intellectuality, and intellectuality will be transformed into the culminating point of

spirituality. To move ahead from physicality to intellectuality is the Proutistic order. It is the surest movement of human life – it is the surest movement of human destiny.

This type of movement to intellectuality will also take place in certain kinds of animals, such as dogs, monkeys and cows. It may be that in 1,000 years monkeys will reach the stage of evolution that human beings have achieved at present. At that time human beings will be making tremendous progress in the realms of intellectuality and intuition. The human beings of that future age will be very sensitive. The efferent nerves will be more active than the afferent nerves, and subtle experiences will be more common than they are now. Today human beings seldom have subtle experiences, but in the future they will occur naturally and spontaneously. The functional jurisdiction of the brain will also increase. Similarly, many animals will become more sensitive and their vocabulary

will increase. With intellectual development vocabulary increases, and the number of words in a language also increases. The functional jurisdiction of the brain of animals will increase too.

With the help of spiritual practices, the human beings of the future will increase the functional jurisdiction of their brains with accelerating speed. People may think that they cannot make rapid spiritual progress unless the size of the brain, and hence the size of the cranium, is increased. But this is not so because human beings can increase the jurisdiction of their thinking.

Today human beings are progressing in the realm of intellectuality. To attain the culminating point of spirituality the human beings of today have to face less obstacles than the people of the past such as Maharśi Vishvamitra, Maharśi Agastya, etc. The development of the glands and the amount of the hormone secretions is much

greater than 100,000 years ago, and the glands will develop and increase their secretions by much more in the next 100,000 years. In 100,000 years, human beings will conceive of things which are beyond the conception of the human beings of today. These types of changes will occur within the social and economic jurisdiction of PROUT.

As human beings gradually move along the path of evolution, they will come to increasingly understand that humans are more psychic than physical. In fact human beings are machines, but they are physico-psychic machines. With psychic changes physical changes will also occur. The human beings of the future will feel strange when they see the structure of the human beings of today. Similarly, the humans of today would feel disturbed if they could see what the humans of the future will look like.

According to human psychology, people do not like to think much about the future. Rather they

prefer to dwell on the past. The reason is that the future may or may not happen as human beings plan, so there is always a risk involved in speculating about the future.

One day the physical and psychic structure of human beings will become divine. It may happen that human beings will not like this mundane world anymore. They will then lose their fascination with the transitory world. They will think that it is better to merge into Supreme Consciousness and leave the world forever. This transformation in human psychology will come about through spiritual practices. So I advise each human being that as long as you are alive, you should try to build yourself in a nice way, in a complete way. But you should not only build yourselves, you should also build human society in the same way. To achieve this you will have to take the help of PROUT.

The progressive availability of the maximum amenities of life will be guaranteed in PROUT,

satisfying physical needs. The satisfied physical needs will lessen the physical obstacles which inhibit human progress, and human beings will experience all-round development, especially in the intellectual stratum. Human beings will get the opportunity to develop in the intellectual stratum without any hindrances.

The truth of humanity, the veracity of humanity, will go on increasing in different areas of expression. That is why I say that there must be guaranteed minimum requirements and guaranteed maximum amenities for all human beings, and that these must go on increasing. These amenities must be good for the physical and psychic development of human beings, or at least for one of the two.

Neo-Humanistic Approach to Economics

As you know, physical pabulum is limited, so the mind continually runs from one thing to another. This process goes on in a never ending order. But in the realm of intuition the goal is infinite.

When aspirants come into this realm, their desires, their longings, are fully satisfied. Thus the controlling point is the spiritual order. Because the spiritual order is infinite, human beings have no control over it, but as the physical realm is finite, human beings can increase their sphere of activity in this realm. The attempt to do this is a never ending process, and there are infinite permutations and combinations in this endeavour, but the latent hunger in human beings will never be satisfied in this realm. The quest to satisfy this hunger can at best only lead to the threshold point of spirituality.

As human beings progress towards the realm of spirituality, they are helped on the one hand by PROUT, which guarantees minimum requirements and maximum amenities, and on the other hand by Neo-Humanistic outlook, which removes disparities. These two approaches help human beings in their progress

and elevation. Finally the existential faculty merges in the Supreme.

PROUT touches the threshold point of spirituality. It also helps to lessen the obstacles in daily life. For example, many daily commuters have to leave their homes at 6:00 a.m. and return at 10:00 p.m. to secure their minimum requirements. But PROUT will guarantee the minimum requirements to all, so their daily burden will be lessened.

Neohumanism also touches the threshold point of spirituality. It helps the existential faculty reach the pinnacled state. Neohumanism will bring equality in the social sphere and remove all sorts of disparities, therefore human progress will be greatly accelerated.

When PROUT and Neohumanism are established, the whole existence of human beings will become effulgent in the attainment of the Supreme.

The world is moving ahead with its merits and demerits. The movement from imperfection to perfection is progress. In the physical and psychic realms progress is never ending, but because everything in these realms is limited, the hunger of human beings remains unsatisfied. In the spiritual realm, at the point of culmination, human hunger is fully satisfied. To satisfy human hunger in the physical and psychic realms there is PROUT and Neohumanism. But how can human hunger be satisfied in the subtlest realm? For this Ananda Marga philosophy is there. Movement beyond the threshold point of spirituality is beyond the scope of PROUT but within the realm of Ananda Marga philosophy. Our ideology is a happy blending of rationality and spirituality. The human requirements of every age must be guaranteed. The minimum requirements must go on increasing according to the physical and psychic standard of human beings and according

to the changes in climatic conditions, environment, etc. Thus the range of minimum requirements will go on increasing according to the range of human social conditions.

At present human beings are thinking about their own minimum requirements more than about the minimum requirements of animals and plants. A day is coming when some of the animals, if not all, will come within the realm of our social membership. Today we say that each and every human being will get the minimum requirements. Tomorrow we will say that the minimum requirements will also include the needs of dogs, cows, monkeys, etc. To fulfil these requirements, there should be more and more production.

The earth is not only for human beings, it is for other living beings also. So we will have to do something for them. The minimum requirements and maximum amenities should also be given to animals. Today cows, dogs and

monkeys are developing; tomorrow more and more animals will be in this category. Animals will also develop longings for different psycho-physical pabula, so they should be guaranteed minimum requirements and maximum amenities too. We will have to do something for them also. This is the demand of Neohumanism, of Neo-Humanistic ideas. This demand should be fulfilled by PROUT.

According to the enlargement of human existential value and jurisdiction, psychic pabula will also increase. There should be maximum amenities for one and all, with more longing for physico-psychic objects of enjoyment. These amenities should be increased for the entire social order. There cannot be any full stop, any comma or any semi-colon in this progress. Progress is never ending. Pabulum is also never ending. We should understand this. There cannot be any stop in the march of human progress. And not only in human progress, but in

the physical and psychic worlds also. Geo-sentiment will die out; socio-sentiment will disappear; socio-economic sentiment will be eradicated. Finally a day will come when sentient sentiment will dominate. A day will come when human beings will get the maximum amenities, then human beings will reach the zenith. But is the provision of maximum amenities the zenith of service? It may be looked upon as the zenith; but because circumstances change, maximum amenities change. The provision of maximum amenities should be treated as a relative zenith point and not the supreme zenith.

So maximum amenities of life under the conditions concerned should be guaranteed, and they should go on increasing. We should communicate this idea to the masses and encourage them to help us in our noble mission. Whenever we are thinking of implementing a theory we should feel that we are living in the

present, then we should implement the theory. The order of Shiva was to march ahead maintaining association with present reality. This was the order of Shiva. Marxism completely violated this fundamental principle, which is why Marxism has been broken into pieces under the impact of the present circumstances.

Bheun̄ge geche mor svapner ghor

Chiñré geche mor viiñár tár

[The intoxicating effect of my dream has been lost,

The string of my lyre has been broken.]

Suppose there is a bright lamp. Hundreds and thousands of insects will rush towards it and get burnt. Similarly, communism was like a bright lamp. Marxists built castles in the air. They propagated many tall talks but they never thought about the practical application of their socio-economic approach. They killed many innocent people and sent countless others to concentration camps in the name of so-called

ideology. Stalin killed hundreds of thousands of people instead of helping them by providing amenities for all. In the name of doing good for the masses he killed so many people. This is not humanism. Today people have kicked communism out. In China the people recently demanded “common human liberty”. That was considered an offence, so they were crushed. Do not people have every right to demand common human liberty?

Whatever is feasible and practical has been said in PROUT. Marxism built castles in the air and encouraged the people to dream a meaningless dream. PROUT has not done this nor will PROUT do it. PROUT will do that which is feasible and practical.

If the common people and the meritorious people are treated as the same, the capable people will not be encouraged to develop their higher potentiality. This is the reason why the brain drain is happening in India. When talented

people leave India, they leave it for good. Providing special amenities for those with special capabilities will stop the brain drain. PROUT's approach is to guarantee the minimum requirements for all, guarantee maximum amenities for all and guarantee special amenities for people with special capabilities. This approach will ensure ever increasing acceleration in the socio-economic sphere. The question of retardation does not arise; even the question of maintaining speed does not arise. There must be acceleration. Acceleration is the spirit of life, the spirit of existence, the spirit of the existential faculty. One may not be a genius, one may simply be a member of the ordinary public, and not properly accepted or respected by all, but even then one will get the minimum requirements and maximum amenities in an ever increasing manner according to the environmental conditions concerned, according to the demands of the day.

So what is the significance of this new approach?

1) Minimum requirements are to be guaranteed to all.

2) Special amenities are to be guaranteed to capable people. Special amenities are for people of special calibre as per the environmental condition of the particular age.

3) Maximum amenities are to be guaranteed to all, even to those who have no special qualities – to the common people of common calibre.

Maximum amenities are to be guaranteed to all as per environmental conditions. These amenities are for those of ordinary calibre – the common people, the so-called downtrodden humanity.

4) All three above are never ending processes, and they will go on increasing according to the collective potentialities.

This appendix to our philosophy may be small, but it is of a progressive nature and a progressive character. It has far-reaching

implications for the future. I hope you will realize its impact and all its potentialities.

13 October 1989, Calcutta

Prout and Neohumanism

There must be ever-increasing acceleration in all spheres of existence. Acceleration represents the essence of life. The human structure is physical but the goal of human life is the Supreme Entity. To reach the goal our approach should be through spiritual practices.

Acceleration is also at the root of PROUT. PROUT is a socioeconomic philosophy to help take humanity from imperfection to perfection. To

move towards the Supreme Entity is a continuous process for one and all. At the end of this process, you will become one with the Supreme Entity.

PROUT is the path of socio-economic emancipation for humanity. PROUT should go side by side with the psychic approach of Neohumanism. Neohumanistic ideas give human beings the impetus to move. They create a longing for subtler pabula, and that pabula is supplied by PROUT. The spirit is to maintain a balance between the physical and psychic worlds and take human beings to the threshold of spirituality.

There must be balance, equipoise and equilibrium amongst the physical, psychic and spiritual realms. There must be balance amongst PROUT, Neohumanism and spiritual practices. You must maintain a balance amongst these three. PROUT is the socioeconomic approach, Neohumanism is the psycho-intellectual

approach and spiritual practice is the spirituo-intuitional approach. This three-fold approach will take human beings along the path of salvation.

Our goal is the supreme stance in Parama Puruśa (the Supreme Entity). Our goal is a state of complete composure, complete spiritual unification. On the one side is the socio-economic approach of PROUT and on the other is the psychic approach of Neohumanism. The mid-point is the path of spirituality. In both the socioeconomic and psychic realms there are imperfections. PROUT and Neohumanism cannot surmount the threshold of spirituality. The path of spiritual practice enables you to surmount the threshold and enter the realm of spirituality. How does the socio-economic path satisfy the hunger of spirituality? Suppose there is social disparity between the upper and lower castes in society. You will have to remove the disparity, and this means you will have to remove all

distinctions based on caste. So the caste system itself must be eradicated. Removing different types of disparities comes within either the socioeconomic, psychic or spiritual approaches. In this case the social disparity of casteism comes within the realm of PROUT. So the socioeconomic path satisfies the hunger of spirituality by removing all disparities and artificial barriers, enabling human beings to move towards the goal with accelerating speed. Neohumanism will give impetus and energy to PROUT to remove all disparities and artificial barriers. PROUT will get spirit and stamina from Neohumanism – from Neohumanistic inspiration, Neohumanistic ideology and Neohumanistic thoughtfulness. Neohumanism also ensures the proper guarantee, treatment and utilization of the inanimate world. You should serve the inanimate world by guaranteeing it proper treatment. The Saṁskṛta word for animate is

“cetana”, for inanimate “jada”, for movable “jaingama”, for immovable “sthavara”, for equilibrium “santulana”, for equipoise “ojanagata” and for balance “gatigata bhárasámya”. The range of our service should include the animate world, but it should not be restricted there. It should also extend to the outer fringes of the inanimate world. This is the demand of the day. From the point of view of Neohumanism the arena of our service should be ever-increasing, ever-expanding, and should include both the animate and inanimate worlds. What will our policy be in order to bring justice to the inanimate world? First, we should go beyond the human world, then beyond the animal world, then beyond the inanimate world. Plants are less developed, animals are more developed and human beings are still more developed. The Neo-humanist approach includes everything – it includes both the animate and inanimate worlds within its jurisdiction. PROUT

is for human beings, for the living world, while Neohumanism is for both the animate and inanimate worlds.

Human beings have not taken proper care of the inanimate world. For example, human beings have damaged and destroyed many hills and mountains. You should not destroy the mountains and hills, otherwise the rainfall will be affected. You should not use subterranean water or encourage the use of deep or shallow tube wells, because too much reliance on these types of wells causes the level of the water table to go down, which in turn causes the soil to dry out, killing the plant life. It is best to use rain water, river water and reservoirs to collect rain water instead of subterranean water. In the Nadia district of Bengal, for instance, the level of the water table has gone down about 15 feet in the last few years. If this continues, within 100 years all of Nadia district will become a desert. There are many rivers in Nadia district like the

Bhaerava, Khore, Bhágiirathii, etc. The water in these rivers should be utilized through a system of canals, sub-canals, lift irrigation and pumps. The area of Nadia, Khulna and Jessore districts should be irrigated. In the past kings and zamindars used to construct large tanks and reservoirs to conserve water, and in Gujarat, Madhya Pradesh and Rajasthan many reservoirs can still be found. Try your best to utilize river water and surface water.

Another example of how human beings destroy the inanimate world is the repeated detonation of atomic bombs. Atomic explosions create huge craters and large underground caverns in the crust of the earth. They produce dark clouds in the atmosphere and devastate the ecological balance of the environment. The inanimate world is the creation of Parama Puruśa. By exploding atomic weapons human beings are wounding the psychic projection of Parama

Puruśa, and this will seriously affect the ecological balance of the earth.

In the non-living world there is mind but that mind is dormant, as if asleep, because there is no nervous system. Hence, the nonliving world cannot express its grief when it is damaged or destroyed. To protect the inanimate world you should conserve and properly utilize all natural resources.

The Neo-humanist policy to ensure the well-being of all creation is to first serve human beings, then animals, then plants and then inanimate objects. Human beings should not kill the creatures of the animal kingdom just for their own survival. If a man kills a cow so that he may live, then why not let the cow live and the man die? Let the man die! Why should a cow die for the man? If cows symbolise motherhood, are those humans who drink cows' milk calves? Buffaloes and goats also provide the milk which humans drink, so are they also peoples'

mothers? Human beings should stop killing cows out of respect for higher forms of life, not because of the sentiment which respects motherhood. The slaughter of buffaloes and goats should also be immediately stopped for the same reason.

Human beings have learnt to feel the pain and agony of other human beings, but when a dog grieves nobody pays any attention to it. It is as if people think that dogs do not suffer any pain. When human beings come to understand that animals also experience pleasure and pain they will acquire a new dimension of wisdom. It is because of our human sense of duty and our higher understanding that we should be sympathetic to all living beings.

As a general rule human beings should not kill animals under any circumstances. The exception to this rule is when human life is in danger. For example, if you are confronted by a tiger which threatens your life, before it attacks you may be

forced to kill it. Similarly, if lions, snakes, elephants, etc. enter your locality, then as a last resort they may have to be killed to ensure human safety. But animals should only be killed when they directly endanger human life. It follows from this that you should not kill animals in their natural habitat. In the forests there are many lions, tigers, snakes, etc., but such creatures should not be killed in their natural environment because there they pose no threat to human life. Although it is the nature of some tigers to attack human beings, all tigers should not be killed simply for this reason. We must not forget that it is also the duty of human beings to build sanctuaries for dying animals and endangered species of animals and plants. This is the practical approach of the living philosophy of Neohumanism. This is the approach of Neohumanism to animal and plant life.

Neohumanism increases the arena of the mind, the arena of intellectuality. The translation of Neo-humanist ideas into practical life is the duty of PROUT.

There must be close correlation amongst PROUT, Neohumanism and spiritual practices. The balance amongst these three will elevate the structure of human beings to its existential status. We cannot neglect PROUT, Neohumanism or spiritual practices. This balance is to be maintained for all. It will create good will and elevate the standard of human beings so that they can render more service.

The spiritual approach goes beyond the threshold of the physical and psychic worlds. This is a new dimension of philosophy, a new branch of human knowledge. Spirituality is the central avenue which maintains the balance between the right and left sides – between PROUT and Neohumanism. The relationship amongst PROUT, Neohumanism and spirituality

may be likened to the bird of Tantra. In Tantra one wing is Nigama and the other wing is Agama. Spirituality is like the Tantric bird, but one wing is PROUT and the other wing is Neohumanism. The bird is flying along the path of beatitude towards the Supreme Entity.

25 October 1989, Calcutta

Suppression, Repression and Oppression
Some people, ideas and events have created havoc in human society during the last two hundred years. This has led to suppression, repression and oppression in social life. Let us discuss some of the different psychic aspects of suppression, repression and oppression, the three psychic calamities that the human beings of the nineteenth and twentieth centuries have had to undergo.

During the last two centuries, capitalism and communism have caused much suffering in human society. Communism has already died a

premature death while still in the stage of youthful vigour, but when capitalism dies it will die a mature death. What caused the death of communism? It died due to the reaction of the accumulated pain, suffering and tortures inflicted on innocent people by the communist system which forced people to live unnatural lives. Communism had to face a black death while dancing in the ecstasy of terror and massacre.

Capitalism and communism have polluted the air, water and environment in this peace-loving world. By nature human beings are peace-loving, not war-loving. It is capitalism and communism that have caused two world wars and so many other sanguinary battles in the world in the recent past.

Both these systems have created suppression, repression and oppression in the minds of the people. But while capitalism makes people slaves, communism makes them worse than

slaves. The word “slave” means “vandá” in Persian and “gulám” in Arabic. In India you will find many names like Ram Gulam – the title “Gulam” is derived from the word for slave. You will also find the title “pada” which means both “foot” and “rank” and refers to spiritual ranking. Due to the suppression, repression and oppression caused by communism, people are not turned into slaves, rather the human mind is transformed into matter. This is because in communism human values do not exist, so the human mind becomes inert like matter. In this state people have no connection with the Self or soul.

Communism is a collection of contradictions. In countries where the communists are not in government they support democracy, but in the communist system there is no democracy, only dictatorship. Communists may say they support democracy, but after winning power they go to any lengths, including the adoption of

undemocratic practices, to stay in power. They advocate the commune system but the commune system has not been successful anywhere in the world. They talk of classlessness, but practice party rule by an elite. Communism is irrational and inhuman – it is against the human psyche. Communism represents a double standard. How? Let us take an example. As per the commune system, the ownership of the land rests with the state, but in the Tevahagá Movement of Bengal the communist leaders demanded that two thirds of the produce from the crops should go to the tillers or landless labourers, and one third to the actual owners of the land. This movement took a dangerous form before independence in two districts of Bengal – Faridpur and South 24 Paraganas – when the labourers killed many innocent land owners. After independence, the communist leaders changed their strategy and propagandized that the ownership of the land should go to the

Bargadars or sharecroppers. In Bengal the sharecroppers had the right to farm the land and could not be evicted, and were better off than the landless labourers. The communists turned their backs on the landless labourers and supported land rights for the sharecroppers, knowing full well that in communism the ownership of the land rests with the state. See how the communists went against their basic principles and practiced duplicity.

In communism the slogan is, "From each according to his capacity, to each according to his necessity," but in the cooperative system the slogan is, "Each will get according to his or her capacity." Due to this slogan, a person will try to do more labour. People will put all their talent and energy into a task and production will increase. In communism the leaders themselves try to avoid labour. They prefer to sit in an office rather than work hard, thus there is sluggish production. In the cooperative system, people

are issued shares in farming cooperatives based on the amount of land that they farm under cooperative management. In the communist system, this type of participation is absent, so people do not feel oneness with their work. They are led to believe that their needs will be supplied by the state, so they have no incentive or interest in the system.

Due to PROUT, a sympathetic vibration has started throughout the globe. People have started thinking that they no longer need to be oppressed by the rotten philosophy of communism. They have realized that they are not like donkeys which carry sugar but have no right to eat it. As long as the communist leaders had power they suppressed the people, but today the people are rebelling against their leaders due to their education and rational thinking. If both education and rational thinking are present, people will definitely rebel against oppression. Even if one of these factors is there,

people will also fight against an oppressive regime.

People have already thrown out the rotten philosophy of communism and now they are eager to fill up the gap that has been left behind. We should not waste any more time. This vacuum should be immediately filled by PROUT. If PROUT had not been propounded, it would have taken another thirty years to throw out communism. The day I formulated the five fundamental principles of PROUT, I realized that this would be the death-knell of communism. Communism died a premature death by at least 30 years. PROUT came in 1959, but communism collapsed in 1989. If PROUT had not come, communism would have lasted 30 to 35 years more. Now communism has to quit the field. In communism, the leaders want to control the people through brute force, but in PROUT we will inspire people through selfless service. Communists do not support selfless service, and

believe that if people are given service, then they will become satisfied and not revolt against the system. But this belief is false. In the great Bengal famine more than five million people died due to starvation, but nobody revolted. If you do service, if you teach people and encourage them to develop their rationality, then they will revolt against an inhuman system. Disorganised and irrational people are incapable of launching a revolution.

Where there is torture of good people, the system which supports it will surely be destroyed. There are many good people in this world who want to do good work. You should convince them, work with them and organize them to do maximum service for the suffering humanity.

Marx was a good man. He had strong feelings for suffering humanity, and out of compulsion to do something he wrote his theory. However, his theory was not practical. He did not understand

the practical implications of his theory when he propounded it. The books of Marx reflected his concern for the downtrodden humanity and convinced many people. Leaders like Lenin and Mao took up the task of materializing his ideas in the society. They were not bad people, but as they tried to materialize the theory of Marx they encountered many practical difficulties.

Realizing that the theory was defective, they became frustrated and started committing many atrocities. Stalin was a demon who killed millions of people. This all occurred because of the inherent defects of Marxism.

Now Marxism is being eradicated from the whole world. Only in one state in India, West Bengal, is communism still accepted. Now communism has gone totally berserk – a special type of madness where the beginning, middle and end is defective. People infected with this psychic disease can do anything – they can kill

others for any reason, and they can even kill themselves.

Even if there is something in communism – I do not say there is, but even if there is – people aspire for democracy because they can not stand communism. See the example of Czechoslovakia today. No doubt there are defects in democracy and people realize these defects, but still they want democracy because it is better than communism. PROUT supports democracy in a limited sense – we support restricted democracy – because a better form of government will come in the future. Certain democratic principles are best for the time being.

In communist states, you will find the triangle of suppression, repression and oppression in full force. Communism is based on these three defects. But amongst these three oppression has occurred the most, repression next and suppression the least. The people must be freed from physical suffering and psychic ailments

caused by the suppression, repression and oppression. These three psychic catastrophes have split, shattered and destroyed the human mind.

Suppression occurs when the mind is prevented from expanding and all its outlets are closed, sealed and blocked. The nature of the human mind is that it wants to expand. Even if some force does not want the mind to expand, still the mind must try to expand. In Saṁskṛta suppression is called “pradamana”.

Repression occurs whenever you are faced with trouble, whenever you want to express your feelings, or whenever you want to be in an open atmosphere. In Islamic countries, for example, women want to participate in sports and games, but they are prevented. In communist countries there are many people who want to criticize communism, but if they do they will be in trouble and sent to concentration camps. There are also places where people want to sing and

dance freely, but if they do they will face difficulty and be punished. In Saṁskṛta repression is called “avadamana”.

Repression directly affects the subconscious mind. Gradually the psychic structure is severely damaged, and finally the mind is totally changed. The result is that people are inflicted with a defeatist psychology and an inferiority complex. Let me give you an example. The headmaster of a Harijan school once asked a student to fetch him some drinking water, but the boy did not move. Instead he asked a non-Harijan friend in a low voice to do as the headmaster requested. But the headmaster intervened and asked the boy why he would not comply with the request. The student replied, “Sir, I am an untouchable by caste. How can you drink water touched by me?” This is an example of how repression can bring about a change in the psychic structure. This psychology has prevailed in India for a long time. A so-called low caste man will refuse to

give you a tumbler of water out of fear because the feeling of inferiority built up over hundreds of years has been injected into his mind. For centuries so-called low caste people have lived a life of humiliation and insult, and consequently their minds have become inert. Tragically, they accept this condition as the result of their fate. Oppression occurs when you are opposed and punished for what you have done or for what you want to do, and as a result your desire to do something worthwhile dies forever. In Saṁskṛta this is called “damana”.

In the past there was much suppression, repression and oppression in India. In ancient times the Aryans used to perform religious rituals which necessitated enormous quantities of foodstuffs like milk, ghee, rice, etc. These were taken from the non-Aryans who consequently suffered from shortages of food. So the non-Aryans used to attack the Aryans while they were performing their religious rituals to

recover the stolen food. Were the non-Aryans doing anything wrong? No. But the Aryans propagated the notion that the non-Aryans were demons and tried to infuse inferiority complexes into their minds.

In the mythological epic the Ramayana, Ram is the apostle of capitalism and Aryan supremacy while Ravana represents the non-Aryans. Ram is called “Maryádá Puruśottama”. What is Maryáda Puruśottama? When Parama Puruśa comes into the world His actions and behaviour will be just like that of Parama Puruśa although He is in human form. This is the meaning of Maryádá Puruśottama. However, Ram did not behave like Parama Puruśa – he was not up to this standard. He killed Sudroka, a non-Aryan, when he was performing worship, and he killed him out of a sense of Aryan supremacy. At that time people believed that only Aryans and not non-Aryans should perform worship, but this dogmatic view cannot be supported. Ravana, a

non-Aryan, is regarded as a demon in the Ramayana, but his behaviour indicates that he was not demonic. When he kidnaped Sita he did not take her to his palace but instead arranged a separate place for her with women attendants. If he had been an evil man he would not have done this. Nevertheless, Ram killed him. This act also indicates that Ram was not Parama Puruṣa. Human beings, universal humans, have had to undergo tremendous struggle due to suppression, repression and oppression and the catastrophes created by capitalism and communism. Wherever there is suppression, repression and oppression human beings are forced to follow the path of dogma. Communism preaches dogma, capitalism preaches dogma, and so-called religions based on the scriptures also preach dogma. Now is the time for the emergence for the third psychic force where there will be no more suppression, repression and oppression. Let the mind develop according

to its longings; let the mind be free. Let there be a human society of coordination and cooperation.

This is the last stage. We are waiting for the rising sun with crimson rays. Even now the crimson rays are a bit visible. These crimson rays are the rays of PROUT.

13 November 1989, Calcutta

The Coming Ice Age

History moves in rhythmic waves – in a systaltic flow. It moves and moves, then there is a galloping jump. Again it moves and moves again, then there is another galloping jump, and so on.

All of a sudden there are galloping jumps – epoch-making eras. We are now at the threshold of this jump. We are not only at the threshold, we have just crossed the threshold of a new era. We are now at the threshold of something new – of the new age – and we are now passing through such an age. Do you realize it? We are no more at the threshold. You should be ready for great changes, otherwise balance will be lost. In the process of movement, there cannot be steady movement. There must be acceleration – either constant acceleration or accelerated acceleration – or retardation – either constant retardation or retarding retardation. Along with this acceleration or retardation, there is a galloping jump. Before and after this jump, there is biological change, historical change, agricultural change and human psychic change. In the history of the world, there have been two significant Ice Ages from the point of view of the development of life. Before the first of these Ice

Ages there were hardly any developed animals, only undeveloped animals. There was snow and ice. After the first Ice Age there were big advances and so many ages. Animals became gigantic. After the second significant Ice Age gigantic animals disappeared – smaller animals came. The Paleocene, Eocene, Oligocene and Miocene Ages came.

We know another Ice Age is coming on the earth. It will bring an entire change in the structural side of the earth. Before the coming Ice Age there will be intellectual change and great biological change in human beings and animals – in every entity, animate and inanimate. You will find changes in the seasonal order, in the psychic arena, in the socio-economico-political and cultural spheres, in biological structure. All are undergoing metamorphosis. The poles have also started shifting. Are you ready?

After the coming Ice Age, there will be changes in tropical regions and huge biological changes –

a special order shall be created. Do you feel that the seasonal order is changing and has been disturbed? The North Pole is moving closer to the tropical regions and the South Pole is coming closer to the western hemisphere on the opposite side of the tropical area. If in the eastern hemisphere the North Pole moves from north to south and in the western hemisphere the South Pole moves from south to north, what will be the effect in the earth's hydro sphere? The polar ice will melt and the ocean levels will rise. It will have its impact on the tidal waves throughout the globe. The Pacific Ocean will become colder and then frozen. Many of the existing ports will close. The seasonal patterns will change. Rainfall and climatic variation will have an impact on flora and fauna. All these things together will have their impact on thinking processes. The number of days in a solar year has already changed from 365 to 366, but the lunar year is unchanged at 354 to 355.

As an intellectual person you should be ready for such an eventuality, for such gigantic changes. The previous time for storms in Calcutta was 6 to 9 in the evening. Now it is only 4:15 p.m. and a storm is raging. The season is changing – big climatic changes are taking place.

Once upon a time the downtrodden people of the world were under the impression that communism was the panacea for their problems. But after the communist leaders went against humanity, rationality and human psychology, and disturbed the very base of human civilization, the masses are now challenging their leaders for killing millions of innocent people. A vacuum has been created by their downfall. This vacuum should be filled by your intellect and ideology – by you boys and girls and by our PROUT. All this will be accomplished in the very near future. This brooks no delay. There is no alternative.

Why is Marxism undergoing change? In all the areas of life metamorphosis must occur.

Metamorphosis is taking place not only in the realm of physicality but also in the realm of psychic structure. Changes are fast coming in the psychic arena and in all the realms of human expression. They are not only coming, they have just come. We have crossed the threshold of a new era. In the Palaeozoic Age there was no rainfall – no rain water. It was gaseous with no plants, no Sarkar Samaj, no Royalseema Samaj, no Andhra. Later a portion of Andhra and small animals came, but even then there was no coastal area and no Vishakapatnam, but Medak was there. Subsequently, there was huge rainfall. The hills were snow covered and the rivers were ice fed. The Godavari, Krsna and Kaveri rivers were ice fed. Rivers were a perennial source of water, but there were no humans. This is a glimpse of the archaeological history of Andhra Pradesh. Many big animals came – dinosaurs,

brontosauruses etc. Then the Oligocene and Miocene Ages came. Then after that in the later portion of the Pliocene Age the forebears of human beings came. Human beings were first born about a million years ago. After about a million years there will be no human beings on this planet and future generations will see only the fossilized skeletons of the present generations.

Everything in this world is changing through mutation and trans mutation. Mutations and transmutations take place not only in the physical but also in the psychic sphere of living beings, and also in the dormant psychic sphere of non-living objects awaiting awakening.

Animate and inanimate objects are awaiting expression. In the psychic sphere gigantic changes took place after the first Ice Age. Big animals came up. After the second Ice Age there was another big change and no big animals. There were small animals. Mammoths became

elephants. This age is not the age of big animals and small countries, because it is difficult to supply them with pabula. It is difficult for small countries to maintain their integrity. After the second Ice Age mammoths passed away and elephants came. The Krsna, Kaveri and Tungabhadra rivers are now part of peninsula India, but they were a portion of Gondwana land about 300 million years ago. Human beings came about one million years ago. These are examples of mutations and transmutations. In this present age communism has disappeared leaving room for higher thoughts and higher psychic attainments. This is a natural change, not a catastrophe. Other philosophies are also sure to be vanquished. Years ago when I was walking by the Berlin wall and said that communism must go it was a dream, but now that dream has been transformed into crude reality. This is a natural change, not a catastrophe. Be ready for the coming changes;

be prepared for them. They are something natural. They are not an unprecedented calamity or catastrophe, or a great adversity.

24 March 1990, Calcutta

Move with Ever-Accelerating Speed

In this world, in this entire universe, the wind is blowing in our favour. It is the most opportune time to do some thing for the present and future humanity. At this critical juncture one moment of time has the value of 100 years. Utilize the present position – utilize the situation. Do your duty with more zeal. Let your speed be accelerated. It deserves more acceleration. Intellect and physicality – these two entities are inseparable. One cannot remain without the existence of the other. Crude matter, like water, has no intellect. It is guided by the Cosmic Entity. Unit living beings – animated beings – have got a unit psychic counterpart. In the case of under developed matter, it has no independent unit

psychic counterpart, but it is guided by the Cosmic Cognitive Faculty.

You cannot live without Parama Puruśa and Parama Puruśa cannot live without you.

Bhagaván cannot live without bhakta and bhakta cannot live without Bhagaván. Bhakta has given attribution to Bhagaván.

Communism is dying – dying very fast. Unless and until the space left by communism is filled up, a vacuum will remain. If it is left unfilled, another demonic theory will occupy that space. This is not desirable. You should not sit idle. Be speedy, be more speedy. Communism died because it was irrational, inhuman and unpsychological.

You must strengthen the base of spirituality. Charvaka came to strengthen the base of spirituality in the post-Vedic age. Communism came to strengthen the base of spirituality which was lost in the last 300 years. There was no God-centred philosophy. Most philosophies were

dogma-centred or self-centred. Some philosophies were based on geo-sentiment, socio-sentiment or sanguinary sentiment. These sentiments have to go in a very short time. Other sentiments and philosophies will also have to quit. Be speedy – speed is the order of the universe.

Was there social equality in the Vedic period? No, because there were many clans and tribes. Was there social equality in the post-Vedic period? No, because the caste system was in vogue. In the age of the Mahabharata, just before Buddhism, the caste system existed but it had no rigidity. Nevertheless, Vidura could not ascend the throne because his mother was a Vaeshya. Dhritarastra was the legal king but since he was blind Pandu became the de facto king. Karna also was not permitted to ascend the throne because he was born before marriage, but what wrong did he do?

During the Buddhist age, there was equality in spiritual rites but inequality in the social order. After the Kśatriyas and the Vaeshyas were initiated by Buddha, they still retained their caste identities. There was even fighting between the Kśatriyas and the Vaeshyas after the death of Buddha for the ashes of Buddha's body. The king of Magadh said that since he was a Kśatriya he must have the ashes because the ashes must be inherited by the Kśatriyas. In the post-Buddhist age – in the Puranic age – the caste system was very strong, and it is still going on today. We are the first to fight this system. The merits and demerits of human beings are the same, so where is the justification for the caste system? Those who imposed the caste system were wicked, crooked demons. When the speed of matter is greater than either the speed of the psychic or spiritual faculties, then there is the rule of demons, as in the case of communism. When the speed of the psychic

faculty is greater than the speed of the spiritual faculty, intellect has no legs to stand on. For example, in the Puranic era, although there was some intellectual development, there was much dogma, so when the Muslims attacked India, the Hindus could not effectively resist.

The world moves fast, the universe moves very fast, and the psychic counterpart is also moving fast. Recently the speed of this movement has been greatly accelerated. You should realize this, and you must accelerate the speed of the duty allotted to you. You should maintain a proper balance with the revised speed. Everywhere sanity and rationality will rule human psychology. Humanity will rule the universe.

25 March 1990, Calcutta

The Evolution of Indian Languages

Long ago I said that human life must not be like a flower but like a bouquet of flowers of different scents and colours – each and every flower should get ample scope for its development until its zenith point. The different aspects of life and the different faculties are also just like different flowers of different scents and colours.

I said that art is for service and blessedness and not for art's sake. And regarding science also I say the same thing. But in science you know there are certain expressions, certain

manifestations which are more concerned with physicality than with the psychic or spiritual aspects of life. Where science is concerned with human sentiments, ideas or ideologies its approach should be of synthetic order. But where it is more concerned with the physicality of life, the crudeness of human life, its approach should be syntho-analytic. That is, it should be analytic in character without going against the fundamental interest of humanity – without going against the apexed locus standi of human life, of human entities.

Take the case of medical science. The oldest form of medical science is Ayurveda and the “country treatment” which was practiced in different parts of the globe. There are certain common points in different therapies also, so regarding these different therapies the approach should be synthetic. We should try to bring all these therapies onto a common platform, a common faculty. Regarding their specialities,

they should be of syntho-analytic order. This is what I want to say regarding medical science. Regarding other sciences or demi-sciences, the approach concerning the sentimental portions, ideas or ideological portions should be of synthetic order, and regarding the other portions it should be of syntho-analytic order. That is, this later approach should be followed regarding other faculties such as biology, geology, physics, chemistry, astrophysics and astro-mathematics.

Regarding the classical languages, they should be taught not as treasures or treatises of past history or analysis but as a common link to humanity, a binding tether of human hopes, of the emancipation of humanity in general. Some ancient languages do not come within the scope of the classics, like Saṁskṛta for example. Saṁskṛta is a classical subject as well as an ancient language. It is the mother of all the mother languages of South Asia and Southeast

Asia. All North Indian languages and South Indian languages like Oriya, Marathii and Konkoni are of Saṁskrtic origin. Regarding the five Dravidian languages, including Kannada, Tamil, Malayalam and Telegu, their pronouns, verb endings and case endings are of old Dravidoid tongue, but their vocabularies are demi-Sanskritic. These languages use old Dravidoid and Sanskritic vocabularies, but the percentage of Saṁskṛta words varies from 7% in Tamil to 74% in Malayalam. Old Tamil is 5000 years old. It is a very old language.

So in the case of South Indian Dravidoid or demi-Dravidoid tongues, we may use Saṁskṛta words and side by side old Dravidoid tongues for the facility of both the teacher and the students.

“Narikela”, which is Saṁskṛta, may be used in Malayalam; “kera”, which is also Saṁskṛta, may be used in Malayalam. “Tenga” has its origin in ancient Dravidoid, and “tenga”, the modern Tamil word “tenga”, should also be used side by

side for the facility of both the teachers and the pupils. This should be the policy.

Bengali people as a race are Austrico-Mongolo-Negroid, not Aryan, but Bengali language is of Aryan origin, having 92% Saṁskṛta vocabulary. Similar is the case of Oriya. Racially Bengali, Oriya and Angika people are the same, all having Dravidoid blood, but their languages originated from Oriental Demi-Mághadhii with Saṁskṛtic vocabulary.

Regarding the Hindi language, if Hindi is an Indian language then it should move in the mainstream of Saṁskṛtic movement, other wise it will die a premature death. We will not allow it to die a premature death, so there should be structural modifications to Hindi in its pronouns, verb endings and case endings as well as its vocabulary. It must not try to follow Urdu, because in Urdu the pronouns, verb endings and case endings are not of Saṁskṛtic origin and the

vocabularies are mostly of Persian and Turkish origin. This should be our principle and policy. You know, a language has an average longevity of 1000 years. As per Hindu astrology of Kashi offshoot, human beings have an average longevity of 120 years, and as per Bengali astrology, 108 years. But the average longevity of a language is 1000 years. It is incorrect to say that the Vedic people, when they invaded India from Afghanistan, came with their Vedic language and thus the Vedic language is not of ancient Indian origin. No, this is incorrect. The Vedic language, that is the Vedic offshoots of Saṁskṛta, may be of non-Indian origin, but the Saṁskṛta language is of Indian character, of Indian origin. The girls of Rárh say “bina taele rendhechi” – “bina” is a Saṁskṛta word, “tel” is from the Saṁskṛta word “taelam”, and “rendhechi” comes from the Saṁskṛta word “randha nam”. Should I then accept the idea that this language came from outside India? The

hinterland of Saṁskṛta was the entire Southeast Asia, the entire North India, the entire Southwest India, and where the people were of Dravidoid stock there also Saṁskṛta was present as a demi-cultural language.

The civilization and culture of Rárh is the oldest of the entire world, and in the Rárh district of Bengal the percentage of Saṁskṛta words is more than 92% – that is, it is the highest of any part of Bengal. The people of Rárh are of Austrico-Negroid origin, they have little Mongoloid blood. Magahii people are also Austrico-Negroid. They used the word “kerava” which is derived from the Saṁskṛta word “karaya”. Similarly, in Bhojpurii “kapara” is used, which means “head”, and is from the Saṁskṛta word “kapala”. When these words are used by Austrico-Negroid people and derived from Saṁskṛta, how can Saṁskṛta be a foreign language? Some people say that Saṁskṛta came

from outside India. This is illogical. Saṁskṛta is not a foreign language, it is ours.

Now, when Saṁskṛta died she left behind seven daughters: 1) Mágadhii Prákṛta, 2) Shaurasenii Prákṛta, 3) Paeshachii 73 Prákṛta, 4) Páshchátya Prákṛta, 5) Saendhávii Prákṛta, 6) Málavii Prákṛta and 7) Maháráśtrii Prákṛta. Prákṛta means “people’s language,” common people’s language. The common people of India who were of mixed stock – Aryan, Assyrian, Dravidoid, Negroid or Austric – could not pronounce Saṁskṛta correctly; they distorted the pronunciation of Saṁskṛta. People spoke Saṁskṛta with different intonations, and thus the language underwent different types of changes in different circumstances. In the eastern portion of India, east of Prayag (Trivenii), the change in Saṁskṛta was known as Mágadhii Prákṛta. From Prayag up to Tamunotrii, that is Brahmavarta (the land between the Ganga and the Jamuna) and

Udayana (which means lower Himalayas, Garhwal Himalayas), Prákṛta was known as Shaurasenii Prákṛta. The Brahmavarta, the Brahmarsii land of the Vedic era, was known as Shúrasena during the Mahabharata era. During the Vedic era the capital of Brahmavarta or Brahmarsii Desha was Brishnipur – Brikhipur – Brishtipur – Bitthor. Bitthor is a small town near Kanpur. In the Mahabharata age the name was Shúrasena, (the capital was Mathura) – hence the language was known as Shaura senii Prákṛta. In the central northern portion of India, that is, in modern Punjab, the Western Punjab of Pakistan, other portions of Sind and Jammu, the language was known as Paeshachii Prákṛta. It is said in the Puranas that the original inhabitants of this area were the Kash people – Kash, Kashmirii. They were of Assyrian origin. Then in the northwest portion of Paeshachii Prákṛta was Páshchátya Prákṛta: Kashmir, Kaso, Khazakistan, Uzbekistan and southern Russia. The language

was known as Páshchátya Prákrta which means “occidental” or “west of”. From Páshchátya Prákrta came Pasto, the language of Afghanistan. And in the lower portion of the Indus valley, in Pakistan, there Prákrta was known as Saendhavii Prákrta, the ancient language of modern Rajasthan; in the western portion of Madhya Pradesh it was Málavii Prákrta; and in the southern portion of Gujarat, Maharashtra, the western portion of Karnataka and Goa it was Maháráśtrii Prákrta. Those were the seven Prákrta.

The average longevity of a language is 1000 years. So after 1000 years Mágadhii Prákrta died and left behind two daughters: Oriento-Demi-Mágadhii and Occidento-Demi-Mágadhii.

Oriento-Demi-Mágadhii died after another 1000 years and she left behind five languages: Oriya, Bengali, Assamese, Angika and Maethilii. These languages have the speciality of using “ca” in the past tense: ámi jácchi, ami jaochi, humae jayehi,

hum jaichi – always ca, ca. In the past tense they use “la”: ami gelam, gelo, hum geliye – la. And in the future tense, “ba”: ami yába, mu jabi, ámará yaba, hum yaba – ba. They are daughters of Oriento-Demi-Mágadhii. “Oriento” means “eastern” and “demi” means “half”. And another daughter of Mágadhii Prákṛta was Occidental Demi-Prákṛta. She left behind four daughters: Magahii, Bhojpurii, Chattisgarhii and Nagpuria – the language of Ranchi. They use “la” in the past tense and “ba” in the future tense, but they do not use “ca” in the present tense: hum jaithathi – Magahii. Hum jatani, hum jatbani – Bhojpurii. No ca. This is the speciality. Now when Maháráśṭrii Prákṛta died, she left behind Demi-Maháráśṭrii, and she left behind five languages: Dangi, a mixed language of Gujarati and Marathi; Newari, a mixed language of Nepali and Marathii; Barári, a mixed language of Marathii, Oriya and Chattisgarhii; chaste Marathii of the Pune area;

and Konkoni, the language of the Konkoni coast of India.

When Saendhávii Prákṛta died, she left behind Demi-Saendhávii, and after her death, she left behind modern Sindhi, Baluchi and Grahvi. In Baluchi and Grahvi there is some influence, some blending of Dravidian Tamil. And in eastern India within the range of the Nagpuria and Chattisgarhii belt there are islands of Dravidoid tongues, and these islands are known as Kuruk language spoken by the Oraons of Chottanagpur. Kuruk is a Dravidian language, not Indo-Aryan. Kuruk, the language of the Oraons, is quite different from Mundari spoken by the Mundas.

Then when Páshchátya Prákṛta died, her grand daughters are Pasto, the language of the eastern portion of Afghanistan and the western portion of Pakistan, Peshawar and North West Frontier Province excepting Attak district. Attak district speaks Punjabi, not Pasto. Then Kashmirii, Kulpi,

etc. – all languages of South Russia. When Páshchátya Prákṛta died, her daughters, that is Northern Demi-Páshchátya and Southern Demi-Páshchátya came. After that now we find five different languages: Multani, a mixed language of Sindhi and Punjabi; Paschimi Punjabi in Landadi script – even Hindu businessmen of Punjab use that script in making their accounts – then eastern Punjabi; Pahari Punjabi, the language of Himachal Pradesh; and Dogrii, the language of Jammu.

When Málavii Prákṛta died she left behind Oriento-Demi-Málavii and Occidental-Demi-Málavii. Oriento-Demi-Málavii left behind three daughters: Málavii of western Madhya Pradesh and partly of Rajasthan; Gujrati; and Kacachi. Kacachi is a blending of Málavii Prákṛta and Saendhávii Prákṛta, that is of Gujrati and Sindhi. Kacachi has got no script; it is written in Gujrati script but the language is a blending of Gujrati and Sindhi. And Occidento-Demi-Málavii left

behind daughters like Marwari, Mewari, Harauti and Dhundari, the language of Jaipur.

The last one is Shaurasenii. When Shaurasenii died she left behind Demi-Shaurasenii, and her daughters are five in number: Avadhi, Brajbhasa, Bundeli, Bagehli and Hariyánavii. In the city of Delhi and its neighbouring areas the people speak Hariyánavii.

Now, in the first phase of the Pathan period, Persian was the official language of India, but Persian was not an Indian language, just as English is not. But common people in the neighbouring areas of Delhi created an artificial spoken language used in bazaars and military camps, a blending of Hariyánavii, Persian and Turkish, with Persian and Turkish vocabularies, and pronouns, verb endings and case endings of Hariyánavii.

During the time of Emperor Shah Jahan this language, this bazaar and camp language, was known as Hindustani or Urdu dialect. It was also

known as Urdu because it was used in military camps by soldiers wearing vardi – it was the language of the camp, a military language. In different big towns there were military cantonments and camps, and those portions of the towns were also known as Urdu bazaars. In Gorakhpur, in Dacca, we have got Urdu Bazaars. An Urdu Bazaar has nothing to do with the Urdu language; an Urdu Bazaar means a military market.

Now, Emperor Shah Jahan felt that Persian is of non-Indian origin and so the common people could not assimilate the language. So he modified the grammar a bit and made Urdu the official language substituting Persian. Hereafter, Urdu became the official language of the Mughal empire.

In the course of time, however, the local languages and Urdu were used side by side. In Bengal the court language was Bengali, but in upper offices Urdu was the official language. In

Bihar the court language was Kaythi, just like Marwari in Mauri script. Mauri has got three varieties: Marathi Mauri, Marwari Mauri and Gujrati Mauri, now known as Gujrati script. In Bihar the official languages were Maethilii, Magahii and Bhojpurii during the Mughal empire.

During the first phase of the British rule, the British made Bengali the official language of the area of northern India they occupied. And afterwards several leaders like Lord Macauley and Rajarammohan Roy said, no, English should be the official language, because through English we will be able to come in contact with the rest of the world – with modern arts, science and education. So henceforward English became the official language. Then what should be the official language of Bengal? Bengali remained the official language. In the case of Bihar and Uttar Pradesh, at that time there were two provinces in Uttar Pradesh: the province of Agra

and the province of Avadhi. Justice Sharadachandra Mitra pleaded in favour of Hindi, that is Urdu written in Devanágrii script. Before that there was no Hindi literature; there was Urdu literature but no Hindi. From that time, inspired by Kashi Nagri Pra carani Sabha. (Justice Sharadachandra Mitra was the leading man of that Sabha) Hindi literature was written. In Bihar the people's languages of Maethilii, Magahii and Bhojpurii were depressed by Urdu written in Devanágrii script, known as Hindi. Bhojpurii, Maethilii and Magahii were expelled, banished from their own land. But Kaythi script continued and after independence Kaythi has been replaced by Devanágrii in the courts of Bihar. But in Uttar Pradesh, Urdu remained the official language of the courts, and after independence Urdu was replaced by Hindi. In Devanágrii script we require two more letters: diirgha anus vara and diirgha visarga.

The history of the Hindi language is from the British era, at least the literature of Hindi; but regarding the poetic literature of Hindi, if Hariyánavii, Brajabháśa, Avadhi, Bhojpurii and Magahii are taken into account, the literature is about 1200 years old, more than 1000 years old. So old Hindi is rich in its poetic treasure, but modern Hindi is not rich in prosaic treasure. The first phase of Hindi literature was translation from Bengali, the works of Bankim Chandra etc. But now Hindi literature has stood upon its own legs. However, due to grammatical difficulties, the movement is not easy. The movement should be clear, the movement should be speedy, and more scientific. The grammar should be modified without any further delay, and this is the most opportune moment for the purpose.

25 September 1990, Calcutta

The end

*****X*****

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