

NEO-HUMANISM

Principles and Cardinal
Values, Sentimentality to
Spirituality, Human Society

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Prabhat Rainjan Sarkar

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The pratiik is the visual essence of Ananda Marga's ideology. The six-pointed star is composed of two equilateral triangles. The triangle pointing up represents action, or the outward flow of energy through selfless service to humanity. The triangle pointing downward represents knowledge, the inward search for spiritual realization through our meditation. The sun in the center represents progress, the enlightenment of mind through spiritual practices resulting in the cultivation of devotion. The goal of the aspirant's march through life is symbolized by the swastika, which means spiritual victory.

Introduction

When litterateurs and philologists, socio-economic and political scientists, cosmologists and physical scientists, life and agricultural scientists eventually discover and comprehend the works of Prabhat Rainjan Sarkar, then will unfold for humanity the objective knowledge to make their lives so comfortable and harmonious. Their explorations of cosmology and parapsychology will eventually bring them to the threshold of the intuitional realm.

And when at last they succeed, by means of the knowledge legacy of Prabhat Rainjan Sarkar, to even unlock the gates of this last frontier, they will then be able to implement the true spirit of society as propounded by Him, wherein human beings will assist one another to overcome all the obstacles to progressive and dignified living (such as economic distress, ill health, cultural suppression, educational barriers and spiritual stifling), and march in unison to the exalted state of supreme beatitude.

How then can one do justice to the responsible task of weaving together the works of Prabhat Rainjan Sarkar on Neo-Humanism or on any subject into a book? If the assimilation of His ideas can be a transcendental experience, the excitement of portraying them to the public can be almost euphoric. So then what is the underlying theme and purport of this book?

In the long evolutionary journey of a living being, there dawns the auspicious moment when the thought arises that if I am intelligent, what then is the source of my intelligence? The incessant urge to fathom this Consciousness is what characterizes human progress. And what is the process of progress? It is to ideate on that Entity

who is the embodiment of absolute truth. A progressive society is then verily the composite of those beings who are engaged in the noble task of creating a conducive environment for human progress. This is what **Part 1** is all about: what constitutes human progress, how one is to proceed in this direction, and the spirit of society.

Now if Consciousness be the origin of the expressed universe, and the origin as well as the desideratum of all minds, then surely all human beings and indeed all living beings constitute one singular entity with a common goal, and hence their welfare has to be interlinked. So then narrow and patriotic sentiments favoring one's region and nation, social group and religion, and promoting their interests at the expense of others are contrary to the spirit of one indivisible human society. History bears testimony to the wanton destruction and loss of human lives resulting from these narrow geo- and socio- sentiments.

One is to rise above these sentiments and embrace humanity as one entity. However, the author does not want us to stop here. He wants us to not only fulfil the needs of human beings, but also recognize the existential value of all creatures as well as the existential and utility value of vegetations and forests. For human beings also, He wants us to identify and to redress those psychic propensities and sentiments that disturb universal peace. The application of Neo-Humanistic principles will provide liberation of intellect, and liberation from complexes and propensities through spiritual practice. The conversion from sentimentality to spirituality constitutes the content of **Part 2**.

Then only, freed from this burden of afflictions, will the people be able to make not only their existence meaningful but also help to build a Neo-Humanistic society. This is the theme of **Part 3**, which deals with social values

and human cardinal principles, balance in all the strata of human existence, the principles and application of **Progressive Utilization Theory (PROUT)**, re-organization of nations into self-sufficient or sustainable socio-economic units and their co-ordinated co-operation and merger into self-reliant zones, so as to prevent socio-economic exploitation and attain a high degree of socio-economic parity. Then each socio-economic unit would have the ideological base of Neo-Humanism, with the motto of 'self-realization and service to humanity'.

Throughout history, behavioral norms in society have been governed by social values which are based on mental perversions of persons, at some points in time, and in some parts of the world. When these social values have been blindly applied by religious dogmas and injunctions, without consideration for human values (of love, kindness and sympathy), they have caused untold sufferings and tortures. According to Prabhat Rainjan Sarkar, behavioral norms and codes of justice ought to be based on cardinal principles that help to promote freedom from the bondages of the physical and intellectual worlds, and progression along the path of supreme fulfilment.

All aspects of life, namely physical, psychic and spiritual, carry equal significance. In order to preserve balance in the psychic and spiritual spheres, there must first be balance in the physical realm. However, amidst all the rhetoric and gospels of peace, there are many places in the world where even the basic necessities of life are not available. Prabhat Rainjan Sarkar wants us to shoulder this responsibility of addressing this need through the application of PROUT, so that all the people of the world will have greater opportunities and scope for elevation of the mind and spirit.

Today, even the concept of nationhood and nationalism and hence of the UNO is fallacious. Today's nations are breaking up because of suppression of the minorities' cultures, resulting in their economic suppression and persecution. The world is moving to the author's concept of small, economically self-reliant communities promoting the welfare of local residents, according to the principle of His Progressive Utilization Theory (Prout), but cooperating with other such communities within large economic federations, so as to help forge their common destiny. Today, the indispensability of a world government is also apparent from the ineptness of the partisan politics and national-interest-riddled UNO, to help the victims of political subjugation, religious suppression, and genocide.

As human civilization now faces a critical juncture of choice between the old and the new world order, Prabhat Ranjan Sarkar exhorts the moralists to have a flaming purpose to usher in the new era. He wants "everyone to be guaranteed the minimum physical requirements of life, all human beings to get scope for the full exploitation of their psychic potentiality, all human beings to get equal opportunity to attain the absolute truth, and endowed with all the glories and achievements of the world to march towards the Absolute." In and through this Neo-Humanistic movement, He wants everyone to be made conscious of the purpose and meaning of life.

Ac. Dhanjoo N. Ghista

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Ac. Dhanjoo N. Ghista

Foreword

On October 21, 1990, Prabhat Rainjan Sarkar, lovingly known as Ba'ba', physically departed from this world. He is the propounder and embodiment of the sublime philosophy of Neo-Humanism, to create a global human society. This book has been compiled and published after He finished his sojourn on this planet that He graced since 1921.

As with every one of the numerous books authored by Him, all the chapters of this book constitute discourses given by Him. Knowledge on all subjects, ranging from philology and economics to agricultural and earth sciences, and from cosmology and physical sciences to life sciences and health sciences, flowed from His all-knowing mind. Yet never did anyone ever see Him referring to any book. His was an introversial world, and its entire panorama was within His mind.

It is impossible for us, for anyone, to do justice when describing His omniscient self. One can say that His prime role was to give the highest spiritual realization and liberation to ardent spiritual aspirants. Spirituality in theory and practice is considered to be a complex and mystical discipline. But Ba'ba' made spirituality a totally natural and simple phenomenon.

So loving and indescribably sweet was His personality that one could not help but fall totally in love with Him. To have one's mind thereby supra-blissfully immersed in Him and colored by Him, constituted the secret of attaining liberation from the bondages of one's propensities, and be spiritually transformed. For those fortunate devotees who entrusted their life unto Him, He personally directed their life events, so that they expended their *karma* in the

fastest and most conducive fashion, and cleared their progress to supreme fulfillment.

Ba'ba' has contributed to each and every aspect of human and societal needs. He developed a new school of music, Prabha't Sam'giita, involving composition of over 5000 superbly melodious songs which optimistically and uniquely echo each one's yearnings for the Supreme, and place one in a supra-aesthetic state of mind. He has presented new spiritual dance forms, of blossoming of one's inner self, of determination in the struggle for life and against death, and finally of surrender to the Supreme.

Ba'ba' introduced a comprehensive dimension to philology. In His encyclopedic series, He has systematically explained the derivation, meaning, and origin of words dealing with all the different branches of knowledge. Not only has He indicated the transformations of each word in various languages, but He has elaborately expounded on the subject matter of each word. All this was done in the form of dictation, while never ever referring to any source or book. He likewise gave a new interpretation of history, as a manifestation of the dynamics of collective psychology comprised of one or more of an intrinsic set of the following factors: spiritual philosophy and practice, scripture, social outlook, socio-economic theory, and preceptor. This novel approach will enable historians to develop, for the first time, rigorous analyses of intra- and inter-societal dynamics, based on the nature and number of the factors inherent in the collective psychology of a society.

Prabhat Rainjan Sarkar was the yogi of yogis. While comprehensively dealing with aesthetic and subjective knowledge, He also provided incredible objective knowledge in all spheres of human existence. For maintenance of good health and spiritual state of mind, He developed a series of

practices, involving vegetarian diet, yoga postures, and scientific fasting on certain days of the month, depending on the position of the moon relative to the earth. He has written a simple-to-apply and yet definitive book on the symptoms, causes and yogic treatments of diseases.

Ba'ba' advocated an integrated approach to farming for self-sufficiency, combining (1) agriculture, horticulture, floriculture, sericulture, apiculture, dairy farming and animal husbandry, pisciculture, pest control and fertilizers, (2) cottage industrial products of animal and insect origin (such as milk and honey), plant origin (such as cereal flakes from cereals, jams from fruits, and herbal medicines), and non-plant origin (such as nylon and rayon), (3) energy production, and (4) water conservation. Here too, He dictated volumes (so far uncatalogued, unedited and unpublished) on how to make each type of geographical region fertile, productive and self-sufficient. When all this information is eventually sorted out, compiled and published, it will provide the solution to aridity, crop failure, and food shortage.

Ba'ba' also provided a new comprehensive vision of Cosmology, to embody the new science of consciousness and the integrated theory of life, mind, matter and consciousness. In this integrated theory, Ba'ba' revealed the existence of microvita entities and their involvement in animation of matter, in synthesis and analysis of life structures, and in helping to transform psychic pabula to spiritual pabula. The science of consciousness will help to develop the foundations of parapsychic phenomena, and pave the way for the development of means for mental rejuvenation and advancements in psychiatric analysis and care. From this new integrated science follow, as natural corollaries, the benevolent social theory of Neo-Humanism, the Progressive Utilization Theory (popularly known as Prout) of physical as

well as psychic and spiritual potentialities, and the neo-politics of re-organization of the world regions into self-reliant communities integrated into socio-economic federations under one world government. This new socio-economic-politics verily constitutes the new global order.

Ba'ba' wanted everyone to attain the supreme stance. For this purpose, He dedicated considerable time to evolve the ideological framework and provide the knowledge base for a universal and neo-humanistic society. Therein, everyone could have their basic needs satisfied, everyone would have ample scope for unbarred intellectual development and psychic expression. Its new global socio-economic order (Prout) would eliminate hunger and poverty. The societal structure would enable everyone to channel their micropsychic longings from materialism to spirituality, so as to enable everyone to attain the pinnacle of human glory. Indeed, never before has humanity been bequeathed such a full-fledged ideology.

Prabhat Rainjan Sarkar lived a very modest life and refused to be ever interviewed by the media. As His powerful ideology spread worldwide through His Ananda Marga mission, it threatened to expose the inadequate economic systems of the pseudo public leaders, who in turn tried their best to thwart His mission. Yet, as He was the embodiment of morality and dharma, exploitation and corruption, dogma and oppression in public life - all of them shrivelled before Him.

He had foretold the downfall of the current defective socio-economic systems and religious dogmas that have stifled the progress of human society. The downfall of communism and the present break-up of the USSR gives us an inkling of things to come. Ba'ba' had said that

nationalism is outdated. According to Him, countries should be re-organized into self-reliant socio-economic communities, to enable maximal regional development and promote the interests of local inhabitants, as the basis of economic democracy. Those who could realize Him understood that all of these momentous changes have actually been ordained by Him. But since He never wanted world focus upon himself, He gave the impression of merely advocating these reformations, to His disciples and in His books, as part and parcel of the new world order. Considering that He has even provided the structure of the world government, we can feel assured that the future of humanity on this planet is indeed effulgent.

Ba'ba' had always emphasized that the destinies of one and all are interlinked, and so the true spirit of society entails helping one another to solve the problems of living, so that all can proceed to their Cosmic desideratum. He came to this planet only to provide total emancipation to human beings. He set the stage for the ushering in of the new era of Neo-Humanism, of material and spiritual prosperity for all. On those who only sought Him, He conferred incredible boons. And having graced this planet, our beloved father departed ever so quietly and unassumingly.

Ac. Dhanjoo N. Ghista

Dedication

To those who think for all ...

*Who offer others seats of
honor and respect ...*

*Who venerate others, instead of
waiting to be venerated --*

*To them I dedicate this book
with humble esteem, and
deepest salutations.*

Prabhat Rainjan Sarkar

Preface

When human beings entered the inner world, they found that their real wealth lay in increasing their psychic strength. Then gradually, as their psychic strength increased, it came slowly into contact with spirituality. They found that behind their psychic power there was another power also working, due to which they attained psychic strength. Then human beings invented spiritual practices.

They realized that the Supreme Consciousness is everything. Then the idea occurred in their minds: what a great deal of intellect He must possess, from whom they derived their intellect! So for evolution in the psychic level, they should be thinking about Him, since ideation on Him would increase their intellect! Then the Supreme Consciousness became the object of their minds. Unlike the animals, their minds started ideating upon the Supreme Consciousness.

There is a common desire in each and every human mind, and that desire differentiates a human from an animal, a human from a plant. What is that difference? It wants to expand. Secondly, it wants to become one with the Cosmic Entity. Thirdly, it wants to do something noble; and fourthly, it wants peace - supreme peace, undisturbed peace. These are the four special qualifications of human beings. This constitutes human dharma, the quintessence of human existence. So Yoga is the path of this progress, the path of development for all human beings to establish themselves in dharma, for final ensconcement in the Supreme Entity. In individual life we should practice yoga, and in collective life we should encourage others to practice yoga. It is the panacea of all human ailments, in the physical realm, in the psychic realm and also in the

spiritual realm.

A firm foundation will have to be created which will support humanity to face all conflicts. What is that firm foundation? It is the realization that all the creatures which have come to live in this world do not want to leave it - they all want to survive. We must continue to fulfill all their needs, so that they will not have to leave this world prematurely. We must make arrangements for the food, clothes, education, shelter and medical treatment of each and every individual, so that all can live in this world as long as possible, and become assets to the earth.

The essence of cooperation, born of moving together, aims at widening or expanding the mental being of a person by striking down one's barriers of meanness again and again. Hence, I reiterate that society is like a batch of pilgrims gathering a strange power of mind in travelling together and, with its help, solving all the problems of individual and social life.

What is Neo-Humanism? When the underlying spirit of humanism is extended to everything, animate and inanimate, in this universe – I have designated this as Neo-Humanism. This Neo-Humanism will elevate humanism to universalism, the cult of love for all created beings of this universe. Explaining humanity and humanism in a new light will give new inspiration and provide a new interpretation for the very concept of human existence.

Neo-Humanism will help people understand that human beings, as the most thoughtful and intelligent beings in this created universe, will have to accept the great responsibility of taking care of the entire universe -will have to accept that the responsibility of the entire universe

rests with them. Neo-Humanism will make people understand that they are not merely ordinary beings. This philosophy will liberate them from all inferiority feelings and defects and make them aware of their own importance; it will inspire them to build a new world.

This objective world of ours includes the entire panoramic universe: there is a sequence of images unfolding one after another - some of them very sweet, some of them very bitter. Some of them bring us joy, some of them bring us tears. We cannot do without this objective world, because we have to exist in it. Those images which bring us pain because of their narrow geo-sentiments, we will have to resist with all the sweetness of our minds. And the final outcome of our resistance should be the liberation of human beings, animals and plants from all afflictions - not ordinary liberation but permanent liberation. And in case we fail, we shall never be able to move towards the subjective world; the extreme agonies of the objective world will thwart our movement. We may speak high-sounding words, but actually nothing substantial will be done.

Hence, you will have to provide a soothing touch to the physical, physico-psychic and psycho-physical spheres of life; otherwise human existence will become meaningless. That is, through the application of Neo-Humanism, the existence of each and every human being of the society must be made successful. And while doing so, we will have to identify those psychic propensities and sentiments of individuals and groups which disturb the peace of the human society. We will have to locate the source of these troubles, otherwise our well-being will not be permanently assured.

The feelings and sentiments of the entire humanity

are the same, and the preparation for a nobler life is the same for all. The requirements and necessities of all human beings are the same; so humanity is a singular entity; humanity is one and indivisible. For this purpose, you should always maintain an equilibrium among different human beings for the development of all, irrespective of caste, creed, nationality and religion. There must not be any shortage of food or water in this world. Nowhere in the world should people die of starvation. We are for all - everything is for all.

All the existential phenomena are emanating from the Existential Nucleus. The existential nucleus of a single individual is directly linked to the controlling point of the Cosmic Nucleus of the cosmological order. According to Neo-Humanism, the final and Supreme goal is to make one's individual existential nucleus coincide with the Cosmic Existential Nucleus. That Neo-Humanistic status will save not only the human world but also the plant and animal worlds. In that supreme Neo-Humanistic status, the universal humanity will attain the consummation of its existence. Then nothing will be impossible for human beings; they will be able to do anything and everything.

My work is not to look towards the past of anyone. I only see how much one is advancing towards one's destiny, and I help them. You are to look ahead, you are to look forward. Human civilization now faces the final moment of a critical juncture. The dawn of a glorious new era is on one side, and the worn-out skeleton of the past on the other. Humanity has to adopt either one or the other. You are the spiritual soldiers, you are the worshippers of life divine. Hence I call upon you to adorn this crimson dawn deluged with glorious light. Victory is surely yours!

You must have a flaming moral purpose so that greed,

oppression and exploitation shrivel before the fire in you. Soon the day will come when the moralists of the world are united in their activities, well-organized and courageous. That long-awaited day is now not too distant and with its advent, the dawn of a glorious new era of progressive socialism will be just around the corner - human society will take its first deep breath of fresh air.

The wise make proper utilization of all objects - this utilization alone makes the existence of the object worthy. You have achieved human frame - you must make it meaningful by your spiritual practice, service and sacrifice. Engage yourself in such useful pursuits that even the worst of your enemies hardly has any chance to despise you; utilize yourself in such a manner so as to have satisfaction in your mind also, that you never wasted your time uselessly on this earth.

I want everyone to be guaranteed the minimum physical requirements of life; every human being to get scope for the full exploitation of his or her psychic potentiality; every human being to get equal opportunity to attain absolute truth; and endowed with all the glories and achievements of the world, to march towards the Absolute. In and through this movement, humanity should be made conscious of the purpose and meaning of life.

Prabhat Rainjan Sarkar
(1921 – 1990)

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PART I

HUMAN SOCIETY,

PROGRESS AND

DESTINATION

Chapter 1

The First Query

Beyond the body-centered feeling that human beings have in common with some more evolved animals, the distinguishing characteristic of human beings from animals is primal curiosity: Where have we come from? Why do we want to live? Who is the inspiration behind all human experience? Humanity today is blessed to have received an answer to that primal curiosity. Human beings have the innate power, the supramental capacity, to know that behind it all is the Supreme Entity, who is the embodiment of bliss.

Qualities that Distinguish Humans from Animals and Plants

During the period of the beginning of this world, plants came onto this earth. Their minds were undeveloped. Guided by their instincts, they performed their functions. After that came animal life. The qualities that the plants have are also common to animals. However, apart from these qualities, they have also developed additional characteristics. The main distinction is that the plant is rooted to the ground, while an animal moves; it can move from one place to another.

An animal works in accordance with its instincts. Those animals who are developed, who are at some higher stage in cosmic evolution, have intellect also. They have some "query" too, and also use intellect to a certain extent. But this intellect of theirs is limited to eating, sleeping and

self-preservation. They cannot think of anything else. Their feeling is body-centered. They cannot think beyond their bodily needs.

Now whatever qualities are in an animal, some of them are also common to humans. However, in addition to these qualities, humans have intellect as well. In the so-called humans of ancient times, of the prehistoric period, although there was more developed intellect than those of the animals, it was body-centered intellect. That is why we cannot call those people of ancient times as human beings.

The Fundamental Question

A day came when human intellect awoke. Then a question which was not only pertaining to the body, but to something beyond the body, arose in the mind of those ancient beings. What is that question? Where have we come from? This is the fundamental question! Why do these minds of ours get absorbed and preoccupied with one subject at a time and with another at another time? Where did this quality of mind come from? Why does the mind retreat from one subject and run after another? What is the reason behind it? Why do human beings want to live? Why does the mind express its desire and wish through language? Why do humans want to hear and see as much as they do? Where does this desire of hearing come from? These questions do not arise in the minds of animals. Those in whose minds these questions and the fundamental question arose, we call human beings. This is the First Query, and it is because of this that some living entities are termed human beings and the rest are labelled as animals and plants.

Human intellect is developing through clash and cohesion. With the development of intellect, human beings started to become more and more familiar with the world (of

the five fundamental factors) in which they live. Their intention behind this intimacy was to use more and more of this world for their own sake. They wanted to get more and more pleasure from it. The minds of these human beings started efforts to explore and delve into every subject, to enter the core of every subject. How could the minds of human beings become more developed? By the grace of the Supreme Entity, humanity progressed still further in the cosmic evolutionary flow. Their minds expanded and they started to control the innate world more and more.

The innate characteristic of the mind of human beings is that it functions properly while it is with the body. When the mind functions by being active at a specific place in the brain, its nucleus attaches itself to one or the other object. If mind detaches itself from the object, then it becomes baseless. The question is: how does the mind go from one object to another and by whose grace, and why does every being desire to live? The reason is this, that as long as the body is active, as long as the body has life, till then the mind can experience pleasure; actually the body does not enjoy, but it is the mind which enjoys.

The human being's mind cannot experience pleasure in a state in which the unsteadiness of the mind increases. When a person sits in one place and eats, the taste one gets in the food at that time cannot be derived if one eats while running. In other words, the life force is inseparably linked to the mind; the mind can enjoy only while a person has life force within. If this life force is not there, then the mind does not experience pleasure. So a human being does not want to be separated from that life force. That is why life is very dear to a living being. This is the only reason why life is dear.

The Inspiration Behind All Human Experience

The pleasure of human beings and the pleasure of plants and animals are not completely the same. If animals get food they are very pleased and happy, but human beings are not satisfied by more food. If someone does not behave well with you, but treats you with a sumptuous meal, you will not be happy. This is the characteristic of a human being. The reason is that the human mind is not body centered. The human mind is beyond the body, but it is active in a particular place in the cranium. So arises man's primal question! When human beings get much more what they desire, then they express their joy. When, however, they do not get their fundamental needs and cannot satisfy their basic urges, then they cry, while expressing their feelings. From the prehistoric period, while animals used to express their joy by wagging their tails or by shaking their ears, human beings used language to communicate joy or sorrow. In the prehistoric period, there was an animal called the Estroynotherene. It was related to the ancient father of man. When joyous, that animal used to create vocal sounds. That was the first voice of a living being on earth.

So, by whose inspiration, by whose motive power, do we speak? What is behind this? Human beings talk because of experience of joy or lack of joy. But behind this human experience (of joy or lack of it), who is the Embodiment of Bliss? He whose home is Bliss. Then men understood that behind the desire for self-expression, the desire to experience the universe, the joyous universe, and the blissful ideation, behind all that there is only force, and that is this: all the created beings, they come from the Cosmic Bliss, and eventually merge back into it. So, people have understood that there is a singular entity with whose inspiration, with whose motive power, all these events are taking place. Plants are not acquainted with that Entity and do not have the

mental and supramental capacity to know the Supreme Entity. This capacity is also not in animals. By the grace of the Supreme Father, people possess this power in an inherent state.

Whatever human beings have done trying to satisfy their primal curiosity is through their spiritual practice -the practice to acquire intuition of the Cosmic laws by ensconcement of one's mind with the Supreme Veracity. People have understood that the effulgence with which the cosmos is vibrated, the music by which the universe is ecstatic, and that Entity by whom bliss is experienced, is their goal. That Entity is your desideratum. Besides Him, human beings cannot love anyone as much. Today's humanity also has that primal curiosity, but it has now received an answer to that primal curiosity. In ancient times, it had to labor hard in quest of this answer, but today it will not have to struggle. Blessed by the grace of the Supreme Entity, today's people have to learn to move ahead. And not merely this, they have further received this boon: "The Supreme Entity is with you - keep moving ahead!"

I also give further hope to the present humanity, and say, "O human beings, be fearless. What need you had you will get; you have got that indication already. Now you keep on moving. You have no fear of falling, because the Supreme Entity is with you. If your legs ache, if you get tired, then the Supreme Entity, Who is moving with you, will lift you in His arms. I offer this message of hope to you all!"

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2. Supreme Guide, Vol 3, Nos 1&2, 1981

Prabhat Samgiit
Song –1

Bandhu he niye calo,
A'lor oi jharn'a dha'ra'r pa'ne.

A'ndha'rer byatha'a'r say na' pra'n'e,
Ghumer ghor bha'unga'nor ga'ne ga'ne.

(Madhuman'ika', Deoghar, 14th Sept., '82)

Purport:

Paramapurusa is the real friend. Oh Paramapurusa direct me unto the fountain of divine effulgence. I was slumbering in Cimmerian darkness – I was an ordinary atom. But now I can no longer tolerate the staticity of darkness.

Oh Paramapurusa, sing before me the song which will arouse me from my deep slumber. Sing before me that song which will show me what is what and which is which.

Chapter 2

The Spirit of Society

The spirit of the word ‘society’ signifies a group of people who move together. All are not of equal strength or intellect. Hence the shortcomings in one must be compensated for by another. Different people have varying abilities: some have physical strength but no brains; others have the brains but not the strength to work; others have neither the strength nor the brains, but work well and with a peaceful mind under the guidance of their supervisors. We can always see around us people of differing types and qualities. Judged by the crude codes of this world, no one is totally independent. Everyone relies on someone else in some way or another. Everyone makes up for their deficiencies by taking help from others. Whenever a large group of people strive to make up for their relative differences on terms of mutual understanding, we call it a society.

What is society like? It is like a group of people going on a pilgrimage. Try to imagine the scene. Suppose one of the pilgrims is struck down by cholera. Will the rest of them continue on their way, leaving the sick man behind? No, that would be inconceivable for them. Rather, they will break their journey for a day or two, and cure him of his disease. If he is still too weak to walk, they will carry him on their shoulders. If some people run short of food, others share what they have with them. Together they share their possessions, and together they march ahead, singing in unison. In their eagerness to move ahead with others, they forget their trifling differences which might have led to angry exchanges and court cases in their families, even down to three generations.

If we take the full meaning of the term society into consideration, it will be seen that till now human beings have not been able to form a real society. If India builds a society for only Indians, Pakistan for only Pakistanis, and England for only the English, then three separate societies will exist, but we cannot look upon them as the society of humanity. Because humanity is divided into groups, one society will naturally try to thrive by exploiting the vitality of others. On observation you will notice that efforts are being made to establish so-called societies in some particular part of the world, for some particular section of the people, and based on some particular 'ism' or faith. A social consciousness based on such divisions lies latent in the minds of the people, whether they are Indian, Pakistani or English, so they remain absorbed in thoughts of their smaller groups. It is actually due to some external impact that social consciousness takes the form of a really all-embracing Indian, Pakistani or English consciousness. The social consciousness of an enslaved nation is never more keenly felt than when the people are at war with the dominating colonial power. After independence, that consciousness is lost.

To what state has society effectively been reduced? I reaffirm the fact that human beings have still not been able to form a human society, and have still not learned to move with the spirit of a pilgrim. Although many small groups, motivated by self-interest, work together in particular situations, not even a small fraction of their work is done with a broader social motive. By strict definition, shall we have to declare that each small family unit is a society in itself? If going ahead in mutual adjustment only out of narrow self-interest or momentary self-seeking is called society, then in such a society no provision can be made for the disabled, the diseased or the helpless, because in most cases nobody can benefit from them in any way. Hence it will not suffice to say that all people are marching ahead,

since this is only a collective form of segregated psychic phenomena; for in that case there always remains the possibility of some people getting isolated from the collective. All human beings must attach themselves to others by the common bond of love, and march forward hand in hand; then only will I proclaim it a society.

You will hear many a vain and assuming person say, “I don’t need anyone’s help. I am doing very well by myself. I don’t want to concern myself with anyone else’s affairs and I don’t expect anyone else to bother about mine”. Nothing could be more foolish than this statement. Medicine and nursing are necessary to cure diseases; the neighbors’ help is needed to cremate a dead body; and for the regular supply of food and clothing, the co-operation of farmers and spinners is essential. Remember, no created being in this universe is independent. No one can exist alone; everyone has a supra-cosmic relationship with the whole, at times prominent, at times indistinguishable. In this scheme of mutual relationships, even the slightest mistake or discord will raise a furious furor in the universe. In this mighty creation, the brilliantly luminous sun and the tiny ant have the same existential value, having combined together to make the universal family. Similarly, in human society, the importance of a powerful and eminent person is no less than that of a disabled and dying patient. None can be ignored. The least injustice done to anyone will cause the breakdown of the entire social framework.

In this universe of living beings, there are some fundamental problems applicable to all which are to be solved by all. These problems may be taken as the common features in the life and the *dharma* (or inherent characteristic) of living beings and the all-round health of living beings depends on the happy solution of these problems. The more these problems are solved with mutual co-operation, the more

beneficial it will be. We must remember in this regard that rights and responsibilities belong to all. Lack of consciousness about rights and responsibilities drives social beings towards a tragic end. It results in the collective fate of living beings being determined by a particular dominating group. The vital energy of society is sapped through such group or class exploitation. Nature's wealth belongs to all living beings. What is a burden to the earth is a burden to all. Disregard of these ultimate truths eventually leads to disorder in social life, and society's potentialities are destroyed before they have a chance to develop.

Why have schools been established? Is it not to enable children to learn? All parents want their progeny to acquire knowledge and develop intellect. But even today many parents are unable to send their children to schools. Why is this? Surely everyone should be given equal opportunities to benefit from any institution established for the public welfare. This is everyone's birthright. Some people wear a mask of culture in public, but in private pursue personal or class interests. This hypocrisy has no place in human society. It is the cause of the sad state of education in the world today. The same is true for the supply of food, clothing, housing and medical care. The significance of founding a true society lies in solving all problems in a collective way.

There are some tendencies and instincts which are manifest in both animals and humans. In fact, these tendencies are the evidence for existence of animality in humans. These tendencies may be suppressed in the face of stern rhetoric, but to do that is not only undesirable but impossible, because they support the principle structure of existence. Having identical tendencies, humans and animals both belong to the same category of living beings. The difference lies in the fact that the animal in a human body can

refine those tendencies and express them in a more subtle manner. This refinement is called culture. To eat is equally essential for all, but people, even when extremely hungry, do not rush up to the table like dogs and sit down to eat with total disregard for their surroundings. Unless their hunger is more powerful than the faculty of reasoning, they will wash their hands before eating. This is a part of culture.

Civilization is not unchanging. There is nothing stationary on this earth - everything is dynamic. Civilization is also a progressive phenomenon, moving from good to better - from imperfection to perfection - towards the ultimate goal: Supreme Consciousness. The greater the tendency of refinement in people, the more cultured they are. We must remember that refinement and hypocrisy are not the same. There is a heaven and hell difference between the external show and the inner motives of a hypocrite, and the inner and outer consistency of a refined individual. Whatever is done in a refined way is done with reasoning and propriety, and thus, instead of being a cause of social breakdown, will be a cause of social well-being. Let me give an example. The drinking of water is basically an animal instinct. It would reveal a complete lack of culture for anyone to drink drain-water simply because they were thirsty. To ascertain whether the water is pure before drinking, and to ensure that all towns and villages receive a regular supply of pure water, are signs of a civilized society. But to say, "I am doing a dry fast" after having secretly drunk a glass of water, is the height of hypocrisy.

Judged in the relative perspective, the more civilized we become, the more helpless we become. A new-born baby is completely helpless. Just think of the plight of a helpless child in the delivery room on the very first day it appears in society! The more cultured people become in a refined social environment, the greater their sense of duty for the children.

For this reason, children lose the capacity to do anything themselves. According to the laws of nature, the more developed the mother's affection and intellect, the more dependent the child becomes on its mother. In the animal world, the lesser the maternal affection, the shorter the time it takes the offspring to grow strong and self-dependent. Nature takes the responsibility of assisting those neglected offspring by providing them with the necessary survival instincts. A baby monkey has to learn quickly to cling to its mother's belly, as the mother needs to use all four limbs to jump around the forest. The mother cannot carry her baby by its neck, because the baby would die if its neck were twisted. A kitten, however, is blind at birth and thus unable to see its mother, let alone cling to her belly. Thus the mother cat is obliged to carry her babies in her mouth. A baby rhinoceros, on the other hand, runs away from its mother after birth. And rightly so, for the mother's tongue is so rough that several licks might actually kill the baby. The baby rhinoceros waits for its skin to harden a little before returning to its mother.

Society must ensure that proper care is taken of human babies who are totally dependent on the care and protection of their parents for their existence. These helpless children can only convey their pain and discomfort through tears. To raise children from infancy to maturity is an immensely important task. I have said before that the members of society must advance in unison. We should adopt a newborn baby as our companion, as another traveller on the path.

Living beings may be divided into two main groups based on intellect: those who want to share their wisdom and those who do not. Those who favor the exchange of wisdom have a greater social awareness. But those who oppose it cannot develop a collective social mind due to a lack of mutual understanding. Human beings are basically beings of

social inclination. They must always remember that those possessing little strength and ability, and those not provided with the means to survive the struggle of life by nature, must be led along in companionship. Those who take great pains to assist the helpless are more civilized and endowed with greater awareness. They are the social-minded beings who readily embrace the underprivileged, the downtrodden and the rejected people of society.

Ananda Marga keeps its gates open, so that each and every man and woman may enter. Anybody may join, anybody may sing in chorus with the rest. The united march of the people is a march of victory. Ananda Marga states this in unequivocal language.

Reference (Original work of the Author)

1. The Spirit of Society, in 'A Few Problems Solved', Part 6, pp. 56-61.

Prabhat Samgiit - Song 4

Sakal maner viina' ek sure ba'je a'j
 Sakal hrdaye saorabh
 Nandanamadhu sa'je dile tumi dhara' ma'jhe
 Dile sabe ek anubhab.

Chinr'ona' chinr'ona' e kusuma ma'la'kha'ni
 Mamata'r sa'ra' baebhab.

Eso tumi a'ro ka'che a'ro ka'che a'ro ka'che
 Niye ja'o j'aha' kichu sab.

(Madhuman'ika', Deoghar, 19th Sept., '82)

Purport:

The lyres of all minds play to the same tune today,
 There is fragrance in all hearts.
 You came onto this earth with your exquisite appearance,
 And gave the same feeling to all.
 Do not tear my garland of flowers,
 My entire wealth of compassion
 Come close to me, come closer, still closer,
 Take all that I have.

Chapter 3

Human Society is a Singular Entity

Human beings have emerged as the highest beings at an evolved stage of creation, and there are a great many diversities and apparent distinctions within human society itself. The people of a given country have dark skin, tall figures, black irises, black hair, thick lips and snub noses, while the people of other countries are fair-complexioned, have medium stature, blue irises and aquiline noses. There is a remarkable difference, a wonderful diversity, in regard to physiognomy - hair, eyes, skin, nose, lips, etc. - among the inhabitants of the different parts of the world. In fact, this difference between people is so staggering that sometimes many are wrongly led to believe that white people are perhaps superior to the black population. As people were not able to unravel the mystery of this diversity, they wrongly preached the doctrine of racial supremacy and hatred among their fellow human beings, engaged in heartless cruelty and indulged in savagery and bloody warfare - the darkest and most lamented chapters in human history. Even today in Europe, and in the USA and South Africa, one unmistakably notices the curse of this ignorance.

But is racial supremacy a scientific concept - is it humanly justified? What does ethnology say? What is the origin of humanity? Did the ancestors of human beings of various colors belong to the same stock, or were they different? According to ethnology, human ancestors were the same. From them originated the Aryans, the Austriacs, the Mongolians and the Negroes of today. Those first ancestors

of the human race have been termed *Australopithecus* in ethnology. On an auspicious day in the remote past, 1,000,000 years ago, the first human being saw the light of this verdant earth. The *Australopithecus* group branched out into two categories of creatures - chimpanzees and orangutans on one side, and human beings on the other.

The first human beings were born in the vast geographical area between the Java Islands and Palestine. The *Australopithecus* gradually transformed themselves into human form, but this great transformation did not take place overnight, nor even in one century, but by slow degrees. The ethnologists, to be more precise, have conceived of an intermediate stage of beings - the *Homo Erectus* - who were neither *Australopithecus* nor exactly human beings in form and nature. The fossils of these creatures have been found in different parts of Java, China, and East and North Africa. These creatures of the *Homo Erectus* species emerged in the unknown past, chiefly during the Pleistocene Age of the earth.

Everything on this earth is subject to the rule of change and progress. Eventually, there came about enormous changes in the environment and natural conditions of the earth, and consequently thousands of species entirely vanished from this earth. Because of the immutable law of nature, the *Homo Erectus* species had to leave this earth forever, without leaving behind any trace. But before their extinction they left their descendants - *Homo Sapiens* as they are called in ethnology - who were more evolved and had greater capacities. The *Homo Sapiens* were the first ancestors of humanity.

The different groups of *Homo Erectus* spread out in different directions. Some of the groups were doomed to extinction in the face of the fierce onslaught of hostile nature,

while other groups had the advantage of congenial environments and gave rise to a higher species - human beings. Those who were responsible for the advent of the human race could not maintain their survival, because they could not adapt themselves to the enormous changes in the natural environment of this earth.

The first of the Homo Sapiens did not remain tied to one place in their quest of greater ease, comfort and safety in life. They spread out from Eurasia to the Arctic Ocean, from the Bering Strait to Melanesia, and from there they moved to other directions to find new homes in unexplored horizons. Thus, the single species of Homo Sapiens scattered itself over different parts of the world. At that time, color and physiognomical differences within the scattered Homo Sapiens were not very prominent. But with the passage of time, as they passed their lives over long periods amidst diverse geographical conditions, differences in their physical structures became more and more apparent. Thus, the apparent diversity in human beings today is the product of natural conditions.

Geographically, our planet is divided into a few distinct zones: the snow-covered poles, the hot and sandy deserts, the roaring and ruffled seas and oceans extending up to the distant horizons, and the silent and motionless, high and intractable mountains. Somewhere the rivers are flowing along and on either bank of those rivers there are vast plains; at other places, one can see vast lakes with high waves breaking upon the banks with a thudding sound.

Human beings, since their advent on this earth, found themselves confronted with these types of conflicting natural environments. They had to face special problems in each of these hostile environments. They had to fight tooth and nail against those special adverse circumstances to preserve their

existence, and that process brought about marked changes in their outward physical structures.

Where there is greater heat of the sun, there is a greater amount of ultraviolet rays in the sunlight. A study of geography tells us why there are differences in the degrees of heat of the sun's rays. Where the sun's rays come down on the earth obliquely there is less heat, and where the sun's rays fall straight onto the earth the heat is greater. In very hot countries, white-skinned people find it very hard to live, because skin with less quantity of the chemical substance called melanin is unable to stand much heat. Body skin with a great quantity of melanin in it turns jet black and obviously a lesser quantity of melanin makes one's skin white.

In hot countries the irises of people's eyes are generally black, because there is the necessity of a greater quantity of melanin in the eyeball to stave off the scorching rays of the sun. The nostrils of people in hot countries are comparatively large, and the front of the nose is extended. Why does this happen? Because external heat makes the internal air heated. The body temperature having increased, the internal heat tries to force its way out rapidly. As a result of rapid exhalation of the heavy and hot air, the diameter of the front portion of the nose increases.

People who live in cold countries develop fatty tissue in their bodies. These tissues are particularly helpful in maintaining body temperature. Although their noses are high, their nostrils are comparatively small because if a very large amount of chill air enters the body, it will inevitably affect the lungs and vocal cord. That is why nature has made the constitution of the inhabitants of cold countries ideally suited, so as not to allow a greater than necessary amount of air to enter the body at the time of breathing.

In the same way, the variation in natural environment and climate has effected other changes in the physical structure of human beings. Some people are black, some are reddish white, some yellow, while others are brown. The one species of Homo Sapiens has become divided into four distinct races living under different circumstances. But basically they all originated from one and the same source - from Australopithecus to Homo Erectus to Homo Sapiens. The same stock is divided into various so-called races - white, black, brown and yellow. These so-called different races are as different from one another as are the different rivers which spring from one common source in the mountains.

There are chiefly four races in the world today - the Aryans, the Austrics, the Negroes and the Mongolians. The Aryans first moved from West Asia and migrated to different parts - from the Black Sea to the Danube Valley and then to Central and West Europe. They advanced and settled in Iran, Syria, Palestine, Egypt, North Africa and Spain, along the Mediterranean coasts. They spread out from West France to the British Isles and later to Afghanistan, the Indus Valley, the Red River Valley, and Korea and Japan in the far east.

The Mongoloids had China as their main homeland. Later, they spread out from the Arctic Ocean to the Bering Strait and to the White Sea. They could not move westward because of the obstruction of the high mountains in Asia, so they advanced eastward and southward. They reached Burma, Thailand, Indochina, Sumatra, Java, Borneo, the Philippines and Japan, and joined the original inhabitants of those places. The Negroes lived near the equator in Africa and New Guinea near the coast of the Indian Ocean. Their descendants are found in southern India, the Andaman Islands, the Malayan Peninsula and the Philippines. Human society comprises these various branches of various races. There is no reason whatever to recognize one race as superior to

another race. The external differences in constitution among these human groups cannot alter their basic human traits - love and affection, pleasure and pain, hunger and thirst. These basic biological instincts and mental propensities are equally predominant in people of all complexions, in all countries and in all ages. A mere rustic, unlettered, half-naked tribal mother bears deep maternal affection for her young children in the same way as a well educated mother of New York pours out of her heart a great love for her own children.

The subterranean flow of love and affection exists in all hearts alike. Every person cries out in pain, everyone feels pleasure when there are occasions of joy and happiness. Maybe in different geographical, cultural, social and other environments, the lifestyles of different human groups may vary; maybe a few special psychic traits in those groups may assert themselves. But fundamentally their mental existence flows along the same channels of ideas and consciousness. Containing the same cosmic momentum and under the same cosmic inspiration, they have all set out for a tryst with the same destiny.

From the unknown past until this day, the various branches of human society have given rise to different civilizations. The Alpine and the Mediterranean - two branches of the white race - produced the Hellenic civilization, the Sumerian civilization and the Egyptian civilization. The Nordics and the Dravidians were responsible for the Indus Valley civilization. And the yellow race fathered the Chinese and Japanese civilizations. The Red Indians built up the American civilizations. Black people did not lag behind either. Compared with other races, their contribution to human civilization may be less impressive. However, this is not because of their racial inferiority but because the so-called civilized races deprived them of

sufficient scope in their development, for their selfish political interests. Not only that, the hostile natural environment did not allow introversion of their psychic potentialities. There is still the burning desert of the Sahara right in the heart of Africa, surrounded by sea on all sides; there is still the deep and impenetrable forest thwarting any easy human communication. This unfavorableness of nature prevents the Africans from looking within, and that accounts for their failure to build civilizations in the past. In spite of that, there are immense human potentialities lying dormant in them too. And for that the most pressing need is to develop those potentialities by creating a congenial environment.

There is an admixture of blood of different races. In India all four prominent races - the Aryans, the Mongolians, the Austrics and the Negroes - have been inseparably mixed up. The present Filipinos are a mixture of Negro, Mongol and Aryan races, although the Mongolian elements are predominant. Ethnological researches have proved that the present Filipino race grew out of a heteromixture of people from India, Indonesia, Malaya, China, Africa and Arabia. Similarly, the Japanese race was evolved out of a blood mixture of the Aynus -- a sub-branch of the white people - hailing from the banks of the Amur river, a sub-branch of the yellow race from Korea and a hybrid community of brown-black colors migrated from Malaya and Indonesia. The Chinese people are composed of people from southern Russia and Central Asia. The population of Great China is a mixed edition of these different communities. Only recently, Hitler fed the German nation on the spurious notion of Aryan supremacy and incited the vain and arrogant Nazis to a horrible war. He raised his arrogant slogan - the Aryans are not to be ruled but to rule. But is this chauvinistic and blind concept of Aryan supremacy supported by the science of ethnology? It holds that the modern Germans are not a homogeneous race. They are a mixed race. Thus if analyzed,

none of the existing human races, it will be found, are free from admixture and the blood of other races. Therefore, talk of purity of blood of a race is meaningless, or actually there cannot be any purity of blood for a particular race. Rather, blood is always pure. In India, the maximum mixture of blood has been in Bengal. The Bengal race evolved out of the Aryans, Mongolians, Austrians, and the Negroes. The people of Bihar, Orissa and Kayastha (a Hindu community of east India) belong to this Bengal race. In southern India too, Negro blood came to mingle with the Austrian blood, and as a result a new race, the Dravidians (Austrian and Negro) emerged.

Thus in the dim past of unknown history, human groups came into one another's contact and there was unavoidable intermingling of blood. Ultimately there arose many so-called new races after gaps of long periods. The innate migratory nature of humanity has goaded it to journey from one horizon to another. For more than one reason, people have broken the barriers of narrow geographical boundaries and set out for other lands and associated with other communities. The direct and indirect causes of the association with other races are as follows:

1. To preserve their existence, fighting collectively against hostile and natural forces;
2. Through wars, the victories and defeats of warriors and the expansion of kingdoms;
3. For inner attractions, because of common religion;
4. Because of geographical proximity;
5. For reciprocal trade and other communications;
6. Through linguistic and cultural exchanges.

The above mentioned factors brought the various human groups into close contact with one another. Goaded by innate instinct, they mixed among themselves. This

contact and close relationship among various groups gave birth to the many so-called races of today. Ultimately, this close contact amongst themselves culminated in marital bonds. Many small races were fused into a new race through inter-racial marriages. For instance, in South America, as a result of constant intermingling of blood of Negroes, Europeans and Indians, a new race has emerged. Similarly in Colombia and Mexico, a new Mestizo community has come into being as a result of inter-racial marriages between the Europeans and Indians. That is why it is not proper to attach much importance to differences with respect to noses, eyes, hair, height and so on.

The human society is continually striving to arrive at a synthesis through analysis, some sort of unity through diversity. The natural obstructions of small clans, narrow communal interests, geographical distances and intractable customs, norms and barriers -- none of these obstacles could hinder the steady and silent movement towards a supreme goal. That is why the policy of apartheid, the vanity of racial superiority, national chauvinism or regionalism -- these relative doctrines or social philosophies could not thwart the progress of human society. The outdated ideals of nationalism are crumbling to pieces today. The newly awakened human beings of today are anxious to herald the advent of one universal society under the vast blue sky. The noble and righteous persons of all countries, bound by universal ties, are eager to assert in one voice, with one mind and in the same tune, that human society is one and indivisible. In this voice of total unity and magnanimity, lies the value and message of eternal humanism.

References (Original works of the Author)

1. Human Society is One and Indivisible – 1
2. A Few Problems Solved, Part 2.

Prabhat Samgiit Song – 33

Toma'r na'me toma'r ga'ne
 Hayechi a'panaha'ra'
 A'ndha'r pa'ne cala' pathik
 Peyeche a'loka dha'ra'.

Ma'ta'l ha'oya' moher d'ore
 Jadi ba' ca'y ba'ndhte more
 Mis't'i hese balbo ta're
 Bhenghechi pa's'a'n'ka'ra'.

Sakal pra'n'i a'daran'iiya
 Pran'a'm na'o a'mar'r
 Sakal mani atulaniiya na'o go namaskar,
 Esechinu cala'r jhonke
 Madhur matai phulkorake
 A'jke mohan na'mer d'a'ke
 Hayechi ba'ndhana cha'r'a.

(Madhukarn'ika, Anandanagar, 7th Oct., '82)

Purport:

You know there is eternal movement, eternal velocity with each and every entity, whether animate or inanimate. Nobody comes into this world knowingly – all human beings come unknowingly in the process of eternal movement, just as nectar comes within a flower.

Now, after coming here, when I came in contact with Your name and with Your song, I was so overwhelmed that I have lost myself, I have lost my identity.

Chapter 4

Human Society is Indivisible

I have been saying for a long time that human society is a singular entity, that human society is indivisible. Human beings, because of their petty interests, prefer to remain oblivious to this truth. But one should remember that to forget altogether and to remain forgetful are not the same. So many near and dear ones, so many kith and kin, whom you had loved so dearly in the past are no longer in the world. Have you forgotten them? No, you have not. You remain forgetful of them. “To remain forgetful is not to forget altogether. If a thought enters my blood or the core of my memory, it stirs up an inspiring vibration.”

Human beings remain oblivious of many things and events because if one remembers everything, one's life becomes unbearable. Judged from this viewpoint, such forgetfulness is a blessing to human beings. It is not necessary for human beings to remember the dark days of sorrow and misfortune, the calamitous nights of violent thunder and lightning. If all these images are stored in one's memory, life will become almost unbearable. One does not forget the fact that human society is one and indivisible, but one may remain forgetful of it. In most cases, forgetfulness is caused by the spell of selfishness. It is evident that the behavioral patterns of selfish people are the same everywhere.

People tend to classify human beings as rich or poor, educated or uneducated, etc. Those who are rich today may become poor tomorrow, and conversely those who are poor today may become rich tomorrow. To permanently divide

humanity on the basis of poverty and affluence is therefore neither possible nor feasible. People who are hated today as exploiters may deserve that hate. Under the influence of inauspicious stars, however, the same exploiters may fall to the level of the exploited. Did the same people change overnight? No, that is not the case. It is only a reversal of roles. They changed from the role of the exploiters to the role of the exploited.

Conversely, those who are exploited today may become the exploiters tomorrow. So to divide the human race on the basis of such a frail classification is not feasible. The exploited have the same value as the exploiters. The only line of demarcation between them is exploitation. If we remove exploitation from society, there will be neither exploiters nor exploited. The fundamental disease is exploitation, and once it is removed, there will be no further demarcation on that basis. The opportunists who utilize a situation to create rifts in the society will not get any scope to do so when exploitation is removed. That is why intelligent humans, keen to promote the well-being of humanity, will try to eradicate exploitation from the human society. Consequently, the struggle between the exploiters and the exploited will come to an end. Human beings will realize the supreme truth that all of humanity is bound together by common ties of fraternity.

At various times, we come across ideological conflicts among human beings. What does this ideological conflict really mean? Let human beings follow the path, the ideals which appeal to them. If a particular theory or ideology is acceptable to some people, let them follow that ideology. Why should there be a conflict between people? Such conflicts should never occur. If anyone wants to drive a wedge into the one and indivisible human society on the basis of some ideology or theory, then this is nothing but a

totally mischievous plan. Human beings can easily co-exist despite mere ideological differences.

Suppose there are four brothers in one family. Surely all four of them can hold different ideas and views. Of course, these ideas and ideals should not be detrimental for human beings. Those ideologies which are harmful for the human race should never be tolerated. That would be suicidal. Different theories and doctrines with their numerous interpretations and connotations should be developed. No one should object to that, because intellectual clash and cohesion cause the human intellect to progress. Why should we keep all the doors of the human intellect closed? Let sufficient light and air enter the intellect for its overall enrichment.

Let us consider the case of race. Many people identify themselves with a particular race. If we look deeply into the subject, we come to the conclusion that the human race is one. Some people have black skin, some people have yellow skin, and some people have white skin. Does it make any difference to the inner human being? No, none whatsoever. The same mother may have two children of different complexions, one fair, the other dark. Will she launch a racial fight over that difference? Will one child join the black community and the other the white community? Of course not. That would be nonsensical. The inner person has nothing to do with the color of the skin.

Differences created on the basis of caste are also pure deception. The system of casteism is totally baseless. The so-called scriptures which are based on casteism are equally baseless. What was the motive behind this? The only motive was individual interest. Later on, the total of individual interest took the form of collective interest.

Next comes religion. On the basis of religion, human

beings group together and indulge in internecine feuds. Such religions are responsible for spilling the blood of innocent men and women. I do not want to single out any religion, since most do not follow the path of logic. Instead, they prefer to inject a certain type of cheap sentiment into the human mind to cripple the intellect and impair rational judgment.

In actual fact, it makes the clear thinking of the human mind turbid. Religion has always commanded its followers to abide by its tenets. Those who dared show any logic were injected with a kind of fear complex. Moreover, the followers of the religions declared that their teachings were the revelations of God, and had to be dutifully followed. Out of fear, people submitted to this mandate. This is the basic defect of religion. On the basis of this, hundreds of so-called scriptures were written in ambiguous language. Anything that destroys free thinking should not be called a scripture at all. Only that which leads to the spontaneous development of human beings deserves to be called a scripture.

That which disciplines human beings, that which inspires human beings to follow the path of spirituality, the path of supreme benevolence, that is scripture. Anything else is not scripture at all. Religions create undue fear complex in the human mind. Utilizing the lure of heaven and the dread of hell, they destroy rationality and humanity. Motivated by their own petty interests, they create artificial divisions in the human society. Should intelligent people be bound by the serpentine nooses of such religions? No, they should not; they must not. If at all people allow themselves to be bound by nooses, it should be understood that they are intellectually bankrupt. In all countries of the world, such people form separate communities. Perhaps religion has done the most damage to humanity. After all, it is in the name of

religion that most human conflicts have occurred. Now the time has come to put an end to the conflict over religion forever.

There is still another thing which sounds a little harsh when clearly described, yet all intelligent people realize its malevolent influence from the depths of their hearts. It concerns the barriers of so-called nationalism. One day, Jessore and Bongaon were in one country (India). Suddenly, a few people arbitrarily decided to put these two towns in two separate countries. Illiterate people living in Jessore heard one fine morning that they were Pakistanis, while the people of Bongaon, equally ignorant, suddenly, as they cultivated their fields, heard that they were citizens of India. This decision was enforced from the top without the prior knowledge of those at the bottom. Common people could not know anything about the crime which forced them to desert their ancestral homes forever as helpless refugees. They were unable to identify those who made them refugees.

What is the value of nationality when it changes overnight? Is it ever feasible to draw a line of demarcation between one human and another on the basis of such superficial considerations? Or is it wise? Such distinctions, imposed as they are from above, are mere figments of some people's imagination. They are not supported by developed mentality and do not enjoy the sanction of higher human conscience. On such a basis, we should never divide the human race. I repeat again, human society is a singular entity. It is indivisible. It is often found that people who speak different languages co-exist peacefully within the same nation. Conversely, it is also found that people speaking the same language are divided into different nationalities. So it is quite clear that the question of nationality is completely meaningless and something devoid of rational judgment.

One can safely conclude that anything not supported by rational judgment is prompted by selfish motives. Some people enjoy top positions without taking responsibility or risk. They fulfill their own whims while countless common people have to carry their load, getting nothing in return. Once I said, while quoting Rabindranath Tagore, that the common people who are tortured, neglected, humiliated and exploited are just like the lamp stand, while those at the helm of society are like the lamp. Everything is illuminated by the lamp except the lamp stand, which remains obscure in darkness. Moreover, the lamp stand has to endure the burnt oil from the lamp which trickles down its side. Nationality is something like this. There is no logic behind it, nor indeed within it. It too should not be the basis for the fragmentation of the human society. Again I repeat, human society is a singular entity.

Next comes the question of language. Language is only a vehicle of expression. How does it occur? There are six stages to the expression of language: *Para'*, *Pashyantii*, *Madhyama'*, *Dyotama'na'*, *Vaekharii* and *Shrutigocara'*. *Para'* *Shakti*, the seed of all expression, lies in the *mu'la'dha'ra* Cakra [terrainian plexus, a nerve center at the last point of the last bone of the spinal column], but the seed is not transformed into language. It is just the seed of the idea. This is called *Para'* in Sanskrit. *Pashyantii*, the stage where the seed of the idea sprouts, lies in the next higher *cakra*, that is the *sva'dhis't'ha'na* [fluidal plexus, situated on the spinal cord directly behind the root of the genitals]. In the next stage, *Madhyama'*, the idea is consolidated to give a picture to it. That is to say, people visualize the form of the idea they want to convey.

In the *man'ipura Cakra* [igneous plexus, located at the navel], there is an urge to transform the idea into sound form. We sometimes say that such and such word is in my

mind but I cannot articulate it. That is, the flow of the expression has reached the *Man'ipura Cakra* but it is not transmitted through spoken words. The memory, due to distortion, has become a little old, so the picture of the word is hazy. That is why it is difficult to transform the idea into language. In the next stage, that is *Dyotama'na'*, the idea acquires the form of language. *Dyotama'na'* means *vibrational*. In this stage there is some vibrational expression, but the exact word is not formed. In the fifth stage, when the vibration reaches the vocal cord, the idea gets transformed into language. This is *Vaekharī Shakti* or the transformation of ideas into language. The last stage is called *Shrutigocara'*, and occurs when the word gets vocalized with the help of the tongue. These are the six main stages of the expression of language. In all languages, *Para'*, *Pashyantī*, *Madhyama'* and *Dyotama'na'* are uniform. Only in the fifth and sixth stages is the expression different.

So, on the basis of language, how is it possible to divide human beings? If an English-knowing boy is brought up in a Bengali family from his childhood, Bengali will become his natural tongue and he will develop total affinity for the Bengali language. Having listened to Bengali from the beginning of his life, the *Vaekharī* and *Shrutigocara'* are adjusted with the Bengali language. Suppose his brother is brought up in a German family, then German will become his brother's natural tongue. Would these brothers fight a fratricidal war on the basis of language? At the same time, I will also unambiguously say that no language should ever be suppressed. If anyone tries to suppress any language the result will be disastrous, because human beings will not tolerate any undue pressure to their *Vaekharī* and *Shrutigocara'*. No injustice against any language can be allowed. All languages must be given equal respect.

One should remember that all languages are the

languages of the Supreme Entity. One may master perhaps one, two, three or maybe one hundred of these languages, but it does not mean that the languages one does not know are not the languages of the Supreme Entity. Hence, it is absurd to divide humanity on the basis of language. In this case, as in the case of nationalism, I will sound a word of warning. Petty nationalism is detrimental to human civilization and those who seek the collective well-being of human civilization should abolish the system of passports, visas, permits, etc. The consequences of such a system are not beneficial for humanity. In the same manner, I will sound a word of warning that there should be no attempts to suppress any language. Attempts have been made to throttle a few languages, and the result has not been good. Those who have perpetrated this sort of injustice should be cautious in the future.

So we cannot divide the human race on the basis of the rich or the poor, the educated or uneducated. Nor can we divide it on the basis of ideology. It is natural that there should be minor differences of opinion, but we must see to it that the differences do not obstruct human progress. If they do, they must be resisted with an iron hand. If they do not, they should be tolerated. Let human beings follow their professed ideals as that will develop human intellect.

Again, on the basis of race, we should not divide humanity into black and white, into Aryans and non-Aryans. All human beings are equal. There are only differences in the colour of people's skin. And as I have already said, religion is almost a non-entity. It rests on quicksand. Spirituality and religion are not synonymous; rather they are totally separate entities. Spirituality is an endless endeavour to link the microcosm with the Macrocosm, and this endeavour in individual life will stop when individuals come in closest proximity to the Supreme Entity. Human society will never

attain God-realization collectively. It is never possible to attain liberation or salvation collectively. So in individual spiritual life what is important is the feeling that human beings move collectively and help one another. In religion, the feeling is that everything of mine is good and everything of yours is bad. While fighting over this people, lose their natural judgment. Humanity should never be divided on the basis of such things.

Next comes nationality. The idea of nationality is so absurd, so nonsensical, that it changes its form overnight. The people of Jessore became Pakistanis in one night, and the people of Bongaon became the citizens of India overnight. So the whole idea is useless. Finally, comes language. In connection with language, I mentioned six stages of expression, Of the six, there are differences only in the last two. The other four are all equal. Furthermore, one should remember that all languages are the languages of the Supreme Entity. Intelligent people should never try to suppress any language. The result of suppression can never be worthwhile.

Intelligent people must avoid these aforesaid factors on the basis of which some selfish people try to create rifts in human society. Wherever there is an excess in this regard, they should try to integrate the human society, because the process of disintegration of the human society does no good to individuals, society, or to any part of society. The more human beings live in unity, shoulder to shoulder, the greater the welfare of the human race will be. Let no one try to suppress others on the basis of nationality, language, religion or anything else in any sphere of life. Let the path of full expression of human intelligence be kept open forever.

To jeopardize the unity of the human race by creating factions is not the purpose of *dharmā*. Those who encourage

vested interests survive on the mental weakness of humanity and its dissensions. That is why they become afraid at the wide spread of the ideals of spirituality and oppose it by all immoral means, such as abuse, wrong propaganda and falsehood. Humanity must not be cowed down by this; it has to march ahead. It is to be borne in mind that hindrances are numerous in the path of righteousness, and to continue the fight against them is spiritual practice. The meaning of spiritual practice is to look upon every human being, every object of this universe as one integral entity.

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Prabhat Samgiit
Song – 6

Bandhu a'ma'r, bandhu a'ma'r
Sona'r a'loy d'ha'ka',
Bhorer pa'khi ut'hlo d'a'ki
Pra'n'er para'g ma'kha.

Kiser tare, kiser d'a'ke
Dine ra'te khunji ta'ke
Notun a'loy jhalka'ni dey
Dola'y notun pa'kha'.

(Madhuman'ika', Deoghar, 20th Sept., '82)

Purport:

My Paramapurusa, my Lord
Is covered with golden light.
The bird of dawn begins to sing,
Vibrant with new life.
Why all this? In answer to whose call?
Day and night I seek Him.
The new light sends forth a blaze of effulgence,
And beats its new wings of joy.
My Paramapurusa, My Lord is covered with golden light.

Chapter 5

Unity in Diversity

The starting point of the origin of human beings and the culminating point of their movement is the same. It is the natural law for any entity to originate from the same source and to merge in the same source. The fundamental constituent of all humans of this world is the Macrocosmic Consciousness. All are the children of the Supreme Immortality. Fundamentally, all human beings are equal. Therefore, there should not be any discrimination. In the external world, however, we notice numerous conflicts and strife among human beings. The poet Rabindranath Tagore said:

*“Mad with violence is the world.
Cruel are the battles which ravage each day.
Crooked indeed are the ways of the world,
Bound by the noose of greed.”*

The various races and countries have been plagued with clashes and conflicts due to petty, selfish interests. Every house is shaken with conflict. How many wars have plagued the world? How much blood has flowed into the rivers of the earth? So can we truly say that there is no difference between people? Where is the unity which creates a common bond among human beings? To get the proper answer, one has to go deep into human psychology, because true unity lies in the realm of the human mind. The extroversial mind of human beings, due to inherent *sam'skaras* (reactive momenta) becomes obsessed with and influenced by the external environment. A person influenced by the imposed reactive momenta of the society may start to hate another person, but this hostility, this enmity,

is something external. Internally, all human beings feel a deep attraction for others. This attraction is the natural wont of living beings.

Had there been no balancing force among the objects created by the Macrocosmic Mind, then the entire cosmological structure would have shattered into pieces. The cosmological balance is maintained due to this attraction amongst the different objects and entities. He keeps all the finite entities bound to Him by His inscrutable Cosmic Love. All entities drift in the vast divine flow as the minute manifestations of the Supreme Lord. They are entitled to Cosmic Love by birth. That is why one should remember that attraction is the law of nature. Attraction is no negative repulsion, rather repulsion is negative attraction. The so-called differences that we notice amongst human beings in the external world are nothing but the expression of negative attraction. For differences to occur, people must enter into some sort of relationship with each other. Without close proximity, there cannot be any friction. A serious difference of opinion today may be changed into friendship tomorrow.

The same people who quarrel today may rejoice together in common friendship tomorrow. In the past, people who remained engaged in bloody battles over religious issues reunited after the battles were over. Similarly, on language issues also there were numerous clashes, but after some time, the mutual bickering was forgotten and as a result of synthesis, a new mixed language emerged. Thus, instead of reacting to apparent differences, one should seek internal unity. The various differences which split society must be removed in the interest of collective welfare. In order to do that, one must look for the common link, the points of affinity in the multifarious lifestyles and diverse expressions of life. The points of affinity have got to be encouraged by all means and the

differences must be discouraged. If the various differences such as customs, manners, food, dress, language, etc. are given undue importance, the clashes and conflicts will increase; And if those differences are made to unite forcibly, that involves risk. That is why we will have to adopt a positive approach rather than a negative one. Thus our policy should be: **Aspects of unity should be encouraged and aspects of disunity should be discouraged.** If this principle is strictly followed, there will be an increase in human unity and a corresponding decrease in the degree of disunity.

I have already said that no difference lasts long. So if the aspects of disunity are discouraged, the human society will gradually find a universally acceptable link through mutual association and attraction. One should always remember that in the interest of social welfare and unity, fissiparous tendencies should never be encouraged. Whenever differences arise, it would be wise to ignore them. If at all something should be said, then one should say that this is not the proper time to bother about petty differences. Take the case of the national language in India. There is a group of people who are very vocal about the national language. But is it the proper time to fight over the language issue? Thousands of people in India still live precariously below the subsistence level suffering from hunger, famine, disease and financial hardship. This is the time to fight against socio-economic exploitation. Those who are creating new problems by overemphasizing unimportant issues, instead of solving the immediate social needs, are the enemies of humanity. They are dividing the country into battlefields of conflicting interests in the name of national unity, causing severe damage to humanity.

In order to establish unity and welfare in a society, the common points of affinity must be found in the following

three spheres:

1. socio-economic sphere,
2. psycho-sentimental sphere,
3. spirituo-sentimental sphere.

To unify society, we must first remove social and economic disparities. In a society where one person wallows in luxury while another gradually starves to death, the bondage of friendship is inconceivable. Similarly, if there is hatred in the social sphere, such as the hatred an upper caste person may have for a low caste person, one can hardly imagine an atmosphere of fraternity. Those who have wealth may try to buy others to serve their purposes, but one cannot have unity with a slave. **“The mind can be bought with money, but not the heart.”**

To experience the warmth of another's heart, one will have to give up the false sentiments of artificial human-made differences. For that, we must first wage a ceaseless fight against poverty. Poverty is a common enemy. When a severe blow is dealt against the common enemy, all the interested parties will become united out of their own selfish motivations. This campaign against poverty will have to be carried on step by step. The first step is to arouse the anti-exploitation sentiment. Each and every person should be convinced that the entire wealth of the world is the common patrimony of all. To utilize that wealth is the birthright of everyone and no interference in that birthright will be permissible. **“We will enjoy this vast world given by You, We are connected to this earth from the very moment of birth.”**

Each and every person should be guaranteed the minimum necessities of life by providing everyone with sufficient purchasing capacity. It is not enough to provide the minimum necessities of life -- simultaneously, the wealth

of the country should also be increased. If sufficient wealth is not generated to meet the growing demands of the people, seeds of discontent will settle in their minds. So the increase in population should also be accompanied by an increase in the generation of national wealth. Unfortunately, the so-called leaders of modern India do not pay attention to this.

Through various development programmes, the shortage of national wealth can be removed to a great extent. Take the case of the Indian province of Orissa, where agriculture, particularly summer crops, is still totally dependent on the monsoon rains. Had artificial irrigation been introduced, Orissa could have achieved a three-fold increase in yields. Orissa today provides food to only fifteen million people. Had agriculture been properly developed, Orissa could be supplying food to forty million people.

Orissa is also very rich in mineral resources such as coal, chromium, bauxite, manganese, etc. The present Indian leaders export those mineral resources to overseas countries. If those raw materials were utilized for indigenous industrial production, then four big steel plants can easily be put into operation. This would substantially raise per capita income. But the leaders, instead of paying attention to those things, have been framing five-year plans whimsically. Ultimately, these plans neither remove the economic disparities nor increase the collective wealth. To achieve these twin ends, the present economic system is to be thoroughly overhauled.

At the very outset, to facilitate socio-economic development, the country should be divided into socio-economic zones. If state boundaries are demarcated on the basis of political and linguistic considerations, then socio-economic plans can never be properly drafted and various economic problems cannot be given due attention.

That is why economic zones are indispensable for expediting economic progress. At the moment, there are various economic units with different economically problematic areas within the same political zone.

Considering the economic problems, in the interest of those people, different socio-economic zones should be created. It may be that converting these different political units into a single economic zone right now, if implemented for administrative purposes, may lead to complications. So one economic zone may be divided into two political units. There can be more than one economic zone in a political unit. The formation of linguistic states is meaningless; national unity can never be achieved through the creation of political linguistic states. To think that if the exploiters, capitalists, industrial proprietors and labourers speak one language, then unity among them will be maintained, is sheer foolishness.

Human beings, who are predominantly sentimental by nature, establish some kind of relationship with many objects of this world through day-to-day activities. If the sentiment for a particular favourite object is adjusted with the collective sentiment, then that sentiment can be utilized for establishing unity in the human society. Sometimes the human sentiment for many objects runs counter to the collective sentiment and as such creates greater disunity. Hence those sentiments which are conducive to human unity should be encouraged, rejecting the sentiments which create a rift in human society. Take the case of the Sanskrit language. Each and every Indian has a common universal love for Sanskrit, because it is the origin of most of the Indian languages. There was a time when human feelings and sentiments were exchanged and official activities were conducted in Sanskrit, from the Himalayas to Cape Camorin. The influence of Sanskrit on all modern Indian languages is easily discernible: 92% of

Bengali, 90% of Oriya, 85% of Maethili, 75% of Malayalam, and 3% of Tamil has come directly from Sanskrit vocabulary. Had national solidarity been the main purpose, then the leaders could have tried to establish national unity by advocating Sanskrit as the national language of India.

Besides language, people have a natural weakness for their glorious national heritage. Every person loves and respects the past national prosperity and the nation's glorious traditions. This love for one's glorious heritage is clearly a psychic sentiment. This psychic sentiment can be utilized to consolidate the national unity. The glorious heritage of a country should not be kept confined to school curricula or research scholars. Rather, it should be presented to the public. This will create a sense of confidence and glory in the people's minds, and thus strengthen the bonds of fraternity.

Likewise, the glorious history of a country strengthens the sense of unity among the population. The Sanskrit term *Itiha'sa* and the English word "history" are not synonymous. History means *Itikatha*, a chronological record of past events. *Itiha'sa* means the description of past events to inculcate moral teachings in people's minds. It is not a mere chronological record, but a work of immense educative value. For instance, the *Mahabharata* is *Itiha'sa*, as it has been a source of inspiration for people since its creation. Even today, village people, sitting around a kerosene lamp in the evening, read and discuss the *Mahabharata*, each one cherishing a universal attitude of love for the book. The propagation of the *Mahabharata* will have a beneficial influence on people's minds. Many of its passages may be quoted to enlighten people about their glorious past and to offer solutions to their worldly problems. Biographies of great saints, sages and personalities of the past should also be presented to the common people to foster unity in them.

There is a subterranean flow of love and devotion in people's minds for those sages and saints, as those saints rose above narrow sentiments to propagate the ideals of unity and fraternity. Their writings create a stir in people's minds. So the popularization of these personalities is essential to inspire unity among the masses. The contemporary leaders do not try to give a practical shape to any of the afore-mentioned human qualities. They merely deliver high-sounding lectures. Those great personalities of the past provide good opportunities for them to organize bicentennial and anniversary celebrations. They consider that by merely uttering a few well rehearsed sentences, they are paying a wonderful tribute to those great personalities. These leaders do not realize what an important contribution the great personalities can still give to further the country's welfare. Thus the great ideals are disappearing from social life and disunity is increasing among the people.

To establish lasting unity in human society, besides the above two sentiments, the spiritual sentiment is indispensable. The unity that grows from the collective psychology in the social, psychic and economic spheres is the first step towards a greater unity. This can lead to the formation of a nation or greater internal unity in a country. But once the problem out of which the sentiment grew is solved, the common link is broken. That is why for permanent unity a spiritual outlook is necessary. Every human being has a spiritual thirst. Knowingly or unknowingly, human beings are searching for the Supreme Entity. Yet, ignorant of the right path, they remain confused. One of life's great tragedies is that so many people do not find the object of their search. Their entire life is spent searching everywhere, but in vain. If people are shown the right way, the entire humanity will converge on the same path. As fellow travelers on the same journey, they will

move towards the same supreme goal with unison, with a single rhythm.

So for the unity of the entire humanity, the indispensable factor is spirituality. This supreme treasure teaches human beings that the Supreme Entity is the Supreme Father, the Supreme Operative Principle is their Supreme Mother, and the entire universe is their homeland. They will sing in joy:

“My house is everywhere.

How desperately I search for that house of mine.

Every country is my country.

I shall surely discover that country of mine.

I may be a foreigner, but to whichever house I go,

I find my own abode.

I will find the right door to enter the house.

In every house live my dearest relations.

I am desperately searching for them.”

The reason is that this cosmic ideology is based on the absolute truth, which is not confined to time, space and person. When the limited mind accepts that unlimited entity as its object, the mind goes on expanding to a full 360 degrees. The method that brings about psycho-spiritual progress is called spiritual practice. When human beings bring the entire universe within the range of their minds through spiritual practice, the result will be one universe, one universal society. As long as the feeling of nationalism remains alive, mutual conflicts are inevitable.

Human welfare depends on the degree of psychic expansion. When nationalism cannot embrace every human being, that nation cannot attain perfect well-being. When the welfare of some individuals remains outside the scope of the limited mind of the nationalists, their sorrows will never be felt. That is why a group of nationalists may attack another group of nationalists just to establish their national

ego. Not only nationalism, no “ism”, not even internationalism, attains the highest degree of psychic expansion.

Who can say that human civilization has not been established on other planets of the universe? The thought of other planetary civilizations remains outside the minds of those who only think about the various nations of this planet. It is not possible for such internationalists to establish universalism. When interplanetary conflict begins, then internationalism will assume the same role as nationalism does today. The only way to establish universalism is to bring about mental expansion through spiritual practice. The inculcation of the spiritual outlook will not strengthen the boundaries between nations, but will lead to the establishment of a universal state, a global nation, with a common thread of unity and aspiration. That nation will be known as the human nation.

“Throughout the world there is only one race:

Its name is the Human Race.

All are nourished with the same milk of Mother Earth;

The sun and the moon are the companions of all.”

With the help of the previously mentioned factors, it would be easy to unite the human race. At the same time, however, it should be remembered that there are certain differences in the society which should be taken into consideration. Those differences are usually removed through natural fusion. It is not possible to eradicate them by force. When human beings come close to each other with a genuine feeling of unity, when they share the common joys and sorrows of life, those external differences gradually vanish as a matter of course. In the human society, there are four main types of external differences: food, dress, language and religion.

Around the world, people eat different types of food. There are many differences between the dietary habits of East and West, for example, due to different environments and food production. People become accustomed to eating the particular type of food grown in their own countries. In India, for example, there are four food zones, each with its own distinctive food production and resultant dietary habits. In one zone, mustard oil is used, in another coconut oil, in another rapeseed oil, and in the fourth, clarified butter. The people of Northwest India are accustomed to eating bread, whereas the people of eastern and southern India mainly eat rice. Thus people's staple food is determined by variations in climatic conditions. The different dietary habits of the people of the world should never be made uniform by force. It would be unreasonable to declare a certain food as the national food, and then force everyone to eat it. Besides that, everyone has his or her own likes and dislikes. In those countries where the commune system prevails, everyone is forced to eat the same type of food in the name of collectivism. People do not dare to speak out against such imposition out of fear, but internally they are not happy. Food is the most important of the primary necessities of human life. If people are not satisfied with their food, there will be a simmering discontent in their minds which will seek an opportunity for an explosive expression.

Like food, there is a great diversity in the dressing habits of the people of the world. This is also a result of environmental differences. For instance, many people in Arab countries live in deserts. In the scorching heat of the midday sun, the burning sand is blown up by the harsh winds. To protect themselves from these sand storms, the people there wear clothes which cover their entire bodies from head to foot, even their faces and ears. They live underground to protect themselves from the hostile elements. If the people

of northern Bihar in India were to wear such clothes, they would be greatly inconvenienced. Due to excessive rain, there is an abundance of rivers and lakes in this area. In such an environment, to wear clothes covering the entire body would be extremely impractical. Thus these Biharis wear a dhoti which can easily be lifted up while crossing a river. People living in cold countries use woolen clothes, which the inhabitants of hot countries would never use. As with food, the differences in dress cannot be removed by force.

There is an almost unending number of languages in the world. Not only do people of different countries speak different languages, but people within the same country use different tongues, too. These linguistic differences are due to racio-cultural influences. The different cultures of the world have been responsible for the creation of different languages. Human beings formulate words with various types of sound. This sound is produced by exhaled air which flows over the vocal chord and emerges through the mouth and nose. The sound is modified with changes made in the shape of the mouth, lips and nose. Generally, these linguistic differences are due to the cumulative effect of six main factors: blood, nose, hair, skin, eyes and body height. Differences in these characteristics are also reflected in the four main races of the world: Aryan, Austric, Mongolian, and Negro. Aryans have a reddish white complexion and hair, warm blood, eyes like a cat, an aquiline nose and tall bodies. Negroes have black skin, slightly colder blood, curly hair, blackish eyes, thick lips and tall bodies. There are also remarkable differences in the physical structure of the Mongolians and Austriacs. There are three branches of Aryans: Nordic, Alpine and Mediterranean. In physical appearances, the Nordic Aryans have the same characteristics as mentioned above. The Alpine Aryans have a reddish complexion, black hair, blue eyes and slightly colder blood. The

Mediterranean Aryans have yellow-white complexion, black hair, dark eyes, ordinary noses, slightly colder blood, and are of medium stature. People living in southern France, northern Africa and the Balkan states belong to this category.

There has been a lot of admixture of blood among the different races scattered throughout the many countries of the world. But the physiological characteristics of those groups, who have been living in a particular climate since their beginning, are more discernible than in the case of those who have migrated to different countries. These differences have also resulted in differences in linguistic expression. Languages are also influenced by culture. The culture of one community influences the culture of another community. The rule is that the culture with the greatest vitality has the strongest influence. Sometimes, the weaker culture is even absorbed by the more powerful one. When different cultural groups live side-by-side, there is a lot of mutual exchange. The members of the weaker cultural group accept everything inherent in the dominating group, including its language. In spite of the tremendous differences between the Aryans and the non-Aryans, the non-Aryans accepted the Sanskrit language of the Aryans, and the Aryans assimilated the introversial spiritual practice of the non-Aryans into their religion.

Thus, there are differences in language due to racial traits and cultural influences. These linguistic differences cannot be forcibly suppressed. But a close analysis of history will reveal that many attempts have been made to suppress various languages of the world. Each of the many languages of the world is equally important. No language should ever be discarded for being inferior. The very idea of suppressing one language in favour of another should never be supported. But in modern and ancient India, and in some countries of the West, attempts have been made to

suppress languages. Such attempts have never proven beneficial.

In Europe, Latin scholars tried their best to suppress other languages. The Arabic scholars of the Middle East wanted to suppress Persian. And in recent years, the people of Wales and Quebec in Canada have protested against the imposition of the English language. They preferred to use their own languages as the medium of expression. Recently, there was an open revolt against the imposition of Hindi as the national language of India. That is why it is better to bring people speaking different languages closer to one another than to suppress their languages. As a result, people will feel inspired to speak other languages. The arbitrary imposition of any language invites trouble.

There are a variety of religions in the world, formulated by different propounders. But instead of enhancing the spirit of unity in the human society, these religions have actually increased disunity and mutual conflict. How many wars have been fought in the name of religion! So, far from being a unifying force, religion should be seen as a cause of disharmony! One thing should be remembered: Dharma and religion are not synonymous. Throughout the ages, Dharma has been propagating teachings to unite humanity. **Religions are many, but Dharma is one, and that Dharma is Human Dharma -- a system for the attainment of the Supreme.**

Based on practical wisdom and logical faith, Dharma is a rational approach for the realization of Absolute Truth. External paraphernalia are not required for the practice of Dharma; the only prerequisite is a unit mind. Within Dharma, there is no room for exploiting people entrapped in the snare of blind faith, and no scope for self-aggrandizement or the pursuit of group interests. Love, freedom and

equality are its foundation stones. As Dharma is beyond time, space and person, there is no scope for differences within a species, differences between species, or differences within the same unit being. Dharma is unchangeable. **“Dharma is the only real friend. It follows one even after death.”**

Religion is the exact opposite. It is based on the following three factors: (1) Psycho-sentiment, (2) Physico-ritualistic observance, and (3) Tradition. Behind the origin of a religion lies the inborn fear psychology of human beings. Human beings started religious practice to appease the different natural phenomena -- the hills and mountains, the rivers and oceans, the forests, thunder and lightning, the morning and evening, and so on. Such religious practice was based on the instinct for self-preservation, the only intention being to propitiate the gods and goddesses of diverse moods. Some kind of imaginary faith worked in the back of people's minds. Such psycho-sentiments arose after human beings came in contact with the different natural phenomena. The roots of most religions lie in the worship of a particular natural phenomenon. Some religions are centered around the moon, some the sun, and others a stone image. Later on, people created an improvised philosophy to support the worship of that physical phenomenon. They advanced the philosophical argument that it was possible to attain the unlimited by worshipping its limited form. They declared their temples, mosques and churches (made of bricks) as sacred places.

A strong sentiment also developed for the worship of different deities. So blind were their sentiments, that they refused to listen to rationality. Take the case of cows; Hindus worship cows as something holy, apparently because they give us milk. But if cows are revered as mothers for

giving us milk, shouldn't buffaloes be given a similar status? Actually, buffaloes give more milk than cows. Unfortunately, the blind religious followers refuse to listen to logic as their religious sentiment for cows has taken root deep in their minds. People are fed these ideas since childhood; so later on, it becomes impossible for them to discard them. Science students understand the reason for a lunar or solar eclipse. They know that the eclipse does not occur because the sun or moon has been devoured by the mythological demons Rahu and Ketu (Umbra and Penumbra). Yet due to the deep-rooted *sam'skaras* in the mind, they rush to take a holy bath in the Ganges during the eclipse. This is the result of blind faith.

When the wave of physical sentiment becomes stronger than the wave of logic, we call it blind faith or religious bigotry. This leads to the view: In religion there is no room for logical argument. How many lives were sacrificed over a single strand of hair? It is very difficult to persuade religious bigots to follow the path of logic because, according to them, even to listen to others is a sinful act. This is nothing but mere sentiment. According to some religions, beef eating is forbidden, but the killing of deer and goats is permissible. This is totally irrational. Out of sentiment arose different ritualistic observances, such as the way a lamp should be lit and held and the way one should kneel down in prayer. No logical arguments can be found to substantiate these rituals. Moreover, during the rituals, the mind always remains preoccupied with diverse objects. If it remains obsessively associated with such objects, how can it move towards the Supreme Entity?

Many people consider their temple to be the only sacred place of worship. But the funny thing is that the builders who construct temples are unholy people or

untouchables, and are thus barred from entering their premises. Each religion has its own scriptures. Some scriptures are worshipped with such reverence that they are treated as deities. But the paper on which the scripture was written, and the printing and binding of the books were perhaps done by people of other religions. But once the book is complete, it is transformed into a holy scripture, and those who made it will not have the right to even touch it. In fact, not only the holy scriptures, but all books are considered as a symbol of the goddess of learning. To pay obeisance to the book by repeatedly touching the forehead with it is a part of religious observance. Many people spend huge sums of money to make an idol of clay only to immerse it in a river with pomp and ceremony to conclude the religious festival. But if the people of other religions happen to break even a finger of that idol, terrible bloodshed will ensue. Thus, those who advocate the formation of countries on the basis of religious faith will cause irreparable damage by fragmenting human society.

Human beings readily accept traditions without seeking the reasons behind them. Since ancient days, the Semitic people have been observing the practice of circumcision. Moses and Mohammed accepted this system, which today has become a tradition. The ancient Austrians used to worship the sun. Their purpose was to please the sun god and be blessed with heavy rainfall and bumper harvests. In the social system of the Austrians, women had a predominant role. Thus, in the system of worship and other religious ceremonies, the priest had no significant part to play. Even the sun god was looked upon as a female deity and the moon was a male god. The sun god was addressed as 'mother', and the worship done in her honour was called 'Chat Puja'. Even today in Magadh, Chat Puja is held twice a year during the harvest time. The sentiment of Chat Puja was so deeply rooted in Magadh that their system of worship

is in vogue even today, even after such tremendous Aryan, Buddhist and Muslim influence.

From the above discussion, it is apparent that religions engender hatred for others, blind faith, etc. in the minds of their followers. Through such religions, it is next to impossible to establish unity in the society. Religious differences should be minimized as much as possible, but it should be remembered that blind faith in a religion cannot be forcibly eliminated. To strike at any time of sentiment will only cause that sentiment to grow stronger. Psychological methods will have to be employed to make people realize the irrational nature of blind religious faith. This requires a rational interpretation of philosophy through enlightened intellect. When the human mind is gripped by the fear psychology, it gives indulgence to blind faith rather than logic and reason. If human fear is removed through logic and reason, the very basis for blind faith will be weakened. That is why human beings will have to be taught philosophical doctrines in a rational way.

Furthermore, to remove the psycho-sentiment for a particular physical object, either the object itself should be removed or, by changing the very outlook through scientific and humanitarian reasoning, the person concerned should be separated from that sentimental object. For example, those who perform religious ceremonies in worship of the moon will find it difficult to continue their practice once, due to scientific advancement, they actually get the opportunity to walk on the moon. Blind faith must be removed through the application of science and humanistic appeals.

In the absence of knowledge of common psychology, people of different religions try to destroy other religions. This has resulted in the spilling of rivers of blood. In ancient India, the Aryans tried to impose their own Vedic religion on

the Austric community. In the Buddhist era, particularly during the reign of King Bimbisara, Buddhism was imposed on other religions. Later, the followers of the Sana'tana Hindus forcibly converted the Buddhists and Jains into Hinduism. During Muslim rule, Islam was imposed on India, Persia and Egypt. Similarly, countless Jews were converted into Christianity. During the British period, attempts were made by Christian missionaries to subvert Hinduism and impose Christianity on the indigenous population. All this led to mutual animosity in the world of religion.

Those who indulged in vain criticism and slandering instead of trying to remove the factors dividing the human race, created even more problems for society. That is why there is more disunity than unity in the human society today. It is the moralists who must take most of the responsibility to remove the disunity. Sadvipras (spiritual moralists) will not give any importance to the points of difference, but will continuously inspire and encourage the common bonds of unity and thus strengthen humanity. Only then will the human society become one and indivisible. Only then will it be worthy of being called a 'human society'.

Reference (Original work of the Author)

1. Human Society is One and Indivisible-2, in 'Prout in a Nutshell', Part 2

Prabhat Samgiit
Song – 158

Tumi saba'r mane a'cho
Saba'i Toma'r mane a'che
Duhkhe sukhe na' jene tai
Saba'i Tavo krpa' ya'che
Eso ka'che eso a'ro ka'che
Sabai tavo krpa' ya'che

Tumi saba'r byathar byathii
Nityaka'ler tumi sa'thii
(Tavo) mohan ba'shii a'r madhur ha'si
Ba'nd Bhaunga' such Dey upce

A'ndha'r Sa'gar pa're tumi a'lo
Saba'r Ceye Ba'so beshii bha'lo
Svapanghore a'nmane ta'i
Toma'r chande sabe Na'ce

Purport:

You are in the mind of all, and all are in your mind.
In pain and pleasure, unknowingly, all long for your grace.
Come closer to me – come still closer.

All long for your grace. You sympathize with the sorrows of all. You are the eternal companion. Your enchanting flute and sweet smile breaking all barriers, floods my heart with joy.

Beyond the ocean of darkness, You are the effulgent light. Of all loves, Yours is the greatest. In your rhythm, all are dancing, unmindfully, as if in the spell of dream.

Chapter 6

Special Code of Humanity

Human Life Versus Animal Life

Human life is an ideological flow. In the past, philosophers used to say that a human being is a rational animal. If you say that a human being is a rational animal, then you recognize the status of a human being as an animal, and the only difference between an ordinary animal and a human being is that a human being is rational. I do not accept this theory. Fundamentally, there are many differences among plant life, animal life and human life. You know there are certain common factors also. Plants, animals and human beings -- they all require food, light and water. These are the common factors. They sleep, they want to increase their number and they die. These are the common factors to these three species -- plants, animals and humans. These three are known as the *dharmā*, the course of living beings.

Aside from these common factors, there are many special factors. There are many differences between plants and animals, but the most important difference is that plants cannot move -- they are stationary -- but animals can move; so this mobility is a special factor, a special characteristic of animals. There are certain plants and also certain animals whose position is just between plant and animal. But we cannot say that an animal is a moving plant, because there are certain fundamental differences between them; also the living cells of plant and animal bodies are not exactly the same, although fundamentally they have a common course.

What is the main difference between an animal and a

human being? Animal life is to eat, drink, sleep and die; there is no goal -- no ideological destiny. But in the case of human beings, they have the ideological desideratum, they have a distinct goal of life, and while moving towards the goal of life, if a person faces obstacles or hindrances, he or she is even ready to commit suicide rather than to surrender to the altar of obstacles or hindrances; so strong is the human sentiment. So if we say that a human being is a rational animal, it will be just like saying that an animal is a moving plant.

Human beings are not rational animals. They have their own dignified status. And in this respect, all humans of the world -- not only of this world but of the entire universe, where there are so many planets of stars where there is human life -- all the humans of the universe have the same course and they display characteristic wonts according to climatic conditions -- conditions of time and space. However, fundamentally humanity is a singular entity, and those who try to create differences between human beings, those who try to encourage fissiparous tendencies, are not friends or well-wishers of human society. All humans are children of the Supreme Entity. So there must not be any differentiation in that respect. And we must not say that humans are rational animals.

Human life, unlike animal life, is an ideological flow. It is not simply a rational life but an ideological flow. And where there is no ideological flow, in that case, even if one's physical structure is just like that of a human being, one is not a human being, but is an animal. So all human beings must try their best to maintain the special status of humans. It is their first duty. It is their fundamental duty. This ideological flow must be maintained at any cost. Now this ideological flow, this special code of humanity, is known as *Bha'gavata Dharma*, or Supreme Dharma, implying dharma

(or innate tendency) concerning the Supreme Entity -- not external rituals or observances. From the very start of human life, that is, from the primordial phase of human civilization, this dharma was, this dharma is, and this dharma will be with all humans in this universe.

Inherent Tendency Towards Divinity

The word *bha'gavata* means "pertaining to divinity" and dharma means "inherent characteristic", so *Bha'gavata Dharma* means "the way of life which leads to ensconcement in the supreme stance." Dharma is a natural propensity, an inherent characteristic. It refers to a particular spiritual way of life. Each and every object in this universe has its own innate characteristic. The innate characteristic of fire is to burn whatever it meets. The innate characteristic of human beings is to practise spirituality. One needs to make a clear distinction between the practice of spirituality and other natural tendencies of mind in the mundane sense, such as eating and sleeping; the term *Bha'gavata Dharma* is used to describe the higher tendencies. *Bha'gavata Dharma* refers to the innate tendency which leads human beings toward the Supreme Entity, which arouses in them a spontaneous love and attraction for the Supreme Entity.

In fact, in each and every human being there is love and attraction for the Supreme Entity. The human being who does not feel this attraction hardly deserves to be called a human being. Such a being is no better than a sub-human, although in human form. It is *Bha'gavata Dharma* that clearly distinguishes human beings from animals. Even a thief who feels love for the Supreme Entity in the core of his heart, merits being called a human being. But even so-called virtuous persons or persons of knowledge who feel no love for the Supreme Entity -- in them human dharma is

wanting.

Human beings are characterized by their Bha'gavata Dharma. They have a spontaneous attraction for the Supreme which non-humans do not possess. If human beings fail to utilize their developed intellect and consciousness, choosing to avoid the pursuit of Bha'gavata Dharma, they are the enemies of humanity and a slur on the human race. Their actions, having no relation to Bha'gavata Dharma, should be considered contrary to humanity and its innate characteristic. Their future is bound to be doomed, like that of a huge tree struck by lightning. The downtrodden masses who long to better themselves should embrace the path of Bha'gavata Dharma. The easiest and most natural way for human civilization and humanity to grow is through Bha'gavata Dharma. There is no other way. Hence, those who sincerely seek the welfare of humanity must uphold Bha'gavata Dharma.

Now the question is, how can human beings follow Bha'gavata Dharma, and when should they begin? Human beings should practice Bha'gavata Dharma from their childhood, from the age of five. Human life is more valuable than the lives of other creatures. Hence every creature unconsciously yearns to attain a human frame, because only with a human frame is it possible to practise spirituality and perform noble deeds. The scriptures state that the practice of Bha'gavata Dharma should commence in childhood. Those who embrace Bha'gavata Dharma look upon this entire creation as a manifestation of the Supreme Entity.

The exclusive love for the Supreme Entity can be called divine love, because one is in love with the Supreme Entity in whose mind resides the entire universe. By creating the quinquemental world, the Supreme Entity has made Himself accessible to His created objects. Even a small blade

of grass is His creation. Hence the followers of Bha'gavata Dharma who expand their minds will certainly see every object of this universe as an expression of their dear Lord. They will therefore show equal respect for all.

A religion or cult which does not encourage spiritual elevation but keeps the human mind confined to narrow limits, and depicts God in various imaginary forms, is far removed from Bha'gavata Dharma. In Bha'gavata Dharma, there is no scope for differentiations and distinctions. The religion or philosophy which causes the human mind to become so analytical that it distances itself from the one integral Entity is contrary to Bha'gavata Dharma. Those following Bha'gavata Dharma strive to create unity and synthesis in the midst of disunity and analysis.

The Specialties of Bha'gavad Dharma

Now what are the specialties of this Supreme Dharma or Human dharma? They are : expansion, flow, service, and ensconcement in the Supreme stance. The first aspect refers to the innate tendency for human beings to expand themselves mentally, intellectually and in all other subtler spheres of life. The inquisitiveness of the subtler spheres of life is deep-seated among human beings. It cannot be suppressed, it cannot be sealed. It must not be blocked forever. In the interest of the healthy progress of humanity, this particular intellectual subtle flow must not be suppressed; human beings cannot tolerate this suppression. Those who try to suppress these gleamings of humanity make the mind confined within the narrow limits of pettiness; their philosophy comes within the scope of dogma. Dogma is detrimental to human progress.

The expansion aspect of Bha'gavata Dharma refers to

directing one's mind towards the vast Cosmic Entity. This psychic movement towards the vast Cosmic Entity is not dependent on external factors. To move towards that Supreme Entity, one must first overcome and transcend all sorts of meanness and pettiness. Hence, a follower of Bha'gavata Dharma must wage a relentless fight against these limiting tendencies within one's own mind, as well as in the society at large. When the human mind expands, the effulgence of virtue becomes increasingly manifest, and humanity is exalted to the heights of divinity.

The second specialty of Bha'gavata Dharma is flow. Whatever is happening in this universe, whether natural or supernatural, is due to Cosmic Will. Everything depends on His grace. Whatever human beings think, say or do is only possible due to Cosmic grace. This entire universe is Macro-psychic creation -- everything originates from the thought waves of the Macrocosm. Thus, the Supreme Entity witnesses everything at the same time.

For externalization, various waves emanate from the unit mind. The mental waves created by various thoughts are the flow of microcosms. The major difference between the unit mind and the Cosmic mind is that whatever the unit mind imagines is only transformed into action on certain occasions. The external projection of the unit mind is only possible when it is fully concentrated. But for the Cosmic mind, nothing is external -- this entire universe is within the Cosmic mind. Microcosms differ from one another due to the differences in their individual flows. All microcosms want to move according to their own individual flows. They endeavour to direct their internal thoughts and actions according to their individual flows. That is why the thoughts, actions and lifestyles of microcosms are so diverse. When you walk along a road, a cobbler looks at your feet, a washerman looks at your clothes, and a barber looks at your

head. The difference in their outlooks is due to the difference in their individual flows.

The Supreme Entity is not guided by your intellect or desires, but moves according to His own wishes. You will never have any opportunity to question Him. You will have to move around Him, whether you like it or not. If your individual flow does not maintain an adjustment with the Macrocosmic flow, your longings will never be fulfilled. This is why everyone longs to attain so much, but only attains a fraction of what is desired. If one's longings are not in perfect adjustment with the Cosmic waves, one can never attain success.

“Does individual desire have any value? Without the approval of the Supreme Entity nothing can succeed.” You wish to attain something, but if your desire is not approved by the Supreme Entity, then you will not attain success in your mission. This is the implication of the second factor. When human beings arise in deep love with the Supreme Entity, they begin to know His nature and follow His will accordingly. Such individuals become invincible and victorious in the world. Most people are overwhelmed by His greatness, but spiritual aspirants know the secret of becoming great. Thus the basic spirit of flow is to direct one's individual desires and longings toward the Supreme Entity. Only in this way can a spiritual aspirant achieve fulfillment and success. Created beings will have to move according to the Cosmic will; there is no other way. Learning, intellect and personal status become meaningless unless they are directed towards the Supreme Entity. After realizing the Supreme truth, intelligent people start moving according to the desire of the Supreme Entity, saying, “Oh Lord, I have nothing to ask of You. Let Thy will be fulfilled. I want nothing else.”

The third characteristic of Bha'gavata Dharma is selfless service. When you offer something to a person and expect to receive something in return, it is a sort of commercial transaction. But when you have no desire to receive anything in return for services rendered, it is called true service, and here lies the basic difference between true service and commercial transactions. You might have seen newspaper advertisements in which a certain company says it has been rendering service to the people over a long period of time. But the question is, can commercial institutions truly serve the people? Are they not merely involved in a commercial transaction of one form or another?

Service can be of two types: internal and external. This entire universe is the expression of the Supreme Entity. Therefore, whatever a person does for a particular living being is as good as rendering service to the Supreme Entity. Wherever you are, and whatever you may be, whether you are leading a family life or the life of a recluse, you need to serve all created beings, because they are the veritable expressions of the Supreme Entity. While serving living beings, one should never allow a feeling of vanity to develop. One should always remember that one is serving the Supreme Entity and none other. Had the Supreme Entity not come in your contact in the form of living beings, you would not have an opportunity to serve Him. He comes to you as a sick person or as a beggar to solicit your assistance. Naturally, you are more grateful than the person you serve, because the Supreme Entity has given you the opportunity to serve Him. Thus everyone should render external service.

Spiritual practice should also be practised with the ideation that one is serving the Supreme Entity. This is internal service. If this is done, one will achieve intense psychic concentration. Of course, one must serve without expecting any reward in return. If this spirit of service is fully

awakened, one will attain everything. A service-minded spiritual aspirant can attain liberation merely by repeating God's name, but a yogi who performs higher spiritual practices will attain nothing in the spiritual sphere if he or she shuns service.

If internal service is not rendered properly, true external service becomes impossible. Individual salvation is also a service to humanity. Internal service leads to fulfillment or immortality; external service leads to universal welfare. Thus both internal and external service have equal importance. External service purifies the mind, and with a pure mind one is more capable of rendering service to one's object of ideation. Every spiritual aspirant should render both types of service.

The mind thinks; it creates micropsychic waves. The merger of micropsychic waves into Macropsychic waves is a natural process. This merger is possible for every human being in the rendering of external and internal service. Thus Bha'gavata Dharma is a social dharma, a human dharma that can easily be followed by all. Whether people are aware of it or not, all are moving towards the nucleus of Bha'gavata Dharma. Everyone's individual journey ultimately terminates in the Supreme Entity. Just as the earth is moving around the sun, and the moon around the earth, similarly every individual human being is moving around the Supreme Entity. Your spiritual practice is nothing but an attempt to reduce the distance between yourself and the Supreme Entity.

One's nerve cells, glands and sub-glands are created according to one's individual flow. The various thought waves of the mind are all identified with the individual flow. All microcosms, knowingly or unknowingly, are rotating around the nucleus of the Cosmic Cycle. No one is separated from the Supreme Entity. Living beings attain different physical bodies according to their respective psychic waves.

And with their individual minds and bodies, they move around the Cosmic Cycle. This movement continues as long as they feel that they are separated from the Supreme Entity. But when spiritual aspirants establish themselves in Bha'gavata Dharma, by virtue of expansion, flow and service, their journey comes to an end. They become one with the Supreme Entity. At that stage, they realize the secret of the divine sport of the Supreme Entity. This is the true dharma of human beings -- Bha'gavata Dharma!

So the first aspect of Bha'gavata Dharma is expansion, the second movement, the third service, and the fourth aspect is to ensconce oneself in that Supreme stance. The Supreme Entity is the supreme goal, is the supreme desideratum of human life. It is the terminating point of all human approaches. So this human dharma, this Bha'gavata Dharma, this Supreme dharma is the specialty that differentiates a person from an animal. Hence we must develop this Supreme dharma; by developing this human dharma, an ordinary human entity will be based upon the supreme grandeur of creation.

Maintaining Flow For The Supreme Desideratum

Now your human existence is trifarious. A human being has a spiritual body, psychic body and quinquemental body -- this physical structure (hands, legs, ears and nose). When the flow is for the Supreme desideratum, there must be an adjustment, there must be a parallelism amongst these three flows of human spirit, human mind and human entity. That is, there must be parallelism of the spiritual flow or of the spiritual waves with the psychic waves on the one hand, as well as between the psychic waves and the entitative waves on the

other hand. For progress in entitative flow, one is to live a pure life, a moralistic life, a life based on moral principles. Do not do anything bad. What is bad? Bad means that which depraves human existence. Follow a strict code of morality, live a pure life, and thus what will happen? Your entitative flow will get purified, and will be in a position to maintain parallelism with your psychic waves.

For maintaining a parallelism between psychic waves and spiritual waves, what are you to do? You are to follow the auto-suggestion and the outer-suggestion of incantations. What is outer suggestion? If you are in the company of good persons, that company, their discourses, their talks will influence your mind, and your mind will be purified. The curvatures of your entitative waves will be less, and the flow will be straightened. This is the outer-suggestion through incantations. And what is auto-suggestion through incantations? When you perform Intuition Practice, it is auto-suggestion. This incantative auto-suggestion and incantative outer suggestion will purify your mind, and the mind will be in a position to maintain proper parallelism with spiritual flow.

Now what is spiritual flow? For spiritual flow, you need not go through so many books and so many scriptures. You need not do anything else. Only all the flow of your mind with all of your propensities should be suspended and brought to a particular point, to a particular gland, to a particular nucleus of a gland, and made to merge with the Supreme Entity. When you love the Supreme Entity with all your propensities -- good and bad, then that collective flow of your mind is called devotion, and by dint of one's devotion one attains that Supreme Stance; one gets the Supreme Entity.

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- 2 . Bha'gvat Dharma, in 'Ananda Marga Ideology and Way of Life', Part 10

Prabhat Samgiit - Song – 4455

Kego kego tumi a'cena'
 Sahasa' ele ghum bha'uga'le
 Keno Ja'ni na'

Chilum A'ndha're Ghumaghore
 Baddha ga'ta'yane,
 Dva'r khulini eso bolini
 Tabu ele sa'mne
 Ceye dekhi a'loke ma'khi
 D'ha'lcho karun'a'

Kotha'y chillum keno ye elum
 Kichui Ja'ni na'
 Koile katha' mor itikatha'
 Bolle kendo na'
 Dva'r ba'ta'ya'n ghum ja'ga-ra'n'
 A'ma'ri kalpana'

Purport:

Who are you, the unknown? You suddenly came and broke my slumber? That, I don't know why?

It was dark, I was in the deep sleep. Windows were closed. I didn't open the door, and invite you to come. Still you came in front of me. I looked at you. You were full of light, and pour grace on me.

I don't know anything about where I was and why did I come to this life. You talked to me about my life, said to me not to cry, and revealed that all the things (i.e. door, window, slumber and awaking, etc.) are all your sweet will.

Chapter 7

The Meaning of Progress

Progress is movement towards all-round welfare. Where movement is not towards welfare, we cannot call it progress; it is retardation. Going up and down a hill, for instance, is movement but not progress. Human existence has three elements, and movement is in all the three realms -- physical, intellectual and spiritual. So progress would be expected to occur in all these spheres. Normally the term 'progress' is construed to be scientific development, although in reality this may or may not be progress in the true sense of the term.

Let us first examine the sense in which the term progress is commonly applied in the physical sphere. People deem progress to be the replacement of a motor vehicle or bullock cart with an airplane, or an airplane with a rocket. Similarly, development from sleeping on the ground to sleeping on a bed, and from the latter to a spring mattress, is thought to be progress. In the days of old, people used to write on palm leaves. Today, they use paper, instead. The criterion of progress in all the preceding examples seems to be the attainment of more pleasure thorough the use of objects. It is more convenient to sleep on a spring bed than on the ground. Likewise, the airplane helps remove the tedium of travel. Progress, therefore, is considered to be the harbinger of happiness.

This happiness is not confined only to the physical sphere. It can also be achieved in the intellectual and spiritual realms. The subjective entity that enjoys happiness is the mind. It is the mind that takes pleasure in both the

physical and intellectual spheres, but the experience of spiritual happiness is mostly beyond the mind. The existence of everything in this world is vibrational. If the mind experiences all pleasures, then it follows that pleasure is generated within the vibrational scope of the mind. In other words, both the physical and intellectual happiness enjoyed by our minds is vibrational. Then, progress cannot transcend the bounds of vibrational principle.

Equipoise in the vibrational field is maintained through the balance of two opposites -- positive and negative. In other words, increase of happiness and unhappiness maintains a balance of proportion. That is why in the physical realm, science is increasing both happiness and unhappiness in equal proportion. For instance, the replacement of the bullock cart by a car involves not only a greater degree of happiness but also far greater risk of accidents. The use of the airplane has increased convenience in traveling but has also enhanced the danger to life. Thus, in the physical realm, material pleasure is neutralized by the negative aspect of pain.

We can divide the experience of the mind into five varieties: pleasure, pain, repression (or suppression), avoidance (or denial) and spiritual feeling. All development occurs through these experiences. Whenever there is development, one or more or all of these experiences are present. The experiences of pleasure in the physical sphere means the relaxation of nerves, and is called pleasure. When the nerves are under tension, another kind of vibration is generated and is expressed as pain. What we mean by progress in the physical world is only the awareness of pleasure. We either fail to see or purposely ignore the corresponding pain aspect. Sometimes people consciously endeavour to forget the pain side and think that they are progressing in the physical

sphere. In fact, if we properly weigh both sides, the balance will be nil, and we shall realize that no advancement has been made in the physical realm.

Let us now examine the psychic realm. In this sphere, there are four expressions of feelings: pleasure, pain, denial and repression. The main feature of the psychic realm is that the contents of the mind may increase without increasing its dimensions. So pleasure in the psychic sphere would mean the state of mind which provides more mental food; this would naturally result in a corresponding increase in pain, so that the balance on the pendulum may be maintained in the vibrational sphere.

In ancient times, when human beings were intellectually backward, they had fewer emotional complications. One who is intellectually deficient is also less receptive to emotional disturbances, whereas a highly intellectual person will be extra sensitive in the emotional sphere. He or she creates unnecessary problems out of nothing and wastes sleepless nights. Thus, as far as pleasure and pain are concerned, they also balance each other in the intellectual sphere. The absence of pleasure or pain is in fact psychic suppression or repression. It is an unnatural state of mind. Whether it lasts five minutes or ten minutes, five days or ten days or many years, when the control is removed, it bursts forth again in the form of pleasure or pain.

And what is psychic denial? In most circumstances, psychic denial is unnatural. In this condition, the functioning of the nerve cells has stopped. In terms of the activity of the mind, this may amount to a refusal to admit the existence of the everyday world. It is a denial of the physical universe to maintain that whatever exists is merely illusory. Such an attitude of self-delusion

promotes nihilism; it is not a property of life to promote nihilism. Therefore, the ultimate effect of psychic denial also becomes visible in the form of pleasure and pain; the expression of the effect of denial will emerge when there is an external or internal blow to the mind.

Thus we notice that in the mental realm, there is no progress. Compared to the present, people were intellectually backward 2000 years ago. It is also true that the mental pleasures available to the present population were not available to the ancients; simultaneously, it is also true that the mental agonies to which the present-day population is subjected were not so acute in the past. Thus after taking into account all the pluses and minuses, we will notice that there cannot be any progress in the realm of intellectuality.

Now let us examine the spiritual field. There is no pleasure and pain in the spiritual field. The reason is that since the goal is not finite, the states of pleasure and pain, suppression and psychic denial, do not exist. The uniqueness of the spiritual experience is that there is no negative movement. In the absence of negative movement, every movement is progress. Thus there is no question of minuses; there are only pluses. This is a movement from negativity to positivity, and this, therefore, is the only real form of progress. A psycho-spiritual event occurs in the psychic sphere, but comes into contact with the spiritual sphere. There can be no progress in the physical sphere, because the pluses and minuses cancel each other out. The condition is similar in the intellectual sphere. But in the psycho-spiritual sphere, progress is possible. It can also be measured to some extent, but progress in the purely spiritual realm cannot be measured since we have no scale for that realm.

It has been stated that there is no progress in the physical and intellectual spheres. But then should all efforts in these fields be stopped altogether? Should there be no effort to develop physical science? No, we shall also continue to make efforts in these fields. We have only to be cautious about the effects of such efforts on human society, human mind and even the human physique. With so-called progress in the physical sphere, the speed of life accelerates and this may adversely affect the nerves.

The effect on the nerves increases the stress on the brain and also results in the weakening of the heart. As a natural consequence, to the extent that physical science advances physical progress, diseases of the heart and mind will increase in the same proportion. It will be noted that so-called progressive people cannot sleep, since their nerves are under strain. The fatal diseases in modern times are mostly concerned with the heart and nerves. This then is the result of so-called progress in the physical realm. In the future, the physical structure of people will also be affected by these factors. The nerves will gradually stiffen and the cranium will enlarge. The bones of the hand will become thinner. This will result in a change in people's figures. Human beings will have lean and thin limbs and disproportionately large heads. This change will come very soon.

So-called intellectual progress will affect the mind intensely. It will result in a greater clash of emotions, and will consequently increase insanity. There will be noticeable increase in mental illness in society. This will make it still more clear that intellectual progress is not progress. The real progress is only spiritual. In the spiritual field, due to the absence of action and reaction, there is no clash; there is only forward movement. This is the nature of true progress.

However, spiritual progress can be attained only on a physical and mental base. Therefore this physical and intellectual base has to be progressively adjusted to the changing conditions of time and space. The spiritual aspirant has to devise ways to protect him/herself from reactions in the physical and intellectual spheres. In the age when people's nerves will stiffen and their crania will enlarge, the spiritual aspirant will also be subject to these changes. What then is the escape? There should certainly be some way to escape the extreme effects of these changes.

The way is to transmute cruder waves into subtler ones. When the vibrations of pain and pleasure in the physical realm are transformed into psycho-physical vibrations, the feelings of pain and pleasure will not be so acute, although the physical sphere will remain the same as before. In other words, this progress will save the mind from reactions, as there will be no attraction towards pain either. Similarly, in order to escape the reactions, psychic waves will have to be transmuted into psycho-spiritual ones. This will protect one from the reactions in the psychic sphere to some extent, and neither pain nor pleasure will overwhelm the mind.

Therefore the only human progress is spiritual progress. The wise will concern themselves only with the spiritual sphere. The only concern with the physical and intellectual fields should be for the purpose of adjusting the base on which spiritual progress will thrive. While concerning themselves with the adjustment in the physical and intellectual spheres, the wise will also continue to transmute cruder waves into subtler ones according to the process described above. The absence of such transmutation in the physical and intellectual spheres is

bound to lead to retardation.

What is spiritual practice (sa'dhana')? Sa'dhana' means an effort. Effort for what? It is an endless effort to become one with the Supreme Nucleus. It is a ceaseless effort to obtain perfection from imperfection. Now, no movement in this universe is possible without encountering opposition. Wherever there is movement, there is opposition also. The result of struggle against this opposition is termed progress. The wise will remember that the subtlest entity is the goal of their life, and will make efforts to reach such a state. This is the only way to progress. There is no other way.

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Prabhat Samgiit - Song – 30

Tumi marme ese ámár ghum bhárgále
Tumi nijer raunge ámár man ráungále

Chilo pather klánti, chilo bojhár bhránti
Jiivan ke ashánti bisiye chilo
Tumi nijer háte táder sariye dile
Tomár chande práñ náciye dile

Chilo mán apamán, chilo pávár parimán
Sakal bojhá tumi sariye dile
Tomár áloy ámay bhariye dile

(Madhukarn'ika', A'nandanagar, 5th Oct., '82)

Purport:

You came into the core of my heart
and awakened me from dull slumber.
You painted my mind with Your bright hue.

I was weary with my unending journey,
full of confusion and misunderstanding.
My life was polluted with poisonous dissonance.

You dispelled all with a wave from Your hand.
You vibrated my life with Your joyous rhythm.

I was burdened with conceit and humiliation,
and by my load of disappointments and dashed hopes.

You came and removed the millstone from my neck.
You drenched my life with Your glorious effulgence.

Chapter 8

Attaining The Supreme Stance

Know Your Self

Each and every living being has longing for the Great. Each and every person wants to do something noble, something lasting. But the life of each and every person is not crowned with success, because the thing that a person requires most is proper guidance. There was a yogi king in ancient India about 3500 years ago and his guide was Lord Krishna. Krishna was a great yogi. The name of that yogi king was Yudhisthira. Yudhi means "in war and in battle", and sthira means "unaffected, unassailed, balanced". "He who can maintain his mental balance even in wartime" is Yudhisthira. Now, who is a yogi? Yogi means a practical man. A yogi has little to do with theory. A yogi is not a theoretician. He is a practical man.

King Yudhisthira was asked a question, and that question was, "What is the proper path, the proper way?" His answer was that one is to follow the practical man and not the theoretician. The theory may or may not be a success in the field of application. It may be good in books, it may be good in theory, it may be good in contemplation, but it may or may not be useful in practical life. So a yogi, a spiritual aspirant, is to follow the practical man. This means a yogi is to follow a Mahayogi, a great Yogi.

Now, there are so many scriptures in the world but these scriptures vary from one another. The supporters of these scriptures, the supporters of each and every scripture say, "Ours is the message of God. It cannot be challenged."

By saying this, that it cannot be challenged, they try to block the intellectual progress of the human society. They say that a person should not think beyond this. They are enemies of human progress, they are enemies of human civilization. Had there been no intellectual progress, then even in this second half of the twentieth century, we would have been in the stone age.

So there must be intellectual progress, and no power, no theory should try to block this progress. But scriptures vary from one another, and the supporters of each and every scripture say, 'Ours is the message of God; it is the supreme word.' Then, if all the scriptures are messages of that same Supreme being, why do they vary from one another? The Supreme being is one, and if those scriptures are messages of that single Supreme being, then there should not be any variation amongst themselves. This proves that these scriptures are not the messages of the Supreme being.

Now, the spiritual scriptures vary from one another. A common man ... what is a common man to do? Scriptures vary, social codes also vary. In ancient times, there were so many social systems, and now there are so many social systems in different portions of the world and among different races of the world and among different races of a particular country. In the same country, there are so many social codes and social usages. Whom to follow? Which one is the absolute? Which one is perfect? What is a common man to do? What to do and what not to do?

We see that the intellectuals always quarrel among themselves. Non-intellectual people may have love and affection amongst themselves; but intellectuals, you know, learned people always quarrel amongst themselves. They

think that if a particular intellectual supports the views of another intellectual it is an insult to his prestige! The intellectual thinks he* should create a particular school of thought of his own - he should not support others. So intellectuals always quarrel amongst themselves. We see that the intellectuals always vary. Now what is a man* to do? What is a common man, a practical man, a yogi, to do?

The supreme physical, intellectual, mental and spiritual goal of the entire cosmological order is the same, the same desideratum for all. Where lies that desideratum? Who is that Supreme Point? What is that Supreme Terminus? What is that Supreme Culminating Point and where lies that Supreme Point? The essence of spirituality lies hidden in the "I-feeling" of each and every individual. When "I" is connected with some other physical object, when "I" is related to some other physical being, then that physical being is the object, "I" is the subject, and that connecting link is the verbal expression. "I" ... "water" ... "drinking"; "I am drinking water." The "am drinking" is the connecting link: subject, object and connecting link.

Now there is an "I" in each and every living being. There is an "I" in you. "I am going." "I am seeing Baba" -- each and every individual has an "I". That "I" is connected with external physicalities, with external objects. Now when "I" is connected with external objects, that "I" is the subtlest portion of mind. "I exist". While saying "exist", indirectly we say, "I exist in this world, exist in such-and-such place." The object is mute here; the object is not expressed but the object is understood. This "I" of "I exist" is the subtlest portion of mind.

Now you know that in the mind of each and every living being is this feeling of "I exist". "I am, I exist". This "I" is the subtlest mind. But don't you know that there is

the feeling of "I exist" in you? You know it. You know this fact, that there is the feeling of "I exist" in you. Don't you know it? Now here, the "I" of "I exist", the subject of the sentence "I exist" is the subtlest mind. And the "I" of "I know", the subject of the sentence "I know that I exist", is the spirit, is the soul. It is not the mind.

Now this "I exist" is the subtlest mind. And what is the essence of spirituality? The "I" of "I know"; "I know that I exist". That "I" of "I know" is the essence of spirituality. You know so many things, but you have to know your 'self'. When you know your 'self', that stage, that stance, is the Supreme Stance; your sa'dhana', your spiritual practice is for that realization, to know your own "I". You try to know so many people but you do not know your Self. It is just like the citizen of Manila who wants to see Hong Kong, wants to see Tokyo or Rangoon, but he does not know Manila. First, know Manila, first know your own 'self'. First know your inner "I".

You know, a person can easily become omniscient. How can a living being be omniscient? The secret is, if you want to know all, know one, and that one is your own "I". And if you want to know everything, if you try to know everything you won't be able to know anything. If you want to know all, know one and that one is your own "I". The spirit of dharma, the spirit of spirituality, the spirit of yoga is hidden in what? In your own "I" feeling, in your own "I exist". It lies in your own "I" feeling because the "I" of "I know" lies hidden in the "I" of "I exist".

Who is your nearest person? You try to know so many things, but you should know first of all your nearest object. What is your nearest object? Your "I" is your nearest entity. And the distance cannot be measured.

Can you measure it? It cannot be measured. So it is the nearest entity. First of all you should know, you should come in close contact with all the characteristics of your own "I". In your books, in your laboratories, you try to learn the characteristics of oxygen, nitrogen, hydrogen monoxide, hydrogen peroxide, and so many elements and compounds; but you don't know the characteristics of your nearest object. Try to know all the characteristics of your nearest object in your mental laboratory. So how to do it? In the laboratory, a theoretician won't be of any help, won't be able to help you in your research. You require a practical demonstrator there in the laboratory. In the realm of spirituality, in the realm of yoga, whom is one to follow? Not these scriptures.

You may or may not follow the scriptures, you may or may not follow those social codes and you may or may not follow those intellectuals. What you are to do is to follow those practical demonstrators; that means you are to follow the yogis. Then certainly according to His direction, you will attain that Supreme Stance, and you will enjoy that Supreme Beatitude.

To Become One With Him

One has to attain Him, to come in contact with the Divine Father, by jin'a'na, karma and bhakti. What is jin'a'na? Jin'a'na is spiritual knowledge, not mundane knowledge. Mundane knowledge is distorted knowledge. It is not knowledge at all. Spiritual knowledge is the knowledge. But what is spiritual knowledge. One must know what one is, what is one's goal. This is the spiritual knowledge.

Then comes karma. Karma means action. If one

knows what one is, what is one's desideratum, then one will have to move toward the terminus of one's life. This movement, this practical approach, this actional approach is called karma. And after karma, when one comes near Him, one is to be united or unified with Him. This process of unification is devotion, bhakti.

So I say, get the intuitional knowledge from a proper preceptor. You can learn this empirical knowledge. Intuitional knowledge cannot be gained from books. For this, one has to go to a preceptor with devotion and reverence. Try to awaken devotional bent and bias. It will come to you, if you so wish. Once devotion is awakened, you shall get God's mercy without any doubt.

The word devotion, or bhakti, means worshipping. For worshipping, both the person who worships and He who is worshipped must be present. For this reason, as long as there is difference between the devotee and God, there is the opportunity and necessity of bhakti sa'dhana'.

Devotion means longing for the Supreme. Now the question arises if devotion is natural or unnatural for living beings. All the conscious or crude things we see in the manifested universe bear attraction for one another. This attraction alone is the dharma [nature] of the created universe, and as a consequence, the continuity of the thought-projections of the Cosmic Mind is maintained. Therefore I say that attraction is natural for everything. It is on account of the mutual attraction of myriads of heavenly bodies oscillating in the infinite space that balance is maintained in the firmament. There is effort for self-preservation.

It can be seen that every entity runs toward that abode which is more lasting and secure, and which can

provide it greater and longer safety. People run after money for the only reason that they believe that they can maintain their lives under the shelter of money; that is to say, money alone can save them. But they do not know that money can provide them neither permanent stability nor a securely founded shelter. Even during the span of their lives, money will come and go several times. At times its glamour will dazzle their eyes, and sometimes it will make them cry, hunger-stricken.

Not to speak of money alone, all finite objects have this characteristic. What is not infinite cannot permanently remain the object of your enjoyment. It cannot be your permanent resort, since the existence of all these finite objects is dependent on others, bounded by the limits of time, place and person. If the terrific speed with which the extroverted man runs after finite objects is introverted toward the Supreme being of his life, he can attain Him, he can achieve the Supreme State.

You understand for certain that pure devotion [bhakti] cannot be based on finite objects, since these cause extroverted feelings. The world is a changing phenomenon. Therefore, it is unwise to be attached to any object in this ever-changing world. The very name and form will undergo changes with the change in time and place. The child changes into youth, the youth into the old, and the old into the corpse. But if wise men take every object of the world as the expression of the one and single Cosmic Consciousness, then on seeing the changes in the name and form of any particular object, they will not be affected by pain or pleasure. Cosmic Consciousness to them would remain Cosmic Consciousness; they would lose nothing.

The path of devotion can be divided into two broad

categories; one is attributional devotion and another is non-attributional devotion. In attributional devotion, there are three stages. The first is static devotion. In static devotion, the devotee says: "Oh my Lord, I am your devotee. Mr. So and So is my enemy. Please destroy him." In the case of static devotion, the devotee does not want to be with the Lord, the devotee wants something bad or harsh to be done to his enemy. That is the devotion of the worst type. As it was not his longing to become one with the Father, so he will never be united with the Father. Also, the Supreme Father is the Supreme Father of that enemy also, so He may or may not kill his enemy. Static devotion is no devotion.

Then comes mutative devotion. In this case, the devotee says to the Lord, "I am your devotee. Please give me money. Please give me name and fame." The boy wants only toys from the mother. If the boy starts crying, the mother must leave her duties and attend to the child. But if the child just wants the toys, he will never get the mother. Here also the spiritual aspirant did not express the desire to become one with the Father, so he won't attain salvation. He will not become a devotee. Also this type of devotee asked for worldly property. You know, worldly properties are limited. The number of dollars may be great, but it is not infinite. So the Lord may or may not fulfill your desire. He has to look after the interests of so many children. He has so many children, He cannot fulfill your unjustified demand. So this mutative devotion is not devotion at all.

Now there comes the third type of attributional devotion, sentient devotion. In this case the devotee says, "I am Your devotee. But Oh Lord, I am an old man. Give me something concrete. I want salvation. And you know I am disgusted with the world My digestive organs have

become disordered. I cannot eat anything. Please give me peace. Please give me peace." This is sentient devotion because here the aspirant, the devotee, does not want anything physical. So it is better than static and mutative devotion because he wants salvation from the Supreme Father, but he does not want the Supreme Father. So he is not a yogi. Yogi means one who finally is unified with the Supreme Self. A yogi has to unify himself with the Father. A yogi will not demand any toys from the Father.

Then there comes the non-attributional devotion. In non-attributional devotion, there are two phases. In the first phase, the devotee says, "Oh my Lord, I love you because in loving You I get pleasure. I want nothing from You. I want to love You because I get pleasure." This is non-attributional devotion, but it is not the highest form of devotion. In the highest form of devotion, the devotee says, "Oh Lord, I love You. I want to love You. And why do I want to love You?"

Because I want that my love should give You pleasure. I don't want any pleasure. I love You not to get pleasure but to give pleasure." This is the highest form of devotion. And by dint of this type of devotion, the yogi comes in closest contact with the Supreme Self and becomes one with Him. When his love is to give pleasure to the Lord and not to enjoy pleasure for himself, his mind gets subjectivated. That is, his mind gets metamorphosed into the mind of the Lord, and that's why this *ra'ga'tmika'* bhakti devotion is the only devotion. By this devotion, the Yogi gets established into this stance of Supreme Beatitude. The man and his God become One. This is the only goal of human life -- to become One with Him.

To Attain Self-Realization

When one comes near the Supreme Father, he has to address the Father, "Oh Father, give me shelter on your blissful lap, on Your graceful lap." To say this, one has to establish a relationship of implicit faith and sincerest love with the Father. This implicit faith blended with spiritual zeal is called devotion. So knowledge and action will help you in developing devotion, but your unification with the Supreme Self will be established with the help of devotion only. In the life of a spiritual aspirant, in the life of a yogi, nothing can be done if there is lack of devotion. So you daughters, you sons, you must remember that you will have to develop devotion, implicit devotion blended with spiritual zeal. And that devotion will help you. Devotion is the only faculty to help you, to establish you in the Supreme Beatitude.

In the discussion of devotion, the use of the word bha'va [spiritual ideation] is indispensable. What does bha'va signify? Bha'va is that whereby the mindstuff becomes purged and dominated by the sentient principle, brilliant with the rays of the sun of love. As a result of the bha'va, one directs one's natural attractive forces towards the adored. When this feeling of devotion for the adored awakens the introversion of one's tendencies, then that person becomes absorbed with this bha'va, and attains the state of self-realization.

When the mind attains Supreme serenity and when a feeling of affection is developed for all beings, the sages call it love. Love cannot be developed for anything mean or finite. Love and passion are mutually antagonistic tendencies. The attachment for a finite thing is an expression of extroverted energy, whereas the attraction for the Infinite is an expression of introverted energy. That is

why these two can never coexist. The aspirant will, therefore, have to skillfully transform passion into love. Do you love your son? No, no, you do not love your son. You love Brahma in the form of your son. By loving your son as a son, you cannot love the Lord. Where there is the feeling of son, there is no Lord; and where there is the Lord, there is no son. Where you exist He does not, and where He exists you are no more.

The true devotees love the world, society and everything around, because they perceive each and every manifestation of the artful Prakrti [Supreme Operative Principle] with a feeling full of the single Universal Spirit. They love the finite too as a portion of the Universal. They love worldly pleasures as divine bliss, varied by time, place and person. They keep their minds absorbed in the eternal currents of the divine flow. Such devoted aspirants alone are the true enjoyers, and their object of enjoyment is the Supreme Entity. The aspirants of devotion surrender their all to their Adored. Everything objective is inside the mind; hence if the mind itself is surrendered to Brahma, everything automatically becomes surrendered. The devotees will say: "O Lord, Thou needest nothing. Then, O Lord, what can I offer Thee? O yes, yes! I remember one thing. Thy true devotees have snatched away Thy mind. Thou needest one thing - Thy mind is lost, O Lord, I offer my mind to Thee. Grace me by Thy acceptance."

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Prabhat Samgiit

Song – 2

E gán ámár, álor jharańá dhára
 Upala pathe dine ráte ,
 Bahe jái, bándhana hára
 Álor jharańá dhára.

E path ámár bandhura kantaka bhará
 Utsa hote práńera shrote ,
 Bheunge jái pásána kára'.

(Madhuman'ika', Deoghar, 17th Sept., '82)

Purport:

For those who move along the path of greatness and magnanimity, so much meanness and littleness stands as insurmountable obstacles. They know this and their song is like a fountain of divine effulgence it is not a materialistic song. Their song does not move along a smooth road.

In their path there are so many thorns, so many ups and downs just like a fountain which flows along various rapids and finally merges into the sea. They recognize no barrier, saying "We move on and on, with all our innate vitality, ever breaking all the iron prison walls around us."

Chapter 9

The Process of Human Progress

Overcoming Imperfections

Behind the human endeavour to progress towards perfection lies one motivating factor -- the desire for permanent happiness. Urged on by this desire, people start to tread the path of advancement. Early on in their journey, they discover hundreds of personal and social imperfections hindering their progress and resolve to overcome them to reach their cherished goal. Those early humans, goaded on by their instinctive urge to attain happiness, also battled against these imperfections. However, having no systematic method to achieve progress, they were greatly handicapped.

Human existence is trifarious: physical, psychic and spiritual. In the initial phase of their march, in the dark ages of the distant past, the humans progressed in the physical and psychic spheres alone. Not having the key to enter the spiritual world, they were unable to advance spiritually. When they tried to establish their physical supremacy in the external world, great pressure was exerted on their nervous system, resulting in a mutual conflict between their innumerable cells. This inter-cellular clash caused a marked development in human consciousness, which in turn led to corresponding changes in the external human structure.

Morphological changes are still occurring in the human structure, and will occur in future. Human beings will undergo such marked changes in the future that they

will be almost unrecognizable to the people of today. When the first humans evolved from the apes, it was also impossible to imagine that such marked changes would occur. But this process of internal and external change through inter-cellular conflict does not represent true progress. We cannot say that those early humans made any really significant spiritual progress. Whatever advancement they made, however, was by no means insignificant and, although of no absolute importance, had significant relative importance. This transformation is called karma yoga [commonly known as the yoga of action]*. According to Ananda Marga philosophy, this is the real karma yoga. This fact should not be ignored.

How did change occur in the psychic world? When human beings started fighting against imperfections in the physical world and in the psychic sphere for the development of mind, psychic changes began to occur. Their internal attempts to remould their psychic world resulted in considerable clash among the nerve cells and nerve fibers, which led to subtle changes in both the psychic and physical structure. Although the nerve cells and fibers are related to the mind, they actually originate from subtle physical matter. When they become more subtle, therefore there is a corresponding subtle change in the physical structure.

Thus those early humans battled against psychic imperfections to bring about a change in the psychic world. The same fight is still continuing and will continue in future as well. This phase on the path of human progress can be called "jin'a'na yoga" [known as the yoga of knowledge]. According to Ananda Marga philosophy, change in the psychic world can be termed jin'a'na yoga. It is also a change, not of absolute significance but of relative significance.

Did human beings take the help of any greater force in their fight against their inherent imperfections? Yes, they did. In those early days, people observed that there were more imperfections in the mental world than in the physical world. Some of the more intelligent human beings realized that for an individual with a limited mind, it is not possible to struggle on alone. If one had the stamina for an individual fight, it would take hundreds of thousands of years to reach the zenith point of perfection. No human being can wait that long. They could not wait that long in the past, nor will they be able to do so in the future. After intense analysis, therefore, they concluded that if they could focus their psychic propensities on one point and merge them into cosmic energy, they would, with the help of that cosmic energy, be able to remove their imperfections and thus attain the cherished state of perfection.

Human beings discovered this type of intellectual approach nine to ten thousand years ago. Whatever they were, educated or uneducated, the approach they discovered was "bhakti ma'rga" [the path of devotion]. The people of this phase of human history were the most intelligent people. Although the karma and jin'a'na yogiis are less intelligent than the bhakta yogiis, whatever advancements they made in their respective ages had a relative importance. I have already said that the importance of the spiritual world is immense; yet the relative world is not totally unimportant.

When in the distant past, humans realized that karma yoga and jin'a'na yoga would not help them to attain true progress, they readily embraced bhakti yoga. They realized that devotion is the only path. Human beings today have advanced even further due to their developed

karma and jin'a'a yoga, and thus will realize more quickly than their ancestors the need to follow the path of devotion. This is the bright side of karma and jin'a'a yoga. That is, these two yogas will strengthen the path of devotion, will make it more solid.

Existential Flow and its Culminating Point

There is mind, there is microcosm in each and every existence of this universe. In inanimate objects the mind is in its stagnant point, in cimmerian slumber; but among animate beings the mind plays a very important role, and among the humans the mind plays the most dominating role. Mind is the most dominating factor amongst humans; we may say that human beings are more psychic beings than physical ones. One of the faculties of mind is that it moves - it cannot remain stagnant. Movement is a must for the mind.

Now, for the Macrocosm, the movement is in a particular line, in a particular flow, in a particular direction, following a particular route. In each and every object of this universe, the movement is in a particular way, unless redirected in some other way by a stronger mental faculty. But in the case of microcosms, and especially of human beings, it is different -- they have certain specialties of their own. A river moves from the mountain towards the sea, and never from the sea towards the mountain. But in the case of human minds, or human microcosms, the movement may be from the mountain towards the sea, and also from the sea towards the mountain -- this is the specialty of the human mind.

The objectivity of the mind, unlike the movement of other entities of this universe, may move from subtle

towards crude, or even from crude to subtle. If the movement towards crude is encouraged, the mind -- and at the same time the entire existence of the human being -- will be converted into matter, crude matter. It will be a path of negative evolution. And if the movement towards subtle is encouraged, then the entire existence will be converted either into Cosmic Mind or into Cosmic Cognitive Faculty.

Mind is the cause of bondage; and this very mind is also the cause of liberation, of emancipation. If the movement towards subtle is encouraged, and there is movement with psychic acceleration, then what will happen? Two resultants will take place; either the unit mind will be metamorphosed into the Cosmic mind, or if the very I-feeling is surrendered at the altar of Supreme Existence, then the entire existential faculty will become one with the Supreme Cognitive Faculty; one will then become omniscient, an all-knowing entity.

Now, movement or mobility is a must for psychic existence, for any existence of this universe. There must be movement. If the urge towards matter, if the movement towards matter is redirected towards something subtle, towards the Cosmic Faculty or towards the Cosmic Mind, then one's longing for money, longing for name or fame, may be converted into a longing for the Supreme Entity who is the goal of your life. Those whose minds are dominated by this flow need not worry; instead of suppressing these material longings, they can simply redirect them towards the Supreme Entity, and this will convert ordinary mortals into great souls.

Human existence is a psychic flow, and to attain the proximity of the Supreme Entity, to become one with the Cognitive Principle, is the goal of human life, the desideratum of all human existential flow. You should

remember it, and your movement should always be with never-ending acceleration.

Devotion -- The Only Path

Devotion is that bridge which connects the individual with the Cosmic Consciousness. Before crossing the bridge of devotion, one feels, "You are that Supreme Consciousness." But while crossing the bridge, one feels, "I am That."

Everybody knows that knowledge, action and devotion are the three aids for progress along the path of spirituality. A person of knowledge reaches near the goal, but yet a little distance remains in between. A person of action reaches nearer the goal, but even then a little gap remains. A person of devotion reaches right to the goal. The person of knowledge has to repent ultimately that he or she wasted a long life on dry discourses of knowledge and could not fulfill the mission. People of action too repent likewise. They think that they worked and reached nearer to the goal, but could not achieve the same. There is no repentance in the minds of the devotees, however, because their minds are always full of bliss. They neither feel exalted nor humiliated. There is nothing else in their minds except bliss, the unbroken flow of happiness, and therefore they remain unaffected by pain and pleasure. Only a devotee can say this, and not the intellectual or the one dexterous in work. However simple an intellectual may be, vanity always remains concealed in the inner core of the mind. Intellectuals think they are not ordinary people. They feel that they know what other people do not know. These feelings exist wherever there is vanity. Pride causes downfall. Thus we see that an intellectual is prone to fall down. Where there is the possibility of downfall, the path may be good but it may not be safe.

People of action also feel proud when they think that they have accomplished something. Outwardly, they may express that they have done nothing; but secretly, they harbour desires in their minds that newspapers may publish their names. A dexterous worker falls prey to these weaknesses. Devotees have nothing to lose. Since they realize the Supreme Entity as their own, they have nothing to lose or to gain. Only devotees can say that He is the same for all. Whether He causes pleasure or pain makes no difference because He who causes pain, like the One who gives pleasure, is the manifestation of the Supreme Entity. But this feeling is not with intellectuals because they think objectively. Therefore, they feel pleasure, pain or humiliation whenever confronted with different circumstances.

Devotees have no malice against anybody. Why should there be malice against anybody? While a great spiritualist was eating cooked rice, a hungry dog came and sat on his lap. The dog, too, started eating with him. When both were eating together, an intellectual came and said, "The dog is a filthy animal and yet you are eating with him from the same plate? What kind of person are you? You are untouchable." The devotee replied, "I am the Supreme Entity, this dog is the Supreme Entity. Why then do you laugh at me? The whole universe is pervaded by the Supreme Entity. Your abuses and praises are all the same to me. I love flowers and thorns equally." Only a devotee can speak like this.

What is pleasure? It is nothing but a mental projection, a mental propensity. Pain too is the same. One is positive and the other is negative. There is no difference between the two. The mental balance remains the same. Pleasure and pain, good reputation and adverse

criticism - all are equal. There is nothing to gain or lose from name and fame. Likewise, there is nothing to gain or lose from a bad name. Devotees know that the entire world is polarized on the question of merging with the Supreme Entity. Some will be great devotees, and some will harbour great malice towards Him. However, both are alike for Him.

Devotees feel the same whether they are undergoing pain or pleasure. Their minds remain full of bliss. They are completely apathetic and indifferent towards pleasure and pain, name and disrepute in the external world. Only the devotees can say that these carry no value. Those who are devoid of devotion, even if they work conscientiously, remain aloof from the Supreme Entity and ultimately will abhor their work. While doing hard penance, the minds of such people will not be with the Supreme Entity. Instead, the minds will be thinking about the hardship faced during the penance. During fasting, the minds of devotionless people will be in their stomach and not with the Supreme Entity.

Where the microcosm becomes one with the Macrocosm, it is called yoga. Devotionless people remain far from the Supreme Entity, and never attain the state of yoga. Self-realization is the real knowledge, and nothing else can be classed as such. All other knowledge is a mesh of knowledge. So real knowledge can only be achieved by devotees. All other knowledge is the penumbra of knowledge, not the original knowledge. Devotionless people do not think about the Lord, even during the process of chanting a mantra. While sitting in meditation, they could, for instance, be thinking about the plan of a house being constructed.

There is only one path, the path of devotion. The

goal of this path is not to ask the Supreme Entity for something or to get something from Him, but to serve Him with the only purpose of making Him happy. Devotees feel happiness in His happiness. They never aspire to derive pleasure, or happiness, for themselves. This is the highest peak of devotion. Those who work for the happiness of the Supreme Entity are functioning at the supreme height of devotion. It is the only true path.

The nature of human beings is to think of the so-called "sweet" memories of the past; one thinks more of the past and less of the future. But spiritual aspirants think of that Entity who is their goal. When they start thinking of the endpoint of life, the very goal of life, the Supreme Consciousness, then the past with all its glory becomes pale. The ordinary person is one who thinks of the past and also of the future. Higher than that is the one who thinks only of the future. But the perfect person is the one who thinks neither of the past nor of the future. S/he thinks only of the Supreme Consciousness.

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Prabhat Samgiit**Song – 154**

Eso eso, prabhu, eso eso,
ámár hrdaye.

Rátul carañ mohan ánan,
Miśti madhur hási niye.
Rátul carañ mohan ánan,
Miśti madhur hási niye.

Tava, náme práñe shiharaña jáge,
Rainjita hoi tomári ráge.
Jáy, tava gáne tava náce,
Tava gáne tava náce,
Sab kichu mor miliye.

Práñe práñe dhyáne dhyáne,
Jái je ámi hárie.
Práñe práñe dhyáne dhyáne,
Jái je ámi hárie.

Purport:

Come, come, O Lord, come into my heart!
With Your rosy feet and charming face,
With Your sweet and loving smile.
Your name thrills my heart,
I am coloured with Your colour.
In Your song, in Your dance,
everything of mine dissolves.
In deepest meditation,
my life is lost in You.

PART II

FROM SENTIMENTALITY TO SPIRITUALITY

Chapter 10

What Is Neo-Humanism?

Causes of Mental Imbalance

The inner psychic movement of human beings, their existential awareness, is completely rhythmic. A portion of whatever happens in the outer world, in outer existence, is adjusted with the inner psychic rhythm. When there is a maladjustment between the external physical rhythm and the internal psychic rhythm, one feels some distress. You may have experienced in your personal life that sometimes you feel very uneasy in the company of certain people, but you feel quite comfortable with another group. When the rhythm of your movement in the external world, the rhythm of your lifestyle, conforms to your inner psychic rhythm, you feel comfortable. But when these rhythms do not correspond, you feel uncomfortable.

For progress in the external world there should be clear guidelines, a clear and well-integrated philosophical base. The society often lacks this; and that is why people tend to lose balance in social life. When those who have developed intellectually come in contact with an uncongenial environment, they find it difficult to adjust.

The present-day humanity has, no doubt, made considerable intellectual progress. But in the external world, there is a lack of adjustment. This is the reason why, among the educated people of today, the number of people suffering from psychic disorders is on the increase, because the pattern of internal psychic rhythm is altogether different from the external psychic rhythm of the objective world. Obviously,

a clash is inevitable, and the impact of this clash is felt much more in the psychic realm than in the physical sphere. As a result, human beings lose their mental adjustment.

Failure of Philosophies

Many theories have been propounded in the world. Some of them were concerned mainly with the spiritual world; they had no concern for the rationality of the psychic world at all. Unfortunately, most of these theories have been thrown into the garbage heap of history. There were some theories which showed some concern for the psychic realm as well, but they too could not develop the mental equipoise of society and were rejected by the people. Some philosophies pertaining to the physical realm were very fine indeed, but they were not in perfect tune with the hard realities of the objective world; those philosophies were quite satisfactory in the dreamland of theory, but they had no connection whatsoever with the practicalities of the earth.

Other theories have spoken glibly of human equality. However, upon application people discovered the ineffectiveness of these theories, because the fundamental principles of these philosophies were contrary to the basic realities of the world: "Diversity is the law of nature, uniformity will never occur." Sometimes the superficial display of these theories has dazzled the eyes of the onlooker, but actually they contain no dynamism. And yet, dynamism is indeed the first and last word of human existence.

That which has lost its dynamism is just like a stagnant pool. In the absence of flow, a pond is invariably overgrown with weeds, and becomes a hazard to health. It is better to fill these sorts of ponds with earth. Many philosophies in the past have rendered this kind of disservice to humanity. In the end they have only flung humanity into

the quagmire of dogmatism, the breeding ground of innumerable mosquitos. They did not contribute to the welfare of any human being.

Preservation of Devotional Sentiment

The devotional sentiment is the highest and most valuable treasure of humanity. This element of devotion, the most precious treasure of humanity, must be preserved most carefully. Because it is such a tender inner asset, in order to preserve it from the onslaughts of materialism, one must build a protective fence around it, just as people put up a guard-rail around a small tender plant. Now the question is, what is this protective fence? It is a proper philosophy which will establish the correct harmony between the spiritual and material worlds, and be a perennial source of inspiration for the onward movement of society.

The devotional sentiment (devotional wealth) is the greatest human treasure, and must be preserved; otherwise, humanity will lose its most valuable possession. The people of the present-day world have made considerable progress, so now they must not permit this highest human treasure to be destroyed. When the lack of adjustment with the external world inhibits the internal devotional sentiment, to avoid such obstructions to one's devotion, one should pray to the Supreme, "O Lord! Save me from these obstacles! Kindly save this most precious treasure of mine - devotion."

How to Rise Above Geo-Sentiment

The sentiment that grows out of love for the indigenous soil of a country is called geo-sentiment. From this geo-sentiment, many other sentiments emerge, such as geo-patriotism, geo-economics and many other geo-centric sentiments, including geo-religion. This geo-sentiment

attempts to keep humanity confined within a limited part of this world. But the innermost desire of people is to expand themselves maximally in all directions.

Now then, what is the most powerful weapon with which to fight this geo-sentiment? What is the most solid ground on which to challenge it? The answer to both questions is rationalistic mentality. This rationalistic mentality has to be developed in two ways: through studies of various subjects and by developing a rational mind. But what about those who are illiterate? Can they not join the fight against geo-sentiment? Certainly they can. They will learn by listening to the discourses of others; thus it is the duty of those who have understood, to make others also understand. In this way, all will be able to develop their rationalistic mentality to fight against geo-sentiment and protect their precious psychic wealth.

How will the people make their human existence glorious? By rising above geo-sentiment, and by helping others to rise above it also. This geo-sentiment spreads its roots into all spheres of human life. Just as a single banyan tree spreads its roots under all corners of a mansion, ultimately causing its total collapse, in the same way this geo-sentiment attacks the whole human personality and annihilates all its noble qualities. The only way to protect oneself from the all-out attack of this geo-sentiment is to develop a rational mind.

Now, what then is the role of devotional sentiment, the most valuable treasure of humanity? It is to transform the sense of worldly existence into the supreme spiritual stance. If a materialistic philosophy contains any narrowness like the geo-sentiment we discussed, an imbalance will be inevitable. That is why, in spite of possessing everything, people will remain poor and deprived.

In the past, this geo-sentiment has caused enormous harm to many individuals and communities of people. Intelligent people must keep themselves aloof from this geo-sentiment and support nothing which is based on it, because it pollutes the devotional sentiment; it degrades human beings and undermines human excellence.

How to Counter Socio-Sentiment

There is still another sentiment, which is more expansive than geo-sentiment -- the socio-sentiment. The socio-sentiment does not confine people to a particular territory, but instead pervades throughout a particular community. That is, instead of thinking about the welfare of a particular geographical area, people think about the well-being of a community, even to the exclusion of all other communities. And in the process, while they concern themselves with the interest of a particular community, they do not hesitate to violate the interests and natural growth of other communities. Perhaps this socio-sentiment is a bit better than the geo-sentiment, but it is not ideal; it is not free from defects.

Based on this sentiment are many other sentiments, such as socio-patriotism, socio-religion, socio-economics, socio-art, -architecture, literature, and so on. "Your God is the true God; all other gods are false. You are the chosen people in this universe; all others are cursed!" These are the preachings of socio-religions. Similar is the case with socio-patriotism and socio-economics. "Let that country be destroyed. I will conquer that nation and drain its vitality for the sake of my own country" - this is socio-patriotism, also called Fascism. "Let others be ruined. I will exploit that country to serve the interests of my dearest homeland." This is socio-economics.

The socio-sentiment has, in the past, caused much bloodshed and created enormous division and mutual distrust among human groups, separating one group from another and throwing them into the dark dungeons of petty dogmas. Humanity's movement is then no longer like a broad and flowing river, but a stagnant pool. What is the way to counteract this socio-sentiment? The only way to eliminate it is to develop proto-spiritual mentality. The basis of this proto-spiritual mentality is the Principle of Social Equality. When people understand this principle from the core of their hearts, they spontaneously develop proto-spiritual mentality. So this principle of Social Equality is very necessary to fight against socio-sentiment.

There is no other way. It is foolish to attempt to do good, while avoiding this principle, by thinking, "I will be a virtuous person, I will be a devotee of the Lord, I will do all sorts of good deeds - but I will not raise my voice against injustice." I must say that will be foolish. Trying to do good while avoiding this principle of Social Equality, is just like placing the cart before the horse. This principle of Social Equality teaches that the basis of righteousness [dharma] is the collective march of all in unison.

This principle of Social Equality is the firm foundation of society. And what is it that maintains social dynamism on this firm foundation? It is the proto-spiritual psychic structure, the proto-spiritual mentality. This proto-spiritual mentality has been moving externally towards the Supreme Entity. Its undulating waves have no beginning or end. They spread in all directions, endlessly. No one can stop its movement; no one has the power to stop it. And the Supreme Consciousness also wants this proto-spiritual systaltic movement to continue endlessly, until it finally merges in Him.

Once a person is established in this proto-spiritual flow, what happens within his or her mind? Devotion as a practice is transformed into devotion as a principle. Only at this stage, when devotion becomes a principle, can one fight against socio-sentiment.

Expansion of Human Sentiment

There is still another sentiment-human sentiment. Many persons were born in the past who shed copious tears for suffering humanity. But strangely enough, after their eloquent speeches were over, they sat down comfortably at a dinner table and treated themselves to a delicious non-vegetarian meal - as if those animals or fish had not suffered pain and death! This human sentiment has expressly violated the interests of non-human creatures, but its proponents found nothing wrong with it.

The concern for the vital flow throbbing in other human creatures has driven people to the fold of humanism, and has made them humanists. Now, if the same human sentiment is extended to include all creatures of this universe, then and only can human existence be said to have attained its final consummation. And in the process of expanding one's inner love to other creatures, there should be another sentiment behind this human sentiment, which will vibrate human sentiment in all directions, which will touch the innermost recesses of the hearts of all creatures, and lead one and all to the final stage of supreme blessedness. What is this sentiment?

Neo-Humanism and Universalism

All molecules and atoms are the veritable expressions of the same Supreme Consciousness. Those who remember

this reality, who keep this realization ever alive in their hearts, are said to have attained perfection in life. They are the real devotees. When this devotional process does not remain confined to a mere practice but instead is elevated to a devotional sentiment, to the realm of devotional ideation - I designate this as **Neo-Humanism**.

So the task of human beings is to maintain a subjective approach; that is, they will advance psycho-spiritually towards the Supreme Consciousness, inspired by Neo-Humanistic ideals. At the same time, they must strive for the expansion of humanistic principles and thus establish a social structure based on universalism. Otherwise, their inner psycho-spiritual rhythms will not be able to properly adjust with narrow sentiments such as geo-sentiment, and this will have a disastrous effect on society.

The humanism which is not motivated by a perennial source of inspiration is bound to become a formality only. Devoid of real sincerity, it may die out at any moment, like a river which ends in the sands of the desert. So it must be motivated by a continuous source of inspiration -which I call Neo-Humanism. When this Neo-Humanism operates in the external sphere, then internal devotion as a principle is transformed into devotion as a mission.

Finally, the source of inspiration for this Neo-Humanism is spirituality as a practice. When this surging Neo-Humanism overflows in all directions, making all things sweet and blissful, unifying individual life with collective life, and transforming this earth into a blissful heaven - that very state of Supreme Fulfillment is the state of spirituality as a mission. That is the highest state of attainment in human life, the source of all inspiration.

Those who move along this path make their lives glorious and effulgent, and their sweet radiance illumines and glorifies all other minds in this harmonious universe. In that state, whatever they come in contact with in the world, they can distinguish the pure gold from the impure, the true from the false. On these people alone can humanity rely. Their victory is assured.

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Prabhat Samgiit - Song –3

Ándhára sheśe álora deshe
Aruñ bhorer kathá
(Bha'i) Shonábo sabáy deque deque.

Taráy bhará oi je ákásh,
Gandha madir ei je vátás
Sabár májhe ámi áchi
Phuler parág mane mekhe.

Carañ tale ei je máti,
Nikhád sonár ceyeo khánti
Sabuj cháyáy, mrger máyáy
Nácche nútán abhiśeke.

(Madhuman'ika', Deoghar, 17th Sept., '82)

Purport:

Darkness has come to an end, crossing the threshold
at the edge of light. Now is the proper time to call
all and announce that the crimson dawn has come.
The beautiful sky is studded with so many stars, the
air is sweetly scented.

The atmosphere, lithosphere, hydrosphere
everything is closely related to me. All the flora and
fauna I must preserve; I must save them from
premature extinction because I love everything of
this earth. I am a NeoHumanist. I call one and all to
come and create a new rhythm.

Chapter 11

Counteracting Geo and Socio-sentiments

Rationality Versus Sentiment

Humanism is a very deep and intricate theory of philosophy. Devotion and love for God, the most valuable treasures of the present humanity, are repeatedly endangered by onslaughts from the external world; people should acquire sufficient resources to resist them. In the previous chapter, I discussed how to resist these onslaughts: how these geo-sentiments, socio-sentiments and other sentiments are to be counteracted, and how to safeguard the sacred inner assets of the human heart.

Now let us further examine the various sentiments such as geo-sentiment, socio-sentiment, and even the so-called human sentiment. Human existence is more psychic than physical. The existence of animals is primarily physical; but human existence is mainly psychic. Suppose someone wounds your feelings and then offers you delicious food and drink -- you will not be inclined to accept it. You will be more afflicted when someone speaks ill of you or reproaches you than when someone beats you, because you are a predominantly psychic being.

Now the mind performs various activities like thinking, remembering, etc. In addition, the mind works in three different ways. One of these is the way of discrimination: "I should do this. No, I should not do this!..."

When, in judging and discriminating between proper and improper, human beings select the proper path, this is called conscience. And the path of discrimination is called rationality. When one is moving forward, guided by conscience, alternatives exist side by side, such as propriety and impropriety, do(s) and don't(s).

When one examines first one alternative and then another action, is analyzing and taking a step, naturally it is rather difficult to move quickly in this process. There is advancement, but the degree of speed is comparatively slow, since one must examine both the propriety and impropriety of an issue. Then when one takes a decision on the side of propriety, one is said to be conscientious. The second way of psychic movement is sentimental. One is not discriminating between the just and the unjust; one merely has a liking for something, and allows the mind to run after that.

In this process of letting the mind run after something, perhaps from start to finish, what one was doing was indeed proper or desirable. On the other hand, from start to finish one may have acted improperly or in an undesirable manner. This is hence a very risky path, because if there is impropriety in the beginning or middle or end; not only a particular individual will be destroyed, but he or she may lead a whole family, a whole community, a whole state or a whole society towards utter destruction. This running blindly without discriminating between the proper and the improper is called sentiment.

Now, human beings are capable of judging between right and wrong, because their minds are somewhat developed; however, the minds of creatures other than humans are not so developed. Because of their undeveloped minds, they cannot follow the path of rationality or conscience -- the path of

discrimination, which almost every human being can. The more developed animals merely follow the path of sentiment. When an animal likes something, it runs after it; when it does not like it, it does not run after it. For instance, say some grains of rice are spread under a net. Suddenly a bird catches sight of the grains and alights on the ground. It thinks, "Let me go down and eat them!" So it is caught in the net. But had it pursued the path of rationality, it would have thought, "Hmmmm, rice is strewn in such a remote woodland? This is unnatural. A net has been spread and ropes are laid on all sides. I must not alight there!" This is the way of logic.

Undeveloped creatures are devoid even of this sentiment. They act according to inborn instinct only; they act with the limited minds which they have inherited at birth. An octopus catches a crab with the help of its limited mind. We cannot judge their actions as good or bad, nor are they guided by sentiment. In the case of developed animals, sentiment exceeds inborn instinct.

On the other hand, more developed beings, such as human beings, possess sentiment, rationality and the faculty of discrimination as well.

If someone moves along the path of sentiment instead of the path of rationality, there is a hundred percent probability of great danger. Those who move along the path of sentiment do not discriminate between the proper and the improper, but merely silently accept all superstitions surrounding the goal towards which they have been running. Even the least question regarding propriety or impropriety does not arise in their minds, because they are moving along the path of sentiment.

Now, as a human being, what should one do? One should follow the path of rationality. Rationality is a treasure of humanity which no animal possesses. And those

who possess the inner asset of devotion within their hearts, and follow the path of rationality in dealing with the external world, will be victorious! They alone can accomplish worthy deeds in this world. Those who are motivated by sentiment may earn temporary applause but ultimately people realize, "No, they committed a mistake, they did not follow the path of rationality. They themselves were caught in the current of sentiment and drifted the society also in that current, and as a result society has been destroyed." From then on, people start forming bad opinions about them.

So, those who once earned the highest positions of respect in different fields of life, later find that their thrones of glory lie shattered in the dust. This is the lesson which history teaches us. At a particular time, people treat someone with great respect, give him great importance and elevate him to a throne of glory; but a time comes when the people drag him down to the dusty ground, saying, "Your days are finished. You have done much harm." Those who follow the path of rational judgment may perform great and glorious deeds, or mediocre deeds, or perhaps not even do anything worthy of mention -- but at least do no harm to the society. So whatever degree of respect they have earned remains unaffected, because they did not injure society at all.

Geo-Sentiment

What is that sentiment that inflicts the first blow on the inner asset of the human heart? It is to let one's sentiment flow towards a particular territory. In this situation, rationality is replaced by sentiment, and in the next phase rationality is replaced by superstition. All those religious, economic, political or social theories, which are based on geo-sentiment, yield to superstition from their very inception. The so-called religions, which have mouthed high-sounding

ideals but are essentially motivated by geo-sentiment, become converted into reservoirs of superstition, into oceans of blind faith. They submerge humanity in a quagmire of superstitions, and people struggle in that filth for ages. Their progress is checked forever.

When people move along the path of a particular geo-sentiment in the social sphere, they do not think at all of others. They thrive on the lifeblood of others, thinking this to be natural. In practical life, fascism is born from such mentality -- and also imperialism, capitalism, oligarchy and bureaucracy. Thus you can easily understand how dangerous is this mentality of geo-sentiment, and how detrimental to the progress of humanity, not only in the social sphere but also in the economic sphere. For instance, "Although crude oil and cheap electricity are not available, we must have oil refineries in our area"; this is an expression of geo-economic sentiment.

Let me give another example in this connection. The jute industry of Dundee in [Scotland] was flourishing because of the supply of jute from Bengal, and the finished products were sold in the markets of Bengal. What a peculiar situation! This was a case of non-utilization of Bengal's potentialities and resources, and for Dandi it was an irrational industrial plan with every possibility of failure. If the jute had not been supplied from Bengal, the factories of Dundee would have been closed. If finished jute products were not sold in the markets of Bengal, the industry of Dundee would have failed. Under circumstances such as this, the industrially-developed countries, to ensure a permanent supply of raw materials and continuing availability of markets for their finished products, resort to imperialism, economic and political fascism, etc. They try to create an arena of satellite markets to insure the supply of raw materials and markets for their finished goods. When the

developing countries detect the intentions of the developed countries, conflict arises between the developed and undeveloped countries, and this poses a great threat to world peace.

The jute mills of the present-day Bengal are not adequately supplied by the jute produced in Bengal, and thus it is necessary to purchase raw jute from outside of India. To make the jute industry flourish, we must follow the path of rationality, not the path of sentiment. We should allow only such numbers of jute mills to operate which can be supplied with the raw jute from Bengal; the rest must be closed. Further, we must produce fibers of different grades instead of producing finished jute products in those jute mills which will be allowed to operate. Those fibers should be distributed among the weavers and farmers through the jute cooperatives.

these cooperative industries will remove this scarcity of fibre products. As a result of this decentralization of industry, the masses will be economically benefited. It would be still better if the jute fibers, instead of being produced in large jute mills in the cities, are produced in the small towns of Bengal on a de-centralized basis.

We thus see how geo-economic sentiment causes enormous harm in social life. Herein, there is not the least concern for rationality.

Rationality is a human quality only; no animal possesses it. The same also applies to **geo-religion**. "At least once in your life you should visit such-and-such place of pilgrimage -- then a cottage in heaven will be reserved for you!" -- this is an expression of geo-religion. Why worship with your face turned only towards the east, or the south, or the west? The Supreme Entity encompasses all the directions. Then why should one give undue importance to any particular

direction! To do that means to subscribe to geo-religion, not to that tendency or feeling for Universal Consciousness, but simply to religion.

Impact of Geo-Sentiment on Humanity's Inner Asset

Now let us see what is the impact of geo-sentiment. This geo-religion, geo-economics, geo-sociology, geo-social sentiment -- these "geo's" are limited to a particular country or a particular direction. And those countries or directions which are beyond its confines are considered profane. To one group, judging according to this so-called holiness or profanity, the east is sacred, while to another group the west is sacred. Thus conflicts arise between these contradictory sentiments, leading to war and bloodshed. People have forgotten the fundamental spirit of humanism, and deviated from the principles of dharma.

So now we see that the greatest threat to the inner asset of humanity is this geo-sentiment. This geo-sentiment originates where people do not follow the path of rationality, the path of conscience. Dharma is the ultimate goal of the path of conscience -- it is not related to geo-sentiment. Geo-sentiment is very cheap. The Supreme Consciousness is not attainable by this superficial means. Something very great is attainable only by greatness. The Supreme Consciousness is not so cheap; it is not attainable by geo-sentiment.

Some people adopt geo-socialism, geo-politics, or national socialism, thus limiting socialism to their countries only; but this is not possible. Geo-sociology, geo-religion, geo-economics, etc., which are based on this geo-sentiment, not only confine people in the bondages of limitations, but also alienate one particular community from another, and --

what is more harmful -- different groups become violent towards each other, which is extremely dangerous for human civilization.

Living Beings and Their Mentality

Those creatures whose minds have started functioning, whose ectoplasms have been activated -- even those unicellular entities instinctively feel: "This is my food, this is not my food; now is the time for sleep, now is the time for waking". These undeveloped creatures have only this narrow sense of the minimum essentialities of life; this sense is as predominant in unicellular creatures as in multicellular ones. However, the difference between the two is that, while the unicellular creatures are incapable of providing their own minimum essentialities, the multicellular organisms can do so quite efficiently. In the case of a multicellular organism, since many cells are functioning collectively, there is greater scope for clash and cohesion. As a result, the undeveloped mind is refined to a higher degree of subtlety.

And what is the consequence? At this stage, the multicellular structure itself feels the necessity of a momentum. This momentum certainly operates on the physical level, and on subtler planes as well. During the course of evolution, as the mental momentum is converted from the physical to subtler layers, it is then known as the "sentiment" of living beings. Now, this sentiment works in two ways. Some groups of living beings with a certain type of sentiment think, "I will shine in my own glory. I will establish myself by my own strength." For this reason, they do not want to live collectively; they prefer to roam about the world individually. Among animals, tigers, dogs and many other creatures are very sentimental, but they live according

to the individualistic sentiment. On the other hand, sheep have very little intelligence, whereas elephants are considered to be very intelligent; but they both live in groups. This collective instinct does not always depend upon the degree of intellect. Lions have very little intelligence, yet they too live in groups.

This latter group of living beings will think, "If I unite my individual intellect with another's intellect, and still another's intellect, and in this way if we combine the intellects of twenty to fifty beings, then we shall become very strong intellectually. Physically we are already strong -- so intellectually we will become still stronger." Thus they choose to live collectively. For instance, lions and elephants live collectively and they have family lives as well. In this way, they advance. So if we analyze these two categories of living beings, we see that human beings belong to the category of those having group mentality. This group mentality depends on one's psychic nature, on the manner of thinking. Some living beings think, "If we remain in a group, we shall be greatly benefited, so let us live collectively." Others think instead, "Let us live separately --it will be more conducive to our development."

Some people are of the opinion that this difference depends upon the dental structure: those creatures with canine teeth belong to one category, while those without canine teeth belong to another category. But this system of categorization is entirely incorrect, because among those with canine teeth, some live separately and others live collectively. Lions have canine teeth and they live in groups; cats also have canine teeth but they live separately. It depends upon their mentality. This proves that the progress of living beings does not depend on tooth, nail or paw; rather, it depends on the mental constitution. Humans are social beings, but their intellectual level is much higher than that of

all other creatures. Although they have a greater degree of intellect, they still possess inborn instincts and sentimentality like other creatures, and their sentimentality is of varying degrees. But the greatest human treasure, which animals do not possess, is a logical mind.

Sentimentalized Collective Tendency: Groupism

Now, the sentimentalized collective life, or "demi-social" mentality, develops in the course of evolution; demi-social mentality refers to a degree of social consciousness which is not strong enough to resist narrow-mindedness. Since human beings possess not only sentimentality like other creatures, but also a rational mind, a conflict may arise between these contradictory tendencies -- even within the same individual. Sometimes rationality is victorious, sometimes sentimentality. With the development of intellect, inborn instincts gradually decrease. For instance, no one teaches a child to drink its mother's milk, no one teaches a child to laugh or cry -- it learns all these instinctively. The undeveloped creatures survive only because of these inborn instincts. In the case of developed creatures, their inborn instincts gradually yield to sentimentality in the course of evolution. Furthermore, with the development of the rational mind, sentimentality in turn yields to it.

When in the course of evolution living beings attain the stage of sentimentality, they can be divided into two groups -- one preferring collective life and the other preferring individual life. In the case of human beings, the collective feeling or tendency remains intact as long as they are within the scope of demi-social mentality. However, when logic develops, sentimentality starts to wane. When

rational judgment starts to operate, then people realize to their dismay: Ah! We gave such undue importance to such-and-such religious leader -- he did not contribute to the welfare of the people in the least! We gave him so much respect, but now we discover that he introduced seven hundred castes into the society, and divided it into innumerable groups, thereby bringing about society's ruin! ... We wrongly thought that personality to be great; but now we find that he did enormous harm to society by propagating national socialism.

Previously, they could not analyze anything logically because their sentimentality lifted them to groupism. But the moment rationality developed, sentimentality decreased, and simultaneously groupism was adversely affected. Rationality says, "No, no, this is not the correct path. Since all living beings of this world have originated from the same source and will merge into the same goal, into the same desideratum, they all have equal right to survive and fulfill their needs".

The sentimental tendency to live in groups is called 'socio-sentiment'. On this earth, as long as human sentimentality is based on innumerable superstitions, and is operating in collective life, it is bound to cloud the clear flow of intellect unless rationalistic mentality arises. In the absence of rationality, human beings are bound to harm other groups, and even subgroups of their own groups. Here "sub-group" means a smaller group, including one's own family. This is why socio-sentiment is a million times more harmful than geo-sentiment, because socio-sentiment leads people much further away from proper thinking than does geo-sentiment.

Many individual hopes and aspirations are often antagonistic to the collective hopes and aspirations. If a

sentimental or groupist individual is unable to get sufficient support from his or her group or sub-group or family, he or she becomes a cynic. Today, this group mentality based on sentimentality is on the increase; on the other hand, rationality is not increasing at the same rate. As a result, the number of suicides and mentally disturbed people is rapidly growing. This is due to sentimentality or groupism based on sentimentality.

When a particular group, motivated by socio-sentiment, thinks only of its own socio-economico-political interests, it completely ignores the socio-economico-political interest of other groups, which ultimately results in conflict between the groups or communities. Those who seek to be victorious in this conflict and defeat others, while at the same time preaching the message of peace, are motivated by hollow vocal sentiment. They say: "Let us stop the use of this weapon, or that weapon." But they are totally guided by sentimentality, groupism and demi-socialism based on sentimentality. They are the first-class hypocrites of the world. Their inner psychology is: "Preach the gospels of peace, but keep your powder dry, so that at any moment you can load the cannon."

Sama-Sama'ja Tattva

In the present circumstance, civilization has reached such a state. Human beings will have to save themselves from the dreadful consequences of this group mentality, this demi-social psychology based on sentimentality. For this, as I said previously, rationality is essential. Besides that, something more is necessary. We must grant to all the creatures their right to remain in this world, their right to survive. We must continue to fulfill all their needs so that they will not have to leave this world prematurely.

We must make arrangements for the food, clothes, education, shelter and medical treatment of each and every individual, so that all can live in this world as long as possible, and become assets to the earth. We must provide them with the inexhaustible resources for their forward movement towards their spiritual goal. This very mentality is known as Sama-Sama'ja Tattva (Principle of Social Equality).

The endeavour to advance towards the ultimate reality by forming a society free from all inequalities, with everyone of the human race moving in unison, is called Sama-Samaja tattva. All the expressions of human life will have to be based on this Sama-Sama'ja Tattva.

The Inner Asset

It has been stated earlier that study and rationalistic mentality are required to counteract geo-sentiment, and that proto-psycho-spirituality is required to resist socio-sentiment. But geo-sentiment and socio-sentiment and the means of resisting them are matters of the objective world. Geo-sentiment is entirely limited by geographical boundaries (it is confined in space), while socio-sentiment is limited to certain groups. By resisting these two sentiments (one relating to space and the other relating to person), with rationality and the Principle of Social Equality respectively, it is possible to move towards the Supreme Subjectivity. So these two sentiments and the outlooks needed to counter them are completely associated with the external world.

The movement of the inner life of humanity is, however, entirely an internal affair, a matter of devotion -- a path to the inner world. In the world of rationalism, human

beings do not attain anything of inner life. On the other hand, in the realm of devotion, there is no "ism" that can establish humanity in the Supreme Spiritual Stance. In the case of devotion, human beings become resplendent in their own glory; this is entirely an inner process. In the path of devotion, in the sweet mission of devotion, there are only two entities -- oneself and one's Lord. There is no one to create barriers, no one to exploit, no one to impose geo-sentiment or socio-sentiment -- the human being is the only entity. In this situation, human beings proceed towards the Supreme Consciousness with every step. This is beyond rationalistic approach and study, and it has no concern with the objective world.

However, in the course of one's journey through the inner world, one cannot altogether deny the rationalistic outlook of external life. This is also necessary because, in the absence of rationality, the internal thoughts may be disturbed. But it is also true that the mind should certainly be directed towards the Supreme Consciousness, because one's inner assets are directly nourished by the thought of the Supreme, by running towards Him with tremendous speed. Rationalistic outlook is required to facilitate this onward movement towards the Supreme.

Now, when human beings rush towards the Supreme, they may sometimes think, "I am a sinner. I have committed so many sins that I am immersed in sin." The particular mental colours of the sinners' minds are the combination of so many thoughts of sin, which may leave a profound mental impression. As a result, the speed of their movement will automatically be retarded. "By surrendering all the colours of one's mind to Him, one wants to become colourless." This surrender to the Supreme Consciousness propels human beings towards Him. The more human beings are established in Neo-Humanism, the more they will be

absorbed in the colours of their inner minds instead of the colours of the external world. By offering all their psychic colours to the Supreme Consciousness, they will become more concerned with their mental colours than with the external ones. This intensely close proximity to the Supreme is the stage of absolute mental purity.

It is natural for human beings to become soiled with dust in the course of their journey in the physical world. But this is not to continue forever. They should make their minds completely unblemished by offering all their mental colours to the Supreme. Forgetting the external aspect of the play of colours, they should accept the internal colour-play as the ultimate in human life -- and thus establish themselves in the Supreme Desideratum of human life.

References (Original works of the Author)

1. Geo-Sentiment, in 'The Liberation of Intellect: Neo-Humanism' (pp 16-26)
2. Living beings and their Mentality, in 'The Liberation of Intellect-Neo-Humanism' (pp 31-38)
3. Inner Asset, in 'The Liberation of Intellect: Neo-Humanism' (pp 27-30)

Prabhat Samgiit

Song –7

Niiravatá májhe, ke go tumi ele
 Ghanaghor ghúm bhámgate,
 Jhatiká gháte neváno diipete,
 jinánashalákáti jválále,
 ghum bhámgále

Sájáno bágáne choṭa khelághare,
 Jára áse tára cale jáy dúre
 Táder pather nisháná ájike
 Diip jvele diye jánále,
 ghum bhámgále.

(Madhumani'ka', Deoghar, 20th Sept., 82)

Purport:

Oh Paramapurusa (the Supreme Consciousness), You have come to break the bondage of slumber. You lighted the lamp of knowledge which was extinguished by thunderstorms.

You are the lighthouse that saves us from any destruction, from the ravages of cyclones.

People come and go in this world without direction; You have shown them how to reach their destination.

Chapter 12

Pseudo-Culture And Exploitation

At the very outset, let me state that many theories have been propounded on this earth; some of them have survived for some time and then gradually passed out of existence. Some other theories emerged like meteors, exhibiting their dazzling radiance for a very short time, and then vanished into darkness. The mere existence of a theory is not the essential point; what is important is whether the theory promoted the welfare of all, the spiritual well-being of all – otherwise, its advent on this earth was quite useless. Such theories are not even worth mentioning.

Any theory contains the seed of well-being if its apparent foundation is the Principle of Social Equality. It may survive for a very long period -- even for eternity -- if it cherishes the ideal of forever promoting the welfare of all. This is the essential point. However, as I have already said several times and as I repeat again, while moving towards the inner world, human beings have to maintain equilibrium and equipoise in the external world. If some declare that "Only the Supreme Consciousness is real and the world is false", they cannot do anything in this world of reality. They are simply deceiving themselves -- it is a sign of hypocrisy.

An honest person should never resort to hypocrisy in any sphere of life; under no circumstances, must he or she compromise with any unjust theory. This is the rule; this is correct. Propriety dictates this. So you who want to be real human beings must continue your spiritual practice in your

inner life and strive ceaselessly for God-realization; and with equal effort you must see to it that no irrational, undesirable or detrimental theory is propagated in the external world, which can harmfully influence the human mind. You must be ever-vigilant in this regard. That is why I have told you to be vocal against all sorts of injustices. Otherwise, your goal will not be achieved.

In the objective world, human beings have their religious, cultural, political and economic lives, and so on. Who can deny these? One who denies them must be an imposter; he or she is distorting the truth. Such people can never do any good either for themselves or for the world. They always suffer from the mental disease of dualism; that is, there is no correspondence between their inner minds and their outer expressions. This psychology of duality within a single personality creates a very serious psychic disease, which will ultimately destroy them. Neo-Humanism will liberate people from this disease of dualism, so they will be able to do good to themselves and to others also according to their abilities; for everyone is endowed with some degree of ability.

In this world, we find different varieties of group sentiments and socio-sentiments. For example, a small group may be composed of only a very few people, which we call a family. There are still larger groups, such as castes, communities, tribes and nationalities; but behind all those groups the same mental weakness, the same psychic disease is operating. As a consequence of this disease, people confine themselves within a particular group; and due to this confinement, they suffer from different types of complexes. Sometimes they praise and applaud others, saying: "How fine this gentleman speaks! How nicely he acts!" Actually this applause comes from those people who suffer from the same psychic complex. In the company of pickpockets, one

of them speaks appreciatively, "Oh! The sleight-of-hand of such-and-such thief is marvelous -- he has made a fool of me!" Here one pickpocket is praising another, because they belong to the same group. However, one who does not belong to that group of thieves will never appreciate it.

In actuality, it so happens that a person belonging to a larger group will always disparage and denounce the smaller one. The person who is concerned only with his own family and nothing else, merely goes to the office, strolls home and reads the newspaper. Those who have formed a community on the basis of caste -- the organizers of the "All-India-Such-and-Such-Association" -- what would they do? They would criticize that person, saying, "He is concerned with his family only." Again, those who are involved with a slightly larger community -- The "All-India-Such-and-Such Society" -- would say about them, "They are concerned only with their caste! Is this proper?"

But those whose minds are still more expanded, what would they do? They would say, "These communities, these castes -- they are contrary to nationalism. If we concern ourselves with caste, community, etc., it will weaken the foundation of our nationalism. They are the enemies of the State -- they cause harm to the society by spreading communalism and other narrow ideas!" So this group propagates nationalism... and so on. They all forget that they are all suffering from the same disease --the only difference is, one's circle is slightly larger than the other's. They may indeed be quite conscious of the fact that they are all suffering from the same disease, but still they propagate these sorts of ideas because they are motivated by selfish interest. Thus those who confine themselves within any specific circle, regardless of its circumference, all come within the scope of socio-sentiment. Where there is no such limitation or confinement, where socio-sentiment is

transcended, I call this "general humanism". This is also not something noble to gloat over.

Now, in socio-sentiment it happens that one certain group exploits another, and that exploited group in turn exploits a third. In Hindu society, you will notice that there are many divisions of caste, high and low. You will hear many people saying lightly, "It is the brahmins who are responsible for all of this!" But the same person who holds the brahmins responsible, will refuse to touch the people of a caste slightly lower than his own, so as not to pollute himself by their contact. Still others hold two or three castes responsible, but they themselves refuse to touch lower caste people also. One who is confined within a certain circle condemns other groups. You should never hold any particular caste or community responsible for the ruin of society -- this is completely false. You yourself are responsible for it.

Now, those who are courageous enough to speak out this truth in clear language -- those who say "Shatter this bondage of limitation!" -- their path is called the path of revolution. And those who say, "Everything will be done gradually .. why so much haste?" -- their path is called the path of evolution. They can never accomplish any glorious task. There are still others who say straightforwardly, "No, no, how can I contradict the way followed by my ancestors -- my father, my grandfather?" They are reactionaries. They suffer from the mental disease of fear complex; they are afraid to accept the new. They utter high-sounding phrases, but their hearts are filled with fear complexes. At least, they are not so reprehensible. They say outwardly, "We are just doing the same as our ancestors did." But their ancestors used to wear wooden sandals instead of shoes, and shawls instead of tailored shirts, eat molasses instead of sugar, and drink water from wells instead of from taps -- do they follow this

also?

Mental complexes and Psychic Exploitation

Behind this reluctance to accept the new in place of the old lies fear complex. Motivated by this socio-sentiment, one group harms and exploits another group in the social, economic, cultural and also religious spheres. Such groups perpetuate exploitation in the social sphere by injecting fear complex in the minds of those whom they want to exploit. They infuse the feeling in the minds: "We are inferior, and they are superior." As the inevitable result, the so-called low castes of India really consider themselves to be inferior, and this becomes an ingrained habit. Even if you catch hold of their hands, and cordially invite them to sit on your cot, they refuse because over centuries they have developed such an inferior mentality.

By creating fear complexes in others' minds, they indirectly inject inferiority complexes in them and superiority complexes in themselves. This is how they widen the social gap, until the framework of society is broken. Thus a well-knit society can never develop. Those with superiority complex, when they possess even the slightest degree of power, fulfill their desires by injecting inferiority complexes in others. Forty-five or fifty-years ago, some special train compartments were reserved for those people who wore European dress, and those in Indian dress would be rejected. This is a clear instance of injecting inferiority complex in people's minds. What was the result? It merely paved the way for psychic exploitation, and based on this, all other kinds of exploitation could easily take place.

The very purpose of injecting this inferiority complex is to exploit people on the psychic level, and this is exactly

what happens in many spheres of social life. In some places, you may notice some signboards written in a language not used by the local people. What is the purpose of putting up a signboard? -- just to give the people certain information. If the letters are written in the language of the ruling exploiters and not in the language of the exploited -- or if the local language is printed in small and humble letters underneath -- what reaction will this create in the minds of the exploited? It is bound to create an inferiority complex regarding their language and social position (the language of slaves is derogatorily called "vernacular"), and they will continue to suffer from this mental disease.

Thus the ruling exploiters create indirect pressure on others' minds so that their language maintains its high prestige and an inferior feeling arises in the minds of the people, "Ah! That is the language of the rulers!" The moment inferiority complex is created, the ruling class uses it to exploit them psychically. Those who are motivated by socio-sentiment continue their social exploitation in this manner. They infuse the same inferiority complex in other spheres also; then psychic exploitation occurs as a matter of course.

Psychic exploitation is two-fold. Sometimes it occurs only in the mental sphere, and sometimes partially in the mental sphere and partially in other spheres, such as economics, politics, culture or religion -- in all the spheres of life. That is why I have said previously that socio-sentiment is much more harmful for society than geo-sentiment. Motivated by socio-sentiment, people forget their own rights, and even forget that they are human beings, that they too have the right to live with dignity. Thus socio-sentiment perpetuates psychic exploitation by injecting inferiority complexes in others' minds, and this psychic exploitation is the basis of all other exploitations.

The same thing happens in the economic sphere also. One social group, guided by a particular type of social sentiment, exploits another group. First the exploiters inject the idea in the minds of the exploited that the latter are degraded, while the former are elevated -- so they are entitled to greater rights, even the right to exploit the inferior community. They are the first-class citizens, and the exploited are second-class. If you analyze the history of the world, you will find that whenever one group exploited another in the economic sphere, they first created psychic exploitation by infusing inferiority complex in the minds of the exploited mass. You will find that in each case of economic exploitation, psychic exploitation was the foundation; if you go deep into the background, you will discover a continuous and cunning attempt to create inferiority complex.

Economic and Political Exploitation

Economic exploitation is perpetrated in two ways: one is psycho-economic exploitation, and the second is politico-economic exploitation. Where psycho-economic-exploitation is combined with politico-economic exploitation, it becomes doubly dangerous. In the past, most countries of the world were victims of politico-economic exploitation -- and still are, even today. In order to save humanity from economic exploitation (whether politico-economic or psycho-economic), you must raise the people's consciousness, otherwise they will never be able to successfully resist psycho-economic or politico-economic exploitation.

In India, without arousing their consciousness, the masses were inspired to fight for independence. As a

consequence, India ultimately attained political freedom, no doubt, but the people have not attained politico-economic independence as yet. Even today they are still the victims of psycho-economic and politico-economic exploitation.

Now let us see how this psycho-political or political exploitation is manipulated. Motivated by socio-sentiment, one community tries to forcibly dominate another community, with the intention that, "We will utilize the exploited community or their land as a source of raw materials. The finished products will be manufactured within our area, and then we will utilize the exploited country as the market for our goods." What can the financially handicapped communities do in this situation? They are forced to enslave themselves to the powerful countries or communities, because of their fear complex born of their impotence or poverty. And what is the outcome of such slavery?

In the next phase, the exploited painfully find themselves reduced to the position of suppliers of raw materials and purchasers of finished products. They are economically ruined. Such things happen as a result of both psycho-economic exploitation or politico-economic exploitation. Intelligent people should analyze this carefully. When this exploitation is perpetrated by the application of brute force, it is politico-economic exploitation. But when it is done through the application of cunning intellectual strategy and not brute force, it is primarily psycho-economic exploitation.

Now, whatever may be the nature of this psycho-economic or politico economic exploitation, its inevitable outcome is that the exploited not only exploit the people directly or indirectly, but also govern them. This makes the exploitation easier for the rulers.

Vocal Revolutionaries and Reformists

What about those who do not rule but exploit indirectly? They purchase the rulers with their wealth. As a result, the ruling classes who were bought by the wealthy exploiters win elections with their money and do their utmost to please them. Publicly they flatter them, while privately they speak against the social, economic and political exploitations; but in fact they support these exploitations. I have branded these people as "vocal revolutionaries". They deliver long lectures against exploitation, but they do the opposite in practice.

I have already said that the reformists are somewhat better than those vocal revolutionaries. The reformists say, "Let us go slowly on the path of reform." But actually they intend that the process of exploitation should continue without interruption. There were many reformists in the world, but in reality they did not want the welfare of society; they only wanted to perpetuate the process of exploitation by bringing about some patchwork improvements.

You may have observed many people in the world, who delivered long lectures against casteism and untouchability saying, "No, all are equal. I will take food touched by any caste. If you give me filtered water in a clean glass, I will not hesitate to swallow it -- just watch me drink!" And the audience applauded, "Very good! Very good!" These people are called reformists; but their inner intention was to maintain the caste system. Had they really wanted to remove caste distinctions, they would have declared, "The cause of this untouchability is caste discrimination. Because of this caste-discrimination, the distinctions between high and low, touchable and untouchable, have emerged. So let us break these bondages of caste, first of all!"

If they had the courage to proclaim this directly, they would have become revolutionaries. But they lacked such boldness, and thus they did enormous harm to humanity by delaying revolution. The reformists in any age are not the real well-wishers of society. Rather they seek to preserve the defects of society by any means. Either they are motivated by fear complex or a despicable cunning. And when awareness finally dawns on those who were so long exploited in the politico-economic field, the reformers lose their prestige and also popular support.

Those who have been exploiting directly on the politico-economic or the psycho-economic levels are bound to ultimately lose their popular support; because when the people's eyes are opened, no tricks or stratagems can succeed. At that time, the exploiters cannot move even one step forward without the help of their bureaucracy; and, directed by this bureaucracy, they continue their activities. They can no longer face the awakened masses; they cannot act independently. Thus in this process, the bureaucracy is gradually transformed into a kind of oligarchy, and this abominable oligarchy oppresses society like a heavy load. This is a ruinous and unendurable position for society. To liberate society from this unbearable situation, consciousness will have to be aroused among the people; their eyes will have to be opened by knowledge. Let them understand what, why, where -- thus study is essential, very essential.

Religious Exploitation

Besides this, there is the domineering influence of religion on the human mind. You know that the so-called religions are based on dogmas. The propagators of religion never cared to preach a universally applicable human dharma,

free from all narrowness; rather, they always feared and avoided it. What have they preached instead? They always declared, "I am not speaking with my own voice, I am speaking with the voice of heaven. I am the messenger of God. Don't take these words to be mine -- they are the message of God, and so you will have to accept them. You must not question whether they are right or wrong; to question is a sin. If you question, your tongue will fall off!"

They have tightened the noose of dogmas around the people, so that they fear to move a single step beyond the limit, thinking, "How terrible! If I do so, I will be burnt in hellfire for eternity!" Thus those who sought to confine different communities within the bondage of dogmas in the aforesaid ways are the so-called religious leaders, or gurus. They have done enormous harm to the human society. The various religious groups have fought many bloody battles, because their dogmas were totally contradictory: if one group turned to pray toward the north, the other turned toward the south. Their leaders, meanwhile, fulfilled their own petty selfish interests, saying, "These are God's commands."

This is how one group has exploited others and tried to create satellite groups. For instance, one affluent community tries to utilize another less-developed community as its satellite group. That is, they want to obtain their raw materials and force them to buy the finished products which they produce in their own factories. This effort to convert weak communities into satellites occurs in the religious field also. And, being supported by the money of those who want to create satellites, the propagators of religious faith idle away their days. Most of these propagators of religion are not even aware of the fact that they are helping the exploiters create satellite groups; but some are doing it consciously.

You must awaken those who do not realize this fact,

and make them aware of it. Let the ideals of Neo-Humanism reach their ears and be implanted in the core of their hearts. With their liberated intellects, they will throw all their illusions into the dustbin. But those who are deliberately propagating dogmas, as the agents of injustice, will become furious and violent when they hear the propagation of truth. Let them be -- let them fill their cup of sins to the brim. Their destruction is inevitable -- their annihilation is the inexorable decree of fate.

In the sphere of religion also, if you look carefully you will see certain wealthy people manipulating those who have been operating this machinery of exploitation, knowingly or unknowingly; they want to create their satellites. In every sphere of life, you will find wealthy people active in the background.

Cultural Exploitation through Pseudo-Culture

Now there is another aspect -- culture. As you know, the subtler and sweeter expressions of human life are generally termed as culture. Suppose someone offers you food; you may eat without washing your hands and feet, or you may eat after washing thoroughly. This refined manner of eating in a hygienic way is called the culture of eating, while those activities expressing the subtler and sweeter aspects of life are called "culture" in a general sense.

Human culture is one, but there are some local variations in its expression. That particular community, which is motivated by socio-sentiment to exploit others, tries to destroy the local cultural expressions of other communities. It forcibly imposes its language, dress, and ideas on other communities, and thus paves the way for exploitation by paralyzing those people psychologically. That is how, being

guided by socio-sentiment, these people perpetuate exploitation in cultural life. This is occurring throughout the world. Is it not your noble duty to save these simple and persecuted people from exploitation? Certainly it is. Those of you who did not realize this before, now understand it clearly; or you will hear it again from others' mouths. Human beings must be saved. Why should innocent people be forced to live like victims of sacrifice? This must not be tolerated.

Suppose a particular community has a high standard of arts (theater, cinema, etc.), but the number of rich people in that community is comparatively few. On the other hand, the culture of another community is very undeveloped, but there is a greater number of wealthy people among them. Now the latter group wants to maintain its exploitation over that group having a more developed cultural heritage, and one of the ways to paralyze people in the psychic or psycho-economic sphere is cultural exploitation -- to impose vulgar cinemas and dramas upon these good people.

As you know, the mind has a natural tendency to degrade itself. It flows more easily downwards than upwards. So if some people, by virtue of their wealth, impose vulgar cinemas and dramas on others, this will break their backs and they will become paralyzed. And these paralyzed, spineless people in future will never be able to stand unitedly against cultural or any other kind of exploitation. They can never do so because mentally they are completely dead --their capacity to raise their heads in protest has been crushed forever. How can they raise their heads again?

This exploitation in the cultural sphere is accomplished by the propagation of pseudo-culture. Every honest, virtuous and rational person must fight against

this pseudo-culture, and inspire others also to do the same. If this is not done, the future of humanity will be doomed. It is proper for human beings to struggle for political freedom, for social emancipation; but if their cultural backbone is broken, then all their struggles will end in nothing-- like offering clarified butter to a sacrificial fire which has been reduced to ashes. If one's spine is shattered, it is impossible to hold one's head erect. Can those, whose necks and backs are crushed under the weight of pseudo-culture, be expected to hold their heads high in any sphere of life? Hence it is the bounden duty of every rational person to save innocent people from pseudo-culture.

Reference (Original work of the Author)

1. Exploitation and Pseudo-Culture, in 'The Liberation
Intellect-Neo-Humanism' (pp 43-58)

Prabhat Samgiit - Song –5018

Ámrá gaře nobo gurukul,
 Jináner áloke ráungiye dobo,
 Pratíti kunří phúl
 Gaře nobo gurukul.

Keho ná thákibe dúre,
 Bájábo pratíti táre,
 Bándhibo priitiri dore,
 E maniháre atúl.

Keho ná thákibe piiche,
 T'heli ná káreo niice,
 Sabe átmiiya viráje,
 Mana májhe dodul dúl.

Purport:

We shall establish Gurukul (University).
 We shall colour with the effulgence of knowledge
 each and every bud and flower.

No one will stay behind.
 We shall play each string of our lyre.
 We shall thread together all with the twine of love,
 We shall create an incomparable garland of gems.

No one will be left aside or looked down upon.
 All will live as in their own family,
 their minds filled with affection and sweetness for all.

Chapter 13

Pseudo-Humanism

When sentiment expands beyond the limit of an individual to embrace others also, it is called "socio-sentiment". Now, family sentiment is also part of socio-sentiment, but its radius is very small. Greater than this is the radius of caste sentiment, and still greater is that of community-sentiment, and so on. Now, the narrowest of all the socio-sentiments is technically called "socio-sentiment minimitis," and the greatest is called "socio-sentiment maximitis" or "socio-sentiment excellencio". Now this socio-sentiment, in its stage of excellencio or maximitis, is called "humanism". Suppose one was working for a particular nation, but now one is working for all nations. When one admits the existence of nations and says that one is working for all nations, then it is neither humanism nor universalism -- it is merely internationalism.

Now when we use the term "internationalism", we are admitting the existence of separate nations, and along with this we must naturally also think within the nations, of the people's five fundamental requirements of life (food, clothing, education, shelter and medical care). But when one discovers that a nation is trying to thrive on the life-blood of another, one opposes it, and this opposition ultimately leads to world war. So internationalism is not the solution either. Now if we enlarge the circumference of socio-sentiment beyond the scope of nationalism or internationalism, and embrace all people within one fold, this is called "humanism", or still better, "ordinary or general humanism."

What is this "humanism"? It is socio-sentiment maximitis. Is this the panacea for all problems? Does it provide answers to all questions? No, it does not, for two reasons. The first is that even within humanism, there are still intra-humanistic conflicts; secondly, in the living world, humans are not the only living beings -- there are many other creatures as well. If people completely ignore them, indeed this may not create any great conflict, because non-human creatures are psychologically undeveloped (physically developed, but mentally undeveloped). Thus it is easy for human beings to destroy the animal and plant kingdom. But this destruction will upset the ecological balance between the plant, animal and human worlds, and result in the catastrophic ruin of human life as well.

Now what does "intra-humanistic conflict" mean? Suppose I find that a particular community is suffering from starvation, and I provide food for them. This is humanitarian, no doubt, but at the back of my mind I am thinking, "Let me utilize these people as the suppliers of our raw materials and the purchasers of our finished products, because these people are already obligated to us." This sort of mentality will at some point in time destroy peace in society. So the humanistic approach is not perfect -- it is adulterated.

Suppose we discover that a particular community is economically backward. We feel pity for its people, because they are also our fellow human beings; so we think, "Let us introduce them to the printed word, at least." And actually we do something towards that end. But through this so-called "literacy drive", we inject such ideas in their minds that paralyze them mentally, and then we ultimately govern these mentally paralyzed people as colonized people. This is all "intra-human conflict". The intention is

to develop them socially in the way we like, and thus destroy their originality. This is the predominant mentality.

What is the reason for this type of mentality? "I pity them" -- this vanity, this superiority complex will eventually create satellite communities. This adulterated humanism is not genuine humanism, nor is it true humanistic spirit; it is mere human sentiment or "pseudo-humanistic strategy" in another form. It has some affinity with pseudo-reformist strategy. How does the reformist strategy work? What is its nature? It arises within the socio-sentiment: "Yes, what my opponents (the revolutionaries) say is correct; but if this really materializes, it will greatly inconvenience me and disturb my individual sentiment. So what we must do is to try to adjust with the existing situation. We don't want any great changes, we will just go ahead step by step. Externally we may speak of reform, but in our heart of hearts, we have decided not to allow any change to take place." This is pseudo-reformist strategy.

Pseudo-Humanistic Strategy

What is "pseudo-humanistic strategy?" "Outwardly we preach the gospels of humanistic idealism, but actually we stab others in the back." In the absence of a firm foundation, this sort of ordinary human sentiment remains unstable. This situation is prevalent all over the world today; you must make sincere efforts to see that it continues no longer. Intra-humanistic clash is a continuing phenomenon, and as a result there are constant conflicts between human individuals and groups. What is the reason? It is because this so-called ordinary humanism or general humanism is nothing more than an expanded form of nationalism; only its radius is large or "maximitis", as I said

in the beginning. That is the only difference.

So you see, the socio-sentiment minimitis, and the socio-sentiment maximitis, although they differ in radius, are both mental diseases which demand our equal attention. Suppose in one part of the body there is a certain limited disease and in another part the same disease, but more widespread. The disease is the same. The difference lies only in the magnitude of the affected area. The socio-sentiment maximitis or excellencio results in clash not only among human beings, but also with non-living beings and plants. Instead of firmly establishing one's mind in humanism, if one is guided by pseudo-humanistic strategy, one is bound to bring the social groups which one has benefited within the scope of socio-sentiment. Thus today or tomorrow they will be exploited, either directly or indirectly, and the exploitation will be more intense in the economic sphere than in other spheres.

This has one very interesting aspect which most people overlook. Depending upon the degree of economic affluence, some countries are called "developed", some "developing" and some "undeveloped". Now the interesting thing is that none of these so-called developed countries can stand on their own legs. They are simply compelling the developing and undeveloped countries to buy their industrial goods by creating circumstantial pressure on them. None of these countries is "developed" by developing its own resources. In those countries which are developing their own resources, the resources are not equally distributed among them, so naturally some countries' resources will become exhausted sooner than others'. And when this occurs, they will have to use force -- either physical or intellectual -- against other nations to obtain their resources.

So as long as there are bondages of nationhood, of maximitis (not to mention minimitis), the tendency to exploit individuals or the collectivity will continue to exist. This is bound to have its repercussion on political life as well as religious life. Religion is being used to create satellites; the propagators of religion are doing this unjust action consciously or unconsciously. And behind all this lies the wealth of those who seek to create satellite groups as suppliers of their raw materials or customers for their finished products. Thus there is pervasive corruption in religious life. None of these religions is the universal religion -- the all-embracing religion.

There is degeneration in cultural life also. Once one's cultural life is controlled, one becomes a slave. The rulers and exploiters who are motivated by socio-sentiment maximitis -- otherwise known as general humanism -- want to exploit people in all spheres of life -social, economic, political, cultural and religious. Hence such humanism cannot be considered a panacea; it is not a perfect remedy.

Often certain social groups -- be they international groups or the largest social groups -- seek to preserve their existence by destroying non-human creatures -- animals and plants. But all animals and plants also have the urge for self-preservation; no creature wants to die willingly. This destructive tendency is not only operating in the inter-creature world (the tortures on the animals and plants), but also in the intra-creature world (among humans themselves). The kind of persecution which is now being perpetrated on animals may also be perpetrated in the same way by one social group on another, because the very tendency to torture others (the sadistic tendency) is predominant in the blood of exploiters. They are not free from this disease -- they merely mouth high ideals. This is why I have said that this is all pseudo-humanistic strategy,

not even humanistic strategy.

Protection of Animal and Plant Worlds

What do people do to meet their growing needs for agricultural lands, for industries, etc.? They bring about large-scale deforestation, but no one bothers to think about the creatures that live in those forests. So the tigers and elephants haunt the villages, kill the people and demolish their houses. Why? Out of their instinct for self-preservation. We have destroyed their natural habitat, the forests, but we never bothered to consider any alternative arrangements for their shelter. We have recklessly destroyed large areas of forests without caring to think that thereby we are destroying the ecological balance between the human, plant and animal worlds. And we never realized -- and still do not -- that this wanton destruction of the animal and plant worlds will be of no benefit to human beings. Rather it will be a great loss for human society, because each and every living entity, whether plant or animal, has two types of value: one, its "utility value" and the other, its "existential value."

Human beings usually preserve those creatures which have an immediate utility value for them, for example, cows. Human beings protect them for their own benefit because cows have some utility. Now horses have lost their utility value, thus horses are rarely found in large numbers in the streets these days; after some time, people will have to go to the zoo to catch a glimpse of a horse -- they will not be found anywhere else. Since horses no longer serve human need and their utility value is nil, human beings are not eager to preserve them. Similarly, when people are able to prepare synthetic milk by chemical process, they will also stop breeding cattle for dairy

products. That day people will either kill the cows by starving them, or they will themselves eat the cows. This is the situation. Who says that those creatures who have lost their immediate utility value have no right to exist? No one has the moral right to say this.

No one can dare to say that only human beings have the right to live and not the non-humans! All are the offspring of the Supreme Consciousness. Most creatures have existential value, although they may not be valuable to human beings, or we may not be aware that their existence has some significance. This existential value is sometimes individual and sometimes collective, sometimes both. Oftentimes, when we do not know the utility value or the collective existential value of a creature, we wrongly think that it has no existential value. This is the height of foolishness. Because human beings have not advanced very far in the field of knowledge, they are prone to this sort of error.

Even those creatures which have no utility value for human beings, whose existential value for human beings is nil, still have the right to exist. Some animals have negative utility value instead of positive, and negative existential value. Human beings will have to try to preserve even those animals by creating a congenial environment for them instead of destroying them, and they will also have to provide adequate safeguards so that those creatures may not prove injurious. If, in the absence of proper safeguards, those undeveloped creatures do harm to humans, the fault does not lie with those creatures but with the human beings. Human beings are endowed with developed intellect -- why do they not make adequate arrangements to protect themselves?

One more thing must be said -- that non-human

creatures have the same existential value to themselves as human beings have to themselves. Perhaps human beings can understand the value of their existence, while other living beings cannot; this is the only difference. Even so, no one has delegated any authority to human beings to kill those unfortunate creatures. Now, the different social groups come within the scope of socio-sentiment maximitis. Within the greater human society, there are different social divisions in some form or another, direct or indirect. As a result, the virus of intra-creature conflict, and along with this inter-creature conflict, is bound to spread. And in this inter-creature conflict, human beings have completely forgotten the utility value of other creatures.

Thus pseudo-humanism cannot be accepted as an ideal path to perfection. Human beings will have to progress with one single ideal before them: "Not here, we have not yet reached the goal. Move on... move on." We must move ever forward beyond the confines of sentiment to Neo-Humanism.

The first stage on the path of Neo-Humanism is spiritual practice, which will show you how to remove the defects of the psychic world, and enable you to move towards the spiritual world without any delay. The manner of human thinking will accelerate collective progress, and humanity as a whole will be converted into a spiritual force, and in that stage no pseudo-humanistic strategy will work.

Reference (Original work of the Author)

1. Pseudo-Humanism, in 'The Liberation of Intellect : Neo-Humanism' (pp 56-65)

Prabhat Samgiit - Song – 23

Nútaner álok ogo,
Chile tumi kon súdure
Jagater chanda ekhan,
Nácche tomáy ghire ghire.

Ámár oi ándhár ráte,
Dhákáchile kon nibhrite
Nútaner dáná mele,
Ele úre timir ciire.

Keíte geche sab hatáshá,
Phúíteche áj sakal áshá
Sarba byápii bhálobásá,
Bhásche ekhan bishva jufe.

(Madhuman'ika', Deoghar, 27th Sept., '82)

Purport:

Oh Paramapurus'a (Supreme Consciousness), You are the new light. Piercing through the veil of cimmerian darkness, soaring on Your evernew wings, You have appeared before me and the world as an apostle of newness and an apostle of life, and all the rhythms of the universe are dancing around You.

With Your arrival, all frustrations have disappeared, and today hope prevails everywhere. The entire universe has been flooded with a wave of love, and all living beings have started to love each other.

Chapter 15

Fighting Sentimental Exploitation

**(by means of Social Equality Principle and
proto-Psycho-Spirituality)**

The Supreme Functional Entity [Prakrti] carries on its work according to a particular system, and this system is what is called "nature". The system follows a general course, but in some cases, in the path of its movement, some abnormality is expressed, although not much. However, this abnormality too is not beyond the scope of nature. No one will ever consider any deviation from the general course to be a deviation from natural law.

Now human intellect, wisdom, power of recollection and contemplation -- all move along the mainstream. The minor expression of abnormality -- of which I was just speaking -- is also a natural expression in the process of its movement; it is natural, although it deviates from the general course. There is no abnormality or unnaturalness in the universe; everything is accepted as a natural law. Nothing is abnormal or unnatural; everything is simply a style of functioning within nature. This special style of functioning is within the scope of nature -- within the scope of the Supreme Functional Principle [Prakrti].

All the expressions, we notice both in plant structures as well as in animal structures and in human structures, are sometimes advancing less or sometimes more than the mainstream. When a benevolent activity is performed in the universe by a certain structure, we call

that entity a genius, a "blissful structure" in human form, "good" in animal structure and "remarkable" in plant structure. Conversely, when a structure is engaged in destructive activity, then we call that structure a "demon" in human form, "bad" in animal form, and "notorious" in plant structure.

Exploiters of Human Society

Here we are mainly concerned with "blissful in human structure" and "demon in human structure". The "blissful in human structure" utilize their genius for new inventions and discoveries of various things, and thus aid in the development of the psychic and spiritual potentialities of human beings and help them to move in unison towards the goal. They are the assets of human society. It requires a high degree of intellect to know and understand them fully.

Those who are demons in human structure are all in "categorical forms". Although these structures, these frameworks, apparently look like human beings in certain respects, they are exceptionally clever and cunning. By inculcating various sentiments they misguide, not only thousands but millions of people to the path of malevolence, just to promote their petty self-interests. Common people never think deeply about this; they have not been taught how to think deeply about it; they do not ponder over it even now.

Until today this aspect of knowledge has been generally unknown to the world. That is why common people, not fully understanding these cunning people, are inclined to give them undue importance. They write voluminous books about these clever people and accept their words as authentic, thus bringing about considerable

harm to the society, the state and the common masses. Simple, ignorant people do not realize that they themselves are being harmed or that they, being misguided by those clever people, are harming others.

What these selfish people do is to inflate the petty innate geo-sentiments, or the socio-sentiments of people, take them in their fold and guide them in any way they like. For instance, some politicians of a country may inflate the geo-sentiment of his people. When that geo-sentiment is aroused, those clever politicians may become fearful; this is because, as a rule, when the geo-sentiment is aroused, the geo-political sentiment will also arise.

The matter does not necessarily end here. Along with geo-political sentiment, geo-economic sentiment may also arise; the people may think simultaneously of economic liberty along with political freedom. This is a knotty problem for the self-seeking politicians. The cunning leaders merely want to utilize the geo-political sentiment to attain geo-political liberation. But if people are conscious about economic liberation even before attaining geo-political liberation, that will really pose a great problem for the selfish leaders. They start to think, "It is not easy to provide two common meals a day to the hungry and ill-clad millions of this country (much less delicacies and dainties that we have!) In that case, it will be necessary to replace the existing exploitative structure with a new one. Then what is to be gained by obtaining political liberation?"

They may think deeply about these things, but the common people cannot understand anything at all. The clever leaders, analyzing the whole situation, think that before the geo-sentiment rises too high, they should come to a secret understanding with the rulers and attain the transference of political power peacefully. Then in the case

of the peaceful transference of political power, there will be no necessity to arouse the political sentiment to the highest pitch. Political power will come automatically to those ambitious politicians.

Once these politicians are in political power, they will retain the same exploitative machinery. The only difference will be that white rulers have been replaced by black rulers, and they will proclaim to the masses, "We have attained political liberty!" They will silence the voices of the people by telling them, "No, no, things like this (regarding economic liberation) should not be uttered. It is a crime to speak like this at the present time!" It is not possible to identify these human chameleons by their outward appearance, but actually, how dangerous these people are!! They are veritable demons in human form.

Now according to natural law, no truth is suppressed forever. It must come to light some day -- it comes out indirectly from the sinners' mouths. One of the characteristics of human psychology is this; although one may try to keep a secret, saying, "I will not disclose it, I will not reveal it, no, no, I will not divulge it..." one day in an unguarded moment it will surely come out of one's mouth. This is why these clever people -- the human chameleons as I have said -- try to find other means to hoodwink people before they are finally detected. They shift to another sentiment, different from the previous one which they utilized in pursuit of their self-interest at the cost of others' interests.

Now, while shifting to another sentiment, one needs a little cunning. This shifting to a different sentiment is called "Metamorphosed Sentimental Strategy". That is, a person discovers that the sentimental strategy, which he previously used to misguide innumerable people, is about

to be detected ("The people are forming a bad opinion about my real nature"). So he decides to exploit another sentiment just to save his own prestige, and that too, very quickly because any more delay means further loss of prestige. This act of shifting to a new sentiment -- maybe from communalism to nationalism or from nationalism to communalism -- this metamorphosis of sentiment is called "Metamorphosed Sentimental Strategy" -- a special type of pseudo-sentimental strategy.

In this regard, they are not at all eager to promote human welfare; rather, they look upon people as pawns, saying, "Well, I will deploy these two hundred thousand people for this purpose, and another five hundred thousand for that purpose." This is how they calculate. Those simple and unwary people, who placed their faith and trust in them and were misguided, may become uprooted from their ancestral homes and be forced to live a life of shame and disgrace. As refugees, they have to move for shelter from place to place like street dogs. Who is responsible for the distress of these millions of refugees? Those demons in human framework are whom those poor fellows trusted, and for whose ovations those people rushed to meetings with thousands of garlands.

But meanwhile those refugees roam about hither and thither, and today the number of refugees is not only thousands but many millions in various parts of the globe. And for their precarious existence, for the ignoble deaths of these millions of unfortunate people, only a handful of people -- demons in human framework -- are really responsible. They come to the world and leave it in great ruins. During their lifetime, they fully utilize all the mass media. The common people become confused, and cannot think beyond that which the mass media tells them. It is a general weakness of the common people that they are

inclined to believe whatever is printed in books and newspapers.

Those demons in human form do not think that after their demise, a real evaluation of their ideals and actions will take place. Only then do the people realize, "My God, what a great mistake I made. I worshipped a monkey taking it to be a god! What a great misfortune I have brought upon myself! But now the situation is beyond repair." The people become divided, the state becomes divided, psychic barriers are erected between groups of people -- the collective progress of humanity is totally impaired. These types of people, I have said, and again I repeat, you will encounter in different fields of life.

Some people are inclined to believe that these kinds of people are found only in the political field, but this is not the case; they are in every field, especially in the field of ideas. They have a heinous tendency to demolish others' positions. In the past many thinkers stated something in the beginning, but subsequently when they discovered that the plain truth would alienate them from public support, they somersaulted. It is not proper to mention anyone's name -- but you now have the measuring rod, the touchstone in your hand; you can judge for yourself.

Proto-Psycho-Spirituality

Now, if by some means an individual can unite his or her individual psycho-spiritual nucleus with the circum-rotarian spiritual nucleus, then that individual will feel oneness with every grain of dust, with every blade of grass. In that case every grain of dust and every blade of grass will be one with his or her mind, will be one with his or her voice. This very realization will make one's life force

throb throughout the entire universe. By means of this proto-psycho-spirituality, one can fight against all sorts of socio-sentiments. The human chameleons, who use socio-sentiments or geo-sentiments, can also be easily detected in the light of proto-psycho-spirituality.

Now you may ask, what is proto-psycho-spirituality? First, we discuss what is psycho-spirituality. Since it is the mind, which advances towards spirituality, so it is called "psycho-spirituality". And it is called "proto" in the sense that it is a flickering entity, not like a steady flame. It is not something unruffled or fixed; it requires movement. Hence it is not complete psycho-spirituality but proto-psycho-spirituality. The mobility of the systalsis of proto-psycho-spirituality is purely psychic; and the blissful staticity in it is purely spiritual. So it is a happy blending of psychic and spiritual strata. Thus, I call it "psycho-spirituality."

One thing more should be added here. Whenever people, after performing some activity, think of the nucleus of the circum-rotarian universe, their minds become all-pervasive. Such people can never think of harming others; rather, they will think only of universal welfare. In that elevated state of mind, they will easily detect those demons in human form; they will acquire the necessary capability to properly guide the ordinary or extraordinary individuals or groups who tend to be misguided by all sorts of socio-sentiments, because socio-sentiment is many times more harmful than geo-sentiment.

Those who have harmed humanity have various natures, and by now you have already understood those types of people. It is a bit hard to identify those human chameleons who change their sentiments in order to exploit humanity more. Sometimes they shift from one

geo-sentiment to another geo-sentiment, sometimes from one geo-sentiment to a socio-sentiment, or from one socio-sentiment to another socio-sentiment. They are adept at everything. To attain the support of the masses, one day a certain leader said, "I will not allow my country to be divided, to be vivisected -- my country will be partitioned only over my dead body, not before."

What he did in this case was to exploit both the geo-sentiment and the socio-sentiment simultaneously. All clapped their hands in joy and said, "He is the only hope of our country," and the people considered him a god incarnate. Then when the country was really partitioned, that leader did not open his mouth in the beginning -- he preferred to observe his vow of silence. Later he merely said, "I am extremely sad, I am with the people." This is nothing but Metamorphosed Sentimental Strategy. You must clearly recognize those people who adopt such a strategy. And to recognize them, one needs a greater degree of intellect, not merely common intellect.

Principle of Social Equality

Then what is necessary? First, one who attempts to know them should train one's mind, and to train the mind there must be a proper base. Suppose some boys want to practise running; they need a place for that. Similarly, to train the mind, a base is required. In this case, the base is the **Principle of Social Equality**. Whatever others might say, we must sincerely believe that all humans have the right to food, clothes, accommodation, education and medical treatment. It is not enough for us to accept their right in principle; as honest people, we should make the utmost effort to see that they have attained their rights.

This is the spirit of Social Equality. But it will not do to stop here with the spirit only. Supposing some boys want to run. If they simply stand in position on the ground, will that be considered running? They will have to actually run. This running, this forward movement, is known as "proto-psycho-spirituality." What happens through this proto-psycho-spirituality? When a person is guided by it to think in a particular way, and sees that one's own benevolent mode of thinking is not reflected in other people's activities, then that person can easily realize their true nature.

So, those who practise this proto-psycho-spirituality can easily recognize those demons in human framework. Then, after recognizing them, it is their duty to expose them to others also, to make people understand that these chameleons are repeatedly harming human society. It is not enough for one to personally unmask them; one must open the eyes of others also. Only in this way can the well-being of the world be promoted. Thus it will not be sufficient to lie peacefully in wait, like goody-goodies in isolated ivory towers. One will have to spread one's wings and soar high into the blue firmament.

Liberation from Sentimental Exploitation

This universe of ours, as you know, is circum-rotarian (rotating around its own nucleus). Nothing is outside its circumference; so it is not necessary to search for its nucleus outside. One need not run about in search of the nucleus; the nucleus of this circum-rotarian universe is the nucleus of the individual also. This circum-rotarian universe is controlled by its nucleus both individually and collectively. Thus each and every grain of dust, each and every blade of grass -- all are being equally controlled by

that Supreme Nucleus.

Intelligent people should clearly realize this, and then through seminars they should make people aware of the importance of the Principle of Social Equality and Proto-psycho-spirituality to fight against socio-sentiment, and in this way show them the path of liberation. This must be done, since although there may be some individuals who, knowingly or unknowingly are fighting against this socio-sentiment, the majority of people are in darkness. That is why you will have to carry the collectivity with you, because the collectivity is yours. The collectivity is not outside you -- your future is inseparably connected with the collective fortune. You must take the entire collectivity with you and move towards the sweetest radiance of the new crimson dawn, beyond the veil of the darkest night.

In reality, human beings want neither joy nor sorrow. They seek mental peace and quietude. In daily life, a person comes in contact with different kinds of people. At times one even fights with some people. How will one find mental peace? Those who do injustice will also suffer injustice. The people who do injustice will lose their mental balance in any fight. Those who do no injustice will be able to maintain mental balance in their fight against injustice. This is the characteristic of a person who has attained mental quietude.

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1. An Ideology for a New generation, in 'The Liberation of Intellect: Neo-Humanism'. (pp 78-90)
2. Cognitive Faculty -- The Supreme Element, in A'nanda Vacana'mrtam', part-2.

Prabhat Samgiit

Song – 9

Ándhárer sei hatáshá,
 Kéfe geche áj,
 Áloker parasha peye
 Kotháy háráye geche marura trsá
 Madhurer mohana cháye.

Mor gán se to nay cáoá
 Mor hási se ki shudhu páoá
 Ámár sakal calá sab dyotanáy
 Suśamára saritá beye,
 Cale áloker nisháná ceye.

Purport:

The pathos of darkness has been expelled.
 It has come in contact with the divine light, the divine
 effulgence.

All my pains of this material world have been
 banished by Your sweet benign touch; thus all darkness has
 been removed.

The thirst of the desert, the draught of the desert is no
 more with me, and my mind is now throbbing with divine
 energy and dancing in divine ecstasy.

Chapter 16

Channelizing Psychic Pabula To Uplift Society

Micro-Psychic Longings

Human longings are expressed through different lateral directions of so many waves, and of so many aspirations, hopes and longings. These micropsychic longings are many in number. They are also multifarious, not only in number but also in quality and quantity. But they may be brought within the range of four broad categories.

First, there is psycho-physical longing for physical pabulum -- that is, the longings of inborn instinct. Not only human beings but all living beings are goaded by this primordial nature of longing, that is, psycho-physical longing for physical pabulum. We say, it is a natural instinct for each and every object -- even in the case of non-living elements we find this type of longing -- both in the case of animate and inanimate objects. In each and every physical and psychic structure, there remain certain self-controlling faculties. In case of this inborn instinct (or say, psycho-physical longings), there are self-controlling faculties also. But these faculties cannot move against the characteristics of the vital force. When these controlling faculties go against the characteristics of vital force, there start disintegration and dissociation, both within and without the framework.

It is the wont of an individual structure, and in case of collective structures regarding these psycho-physical

longings, if it is seen that the collective body of a particular nature of living beings or expressions does not like it, then the controlling faculty creates a sort of change and metamorphosis in the physical structure, as a result of which the nature of longings also changes. That is, in case of individual structure, it is to be goaded by the controlling faculty only up to a certain range or certain stratum. Otherwise, the structure will start disintegration or dissociation both within and without; and in the collective body, the collective controlling faculty may create a sort of change in the physical structure only if such a change is supported by Macrocosmic conation, otherwise not.

The second one is psycho-physical longing -- in this case also -- for physical pabulum. But this longing is not of inborn nature. These longings are created later on, after development of so many plexii and changes in the nature and structure of so many hormones secreted from those newly-created or newly-developed plexii. The differences between the first and the second types of longing is that the first one is inborn and the second one is not inborn -- it is created later on.

Now in both cases the pabula are of physical nature, they are physical pabula. But in the second case, the controlling faculty, inherent controlling faculty, can move a bit forward. But when this movement goes ultravires to the fundamental principles of the physical structure, the structure cannot remain as before; that is, its decomposition occurs. It cannot maintain its integration or structural solidarity. In this case, one's physical structure may be saved if one ascribes the Macrocosmic grandeur to physical pabulum. There is no other way. But in the case of collective body or the collective structure, there may be change, and that change may not go against the characteristics of physical structure, if there remains a

constant endeavour for such a change, rather for such a metamorphosis.

The third one is psychic longing for psychic pabulum. That is, when one wants that one's psychic emanations should be from crude to subtle and cover all spheres of existence and nonexistence. In this case, an aspirant may move forward till the psychic body maintains a close co-operation or parallelism with physical waves or physical existence. But otherwise, the mind may get dissociated from the physical structure; and for this a psychic diversion, a properly measured diversion is necessary, rather indispensable. And that diversion should always maintain proper equipoise and proper equilibrium, in accordance with the fundamental principles of Prama' (provided in Chapter 24), otherwise the physical structure will be lost and at the same time the psychic structure is also lost.

Human beings who do not follow the propriety of psychology may undergo, rather may face such a future. In our collective body, this type of constant endeavour or constant longing for all-round expansion of micro-psychic potentialities will create a sort of balanced world. This in turn will assure a bright future, not only for the entire humanity but for the entire animate and inanimate world.

The fourth one is to encourage apexed psychology or pinnacled psychology. Here, the mental faculties along with the controlling faculties will move upwards and finally get pointed. And that point is lost in the Supra-Cognitive Entity. This is the goal of all living beings. In the course of this endeavour, there comes hardly any obstacle from within. But there may come hindrances and obstacles from without, in the shape of ideological clashes; the sources of such clashes are the degrading and degenerating forces

working in the realm of manifested cosmos.

In the case of the collective body, if such a practice is encouraged, the entire physical structure of the universe will slowly be metamorphosed into spirituality. That is, it will help the evolutive and involutive movements of Macropsychic conation. It will help the movement of Macropsychic conation, and thereby human beings living on this earth will enjoy the bliss of heaven on the earth of dust. You should know it, and you should propagate this supreme psychic future of humanity in a better way and nice way.

The innate instincts or crude psychic propensities of human beings instigate them to try to accumulate and enjoy material objects in an unlimited manner. These psychic urges towards the accumulation of physical wealth are common to all living beings, but in human beings they are infinitely insatiable. Psychic pabula are nothing but these different psychic urges projected objectively.

Psychic Pabula and Capitalism

The impetus from crude psychic urges gave birth to capitalism. In capitalism, the psychology of the acquisition of material wealth, be it land, money, metal or other property, strongly predominates. Such crude psychic urges and psychic pabula remain unchecked and unbridled in capitalism, and turn into a hungry profit-motive in the market system. As a result, traders, industrialists and business people suffer from the psychic disease of accumulating more and more wealth by any means, even to the point of depriving other human beings of their basic requirements.

Those dominated by these hungry psychic urges or psychic pabula run after material gains, and do not hesitate to exploit others mercilessly. Exploitation starts when one violates the principle of aparigraha (non-indulgence in those amenities and comforts which are superfluous for physical existence), and accumulates more physical wealth than one actually needs for survival and progress in the world. The exploiters forget the basic truth that this material world is very limited, whereas psychic pabula are propelled by an unlimited urge. When unlimited pabula are let loose in the limited world, exploitation starts. A few become rich and others become poor. In such a condition, millions die without food, live without shelter, work without education, suffer without medicine and move without proper clothing.

The society then splits into two distinct groups -- haves and have-nots. The former is the class of exploiters (the capitalists), and the latter is the class of the exploited (the disgruntled workers). So the unchecked psychic urges and psychic pabula for material acquisition end in merciless exploitation. The inhuman exploitation causes the mass-level deprivation of millions of people. The curse of capitalism engulfs the whole of society. Thus capitalism is anti-human.

Psychic Pabula and Communism

Communism is also a socio-economic-political theory based on materialism. In communist society, people's psychic urges and psychic pabula instinctively run after material acquisition and crude enjoyment. When psychic pabula are guided by a materialist outlook, human beings develop negative behavior patterns. For example, they become extroversial in nature, develop strong

attachments to material wealth and worldly pleasure, become aggressively intolerant of others' views and thoughts, resort to brute force to repress opponents, deny the existence of spirituality and suppress the psychic urges or pabula of the people. The communist society suffers from all these evils.

The psychic urges and psychic pabula in a communist society are bound to develop a tendency towards materialism and physical accumulation, because the mind does not get any scope in such an atheistic society to divert the flow of its propensities towards spirituality. As a result, the psychic pabula indulge in material pursuits. The totalitarian rule of the communist world then desperately tries to suppress the tendency towards material enjoyment by brute force in the name of equal distribution -- a proposition which is basically wrong and illogical.

Communist society has been tragically caught in a triple bind. First, it is based on the ill-founded ideological proposition of equal distribution. Secondly, the irresistible materialistic tendencies of communist society emanate from unchecked psychic pabula, fed by the poison of materialism. Thirdly, there has been the vain effort by the totalitarian communist state to suppress people's psychic urges and psychic pabula. These urges and pabula could not be suppressed by brute force for a long time, not even in communist states behind their "iron curtains".

In such a defective society, life loses its dynamism, the power of imagination gets shadowed and the urge of initiative is weakened. Thus communist society sinks into a state of doldrums. This degradation quickens the downfall of communism. The state of doldrums then further degenerates into a state of Babel's pandemonium, through a process of capillary attraction. Today's communist society

is heading towards this inevitable, tragic end.

Both Capitalism and Communism are Defective

Both capitalism and communism are anti-human. Under both these systems, psychic urges and pabula, instead of being properly channeled, are involved in detrimental physical, psycho-physical and psychic interactions, causing negative movement of the mind. In capitalism, the rich, in their affluence, misuse the psychic urge and direct their psychic pabula to the pursuit of material gains. And the poor, in their extreme poverty, misdirect their psychic urges and concentrate their psychic pabula on anti-social activities in their struggle for existence.

In communism, the elite and party leaders misuse their psychic urges, and direct their psychic pabula towards political manipulation and totalitarian repression. Under the oppression of communist rule, the psychic pabula of the general people are suppressed into a state of doldrums. In both cases, psychic urges are misutilized for sub-human activities in the physical, psycho-physical and psychic spheres. This must be stopped.

Countering Capitalist Exploitation

While trying to fight against any sort of exploitation, first we must be clearly aware of the nature of the exploitation. Today, the whole human society is subjected to ruthless exploitation by capitalists. Capitalist exploitation has brought the very existence of humanity to the brink of extreme catastrophe, by spreading its

exploitative tentacles into every aspect of human life. According to our Progressive Utilization Theory --PROUT, capitalist exploitation is perpetuated in three spheres -- exploitation in the physical sphere, which we are well aware of, and exploitation in the psychic and spiritual spheres. These three types of exploitation are equally dangerous.

The solution to the problem of capitalist exploitation in the mundane sphere is to bring about an end to the restricted movement or complete immobility of money among a handful of capitalists. The present economic structure should be thoroughly overhauled and transformed, building a completely new economic system. This new system should ensure that there will be maximum utilization of money that is presently restricted or immobilized. This approach will reinvigorate the social and economic life of the collective body.

In the psychic sphere, there is a noticeable lack of effort on the part of intelligent and educated people to utilize their acquired knowledge for the collective welfare. This is the psychology of an apathetic and elitist class, who do not like to move from their privileged position to deal with the ordinary people. This psychology gives rise to a special type of intellectual capitalism. Intellectual capitalism can cause several harmful problems in society. First, the literacy skills of a large proportion of the population are not properly developed. Secondly, the socio-economic consciousness of the masses is not encouraged. Thirdly, there is the unhealthy influence of inferiority complexes and fear complexes in the minds of the people. Fourthly, the proper development of human intellect and morality is thwarted; so intellectual backwardness and irrationality become rampant in society. As a result of these four problems, narrow sentiments like

geo-sentiment, socio-sentiment, etc. exert a destructive influence on society. Consequently, intellectual and economic exploitation, dogmatic theories and doctrines, and religious superstitions and rituals become widespread.

Today, intellectual inertness has assumed dangerous proportions. Capitalists are taking advantage of this inertness and have spread a subtle web of exploitation into every corner of society, enabling them to suck the vitality out of the collective body. Through this process, they are insidiously perpetuating their reign of exploitation. People have been protesting loudly against capitalism for a long time, and on numerous occasions many people have tried to launch agitations against capitalist exploitation. The capitalists are always vigilant about people's dissatisfaction with the capitalist system, and respond by continually changing their methods of exploitation. For example, capitalists buy off so-called intellectuals and make them work as manipulated pawns in their power plays and schemes.

In addition, capitalism has adapted to changing circumstances. Thus we see that there have been different forms of capitalist exploitation in different periods -- feudalism,, laissez-faire capitalism, imperialism, colonialism, neo-colonialism, mixed economy, and multi-national corporations. The dangerous and all-devouring influence of capitalism has manifested in its latest form as psycho-economic exploitation. Psycho-economic exploitation is a form of exploitation which first weakens, then paralyzes people psychologically in various ways, and then exploits them economically. Some of the methods of psycho-economic exploitation include the following: the suppression of the language and culture of various communities; the large-scale influence of pseudo-culture, exemplified by pornographic literature,

which has a crudifying effect on people's minds and undermines the vitality of the youth; the imposition of numerous restrictions on women, forcing them to be economically dependent on men; an unpsychological educational system, and frequent political interference in education by vested interests; anti-dharma propaganda in the name of secularism; the division of society into numerous castes and groups; the utilization of unnatural and harmful methods of birth control; and the control over different news media, especially newspapers, by capitalist proprietors.

Intellectual exploitation and psycho-economic exploitation are great dangers to the entire humanity today. To counteract this threat, a powerful popular sentiment should be immediately generated for the liberation of intellect. For this, the first requisite factor is that the intellectuals in society must keep their intellects pure and unblemished. They will have to adjust to the level of the common people, casting aside their inertness and prejudicial notions. They should assist the masses in their development, and extend their support to all anti-exploitation movements. This approach will ensure that exploitation is rooted out, the social structure is stabilized and the intellectual horizon of the human mind is expanded. If humanity follows such a path, human society will move forward to a brilliant future with rapid steps.

Besides capitalism in the physical and psychic spheres, capitalism also exists in the spiritual stratum. Some people neglect their family and society and go to the mountains and caves to perform arduous penance for their spiritual emancipation. Because of their spiritual miserliness, they confine whatever spiritual realization they are graced with to themselves. Such people do not bother to arouse spiritual awareness in individual and collective life.

This is capitalism in the sphere of spirituality -- something which is ultravires to the very spirit of spiritual practice.

"For the liberation of self and service to humanity" is the motto of a spiritualist. To a spiritualist, everything, right from the Creator down to a small blade of grass, is a manifestation of the Supreme Consciousness. The state of equanimity is one of the main characteristics of spirituality. Without this quality, human beings cannot establish themselves in the supreme state, and their movement towards the Supreme Entity will be thwarted at every step. This tragic predicament has retarded the spiritual progress of many highly realized souls in the past.

Genuine spiritual practice is the birthright of all people. In all spheres of collective life -- economic, political, social, etc. -- a scientific rational outlook is the main criterion. To restore the lost cardinal human values is of prime necessity. This is the demand of the age; but because this is lacking in our mundane life, there are so many incongruities and confusions in human society.

At this time, there is an urgent need for an all-round spiritual revolution in individual and collective life, under the leadership of a group of accomplished and idealistic leaders. These leaders should be endowed with enormous spiritual power, and their ideology should be based on the solid rock of spirituality. Such highly qualified leaders are called Sadvipras, or spiritual revolutionaries. Spiritual revolutionaries will keep the society moving progressively in all ages and in all countries.

All genuine spiritualists will have to adjust with the level of the dusty earth out of the spontaneous love of their hearts, and take up this task. They will have to share the wealth of their developed intellects with others, and lighten

the sorrows and sufferings of humanity. Through their guidance and leadership, the thought processes of the people of the world will take an entirely new turn, and the latent spiritual force in humanity will be awakened. Through their inspiration and accomplishments, the new people of the new generation, armed with a bold new vision of the future, will march forward triumphantly.

Psycho-Spiritual Channelization -- The Only Panacea

What are psychic pabula? The word "psychic" means mental and "pabula" implies "mental objects" or "mental food". Communism and capitalism are essentially materialist philosophies. Both encourage a psychology of material attachment, which in turn encourages the pursuit of money, name, fame, etc. People living under either of these two systems develop the psychic pabula which run after crude physicalities. All these objective tendencies are the inevitable outcome of the continuous extroversial movement of psychic urges, insatiably driving themselves from one object to another. While running after such material attachments, the mind constantly creates objects in its objective chambers. All these mental objects are mental food, called psychic pabula.

Similarly, while engaged in physical or psycho-physical interactions, the mind thrives on these pabula. When it changes its outlook and goal, its objects or pabula also change. So the human mind is continuously dragged in thousands of directions, creating innumerable objects within itself. These objects are nothing but psychic pabula ("pabula" is plural), always alluring and always detracting the mind. All these pabula grow out of psychic urges, psycho-physical demands, the reactive momenta of

the mind and objectified environmental conditions.

A mind driven by many psychic pabula is the prisoner of innumerable predicaments. In such a condition, the human mind becomes extroversial, multi-directional, weak and static. It is propelled by the principle of selfish pleasure, which leads it down the path of counter-evolution. It always adopts an analytical approach to life, never a synthetic one. As people have to satisfy their unrestrained psychic pabula with limited objects of wealth, they often create inter-personal and inter-group conflicts. The collective psychology arising from many objectified human minds gives rise to social inequality, economic exploitation, political repression, religious bigotry, cultural perversion and the all-round degradation of the individual and society. Crude psychic pabula cause the degeneration of the individual and collective mind, and thus bring about the downfall of the society.

So psychic urges must not be objectified nor should they be suppressed; rather, they must be channeled towards the Supreme Desideratum through the proper psycho-spiritual approach. The Supreme Entity is always one -- there is no room for duality in infinity. In the psycho-spiritual approach, the goal of psychic urges is alas singular. With constant spiritual practice, the mind with its thousand propensities becomes one-pointed, and is goaded towards the Supreme Singular Entity. At this stage of advanced psycho-spiritual attainment, all the psychic urges with the many psychic pabula are channeled and converted into one psycho-spiritual pabulum -- the Cosmic Consciousness.

This inner channelization and one-pointed conversion into psycho-spiritual pabulum brings about radical changes in individual and collective life. The

psycho-spiritual approach makes a person deeply introversial, one-directional, strong and dynamic. It is inspired by the principle of social equality, leading it along the path of spiritual attainment. With this approach, he or she always adopts a synthetic approach to life, never an analytical one. Such a magnanimous and devotional mind rises above petty quarrels and inter-personal and inter-group conflicts. Those imbibed with spiritual idealism are dedicated to the all-round elevation of humanity, free from the slavery of capitalism and the repression of communism, and established in the glory of Neo-Humanism.

With the smooth, natural and progressive channelization of the psychic urges of the individual and collective mind towards the Supreme Entity, psychic pabula will be converted into psycho-spiritual pabulum. Then each person will be a spiritual revolutionary, and the whole society will be one of spiritual revolutionaries, and a new blissful era will dawn on human civilization. So the transformation of psychic pabula into psycho-spiritual pabulum is the only panacea.

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Prabhat Samgiit - Song – 44

Ár kono kathá ámi máni ná,
Mánite cáhi ná, cáhi ná

Ándhár haite cali álara páne
Gahvar hote chuñi tárár gáne
Sabár maner byathá niye paráñe

Ár kono kathá ámi shuniná
Shunite cáhi ná, cáhi ná.

Nácer chande cali tomára páne
Práñer mádhuri bhari tomára gáne
Sabár maner kathá niye paráñe

Ár kono kathá ámi jáni ná,
Jánite cáhi ná cáhi ná.

(Madhuma'lainca, Kalika'ta', 22nd Oct., '82)

Purport:

Ignoring all obstacles and pebbles along the way, I am moving together with the minds of all people on earth, with all their pleasures and pains. And at the same time I want to remove their pains and sorrows as I move ahead.

I am moving towards You and You alone, so I will listen to Your words only, to no one else's. I will accept no one else but You and I do not want to know anything else.

Chapter 17

Panacea for Psycho-Spiritual Ailments

In our earlier discussion, I have said that of all the factors that cause imbalance in the external world, the primary one is geo-sentiment, which concerns itself with the interests of one's own locality at the expense of other localities. People will have to counteract geo-sentiment in their individual lives by means of rationality and awakened conscience.

Next comes socio-sentiment, which promotes the interests of one's own society at the expense of other societies. Based on this sentiment are many other sentiments, such as socio-patriotism, socio-religion, socio-economics, socio-art, -architecture, -literature and so on. What is the way to counteract this socio-sentiment? The only way to eliminate it is to develop proto-spiritual mentality. The basis of this proto-spiritual mentality is the Principle of Social Equality.

If we enlarge the scope of socio-sentiment beyond nationalism and internationalism, it is called Humanism. Today's humanity has no doubt made some progress in intellect, in wisdom and in rationality. The feelings and sentiments, hopes and aspirations, frustrations and disappointments, cares and anxieties, pleasures and pains, tears and smiles of the present-day human beings are almost the same as those of the primitive humans. The difference is that the emotions and feelings of the present human beings are deeper than those of their ancestors.

Not only has there been an increase in the depth of feelings, but along with this there has also been an increase in the originality of their thoughts. Humanity is the collection of all the perfections and imperfections of human beings, and when those higher thoughts and ideas are combined together, we get humanism. The word "human" is used both as a noun and an adjective to denote a human being, having both perfections and imperfections. If I use the word "humanism" to denote the ideals of the ancient humans, and if I use the same term to denote the qualities of the present-day humans, what is the harm? I can, but I will not -- because the people of those days did not thoroughly understand what is humanity and humanism; they could not analyze it properly. The deeper implications of humanity and humanism were not thoroughly probed in that ancient past, nor are they even today.

Oftentimes, some people have lagged behind, exhausted and collapsed on the ground, their hands and knees bruised and their clothes stained with mud. Such people have been thrown aside with hatred and have become the outcasts of society; they have been forced to remain isolated from the mainstream of social life. This is the kind of treatment they have received. Few have cared enough to lift up those people who lagged behind, and help them forward. That is why I say, that neither has justice been done to "humanity" (the abstract noun for "human beings"), nor has justice been done to "humanism" (the abstract noun for the works performed by human beings). Now it is high time to make a reappraisal of the downtrodden humanity, of the downtrodden humanism.

When some people started advancing, they thought more about themselves and less about others, nor did they think about the animals and plants. But if we analyze carefully, it becomes quite clear that just as my life is

important to me, in the same way others' lives are equally important to them. If we do not give proper value to the lives of all creatures, then the development of the entire humanity becomes impossible.

If people think more for themselves as individuals or for their small families, castes, clans or tribes, and do not think at all for the collectivity, this is decidedly detrimental. Similarly, if people neglect the entire living world -- the plant world, the animal world -- is this not indeed harmful? That is why I say that there is a great need to explain humanity and humanism in a new light, and this newly-explained humanism will be a precious treasure for the world. A distorted humanism has created tremendous harm in the world, and is still doing so. Unless it is replaced by Neo-Humanism, it may be the cause of catastrophic misfortune for human beings.

Who are the people who propagate this distorted humanism? Those who are motivated by pseudo-humanistic strategy. They utilize this strategy for their own selfish and group interests, instead of allowing humanity to move towards Neo-Humanism. Then how to rectify the situation created by these people? By taking this distorted humanism towards Neo-Humanism, we may create a new panacea for all psycho-spiritual ailments. But if instead we allow humanity to move along the path of pseudo-humanism, humanity's social, economic, political, cultural and spiritual life will be full of distortions and defects, which will pollute and degrade the human mind. I have already referred to these defects in detail.

Panacea

Now we shall discuss the panacea. There are

generally two types of people who create distortions among humanity, by not allowing humanity to move towards Neo-Humanism. One type of people are doing so unconsciously; they do not at all realize what great harm they are doing to the human society and to the plant and animal kingdoms which are associated with human beings.

The second type of people are knowingly and deliberately working with pseudo-humanistic strategy; I have described them as "human chameleons" -- those who frequently change their colors. We can expect two kinds of reactions from them, if we convey the physico-psycho-spiritual aspects of Neo-Humanism to them. Some people will say, "Ah, what a great mistake I committed! I have written so many articles giving undue importance to Mr. So-and-So. From today I will not commit such an error again. As my vision was clouded, I could not see his defects and weaknesses -- but now that I have discovered them I will move along the right path and try to do good to others."

But among those who have harmed people unknowingly, those who are egoistic will not accept their mistakes even when they discover it. They will say, "You see, it seems I made a mistake and So-and-So has pointed it out. This is a great insult to me -- I cannot tolerate it! Though he may have spoken the truth, it is beneath my dignity to accept it. It is too humiliating! If I even admit that I have harmed the people, that will be a great slur on my character -- how can I allow that to happen? So I will continue to move along the same path I have always been following; I will never accept my mistake. I will rather continue to maintain that what I have done is right. This may harm the people, but I must make sure that my prestige is not injured."

Generally you will encounter these two types of people in the society. As you convey this message of Neo-Humanism to each and every house, you will come across these two types of people. But I hope that those who have adopted pseudo-humanistic strategy unknowingly, will realize their mistakes and rectify themselves. Then you will be able to utilize them immediately to promote the general welfare.

I have said that you must lead the people beyond this veil of darkness to the crimson dawn, so that they can correct themselves and become the valuable treasures of humanity. Those egoistic persons, who are antagonistic to this will become powerless because those who are misguided by ego, will lose their intelligence. Those who oppose out of wounded ego will also lose their intelligence. When ego is inflated, intellect declines. And one whose intellect is small is easily defeated. So one need not be anxious about them.

But those, who knowingly follow the pseudo-humanistic strategy and refuse to be rectified, will become more extreme when they discover that all their stratagems have been detected and nothing is secret anymore; then they will grow desperate. Through the mass media at their disposal, they will utilize all their verbiage, all their abilities, all the weapons they possess -- because there is no other way out. Perhaps they may have some faint desire to rectify themselves -- until they realize how black was their entire past, and that according to the standards of Neo-Humanism they are no better than false gold; and it is certain that when conscientious people come to recognize their true nature, they will fling them into the dust bin of history without remorse.

When you are blessed with this human structure, be one

hundred percent human. Even the greatest philosophers and thinkers, for instance, Tagore, used only 1% of their potential. You can develop your entire potential through spiritual practice [sa'dhana']. You should use all your capacities -- physical, intellectual, and spiritual. You must convert physical energy into intellectual energy, and this into spiritual energy. Intellectual energy is more powerful than physical energy, and spiritual energy is the most powerful. Today it is the intellectuals who are misguiding the society because they haven't developed spiritually. All the world's problems are caused by this -- intellectual extravaganza.

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Prabhat Samgiit - Song – 1090

Mánuśa sabái ápana
 Ekai marme gánthá sabár hiyá
 Sabákár ekai áyोजना
 Mánuśa sabái ápana.

Duhkhe kándi morá sukhe hási
 Priya jana priya mukha bhálobási
 Kśudhár anna jal mile mishe khái
 Morá, kśudhár anna jal mile mishe khái
 Sabákár táhá prayोजना
 Bujhi, sabákár táhá prayोजना.

Sabái bhálobási ei dharañii
 Ákásher cánda tára arañyáni
 Ekai tále náci morá ekai tále gái
 Dáki param puruśere hoye ek man.

Purport:

All human beings are our own.
 All hearts share the same innermost heart, the needs of all
 are the same.
 We cry in sorrow, we laugh in joy, we love to see the faces
 of our dear ones.
 We share food and all drink together. We realize that all
 share the same needs.
 We all love our universe, the moon and stars above and the
 forest below.
 We dance to the same rhythm and sing with the same life's
 urge.
 We link our minds together to call the supreme Lord.

Chapter 14

Awakened Conscience

The bondages that human beings are likely to suffer from are not purely physical -- they are psychic and spiritual as well. The fundamental cause behind physical bondage originated in the psychic realm. The tortures, the exploitations of humans by humans are no doubt physical phenomena, but these events have their source in the human mind: the pains and agonies experienced by those afflicted persons are more psychic than physical. Thus, ultimately the root of bondage is in the mind. Mind is independent from matter, but not altogether dissociated from it; it has some direct association with matter.

Food, clothes, shelter, education, medical treatment --these are the material needs of human beings. The world of the five fundamental factors is no doubt material, but it is not purely physical or psychic; it also touches the fringes of the spiritual world. For example, psychic diseases may create such an unhealthy situation that the spiritual atmosphere may be badly affected. Take, for instance, those for whom religion is their stock-in-trade. They may do many things that may seriously jeopardize the entire spiritual world. Consequently, those who are negatively affected by their anti-spiritual misdeeds might become apathetic to spirituality. Thus the disease, though fundamentally psychic, has some direct relevance to the material world and also to the spiritual world. The demonical human beings of this type are not only depriving their fellow humans of their physical wealth, or deceiving them in the psychic sphere, they are also depriving them of their precious spiritual treasure.

Just consider for a moment, what enormous refuse these people are bearing with them. These people with defective mentality, who are wallowing in geo-sentiment, socio-sentiment, or ordinary humanistic-sentiment, have not done any good to the society, nor can they do so in future. They do not have any such capacity. A strong determination must be taken to rectify them. And when you take such a determination to rectify them and act accordingly, you will notice that those who refuse to be rectified will be destroyed -- they will be completely annihilated.

Such people attempt to cover their harmful or defective sentiments under a veil of hypocrisy. This concealing mentality is one aspect of hypocrisy. Consider, for instance, the case of vocal revolutionaries. They talk glibly of revolution outwardly, but in their heart of hearts they want to avoid revolution. They say one thing openly, but they do just the opposite in practical life. It is very hard to identify such gilded human chameleons. At least the reactionary forces can be easily identified; they are openly antagonistic to anything which they do not like. They say directly, "We won't allow this to happen. We won't grant liberty to the people. We won't provide them with a full meal. We will keep them languishing in poverty...or else where shall we find menials for our domestic chores?"

Knowledge (in order to be liberated from Geo-Sentiment)

It requires some knowledge of human behavior to identify those people who are difficult to detect. There are two ways to fight against those people who are motivated by geo-sentiment, knowingly or unknowingly. One of these ways is through study and the other is through rationality.

"Study" here means intensive intellectual analysis. What do I mean by intensive study? -- internal assimilation, subjective assimilation of objective happenings. You should remember that existence is also an event, an external event. The assimilation of events is achieved through study, but the entirety of knowledge does not come within the scope of study.

Knowledge is of two types: transcendental and non-transcendental: Transcendental knowledge operates in the purely spiritual world, and derives its inspiration from the Cosmic Center, the Universal Nucleus. Worldly gain or loss, exploitation or administration has nothing whatever to do with this knowledge; nor has this knowledge any relation with imperialism, fascism and all other varieties of "isms". This transcendental knowledge will inspire people to move in the purely spiritual world; it will inspire them with countless elevating spiritual ideas. This is also called self-knowledge. Those who, in the name of this transcendental knowledge or in the name of "incarnation theory" (the idea that one is the direct incarnation of God) hoodwink the simple and semi-educated, unwary masses to achieve their selfish ends, deserve extreme reprobation.

But our present topic of discussion is non-transcendental knowledge related to this material world. There are so many defects or drawbacks in study as well. Even in the case of intensive study, one may commit certain errors. You may ask, how will an illiterate person study? To this I will reply, such types of people can also study; they will learn by hearing others' discourses, so no one is handicapped in this regard. Moreover, study does not mean only the study of books. Study is of two types, literate and non-literate. Those who can read and write can avail themselves of literate study, and those who cannot read can benefit from non-literate study by hearing others.

What about this non-literate study? People can collect much information from the material world, by coming in contact with different objects through their various senses. This is a necessity for both literate and non-literate study, and human beings can avail themselves of both. Now, there may be defects in both literate and non-literate study; thus knowledge acquired through study cannot be accepted as absolute, nor should it be.

There are two kinds of defects. One is the defect due to ignorance, and another is the defect due to change in time (in Latin, "tempus", from which the adjective "temporal" has come). In actual fact, the books from which you gather knowledge may be wrong, and that defect may be passed on from person to person. This is called defect due to ignorance. The second one is the defect due to change in time. For instance, a certain book was written at a particular time. That book expresses a certain reality according to its own temporal perspective; but the moment there is a change in time, then that reality loses its validity.

Suppose you collected some wrong information through study, and the knowledge thus collected is defective. Through your defective knowledge, you cannot identify those human chameleons -- those people who, motivated by geo-sentiments, have been harming society in countless ways. So what is the solution? They will certainly continue to follow the path of vice; they are sure to harm others. If you alone are personally harmed by those people, if you alone are persecuted, humiliated, or exploited, it does not matter much. But if a whole community is affected, that cannot be ignored. You will have to identify such reactionary forces in the society, such vocal revolutionaries who claim to be socio-economico-political reformists, but who actually befool the people by adopting such pseudo-reformist and

pseudo-humanist strategies. You will have to recognize them all.

When, through study, you fail to detect those pseudo-revolutionaries, those who are depriving the masses of the minimum necessities of life, what will you do? You will have to identify them, by analyzing each and everything in proper perspective. Until you come to a clear conclusion after proper analysis, you cannot rescue the people from the tightening noose of exploitation. Hence, you cannot afford to merely shut the pages of your book and remain like frogs in the well. You must enlarge your mental horizon and move ahead by shattering all social bondages.

What sorts of bondages? The bondages of geo-sentiment. You will have to shatter all of these. The frog in the well thinks that its well is perhaps the biggest water reservoir in the world. But when it comes in contact with a bigger pool, it realizes that this pool is greater than its well. After coming in contact with a pond, it further realizes that this is greater still than the pool. Finally when it sees the ocean, it thinks, "As long as I was in the well, I thought the well to be the greatest." Similarly, until geo-sentiment is removed, people will fail to realize the truth -- hence the tremendous importance of study.

But at the same time, care must be taken to avoid the limitations inherent in study. For instance, the people of a country may be told that their country is blessed with profuse water and laden with fruits. After hearing this, they may pass on this information to thousands of people. But after proper study, they come to discover that their country is suffering terribly from acute scarcity of water; people do not even get sufficient supply of drinking water, what to speak of water for irrigation. In another instance, the people are aware that their country abounds in agricultural produce, especially

fruits, which are then exported to different countries. But after they study, they discover that their country is importing thousands of tons of foodgrains from different countries, and the very lives of their people depend upon these imports. Sometimes, even rotten flour comes from distant lands, and that flour, after being soaked in water, is served as food. Yet they say, parrot-like, "My golden land, I adore you."

These are some examples of the bondages of geo-sentiment which people fall into due to their ignorance. Those who detect the facts, later on simply burst into laughter and think, "When I repeated these tall tales to others, I wonder what they thought of me!" These types of false notions based on geo-sentiment have to be totally smashed, and for this there is no other way but careful study. But even study is not enough. There are some people, particularly vocal revolutionaries, who glibly speak many high-sounding words. By these high-sounding words they vibrate the weak and sensitive feelings of the mind. For instance, they say, "My native land is like this, like that..." "We are such-and-such race...", "We are a race of heroes and heroines." This is how they sentimentalize people. And, caught up in these geo-sentiments, the people become devoid of rationality, and also shout in the same tune. At that time, they do not think that their shouting is inspired by false information.

One will have to escape from these bondages of false information. Thus the importance of study is tremendous. Those who are educated must conduct seminars among themselves and also among the less educated -- they must make the latter understand. Knowledge must be disseminated throughout all sections of society. You must create opportunities for all people to judge everything in the light of truth. Liberate the intellect of each and every person. Human intellect is now bogged down in a marshy quagmire -- let

people enjoy the sweet taste of intellectual freedom.

Rationalistic Mentality

You should remember that defects in study -- defects due to ignorance and defects due to change in time -- these are all non-transcendental and not transcendental. That which establishes one in the spiritual realm is transcendental knowledge. How to eliminate these defects in transcendental knowledge? By rationalistic mentality. Everything written in books should not be automatically accepted. We may read and understand everything written in books, but our mental acceptance will come later. When should we accept it? After thoroughly verifying all that we have read. Now for this verification, one must develop rationality. You should remember that study is the first step, and rationalistic mentality is one step higher. In which direction? Towards the establishment of Neo-Humanism!

If we hear something, then we will analyze its positive side and also its negative side through rational analysis. We will weigh the pros and cons of everything. If the positive side is predominant, we will give our verdict in its favor. And when we see that the negative aspect is predominant, we will conclude in the negative. This sort of clear conclusion -- not a mere decision only in favor of either the positive or the negative -- is termed as a logical decision. This logical decision in favor of the positive or negative is also not final; you will still have to proceed ahead. And in which direction is that next step?

If that logical decision is conducive to human welfare, for the benefit and happiness of all beings, for the spiritual well-being of all, then only will we support and propagate that idea and devote ourselves whole-heartedly to its

implementation. Otherwise we will someday say, "This decision is good, no doubt, but it has no value in the practical world. Its dazzling color will vanish after some time, just like a firefly's glow."

Similarly, when you reach your clear decision in favor of the negative, and when you see that the rejection of that idea leads to the benefit and happiness of all beings, the spiritual well-being of all, you will reject it permanently. Your "no" will be final. Or else, if you see that by proper cultivation it may be used for human welfare, then you should say, "My 'no' is not final -- this idea may be used in future." That is, regarding anything that may later be used for promoting human welfare, the "no" is not a final one; but if it cannot be used at all for human welfare, the "no" is final. So this final discrimination for promoting human welfare which is the final outcome or desiderative point of discrimination, is called "**conscience**".

Now, what will you do to counteract geo-sentiment, to safeguard yourself and also the collective body, remembering that it is more important to protect the collectivity than to save yourself? First, you will study. And what will you do to remove the defects in study? You will have to come to a logical decision after examining the positive and negative sides. And then, after reaching a conclusion, you will decide whether that conclusion will be implemented or not; whether or not you will materialize that conclusion will be decided on the basis of whether or not it is conducive to human welfare. This final decision, this desiderative point, is your conscience. Finally, through this conscience, you can successfully combat geo-sentiment.

Many people have come in this world who, by their cunning, have inflicted various dogmas into peoples' minds, and exploited them in various ways. Ultimately, the greatest

necessity to fight against them is your conscience. I have already explained to you what conscience is. You must keep your conscience ever vigilant. You must never merely applaud after hearing others' words or reading books. You must not give undue importance to any person or any theory. In this way, you will have to fight against geo-sentiment through study and rationality.

In the first stage, you study; in the second, you analyze the positive and negative sides; and in the third stage, you arrive at "blissful or non-blissful auxiliary or non-auxiliary." When you complete this whole process of logical reasoning, the outcome is your awakened conscience. This stage of awakened conscience is what is called rationalistic mentality.

Keep your conscience ever vigilant. Develop a firm rationalistic mentality, and no one will be able to deceive you by false geo-sentiment. This rationalistic mentality will provide you with sufficient inspiration and strength to fight against socio-sentiment, ordinary humanistic sentiment, and pseudo-humanistic strategy. You will not only gain vocal strength, but you will become strong in all respects.

Reference (Original work of the Author)

1. Awakened Conscience, in 'The Liberation of Intellect: Neo-Humanism (pp 66-67)

Prabhat Samgiit

Song – 18

Ke jeno ásiá kaye geche káne
Nútan prabhát ásibe,
Kálo kuyáshár yabaniká páre
Sonáli jiivan hásibe.

Thákibe ná ár byathá háhákár
Bahibe ná ár shudhu ánkhidhár
saba bedanár u'rdhvalokete
Práñer parág bhásibe.

Sneha mamatár ei je bhuvan
Áshá bhálobásá madhur svapan
Sakal maner marme pashiyá
Sab kálo cháyá náshibe.

(Madhuman'ika', Deoghar, 24th Sept., '82)

Purport:

All black shadows of pains and troubles will be dispelled by human love and human touch.

Someone whispered in my ear that a new dawn will come. The golden light will laugh, crushing the Cimmerian darkness. There will be no more pain and sorrow, and no more tears.

Affection, compassion, love and hope will enter the inner core of all minds. All black shadows of pains and troubles will be dispelled by human love and human touch.

Chapter 18

On The Neo-Humanistic Path

What is Neo-Humanism

Neo-Humanism is humanism of the past, humanism of the present and humanism – newly explained – of the future. Explaining humanity and humanism in a new light will widen the path of human progress, will make it easier to tread. Neo-Humanism will give new inspiration and provide a new interpretation for the very concept of human existence. It will help people understand that human beings, as the most thoughtful and intelligent beings in this created universe, will have to accept the great responsibility of taking care of the entire universe—will have to accept that the responsibility for the entire universe rests on them.

So then, what is Neo-Humanism? Humanism newly-explained and newly-sermonized is Neo-Humanism – the philosophy which will make people understand that they are not merely ordinary creatures. This philosophy will liberate them from all inferiority feelings and defects and make them aware of their own importance; it will inspire them to build a new world*.

Thus far I have explained the approach of Neo-Humanism; I have indicated that humanism newly-explained is Neo-Humanism. Now the question is, how to move along this path of Neo-Humanism; how to implement it How to fight against those who have adopted pseudo-humanistic strategies and, knowingly or unknowingly, greatly harmed the people? Both these questions are interrelated and so are

their answers.

Spirituality as a Cult

Human existence is not merely physical, psychic or spiritual; it comprises all three. In this case, what should be the proper approach? The first step is spiritual cult (or practice#). What is it? The entire cosmological order includes the physical, material world, which is controlled by the Macro-psychic Entity. Again, behind this Macro-psychic Entity is the Supreme Spirit (Macro-Spirit). In fact, this universe of ours is a Macro-psychic conation (a thought of the Cosmic Mind), so in no case can human beings deny this physical world. One will have to deeply analyze all the inconsistencies of this physical world, and this process of analysis will be conducted by the micro-psychic existence (individual mind).

There are many people with tremendous mental potentiality, but they do not have a clear line of thought. Thus they think incorrectly, and the outcome of their defective thought is defective action. Those people are not properly guided how to move in the mental world; they are not being properly guided onto the path of the Macro-psychic Entity. When someone commits a wrong, we have a tendency to condemn him or her at every step. We should realize that such a person suffers from a sort of micro-psychic ailment, and to cure such an ailment we will have to introduce him or her to Neo-Humanistic philosophy. We have not done so in the past, and that was our crime.

Then from where does that Macro-psychic Entity originate? The micro-psychic entity (individual mind) is a collection of several ectoplasms, and these ectoplasms emanate directly from the Macro-psychic ectoplasm and

indirectly from Macro-spirit (the Supreme Spirit). On the one hand, we will have to provide proper psychic pabula for human beings to think correctly; and on the other hand, we must give proper guidance to the micro-psychic ectoplasms (individual minds) to move towards the Macro-Spirit. In this respect also we have failed in our duty; we have committed another crime.

To build a healthy human race, we should have given them proper guidance in philosophy, in science, in all branches of human knowledge -- which we did not do. We have utilized science more for destructive purposes than for benevolent aims; we have distorted the thought processes of human beings; we have deliberately misguided the people instead of leading them along the proper path. We have taught people to think about which bomb can annihilate many millions of people at a time -- but we never propagated a philosophy to teach them to think how millions of people could be benefited by psycho-spiritual practices. Thus human beings of today are following a defective path, and there is a desperate need for a change in direction. The only remedy is Neo-Humanism.

Prabhat Samgiit

Song – 52

Tumi ujjvala dhruba tárá,
 Tumi alakár gán
 Campaka saorabha mañidyuti baebhava
 Nirjhara kalaraba
 Sabár upare tumi alakár práñ.

Megher hum'kár dhanuker íam'kár
 Ashani jhanatkár

Sabár upare tumi alakár práń .

Tomáre peyechi dine ráte
 Jiibaner chande o shrote
 Sakal marme dhyánete,
 Sabár májháre theke
 Sabár upare tumi, tumi mahábishver práń.

(Madhuma'lainca, Kalika'ta', 25th Oct., '82)

Purport:

You are the gleamingpolestar,
 You are the song of heaven.

The fragrance of the magnolia,
 the wealth of glittering jewels,
 the murmuring of the stream,
 You are beyond all these.

You are the life of heaven,
 You are the song of heaven.

The rumbling of clouds,
 the twanging of bows,
 The roaring of thunder,
 You are beyond all these.

You are the life of heaven.,
 You are the song of heaven.

I have attained You in day and night,
 in the rhythm and flow of life,
 in the innermost essence of all,
 in the depths of my contemplation.

PART III

NEO-HUMANISTIC LIVING

Chapter 19

Threshold Of A New Era

In ancient times, in the primordial phase of human creation about one million years ago, when human beings had just evolved on earth, their brains were small and their nerve cells had only a small capacity to think and express ideas. But now human beings have become more evolved; their brains have greatly increased in size, and their nerve cells are more developed and can emanate more thoughts. The human beings of that primordial phase of existence were almost like animals; there was little difference between the apes, proto-apes and humans. Human civilization was embryonic; there was no socio-economic-cultural life, and there was hardly any spiritual life.

Time went on. Humanity passed through many transmutations and metamorphoses. Human ideas also underwent changes as a result of the development of human cells -- protoplasmic cells in the realm of physicality and nerve cells in the realm of intellectuality. Some people came forward who became the leaders of the society, and hero-worship began. This was the first phase, the rudimentary phase in human socio-economic-cultural life. A great acceleration of spirituality occurred, and human values increased. This was a new era in human existence. There was hardly any economic life, but there was a bit of cultural and social life.

Metamorphoses went on. Age after age came, and so many great and small epoch-making events took place. The collection of all these events became the history of prehistoric humanity. Then finally, in this first phase of prehistoric

history, the era of intellectuality started. In that era there was certainly much intellectual extravaganza. Dogmas replaced simplicity, and in the name of so many faiths, creeds and cults, many dogmas goaded social life. These did not contribute to the collective progress of human beings -- in fact, they harmed the collective body, not only in one particular corner of the earth but all over the world. These dogmas were the mainstream of human life and the majority of the society was motivated by them. Those who were guided by rationality and resisted these dogmas were treated as unwanted human beings.

But after that, these dogmas were rapidly replaced by rationality. Human beings with their developed brains and developed nerve-cells started feeling that we must not work merely for a particular tribe or clan or nation, but we must work for the entire humanity of the cosmos. But even this expanded view will not suffice to make us worthy of the human form. In this middle point of the Paleozoic age, we must once again think what we are to do. Is humanity the summum bonum of existence? No, certainly not. The universe does not consist only of human beings; other creatures, other animals and plants also have the right to live. So our universe is not only the universe of humans but the universe of all created entities, both animate and inanimate.

Education and Neo-Humanism

You know, it is the inherent wont of all living beings to expand this physical arena, and for this purpose they exploit others, they forget the interest of other living beings -- both human beings and animals. In the case of human beings there is also another wont, another inborn instinct, and that is simply to expand in the psychic arena also. Unlike animals, human beings also have the scope to divert their physical longings into spiritual longings, into spiritual aspirations.

Animals do not have this. But because of this psychic wont, human beings exploit others on the psychic level as well as on the physical level, and this exploitation on the psychic level is more dangerous than on the physical one.

So that there may not be any intellectual extravaganza or any physical subjugation, human beings require proper training both physically and mentally. And this is what is called education -- proper training in the realm of physical existence and also the psychic world. Because of the want of such a training in proper time, there remains no coordination, no adjustment between inner being and outer being. Sometimes people are very sincere in the vocal field but there remains not an iota of sincerity in the inner world, in the internal world. And this is what also happens in the modern world. The existence of both the individual and the collective has become one-sided; that is, it has lost its balance. For this, what we require most is a proper system of education.

Just to show their sincerity of purpose, just to show that they are developed human beings, sometimes people speak of disarmament. They say, there should be a check, a control over the manufacturing of weapons, of deadly weapons. They say this vocally. They express this idea vocally. But internally they propagate the manufacture of deadly weapons, just to keep others under their servitude in the physical sphere. This is nothing but a very bad type of brutality. This physical longing, rather this physical wont, should be diverted towards psychic longings. But if it is diverted towards psychic longing by mundane education, that won't suffice. In that case, there remains the fear of psychic subjugation. So the remedy lies elsewhere.

Yes, they should be goaded by human feelings -- human sentiments, human ideas. No doubt it is good if

human feelings may serve as a moral check in this competition of weapons, but it is not the last word. Human feelings cannot check the internal fighting, the type of infighting prevalent among human beings. For this purpose, we should have a twofold approach. For the purpose of training this turbulent mind, what is to be done? One is to get proper education, one is to be imparted with proper education -- not general education -- in the gospel of, in the idea of Neo-Humanism. This will help human beings in training the mind. And at the same time, spiritual practice should go on for proper psychic remoulding. This is what we require most.

Age of Neo-Humanism

Humanity is now at the threshold of a new era. So many epoch-making events, so many annals of history are to be created by us -- we must shoulder this great responsibility for ages to come. Still there are many places where there is abundant pure water, and where food production can increase; and so all these potentials should be distributed throughout the world. We should not entertain dogmas -- this is the age of Neo-Humanism. We require more and more rationality, moving towards the ultimate goal -- the Supreme Entity -- the Supreme Desideratum, the universal hub of the cosmos.

So many gospels of peace, so many texts and sermons have been preached. But their so-called "apostles of peace" were not sincere in their mission. We want no more gospels -- we want something practical for the benefit of the entire human race, and as a result of elevation of human beings, all other animate and inanimate entities will also be elevated. So what is necessary now is the elevation of the human mind and human spirit.

So many waves have emanated from the Nucleus of the cosmological order. Each and every existence has its own

peculiar wavelength and its peculiar rhythm; but when the movement is towards the Supreme Entity, all the different rhythms will become one. So many colours moving, with so many wavelengths -- but when they come to the Supreme terminating point, all the rhythms will be united, there will be complete unity. There won't be any heterogeneity; everything will become homogeneous in the final point of this universal march of ours.

Thus only Neo-Humanism can save our universe, only Neo-Humanism can save human existence. So now we are to sing the songs of Neo-Humanism. We should forget all our errors of the past. We have a bright future -- the crimson light of that future is breaking through the dark horizon of the present. We must welcome it -- there is no alternative but to welcome it. When we are in a mood of pleasure, we should distribute it throughout the universe -- let all the hearts of the entire created universe dance in ecstasy. This is the goal of the day; we are for all, we are for the Neo-Humanistic progress of the entire universe.

References (Original works of the Author)

1. Humanity is at the Threshold of a New Era, in 'A Few Problems Solved', Part 5.
2. Education and Neo-Huamnism, in 'A Few Problems Solved', Part 5.
3. Neo-Humanism in a Nutshell, Part 1 (pp 56-61)

Prabhat Samgiit

Song – 19

Nabiina Pra'te ei arun' a'lote
Ruper chande ele more manete.

Tumi ha's'ate ja'no tumi ka'nda'te ja'no
Lukocuri khela'khelite ja'no
A'j a'lor chat'a'y ele pra'n' bharite

Biin'a' ba'ja'te ja'no ra'g racite ja'no
Sure ta'le jagatke na'ca'te ja'no
Ja'no sukhe dhukhe saba'ike bha'loba'site.

(Madhuman'ika', Deoghar, 25th Sept., '82)

Purport:

The new dawn has come. In the new crimson dawn, with
the rhythm of forms You entered my mind.

You know how to make us laugh and weep, You know how
to play hide-and-seek. You filled my life with Your
radiant light.

You know how to play the lyre, to weave endless melodies,
to make the world dance in Your melodies and rhythms.
And You know how to love the world with all its pains and
pleasures.

Chapter 20

Social Morality

The innate spirit of the word "society" is to move together. Its vital entity depends on two principles: (1) its existence - a collective creation, and (2) its inevitable, inherent dynamism. Where the nature of isolated living does not vitiate the progressive rhythm of corporate living, there, in that united moving of these many isolated living beings, lies the genetic potentiality of society. In that context, if we take into account the proper spirit of the word society, we may unhesitatingly assert that humanity has not yet learnt to build a society worthy of its import. Let alone building, to humanity the importance of society is still but a vague chimera.

Dynamism constitutes an active effort to demolish one structure of the static and the construction of another. In this very effort to strike at the old, out-moded customs and traditions lies the possibility of the creation of newer codes. From the temporary staticity of the check-mated force, it is wrong to infer that it is inert, because it does imbibe the potentiality of retaliation. Of course the tendency of the check-mated force is to retaliate against the striking force. But it just cannot. I have already mentioned why; for the pulsation of the motivating force to be checked is contrary to the law of force, and that is why no vested interest can stem this tide of society's advance, whatever be the type of society. A careful study of the social history of the world will reveal that whenever there was an upsurge for a counter-revolution, it became responsible for humanity's mental or financial suffering -it threw people

into the abyss of hopelessness. Also, in an attempt to heighten the state of diffidence, it helped to accelerate the speed of humanity's subsequent expansion, and inspired the victorious chariot of revision to move forward with greater momentum.

Does the vibration of this motivity, which is characteristically dynamic, move along insensibly on whims? No, in individual life, the faculty of the undeveloped mind which appears to be just a whim to the outside world cannot be taken as such in a corporate or social order. I don't say that it is the state of wisdom that controls all such motivity everywhere, but I must say that social progress just cannot go fast enough if ignorance is the controlling authority. People derive constructive ideas from the conflict of internal forces. However, the wisdom that is required to check the internal erosion of social energy is not consistently manifest in all individuals.

From a little analytical study of the functional difference of the objective and subjective mind, it is understandable that the mental entity, be it underdeveloped or developed, cannot keep alive its unit entity without having some subject to brood over. If that subject transcends time, place or person, then alone will it be possible for it to hold these factors - of time, place and person - in a wider compass. And such a magnanimous and pervasive mental entity alone deserves the appellation of having attained the macrocosmic status in the real sense.

That which provides the particularly emotional ideal of the mind with maiden inspiration to reach that cosmic state is what we call morality. Every aspect of this morality goes on singing for humanity the song of the Infinite, in the midst of the microcosms. Speaking in another strain, or rather I want to say in more obvious

language, the good faculties that help to establish one in the cosmic state are the very ones that constitute the virtuous principles or morality. Then alone, the culmination of its weakening inner conflict and the beginning of the triumphant march of its proper development with all speed is possible. Along with this morality we must also know the difference between religions and so-called Dharma before we take the field.

Dharma means the attainment of the abiding continuance in bliss, or the endeavour to attain it through constant cogitation in the subtler stratum of one's own characteristic state. This state of blissfulness is the Cosmic Entity of the wise people - the devotee's very soul. The word Dharma is often loosely used for the so-called religion. The reason being that the founders of almost all religions dished out their respective doctrines to the general masses, attributing to them an appellation of "God's own words". None of them, however, ever trod the path of logic or reason. Whatever might have been their motives, people have lost their supreme asset - their own characteristic, discriminating judgment.

Was the consequence of instilling fear complex into the minds of the backward people of the Middle Ages, and thrusting upon them their own doctrines by such phrases as "I am the messenger of God, what I say is God's own decree", beneficial to humanity or the society of living beings? Almost every religion has asserted that its followers alone are the chosen of God. The rest are cursed and under satanic fetters. Some have declared, "Our prophet is the only saviour. There is no way out of mundane suffering except his refuge." There is yet another dogma, "I am the last prophet, prayers must be said before God so many times; in such and such a manner and on such and such a day, such and such animals will have to be

killed. All these are the desires of that same merciful God. Those of you that follow these principal injunctions shall attain the bliss of heaven on the day of judgment." Yet another says, "Know ye, my son, thy God is the only God. Others' God is no God." Just think, everyone of these religions is preached in the name of universal fraternity, and yet this universal fraternity has been kept within the bounds of a single community.

Amidst the plethora of these tall talks of universal fraternity, humanity gasps for breath. Incited by the profound slogans of their respective religions rending through the air, the followers of these religions indulged in frantical communal hatred and orgies of genocide. Indeed, such a sight would have made their founders - had they seen it- hide their faces in utter shame. Of all the bloodshed that perpetrated in the medieval world, the majority was but a corollary of this communal fraternity. Directly or indirectly, religion gives indulgence to communalism. It is the religion-centered kinship that goes by the name of communalism.

In the Middle Ages alone, in the world of yore as well, repeated attempts to impart "light" to the simple ignorant heathens had been made by the so-called religious people or camps, and they did not rest until they did something disastrous in the majority of cases. Cherishing no real love of humanity, these standard bearers of religion never flinched - nor do they now - from applying force of arms, wiles and finance to gain some petty, mundane advantage. That is why I say, that religions have proved flagrantly unworthy and incapable of providing even the physical necessities of life, what to speak of spiritual salvation. Religions, by sowing the apple of discord among the people, have only prevented humanity at every step from accepting people as part and parcel of the

indivisible human society. Further, in support of this preventive injunction they have added numerous paralogical precedents - a lot of moldy, worm-eaten papyrus.

Religion wants to convert the human mind into a static state, for that which is static is prone to be an easy victim of rapacious scheming. Yet this inertness is the very antithesis of the mind's characteristic. A knotty problem! So the founders of the religions wanted people to shun their dynamic nature and, for fear or for illusion, accept certain specific ideas as infallible truths without question. Take any of the so-called books of religion and you will seldom come across in them such a thing as tolerance of others' religious beliefs. I don't say that one should accept whatever is said by anybody, but surely non-acceptance and intolerance are not one and the same thing. Yet why this mania for refuting and rebutting others' views anyway?

In philosophical books, opinions may be discussed by way of relevancy; or without being disrespectful, the philosophical and psychological loopholes may be brought to light. But is the attempt at humiliating others symbolic of high-mindedness? In these so-called books of religion there is a greater tendency to refute others' religious doctrines than to propagate their own. Seeing all these machinations, genuine theologists and theosophists are unable to hold religions in any high esteem. The wise would say that even if a child says something logical it should be accepted, and even if the lotus-born mythological creator of the universe says something illogical, it should be rejected like a straw. It is not desirable to accept anything just because it is written in the scriptures, for if such illogical sayings be accepted and acted upon, it results in the loss of Dharma and causes degeneration.

The derivative meaning of the word "morality" is that which has in it the principle of leading. It is the first step towards the path of spiritual practice - the persistent efforts to establish spiritual contact or communion with God. However, significance of morality does not end here. Morality completely ceases to be what it is if it fails to help humanity progress and develop to its maximum stature. That which is virtuous with the virtue of its guidance, that which is distinguished with its distinguishing attribute of inspiring, can on no account lose its dynamic characteristics by limiting itself to any specific time, space or person.

So morality is a living force, the practice of which is capable of implanting humanity in the ultimate subtlety -in the supreme knowledge through the medium of refined intellect. The term morality will be justified only if it can inspire humanity to reach that point from where the question of leading it elsewhere does not arise. Morality is not the dreamy fantasy of the idealist, nor is it a means to the end of the materialist. Morality is what presents itself before humanity with all the possibility of merging the atheistic objectivity into supra-mundane intuition.

Right at the time, or from that time onward, when the seed of activity is being sown, people will have to start inculcating the habit of morality. By activity, I mean here social activity. Judging from this standpoint, the juvenile mind is the best receptacle for morality. But who is to impart this moral training or education? Parents find fault with the teachers, who in their turn argue as to how on earth can they provide individual care in a class of one to two or three hundred. Increasing the number of teachers in educational institutions may solve the problem partially, but still the key to the solution remains with the parents

themselves.

Where the parents are unfit to shoulder the responsibility, the teachers and well-wishers of society will have to come forward to prove their greater sense of responsibility. Remember, when this morality, on which the very human existence is based, leads humanity to the fullest expression of its human-ness, then alone its practical value is properly realized in constituting social progress.

References (Original works of the Author)

1. Human Society, Part-1

Prabhat Samgiit - Song – 49

Da'k diye ja'i ja'i ja'i,
 A'mi da'k diye ja'i ja'i,
 A'loker path dhore ja'ra jete ca'y
 Ta'ha'der cine nite ca'i.

Ma'nus' peyeche na'na' bya'dhi klesh ta'p
 Ma'nus' peyeche na'na' shok santa'p
 Ta'der asru ja'ra' mucha'ite ca'y
 Ta'ha'der jene nite ca'i.

Ma'nus' sayeche bahu khudha'r jva'la'
 Sahiya'che apama'n abahela'
 Ja'ra' ta'der khatete pralep dite ca'y
 Ta'ha'der mene nite ca'i.

(Madhuma'lainca, Kalika'ta', 24th Oct., '82)

Purport:

I send forth my call to all who would hear,
 I seek those who wish to proceed
 Along the path of humanity.
 Humanity has suffered the anguish
 Of affliction and disease
 In pain and unbearable agony,
 Felt the harsh curse of hardship and want.
 I search for those who want to wipe away
 Those tears of sorrow.
 Humanity has endured the pangs of starvation,
 Borne humiliation and cruel indifference
 I welcome those who desire to apply the healing balm
 To those torturous wounds.

Chapter 21

Social Values And Human Cardinal Principles

Having progressively crossed the different evolutionary stages since the distant past, human beings have at last reached the present stage. The journey has not been solitary: people have advanced together in society. Even in the primitive past, humans lived in clans and tribes, for alone they could not easily procure the means of livelihood. An individual who totally shuns collective life finds existence difficult, for humans are essentially social beings. Whenever one thinks of a human being one automatically thinks of the society in which he or she lives. Human existence is thus two-sided -- individual existence and collective existence -- and as such it has two sets of values: social values and human cardinal principles.

The social values of human beings are ascertained on the basis of social responsibilities. As a member of society, a person has to discharge certain duties and responsibilities. Those who shoulder great responsibility are naturally accorded due recognition and respect, because the good of all depends upon the proper execution of one's duties. An analysis of history will show that in our *Ks'attriya* [martial] era, kings and emperors were honoured most. In their courts everyone bowed before them in spontaneous respect, for they had conquered the hearts of the people by virtue of their heroism, valour and chivalry.

During the *Vipra* [intellectual] era, the *Ks'attriyas* and other social classes were so overwhelmed by the *Vipra's*

intellectual might -- which they had used to invent various things to further human welfare -- that they surrendered before them. The *Vipras* were regarded as wise, because their intellectual research benefited the common people. Out of awe and respect, everyone prostrated at the feet of these great people. The truth is that human beings have always and everywhere paid tribute to social values, but never, not even for a moment, has anyone respected human cardinal principles.

Human Cardinal Principles

Human cardinal principles are the silver lining between the psycho-spiritual and spiritual strata of human existence. The meeting point of the spiritual and psycho-spiritual strata is called the human cardinal stratum. Human existence is trifarious, a combination of three currents: physical, mental and spiritual. Most people cannot transcend the limits of their physical existence: crude worldly pleasures become the only enjoyment of their lives. They embody all that is beastly in nature, goaded and tormented as they are by carnal desires. The subtle feelings of life, the subtle expressions and practices are beyond their reach. Their world is limited to their bodies and physical requirements.

Other people are more concerned with their minds. They feel that it is the supremacy of the mind that has differentiated them from animals. Their lives are guided by their desires for mental satisfaction. By virtue of their endeavours they create poetry, art, music, sculpture, etc. They express the finer human feelings of mercy, sympathy, love, friendship and pity. They believe that the mind flows for the sole purpose of attaining the Infinite, and hence they focus their energies on the contemplation of the Transcendental Entity. They are the spiritual aspirants; they alone are worthy of being called human beings. Drawn by the

magnetic attraction of the Cosmic Consciousness, they speed forward and reach the stage which marks the end of mental existence and the beginning of spirituality. At that stage, one is no longer a human being, one is a veritable god.

It is the duty of every person to reach this confluence of the mental and spiritual strata. It is the pinnacle of human progress, the point where humanity ceases to exist as it merges in divine beatitude. The culminating point of animality is the commencement of humanity. The highest peak of human progress is the beginning of divine bliss. Where animality ends, humanity begins. Where humanity ends, divinity begins. The meeting point of the highest attainment of humanity and the blossoming of divinity is the base on which the cardinal human principles are established.

A glimpse through human history reveals that nowhere have human values been truly honoured. What is worse, nobody has looked upon humanity with sympathy. Only those were respected who, by serving their self-interests, climbed onto the higher rostrum of society. It is difficult to step down from the high position of vainglory to rub shoulders with the downtrodden. The neglect of humanity was particularly acute towards the end of each era of the social cycle. The progeny of the noble *Ks'attriyas*, on gaining power, engaged themselves in the pursuit of pleasure and comforts, utterly neglecting their sacred duty to serve their subjects. They never cared to know people's suffering. They were not concerned by the bent old man, decimated by poverty in the Himalayas, being mercilessly beaten by a royal servant for defaulting on his tax payment. Kind-hearted and philanthropic kings did exist, but was there any king who, besides meeting the psycho-physical needs of his people, opened the gateway to realization of the Infinite? For self-aggrandizement and in a bid to conquer the world, they invaded countries one after another. How could they afford to

inquire into the tragic plight of the common people?

The *Vipra* era illustrated the same thing: the scholarly *Vipras* were hardly accessible to the common people. The innocent masses were busy appeasing the *Vipras* with oblations, honorariums, and floral offerings. Where was the time for them to take care of the needy families of the poor neighbourhoods who were perhaps dying of starvation? And what would be the material benefit of such an action? Service to the poor would pay nothing, so they let the poor and the needy go to hell; let them die *en masse*. So nobody had anything to do with the poor. And anyway, the *Vipras* were busy with worship, prayer and observance of sacraments. All their energies were spent in the appeasement of the gods and goddesses enthroned in the temples, churches or mosques. There was simply no opportunity to inculcate more humane qualities.

According to *Vipran* scriptures, a temple made of bricks and wood was of more value than humanity itself. Suppose an old beggar, numbed with the cold chill of the night, is standing wearily in front of a temple, his begging bowl empty. The temple is reverberating with ringing bells, and the deity is being worshipped in accordance with the scriptural dictates. While the devotees stand before the deity with hands folded in reverence, the beggar shivers bitterly outside. On completing the ritual, the people leave the temple one by one, followed by the priest. The beggar entreats him to let him sleep in one corner of the temple, but the priest replies emphatically, I cannot afford to pollute the temple for your sake. And the old man has to trudge into the world of uncertainty, and perhaps bury himself in the coffin of the cold. The sanctity of inert wood and bricks is valued more than a man's life.

Notions of vice and virtue, codes of justice and

scriptural texts -- which are claimed to be the word of God -- have been formulated by different religions to further vested interests. Those who oppose the scriptures or the system they propound are subject to severe punishment. To socialize with a person of a different caste is a great sin, and those who commit such sacrilegious acts will be excommunicated. They have to make atonement according to scriptural decree, and sometimes the magnitude of their penance may be the cause of their death. If they plea for a milder dose of punishment, the priests express their helplessness: one cannot defy the scriptures! Those who are ensnared by the scriptures cannot be expected to know the value of human life. It takes millions of years, lives and stages to acquire a human body. But nobody knows how many invaluable lives have been nipped in the bud, or how many innocent lives have been slaughtered at the altar of the scriptures.

Vice and virtue are the outcome of mental perversion under the influence of time, space and person. The mental perversion which is vice in one country or in one age passes for virtue in another country or another age. Thus it is unwise to attach absolute importance to the notion of vice and virtue nurtured by some individuals at a given time. Vice and virtue have their origins either in religious faith or social prejudices, as a result of natural or other causes, and they undergo changes in time, space and person. In ancient India, grief-stricken wives, mourning the death of their husbands, were dragged pitilessly onto the funeral pyre and burnt to death. Those who did this remained unaffected because according to their scriptures it was a virtuous act. Today, however, it is treated as a vice.

These fabricated religious injunctions have been a repeated cause of exploitation. Placing blind faith in the scriptures, people used to derive pleasure from cruel human sacrifice. The scriptures also proclaimed that to live the life

of a virgin was a vice. Hence, it was not uncommon for a nine year old girl to be forced to marry an old man waiting at the jaws of death. After the death of her old spouse, hymns were chanted to make the young bride believe that she was destined to return to her husband after her own death and had no right to turn a new leaf in this life by marrying again. What a tragic existence for a sentimental woman to have to live a life of austerity to ensure unison with a husband in the life thereafter.

Polygamy, on the other hand, was not forbidden for men. A woman who was married to a man having a number of wives suffered a life of misery due to her co-wives. The folklore or doggerel bear an excellent testimony to this: "Peace will come with my co-wife's death. O what joy! I shall kill my co-wife and adorn my arm with bangles." Even today within the same social group, the cutting remarks of the mother-in-law and the husband's sisters rob the wife of her zest for life. The story goes that a wife had her rice rationed to one earthen cup full by her mother-in-law. One day, as luck would have it, that measuring cup broke into countless pieces. Oh, what joy the wife felt. But the mother-in-law cruelly remarked, "The small earthen cup has broken, but the big one is left for us. Your joy is in vain, daughter-in-law, for my hand will be your measure." Can there be any greater cruelty than this? Even when supplying the minimum requirements, meanness was perpetrated with such cruelty.

The inhuman rules and regulations and tortures inside the house filled a woman's life with bitterness. Nobody knows how many have wept away sleepless nights having suffered tortures for which no redress was possible. The dogma of the scriptures crushed their emotional feelings, their hopes and aspirations like a steam roller flattening soft clay. Nobody has paid any heed to their sobs and tearful outbursts. The irrational social dictates based on vice and

virtue have been a perennial source of injustice for human beings. Humanity has always been hated and trampled.

I repeat that no scripture should gain supremacy by slighting or neglecting humanity. Scriptures should be written to further human progress. They should provide rules, but these rules should in no way send humanity to its grave. Their utility lies in promoting freedom from bondage and leading humanity along the path of union with Cosmic Consciousness, the source of everything. Scriptures that throttle society to death or arrest its natural movement should never be accepted.

Vice and virtue should be defined in the interest of human values, not on the whims of certain individuals. People must move towards that stage which is the zenith point of human progress and from which no further achievement is possible. That which blocks this movement is vice, and that which facilitates it is virtue. To exploit an individual, a group or the entire society for one's own interest or the interest of the group is vice. To rob a person of the right to exist is also vice. There should be scope to punish such acts; but punishment is not an end in itself. If punishment kills or prevents one from progressing along life's path, it may also be treated as vice.

Punishment should be for rectification. The penal code will be based on human values. Ananda Marga's social treatise states: First use sweet words to inform the offenders of their mistake. Then use harsher words to convince them of the social damage caused by their actions. In the third stage, inform them about the possibility of penal measures. And in the fourth stage, if the situation warrants such action, take penal measures against them, but remember punishment should be inflicted humanely.

Those who commit acts of vice, for whatever reasons, should be given scope for rectification. If they fail to realize what they have done, they should be convinced by logical argumentation. If they ignore such reasoning they will be liable for punishment. Only the offenders themselves will be punished -- under no circumstances will their relatives be punished also. Penal measures will be withdrawn as soon as the offenders have corrected themselves. An entire life should not have to be wasted over a single act of vice. On no account should anybody be branded forever.

Those who worship a marble deity in the dark corner of a temple and neglect the poor multitudes -- who are themselves an embodiment of God -- gain nothing in this life nor in the life hereafter. The neglect of a person who is the embodiment of God is tantamount to neglecting God Himself. A truly righteous person realizes that God does not confine Himself to the temple, but manifests Himself in His creation.

*“Who are you lying in the gloom of the temple?
Raise your eyes. Look! God is not confined to four walls.
He has gone where the farmers are tilling and toiling all year
round.”*

Rabindranath Tagore

In the *Vipra* era, humanity was affronted by the creation of divisions between high and low. People of high-birth would lose their caste if they merely stepped on the shadow of the so-called low-castes. Even worse, if a Vedic Brahmin touched a person from a low family he was declared an outcast. In no other age, has humanity suffered such hatred and insult. Rabindranath says, By standing aloof from your fellow man daily, you have hated the God enthroned in his heart. Instead of hating anyone, the moralists (*Sadvipras*) will encourage everyone to build good

careers. This will be the moralists' principle duty. None should feel that they have been doomed for good.

Reference (Original work of the Author)

1. Social values and Human Cardinal Principles, in 'A Few Problems Solved' Part 2.

Prabhat Samgiit - Song – 1079

Tumi a'ndha'r nishiithe dhruvota'ra'
 Toma're dekhile smaran'e ra'khile
 Kaha na'hi hay disha'ha'ra'
 Tumi a'ndha'r nishiithe dhruvota'ra'

Ana'di ka'l hote rayecho sa'the sa'the
 Ka'ljayii tumi bha'svar
 Tava svar tava svar
 Sarvabhedii sudha'-dha'ra'
 Tumi a'ndha'r nishiithe dhruvota'ra'

Theko sa'the sa'the ananta ka'lete
 Madhunis'yanda a'nanda-ksa'ra'
 Baha'ye amrte ei dhara'
 Tumi a'ndha'r nishiithe dhruvota'ra'

Purport:

You are the polestar in the dark night.
 By seeing and remembering you,
 Nobody becomes confused.

You are timeless, splendid,
 and have been with me since time immemorial.
 Your voice is a flow of nectar, That penetrates everything.

You are the source from which all honey flows,
 You are the source of flow of bliss.
 Please remain with me for the eternity,
 Flowing this world with nectar.
 You are the pole star in the darkness of the night.

Chapter 22

Moralists In Society

At present, life is valued on the basis of money. That is, these days a person who possesses wealth is respected and revered, whereas a person without money is a person honored by none. The poor, whoever they may be, have to woo the rich just for the sake of earning their livelihood. Human values have become meaningless, for human beings have become the means for the rich to earn money. The rich, having purchased the human mind with their money, are busy playing a game of chess with the other members of society. Bereft of everything, people toil around the clock to earn a mere pittance. Today, the motto of poor people is: "I have to send some food particles into my apathetic stomach after somehow taking a dip in the muddy water amidst hyacinths."

Those who are at the helm of society, constantly suspicious of others, forever count their losses and profits. They have no desire to think about the plight of humanity. Rather, to gratify themselves they are ready to chew the human bone and suck human blood. For the self-centered, there is no place for feelings of mercy, sympathy or camaraderie. The railway stations and market places are full of half-clad beggars and lepers desperately stretching out their begging bowls, earning their livelihood in the only way they know. They are fortunate if anyone contemptuously flings them a copper coin. The old blind beggars sitting all day long on the steps of a bridge automatically lift their bowls whenever anyone walks past. But their hungry pleas fall on deaf ears. On the other side of the social coin, sumptuous dishes are being prepared to entertain the rich

dignitaries. These contrasts ridicule the present human society.

Today, those who occupy high posts are also respected. Dignity is attached to post or rank. A station master will take great pains to prepare the railway minister's visit, but will rarely trouble himself with the inconveniences faced by the ordinary passengers. Luxurious houses are built for high-ranking officers while the poor live in shanty towns, barely protected from the elements. I don't say that large houses should never be built, but that everyone should be provided with the minimum requirements.

These days, educated people are so proud of their erudition that they detest illiterate people and avoid the company of commoners. Thus they shun village life and live in towns. When the question of returning to the village crops up, they say, "What on earth would we do in a village? There's not a single person to talk to. Only idiots live there." This explains why almost all attention is focused on the urban areas to the detriment of the villages. While soliciting votes, political leaders pay a short visit to the villages with a mouthful of attractive promises. They promptly inform the ignorant populace about their great achievements in constructing huge dams, though perhaps village cultivation is becoming impossible due to want of irrigation. They give detailed descriptions about their plans to build bridges and bungalows and install television sets, though perhaps in that village people die for want of medicine, or beg for food in poverty-stricken depression. And yet the common villagers constitute the backbone of society. Even in the towns, not everyone gets equal opportunities. The pavements have become the home for so many people.

Rabindranath Tagore says: "There are always a number of uncelebrated people in the human civilization.

They are the majority, and they are the medium, but they have no time to become human beings. They are raised on the leftovers of the national wealth. They are poorly dressed and receive little education, yet they serve the rest of society. They give maximum labor but are rewarded with ignominy -they die of starvation or are tortured to death by those they serve. They are deprived of all life's amenities. They are the candlestick of civilization: they stand erect with the candle resting on their head. Everyone gets light from it, while they suffer the discomfort of the wax trickling down their sides. In this way, the dishonesty of humanity or the neglect of human values has become a social malady."

Another glaring example of the neglect of human values is the present judicial system. When arrested, people have to stand in the dock for the accused and face a trial based on evidence and the lawyer's eloquence, no matter if they are guilty or not. A criminal who can afford to hire a reputable lawyer may emerge from the legal processes unscathed, whereas an innocent person of meager financial means, who is unable to appoint a good counsel, may end up in prison. If a thief is set free it is a crime, no doubt; but if an innocent person is punished, it is a severe dishonor to humanity.

One of the primary causes of crime today is the lack of virtuous people. Those who are honest try to follow moral principles in their private lives, but at times have to abandon moralism under the pressure of poverty. Eventually they may find themselves in the dock of the accused, charged with committing theft. The law is not concerned with the poverty which forced them to steal, nor indeed does the law make provisions for the maintenance of their families if they are given a prison sentence. As a consequence, their children have to become pickpockets and petty thieves, and their unfortunate wives have to embrace an ignoble and sinful life

in the underworld, for survive they must. On being released from jail, the men will meet social discrimination and alienation and, with little other choice, will be forced to select crime as their profession. In this way, hundreds of families are being ruined each day. Nobody feels their agony or offers them sympathy, for today the common people are not anybody's concern. The black marketeers, who escape punishment by virtue of money, are now occupying the commanding positions in society -- the more one is devious and hypocritical, the more powerful one becomes.

To moralists (*Sadvipras*), the value of human life surpasses all other values. Be it state or scripture, society or religion, the significance of everything lies in developing humanity to the optimum point through knowledge, culture, health and affluence of life. It is for the unfoldment of humanity that civilization has so many implements, the state presents various forms, theories multiply and the scriptures abound in ordinances and regulations. What does the state stand for, what is the use of these regulations or what are the marvels of civilization for, if people are deprived of manifesting themselves, if they do not get any scope to build a good physique, to invigorate their intelligence with knowledge and to broaden their hearts with love and compassion? Instead of being conducive to leading human beings to the goal of life, if the state stands in the way then it cannot command loyalty, because humanity is superior to the state. According to Rabindranath, "Justice and law at the cost of humanity are like a stone instead of bread. Maybe that stone is rare and valuable, but it cannot remove hunger."

It is customary to prefer social values to human values. The moralists want to strike at the root of this custom. To them, human values preceded social values. Human beings form the society, and hence human values will lay the foundation for social values. In other words, those who pay

respect to human values will be entitled to social values. It has been said earlier that human value is nothing but to treat the joys and sorrows, hopes and aspirations of human beings sympathetically and set them on the pedestal of divine majesty after leading them to the Cosmic Consciousness. And if human beings are to elevate themselves to that sublime height, they will have to be supplied with an environment suitable to their physical, mental and spiritual existence. It is the birthright of everybody to make headway in their trifarious existence. It is the duty of society to accord recognition to this right of humanity.

The society has failed to do its duty, and that is why life is full of sorrows and sufferings. Nobody can say for certain that no great person would have emerged from among those wayward children whom we are wont to slight and hate. The women who have embraced prostitution for the sake of their physical existence might have grown into noble personalities, if their agony was appreciated sympathetically and if they were repatriated by society. But since society has nothing to do with human values, a good number of great personalities are withering away in their embryonic stage. The moralists will pick up this neglected humanity and arrange for its revival. To moralists, no sinner is contemptible, no one is a rogue. People turn into satans or sinners when, for want of proper guidance, they are goaded by depraving propensities. If their propensities are sublimated, they will no longer be satans; they will be transformed into gods. Every course of action of society ought to be judged with an eye to the dictum, "Human beings are divine children."

Thus the purpose of the penal code, which will be framed by the moralists, will be to rectify and not to punish a person. They will knock down the prisons and build rectification camps. Those who are not inborn criminals, in other words those who perpetrate crimes because of some

organic defects, ought to be offered treatment so that they may humanize themselves. First and foremost, their want is to be removed. The significance of society lies in moving together. In the course of the journey, if anybody lags behind, if in the darkness of night a gust of wind blows out the lamp of anybody, then we should not go ahead leaving them in the lurch. We should extend a helping hand to them and light their lamp with the fire that lights us.

Vartika' laiya' ha'te calechila ek sa'the
 Pathe ribe geche a'lo pare a'che ta'i
 Tomra' ki daya' kare tulibena' ha'th dhare
 Ardhadan'd'a ta'r tare tha'mibena' bha'i

“While marching together with lamps in our hands, one man's lamp went out, and he is lying beside the road. Brothers and sisters, won't you stop for a while and lift him up?”

Stop we must, otherwise the spirit of society is in jeopardy. The saint says, “*Samamantrena ja'yate iti sama'jah.*” That is, people, whether they be sinners, sufferers, thieves, criminals or characterless, are so quite superficially; inherently, they vibrate with the potentiality of being purified. The principal object of the moralist is to explore and bring this potentiality into play. They will not make any selection with respect to giving human values. Offenders are liable to incur punishment for their abominable activities, but moralists never hate them or kill them by not giving them food, because they are humanists. The pundits, puffed up with vain glory, turned their attention to their books instead of attending on the ailing non-Hindu Haridas, but it was impossible for Mahaprabhu Caetanya to remain indifferent to them. Mahaprabhu took Haridas on his bosom, nursed him carefully, and thus paid respect to human values.

When the question of social responsibility arises, it should be considered with care and caution. Irresponsible people cannot be entrusted with social responsibility, because those who shoulder social responsibility will have to lead humanity towards development and correct the lifestyle of sinners. If those entrusted with social responsibility are themselves sinners and if they display an evil bent of mind, then it will not be possible for them to discharge their social responsibility. It has been said that society is the name of those unified individuals who are engaged in minimizing the gap between two points -- one, the first expressions of moralism and the other, the establishment of universal humanism. So social responsibility should be entrusted to those who are capable of discharging their duty creditably.

This great social responsibility must not devolve on those who are sinners. Unless and until they correct themselves, they will not be given any social responsibilities, although they will in no way be deprived of human dignity. If society starts from moralism, then those who are at its helm must be moralists. And moreover, they must be universalists, since society aims to establish universalism. If the gap between moralism and universal humanism is to be conquered, then spiritual endeavour (*sa'dhana*) is a must. They therefore must practice austere *sa'dhana*.

At present, social values are given importance, but those who are selected for discharging social responsibilities do not possess the above qualities. They have occupied various posts either for money or for recommendation, but no social good has been accomplished. So there is an instruction in our social scripture that nobody should be overwhelmed by tall talks. Competence is to be judged on the basis of one's activities. Whatever sphere of activity you might be engaged in, you have ample scope to serve the society.

Those who contravene moral codes of conduct should not have the opportunity of representing the people. If power is given to an incompetent person, it is to be equivalent to leading society astray in cold blood. The moralists will install fit persons in power, and the social structure will be evolved by virtue of their leadership. They will give the importance to each and everybody. In this new society based on Neo-Humanism, all people will find life worth living. All persons will regain positions of honour.

Reference (Original work of the Author)

1. Social Values and Human Cardinal Principles, in 'A Few Problems Solved' Part 2

Prabhat Samgiit

Song – 168

A'j arun'e ra'un'ano sab a'sha'
sa'rthak halo bha'loba'sa',
A'j sa'rthak halo bha'loba'sa'.

Phulabhar'e bhara' banalata' a'j
a'nande nata manalata',
Madhurye bhara' sab ba's'a
sa'rthak halo bha'loba'sa'.

Eso a'lor sa'gar pa'ne pa'r'i dii
bha'lor sab kichui mene nii,
Eso bha'lor sab kichui mene nii,
Eso bha'ber madhurima'y geye ja'I
Bhule atiiter ka'nda'ha'sa'.

Eso mamata'r t'a'ne saba'ka'r sane
ga'ne ga'ne kari mela'mesha',
Kari madhuma'kha' mela'mesha'
sa'rthak halo bha'loba'sa',
A'j sa'rthak halo bha'loba'sa'.

(Madhukarn'ika', A'nandanagar, 25th Dec., '82)

Purport:

Today all my hopes are reddened with crimson rays,
My love for Him has attained fruition today.
The forest creeper is laden with flowers,
The creeper in my mind is bent in joy.
All expressions are exceedingly sweet today,
For my love for him has attained fruition today.
Come, let us set out for the ocean of light,

Let us accept the bright side of everything,
Let us full-throatedly sing the glorious ideas,
Forgetting all the past tears and smiles,
Come, let us mingle with all in love,
Let us open up our hearts in songs
And exchange our pure love and joy,
For my love has attained fruition today.

Chapter 23

Subjective Approach Through Objective Adjustment

Now, let us see what is knowledge and what is self-knowledge. What is self-realization? Human mind has three types of movement. The first type is extro-internal projection, that is external object moving towards the inner side of the existence. The second type is intro-external; the sentiment comes from the inner side expressed in the physical world. And the third one is movement of mind towards the spirit.

Now generally "to know" means subjectivization of the external objectivity. When the external object becomes one with the objective portion of the mind, that is taking place in the objective compartment of the mind, it is called knowing or knowledge. And what is self-knowledge or self-realization? In this case, the mind knows the spirit; that is, the movement of the mind is towards spirit. Now, how can the mind know the spirit when the Supreme Spirit, the Supreme Entity, is the Omniscient Entity, the only Omniscient Entity of this world. The Supreme Entity is omniscient. He not only sees what you do, He also sees what you think, what you are contemplating, what are the thought-waves of your mind. Then He is omniscient, and you are the object. He sees what you do. He is the subject, you are the object. Then how can the mind know Him? That is, how can the mind be the subject and He be the object? He sees your mind. How can your mind see Him? How can your mind accept Him as the object, and your mind be the subject? There lies His secret. What is the secret? That is, whatever

you are doing, whatever you are thinking, you should always remember that that action of yours, these thoughts of yours are being witnessed by Him. If you remember this, He remains the subject and you remain the object.

But what does happen? Because you are always thinking about the Supreme Entity, that is why indirectly He also becomes the object, although actually He is the subject and you are the object, because He is the all-witnessing faculty. This is a very clever policy of the devotee. Because of their developed mind, pinnacle mind, pinnacle intellect, they bring the Supreme Entity within the periphery of their mind. So, the path of devotion or the path of spirituality is for those who are extremely clever. Those who think that the Supreme Entity is not seeing them are the most foolish among the fools.

The minimum qualification is a human mind and a human body, and with the help of this human mind and human body one can attain salvation. One may one day come in His contact, because only the human mind can think that the Supreme Entity is witnessing all His activities and all His thoughts. When one is established in this stance, it is said one has attained salvation.

There are so many created beings. These quinquale-mental factors of the world -- air, water, earth -- they are also of cosmic creation, but their mind is in an inert condition. It cannot function. In the case of protozoa, there is mind, but it is guided only by instincts, inborn instincts. In the case of plants, there is mind, but it is guided by inborn instincts. There is no independent thought in them. In the case of animals, in the case of metazoa, there is inborn instinct, but no individual thought. But in the case of developed metazoa, developed animals, there is a bit of independent mind, and among these developed metazoa,

those such as dogs, who come in contact with human beings, as a result of clash and cohesion in the intellectual world and in intercellular structure, their minds develop a bit. They have a somewhat developed mind, because of coming in close contact with human beings.

In the case of human beings, the mind is highly developed, and with this developed mind one can feel that whatever one does, whatever one thinks is always being witnessed by the Supreme Entity. Nobody can do anything secretly. Now, everything is a creation of the Supreme Father; but in the course of introversion, as a result of clash and cohesion, the mind develops, and the stage of humans is the most developed in the process of introversion. So human beings are blessed because they can feel the charm and love and all-pervading existence of the Supreme Lord.

A spiritual aspirant'moralist should mentally live with a happy adjustment in the relative world. At the same time, one should discharge one's duties concerning the spiritual world properly as well. In other words, there should be a subjective approach through objective adjustment. In this way, a conducive environment is developed to also promote progress of others towards the Supreme Entity.

Human beings should never forget that their life is an ideological flow. Human beings should move unceasingly towards their cherished ideological goal. They have been moving forward since antiquity, and in the process of movement they have come up to the stage of humanity. In the process of movement, they have had to pass through countless lives of worms and insects, birds and animals, etc. They had to suffer endless trials and tribulations, countless tortures and humiliations. Take for example the case of a goat. A goat spends its life living on grass. One day a butcher catches hold of the goat, kills it, flays its skin and sells the

flesh in the market. Maybe a goat had to pass through a painful life like this. But today it has forgotten this fact, and thus in the process of gradual evolution the former goat has come to the state of a human being.

Human life is more secure than animal life. An animal spends its life in the forest in constant fear of other powerful animals. It lives under the constant threat that at any moment another powerful animal will spring upon it and kill it. Many wild animals take shelter with human beings just to get rid of this fear psychology and lack of security. Human beings in turn provide them with green grass or other kinds of fodder. But all the time, they are on the lookout for an opportunity to kill the animal in their custody. An animal reposes its complete trust in human beings. Even till the last moment before its death, it trusts human beings. But when the same human beings in whom the animal reposes its trust move forward to slaughter it, it realizes that these human beings whom it accepted as its friend are not at all friends, rather they are enemies.

All along, human beings provide it with all kinds of fodder just to kill it and get its flesh in time. So the friendship or affection which human beings have for animals is something purely external, something very superficial. It is not genuine love, or genuine attachment. This is the greatest curse in animal life. Each and every human being has had to pass through a long series of animal lives. Human beings should remember that they too had to pass through innumerable painful lives.

We should always remember that we should not be the cause of sorrow and misery to those animals which have come in our shelter. A woman who has had enough torture and humiliation from her mother-in-law should be sufficiently cautious that her daughter-in-law should not

receive the same type of harsh treatment from her. People should maintain an attitude of kindness towards domestic animals. They should continue to properly discharge their allotted duties in the mundane world, and always remain cautious that they should not unnecessarily cause trouble and hardship to others. This is how the special right of humans will remain properly in the mundane sphere. They should always see to it that their fellow human beings are provided with food, clothes, shelter, etc. "I won't exploit anyone nor will I allow anybody to exploit me." This is the inner spirit of objective adjustment.

In other words, one must maintain proper relations with the external world and at the same time one must do one's allotted duties. And while maintaining this adjustment in the external world, one will have to move forward in the path of life. But one must not forget that one's existence is not meant only for this physical world. Only animal existence is meant solely for the physical world. It has to continue its constant fight for survival. An animal living in a jungle lives in constant fear of tigers and lions, bears and elephants, worms and insects, snakes and reptiles and a host of other dreadful creatures. Animals such as goats, sheep, cows, etc. have surrendered to human beings, and put trust in them. There is more security in human life than in animal life.

Now regarding objective adjustment, people should not be abnormally obsessed that they have not yet been able to build up a well-knit social system. We have to remain busy, no doubt, to meet the material needs of food, clothes, shelter, medical treatment, etc. But once an ideal society is established, its members will not be unduly troubled. With more and more time at their disposal, these people will have greater opportunities to try for their spiritual elevation.

With regard to subjective approach, its significance is

to slowly withdraw the crude mind from the external world and merge it in the subtle mind, then merge the subtle mind into unit consciousness. Finally when unit consciousness will merge in Supreme Consciousness, then human beings will be considered to have reached the Supreme Desideratum in life. In the world of today, human beings are extremely worried about objective adjustment. They can hardly afford to spare time for spiritual progress. This is the greatest tragedy of the present-day world. That is why I will advise you to build a healthy human society at the earliest, so that each and every human being gets sufficient time and opportunity for spiritual practice.

The process of Cosmic Ideation teaches you that you can endeavor to attain liberation even while leading a worldly life, provided of course that before dealing with any object of gratification you do so with Cosmic feelings. While feeding your son, you should contemplate that you are not feeding your son, but are doing your duty to the manifestation of the Supreme Consciousness in the shape of your son. When you plough your land, you ought to contemplate that you are doing the proper action to the manifestation of the Supreme Consciousness in the form of your land.

If you properly follow this Cosmic Ideation, you can keep yourself aloof from the shackles of actions even though you perform actions. This practice will pervade your exterior and interior with the ecstasy of Cosmic Bliss, and will alleviate permanently all your afflictions. Then the force of ignorance cannot devour you in its ferocious jaws. The glory of the One and only One benign Entity will shine forth to you from one and all objects.

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2. Thoughts of P.R. Sarkar (page - 35)

Prabhat Samgiit - Song – 4768

Tumi A'ma'r Dhya'na Tumi a'ma'r jinan
 Tumi A'ma'r Sam'sar
 Toma'ya Ha'riy Ka'di Toma'ya phiriye ha'si
 Tumi mora Jiivanera sa'ra

Purva'sye dekhi Toma'ri arunima'
 Paschima'sye heri toma'ri la'lima'
 Madhyagagane tumi sutibra dra'ghima'
 Toma'r liila' apa'r

Jiivane ra prabhate tumi priya utsava
 Madhya'nhe tumi karmeri a'sava
 Sha'ya'nne tumi priya dhore rupabhinavo
 Tene na'o ka'che tuma'r

Purport:

You are my dhyān, you are my awareness, You are my world. Oh losing you, I weep. On getting you back, I rejoice.

You are the essence of my life. The crimson glow on the east and the red tint on the west are all your expressions.

On the mid sky you manifest as the unbearable longitude. Your divine play is boundless.

At dawn of life you are the gaiety. Oh, my dear Lord! At midday, you are the elixir of activities. In the evening, you appear in the wonderfully charming form and draw me nearer to you.

Chapter 24

Prama

The word *prama'* is derived as *pra - ma' + d'a + t'a'*. The meaning of the root verb *ma'* is "to measure, to fathom". So the etymological meaning of *prama* is "balance". In English, the two words "equilibrium" and "equipoise" are used in this sense. But there is some practical difference between these two words. "Equilibrium" can be used, for instance, in the sense of balance in physical strength, while "equipoise" is used in the sense of balance in weight. Suppose there is a tug-of-war between two parties. If both the parties are equally strong, no party is able to pull the other party towards itself, i.e., there is a physical equilibrium between the two parties. Take another case. Suppose there is a one kilo weight on one side of a scale and on the other side there is one kilo of eggplant. As there is equality of weight on both sides, the scale is evenly balanced. This balanced state in weight is called equipoise. Equilibrium and equipoise are collectively known as *prama'*.

Prama' in the Primordial Phase

In the primordial phase of creation, Pure Consciousness remains objectless, and *Prakrti*, its qualifying principle, is unmanifested. *Prakrti* is the collective name of the three immanent principles; the sentient, mutative and static. At this stage, then, Pure Consciousness is encircled by the triangle of the sentient, mutative and static forces -- called *gun'atrikon'a*. Due to homomorphic conversion, the balance of *gun'atrikon'a* (the triangle of the attributional

three forces) is maintained, whereby the sentient is converted into mutative, the mutative into static, and the static into sentient. This process of mutual conversion has been going on endlessly.

But if due to internal clash and cohesion of these three immanent principles, the balance of the triangle of the attributional forces is lost, then the process of creation begins through one of the vertices of the triangle. Human existence is trifarious, and comprised of physical, psychic and spiritual aspects. A balance in these three spheres of existence gives rise to *lokatrikon'a*, or *prama'trikon'a* (balanced triangle of human or worldly existence) for individual entities as well as of the collective body.

Just as *prama'* is indispensable in individual life, it is equally true in collective life as well. The superiority or excellence of the social structure or the culture and civilization of a community of people is derived by the degree of *prama'* which that community attains in its individual and collective life. It is somewhat strange that although human beings have been on the earth for a million years, and although human civilization started about fifteen thousands years ago, until now they could not bring about perfect balance or *prama'* in the three spheres of individual and collective life. What is more strange is this, that they did not even feel the necessity of establishing *prama'* in individual and collective life.

For instance, although the western world has made some material progress and tried to bring a certain degree of *prama'* in the physical sphere, it did not make any sincere effort to establish *prama'* in the spiritual sphere nor is it doing the same even today. Of course, in the West, they made some effort to bring *prama'* in the psychic sphere by bringing about some development in the intellectual sphere.

India is the only country in the world where at least some attempt was made to introduce *prama* ' in the spiritual sphere, but it did not reach the state of perfection.

Like the West, India also made some attempt to establish *prama* ' in the psychic sphere. But that attempt was not remarkably successful. If we analyze the history of different communities of people of the world, we notice that despite the tremendous physical, psychic and spiritual potentialities in them, the opportunity was not utilized for the establishment of *prama* ' in individual and collective life. This was due to their defective way of life, their dogmas, their defective ideas and practices and the faulty social and economic system. They could not strengthen the human society by developing different branches of knowledge, its culture and civilization, its intellectual and spiritual advancement. In the absence of *prama* ', they could not contribute to human society to the extent they could in developing different branches of human knowledge, in uplifting the standard of culture and civilization, and raising the level of intellect and intuition.

Prama in the Spheres of Living

Physical Sphere:

Nature has been bountiful to each and every region of the world, and has endowed enormous wealth both on and under the surface of the earth. In fact, different areas of the world are full of agricultural, mineral, aquatic, medicinal and forest resources. Yet in many economic regions of the world, there is utmost poverty, low standard of living, and cultural and industrial backwardness. As a result, with the curse of acute scarcity of food, clothes and accommodation as well as lack of educational facilities, even today in the 20th century when material science claims to have made strident progress, millions of people are fighting for their

physical survival.

There is no shortage of physical resources in any economic region due to the blessings of nature. But due to the lack of benevolent attributes, those materials were not utilized for social and economic development. In consequence, the basic physical necessities of people (food, clothes, accommodation, medical treatment and education) could not be fulfilled. Obviously, there is large-scale want of *prama*’ in the physical sphere.

Psychic Sphere:

The human mind has two main functions: thinking and recollecting. The human being is predominantly a mental being. So the greatness and excellence of human beings lies in their thinking capacity, intellectual subtlety and brilliance, and wisdom. Human beings, in the process of expressing their creative faculties, externalize the colourful and varied ideas of their psychic world in a variety of ways: on canvas with colours and brushes, in poetry and literature with the touch of pens, and in sculpture with the subtle use of hammers and chisels. Their philosophical ideas, their scientific observations and experiments, and the study and analysis of various branches of knowledge are exclusively within the psychic preserve of the human mind, and have been honoured as the golden harvest in the psychic realm. But if there is a lack of *prama*’ in the psychic sphere, then many omissional and commissional mistakes and defects are bound to creep into their art, architecture, literature, philosophy, science and other branches of human knowledge. Dance may lose rhythm, painting may lack proportion, music may lose its harmony in tune or melody and rhythm, and in the various branches of literature there may be an overgrowth of parasitic weeds of immature expression.

Let us take the case of poetry. Successful poetry is a

balanced blending of idea, language, meter and expressional beauty. But if a poet has only a flair for language and depth of ideas, and is not skilled in metrical rhythm or cannot introduce beauty in composition, then the poetry will suffer from lack of *prama*'. Poetry devoid of *prama*' cannot attain the height of success. Similarly, song is the inner blending of idea, language, melody and rhythm. In the absence of any of the four factors, *prama*' will be lost and the song will lose its charm and beauty. It will be nothing but a random composition, a few lines of lifeless words.

Philosophy had its beginning in the distant past to discover and realize the mysteries of creation. Various scholars in different branches of human knowledge established various schools of philosophy in different ages. Some of these philosophies were idealistic, some were materialistic. What is the purpose of philosophy? The purpose is to discover the unmistakable link between the Creator and the creation. But philosophers, in spite of their sincere efforts, have not yet been able to build a bridge between the relative world and the absolute world. It seems that philosophy has lost its way in a labyrinth of metaphysics. The defective conclusions of philosophers have made respective schools of philosophy dogma-based intellectual extravaganza. Regarding these types of philosophy, they are the cause of psychic disease.

Spiritual Sphere:

The main purpose of spirituality is to establish one-ness between the Macrocosm and microcosms, between Cosmic Being and human beings. Very often, ignorant of real spirituality and goaded by religious dogma, people undertake long and hazardous journeys to places of pilgrimage, sometimes even selling their earthly possessions like houses, cultivable land, etc. to make the trip possible. It is needless to say that this causes a loss not only of energy,

time and money but brings much trouble and no spiritual gain. This is one of the glaring examples of lack of *prama'* in the spiritual sphere.

Balanced State of Development

It has already been said that the importance of *prama'* in all the three phases of human existence is tremendous. Physical progress is deeply associated with the psychic and spiritual development of human beings. The balanced state of material development, having reached a supreme height, is to maintain proper adjustment with the psychic and spiritual elevation of individuals and the collectivity.

Similarly, the balanced psychic stratum, having attained the peak of progress, is to maintain adjustment with the material and spiritual progress of individuals and the collectivity. In this state, the ectoplasmic stuff of mind develops not only in mass and volume, but moves forward towards the pinnacled intellect while maintaining psychic adjustment. Finally, comes a state when the mind, having transcended the psycho-spiritual stratum, attains a pinnacled state and absolute equilibrium in spiritual progress, and maintains adjustment with the physical and psychic development of individuals and the collectivity.

Prama' in Society

In the flow of evolution, *lokatrikon'a* (triangle of the three spheres of human existence) comes about at the first phase of creation, emanating from the sprout of the Supreme Entity. In the first phase, there is balance in the *lokatrikon'a*, (in the material, psychic and spiritual spheres of existence) of individuals. However in subsequent stages, due to the influence of time, place and person and due to the clash of propensities, this balance of *lokatrikon'a* gets lost. This

state of loss of balance in *lokatrikon'a* is called the stage of derangement.

At this stage, if the lost *prama'* is re-established, it is well and good. If not, the *lokatrikon'a* enters the stage of disruption. If people fail to counteract this trend, the *lokatrikon'a* of the collectivity descends to the stage of degeneration. Human society today has reached the stage of degeneration, and as a result is lost in the wilderness of economic bankruptcy, social unrest, cultural degeneration, and religious superstition.

Once the society reaches the state of degeneration, balance in *lokatrikon'a* cannot be restored. Rather society will have to be lifted up step by step from the stage of degeneration to the stage of disruption, and then from the stage of disruption to the stage of derangement, and in the final stage balance in the *lokatrikon'a* will have to be established.

Although all three aspects of life -- physical, psychic and spiritual -- carry equal significance, the physical stage should be given greater importance in the initial stage. If *prama'* is lost in the physical sphere, the anti-social elements will have the upper hand in society. They will pollute the social environment. Consequently, *prama'* in the mental and spiritual spheres will be lost. The mental condition will tend to move towards further degeneration. So in the physical sphere, the establishment of *prama'* is the foremost necessity.

Now the question is, what should be done to restore the order in *lokatrikon'a*? First, we must divide each stratum into various substrata. For example, we may divide the physical stratum into the following strata: agriculture, industry, trade and commerce, medicine, irrigation, physical

education, etc. Here it should be mentioned that as far as education is concerned, the science subjects come within the scope of the physical stratum, as they are directly concerned with the material world. On the other hand, the humanities (language, literature, history, philosophy, etc.) come within the scope of psychic stratum.

By forming sub-triangles for each substratum, a greater degree of balance can be established. The physical stratum will then have to be gradually elevated from the stage of degeneration to the stage of disruption. Later, after restoring a greater balance in the sub-triangles, it will have to be raised from the stage of disruption to the stage of derangement. There will be a perfect balance in the *lokatrikon'a* (or *prama'trikon'a*) of the physical stratum, when all the sub-triangles are in perfect equilibrium.

Similarly, there are also many substrata in the psychic stratum, such as physico-psychic, psychic, psycho-spiritual, etc. When the degree of balance within these substrata increases, the psychic stratum will be elevated from the state of degeneration to the state of disruption, and from the state of disruption to the state of derangement, and finally there will be a perfect *prama'* or balance in the psychic stratum.

Now let us come to the question of the spiritual stratum. It too may be divided into several substrata, although they will be comparatively few in number. The degree of balance within the substrata will also have to be increased gradually. Thus the spiritual stratum will be raised through the stages of degeneration, disruption and derangement. Balance in the *lokatrikon'a* of the spiritual stratum will then be established.

Prama' in the Material Stratum

To restore balance in the physical stratum, the following four factors should be considered:

1. The physical demand at present and the physical demand in the foreseeable future.
2. The physical supply at present and the physical supply in the foreseeable future.
3. The maximum utilization of land.
4. Implementation of the five fundamental principles of Prout concerning that item.

For example, while trying to solve the food problems of any economic zone, the sub-triangle of agriculture will have to be created. A proper irrigation system may have to be introduced, and high-breed varieties of seeds may have to be used. By extensive cultivation of land using tractors and necessary fertilizers, three or four crops may be harvested every year. Proper crops for particular soil will have to be selected. Agricultural cooperatives and agricultural producers' cooperatives will have to be started. Farmers' brigades will have to be formed. Agriculture should be conducted on the basis of the principle of consumption, and not according to the principle of profit-making. There should be proper preservation and distribution of agricultural products. A proper balance in the *lokatrikon'a* of agriculture will help establish balance in the *lokatrikon'a* of the physical stratum.

In the same way, if there is a perfect balance in the sub-triangles of the substrata, there will also be a balance in the psychic and spiritual strata. When all the substrata sub-triangles [*lokatrikon'as*] of the physical, psychic and spiritual strata collectively form the final *lokatrikon'a* [super triangle of equilibrium], its central point will coincide in a perfect balance with the central point of the Supreme *Gun'atrikon'a* [attributional triangle of static, mutative and sentient forces]. A perfect state of balance will be

established between individuals and the collectivity, and between the collectivity and the cosmos. This supreme balance in all spheres will bring a perfect state of *prama* everywhere. The society will attain the supreme height in each of the balanced states of material, psychic and spiritual strata of development. That will be the stage of all-round welfare, progress and perfection for the entire humanity, for the entire living world.

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2. The Cosmic Brotherhood, in 'Idea and Ideology'

APPENDIX

Five Fundamental Principles of Prout

1. No individual should be allowed to accumulate any physical wealth without clear permission or approval of the collective body.
2. There should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe.
3. There should be maximum utilization of physical, metaphysical and spiritual potentialities of the unit and collective body of the human society.
4. There should be proper adjustment amongst these physical, metaphysical, mundane, supramundane and spiritual utilizations.
5. The method of utilization should vary in accordance with the changes in time, space and person and the utilization should be of progressive nature.

Prabhat Samgiit - Song – 4673

Bhajare is'tana'm mon a'ma'r
 Bhajare is'ta na'm
 Srs't'ti-sthiti ta'tei nihita
 Ta'ha'tei shes' parin'a'm mon a'ma'r.

Dilen ye purus' e amrta na'm
 Tini-i ja'nen er navadha'm
 Dhara'r dhula'ya ei abhira'm
 Shune ya'o abhira'm man a'ma'r.

Ye amrta loke a'chen se srs't'a
 Amrta jagate bha'ungen se spardha'
 Sakal dha'raker ekak se dhartta'
 Se a'ma'r mohan sut'ha'm mon a'ma'r.

Purport:

O my mind, chant the holy name of Is't'a.
 All the facets of creation,
 preservation & destruction reside in Him.
 Only the supreme one who bestowed on us
 this immortal name,
 knows the secret origin of this ever new universe.
 On this dusty earth, constantly listen to His song.
 He remains in the world of immortality
 and from there He breaks all attachments
 of this non lasting universe,
 and teaches the ego to surrender.
 He is the supreme receptacle of all receptacles.
 He is the most charming
 and ultimate refuge of my mind.

Chapter 25

Socio-Economic Self-Reliance

In today's world, large animals are on the verge of extinction. Environmental conditions do not support the existence of big animals any longer. In the past, many large creatures inhabited the earth, but as environmental conditions changed and human beings extended their domination over the planet, giant animals became extinct. Similarly, small states are struggling to survive. People are more interested in forming larger and larger socio-economic units to ensure the welfare of all than in maintaining many small states. Narrow sentiments are gradually fading away, and a universal outlook is arising in the minds of human beings. Science and technological development have exposed the blind faith and dogma that have suffocated many sections of society, and gradually humanity is advancing towards an age of discrimination and common interest. So, the present age is not the age of large animals and small states.

In accordance with this socio-economic trend, Progressive Utilization Theory (Prout) advocates the formation of self-sufficient units throughout the world. These socio-economic units will work to enhance the all-round welfare of the people in their respective areas, and unite all humanity on a common ideological base. As each unit becomes strong and prosperous, it will merge with other units. With the formation of a world government, the interests of all people and all nations can be guaranteed and gain proper recognition. Through such a process, Prout can ensure the all-round welfare of humanity.

The main characteristic of Prout-based socio-economic movements is that they aim to guarantee the comprehensive and multifarious liberation of humanity. Since the beginning of history, there has been an incessant fight for freedom from natural, social, economic and political enslavement. This fight is inherent in human nature. Human beings want freedom both as individuals and as members of society, and to ensure this freedom they will fight against all types of oppression. Yet we find that when any oppressed group or class has gained some measure of freedom, it in turn has oppressed other groups and classes.

Whatever liberty we find in society today is the result of prolonged struggle by many individuals and groups. This struggle, this quest of the mind, is an innate human characteristic. At the root of all human desires is the fundamental desire for happiness, the desire to establish oneself in the supreme flow of bliss. This means that in individual life, human beings have to reach the state of the Absolute and break all bondages of relativity. To liberate the mind from all bondages of time, space and person is the natural tendency of human beings, but only the attainment of the Absolute can fulfill the innate human desire for happiness.

In collective life, in social life, Absolute freedom is not possible. While society should encourage the individual search for Absolute freedom, collective freedom can only be ensured if there is comprehensive, unbarred expression in the different spheres of life. Freedom in these spheres should be considered as part of the natural rights of every human being. For these natural rights to develop properly, it is our duty to create a congenial atmosphere, a suitable socio-economic environment, as such a congenial environment does not exist today.

Criteria for Groupification

There are several factors which should be considered when forming socio-economic movements. These are: same economic problems, uniform economic potentiality, ethnic similarity, common sentimental legacy and similar geographical features.

Same economic problems refers to the similarity of economic problems confronting a community in a particular region. Such problems include lack of markets for locally produced goods, surplus or deficit labor problems, communication or transportation difficulties, no proper irrigation, water facilities, etc. Ascertaining whether or not a similar set of economic problems exists in a region is the first thing which should be clearly analyzed when forming a socio-economic group. The economic problems and the solutions should be well understood.

Secondly, there should be uniform economic potentiality in the region. While it is natural that there will be variations from place to place within one socio-economic unit, overall the people throughout the region should enjoy similar opportunities for economic prosperity. Disparity between the "haves" and the "have nots", the rich and the poor, should be progressively reduced, so that all people can prosper together collectively and society will become bountiful.

Thirdly, there should be ethnic similarity. In the past, many races and sub-races have been suppressed and exploited by other powerful or dominant races. Racism has been propagated by those with evil designs, in order to divide society and establish their dominance. Society should guard against such dangerous and narrow sentiments, and this can be done only if every ethnic group has adequate scope for its

expression and development. The multi-coloured garland of humanity will be greatly enriched if varying human groups blend together from a position of strength and independence out of a genuine love for their brothers and sisters, and are not forced together through fear or compulsion.

Fourthly, sentimental legacy includes factors like language, historical traditions, literature, common usages, cultural expressions, etc. It is the common chord in the collective psychology of a particular group of people, which gives them their unique identity and sense of affinity. Human beings are predominantly sentimental by nature, and they establish some kind of relationship with the many objects of the world through day-to-day activities. If the sentiment for a particular favorite object is adjusted with the collective sentiment, then that sentiment can be utilized for establishing unity in the human society. Sometimes the human sentiment for many objects runs counter to the collective sentiment and as such creates greater disunity. Hence, those sentiments which are conducive to human unity should be encouraged, rejecting the sentiments which create a rift in human society. This is the approach adopted by Prout's socio-economic groups.

Finally, similar geographical features, including topography, river systems, rainfall, irrigation water, etc. should also be considered in the formation of a socio-economic group. Thus, Prout-based socio-economic groups are popular movements which will fight against all forms of exploitation and for the local demands and sentiments of the people. Such movements will work for the establishment of self-sufficient socio-economic units throughout the world according to the principle, "Know the area, prepare the plan and serve the people."

Self-Sufficient Socio-Economic Units

A member of a socio-economic unit is one who speaks the local language and lives in the local area. Those who have merged their individual socio-economic interest with the interests of the concerning socio-economic unit constitute the indigenous population of that unit.

Each socio-economic unit should prepare its own developmental program, and for this several factors need to be considered. These include natural resources, topography, river systems, cultural conditions, communication, industrial potential and development schemes. These factors will enable a unit to facilitate proper planning and development to become economically self-sufficient. The prosperity of a socio-economic unit cannot be increased if a significant part of its production is spent outside the unit or misutilized. Therefore there should be no drainage of capital from a socio-economic unit, and maximum utilization of its resources.

If a particular unit in a federal system cannot get economic justice, it may agitate for a separate allocation of funds within the federal budget. If after launching such an agitation it still fails to secure proper justice, it may demand the formation of a separate state. However, Prout does not favor the formation of many small states, each with its separate budget and administration. Numerous state divisions will only compound socio-economic problems, causing unnecessary duplication, and are costly and wasteful. Rather small states should be expanded into larger socio-economic units.

Criteria for Merger of Socio-Economic Units

Two or more adjoining units can merge to form a

single larger unit if certain conditions are fulfilled, such as: economic similarity, communication facilities and administrative efficiency. Where these conditions occur, two or more units will have attained a high degree of socio-economic parity, so it will be easy and natural for them to co-operate together in a co-ordinated way. Socio-economic units fulfilling these conditions may merge together for the welfare of their respective citizens and to further their socio-economic interests. Let us take the example of India. The eastern state of Orissa is very rich in mineral resources (such as coal, bauxite, manganese, etc), but the present Indian leaders export these mineral resources to overseas countries. If those raw materials were utilized for indigenous industrial production, then four big steel plants could easily have been put into operation. This would have substantially raised the per capita income. But the leaders, instead of paying attention to these things, have been framing five-year plans whimsically. Ultimately, these plans neither remove the economic disparities nor increase the collective wealth.

To achieve these twin ends, of removal of economic disparities and increase of collective wealth, the present economic system is to be thoroughly overhauled. At the very outset, to facilitate socio-economic development, the country should be divided into socio-economic units. If state boundaries are demarcated on the basis of political and linguistic considerations, then socio-economic plans can never be properly drafted and various economic problems will not be given due attention. So self-sufficient units are indispensable for expediting the countries' economic progress.

At the moment, there are various economic units with different economic problems within the same political division. Considering these diverse economic problems, in

the interests of those people, different socio-economic units should be created. Converting these different political divisions into a single economic unit right now, if implemented for administrative purposes, may lead to complications. So one economic unit may be divided into two political divisions (even one is necessary). There can be more than one economic unit in a political division.

This approach will enable different socio-economic groups to develop to a level, which fulfills their potentiality. When two groups reach nearly the same level of development, they should merge together to form a larger unit. This process of unification will gradually result in the formation of one socio-economic unit for all India. In the next phase, through continued growth and development, the whole of South East Asia will become one socio-economic unit. Eventually, the whole world will function as one integrated socio-economic unit. At this stage, universal fraternity will become a reality. After reaching this stage of development, the popular movements of Prout will have attained a state of balance and equipoise.

Universal in Spirit, Regional in Approach

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

Prout recognizes that a sound ideological base is also a prerequisite for any socio-economic movement. The socio-economic movements advocated by Prout are founded on the ideological base of Neo-Humanism. Neo-Humanism can unite all humanity and establish society in universalism. It is true that universalism will not be established on the hard crust of the earth overnight. It will come to fruition gradually, stage by stage, and will include each and every person in the world, as well as animals, plants and inanimate objects. If a single person remains outside the sphere of influence of universalism and becomes a victim of exploitation, then the foundation of Neo-Humanism will be undermined. Thus, Prout's approach can be characterized as universal in spirit but regional in approach.

Protection from Exploitation

Even after socio-economic units are established throughout the world, how will exploitation in the future be avoided? Prout contends that society will enjoy lasting protection from all types of exploitation only if the following four factors are well-developed in social life. These factors are an integrated ideology, an empirical spiritual base, spiritually oriented cadres, and proper institutions.

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

An empirical spiritual base to society will protect it

from all fissiparous tendencies and group or clan philosophies, which create shackles of narrow-mindedness. Spirituality does not recognize any unnatural distinctions between human beings. It stands for evolution and elevation and not for superstition or pessimism. Spiritually-orientated cadres will provide a moral check against all forms of exploitation and will propagate moral and spiritual ideas throughout society, according to the motto "Self-realization and service to humanity."

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

Thus, Prout's system of socio-economic units is a comprehensive approach to society's socio-economic problems. If people adopt such an approach, society will move along the proper path of advancement with accelerating speed, overcoming all bondages and hindrances. Human society will enjoy a bright and glorious future.

Reference (Original work of the Author)

1. Socio-Economic Groupifications, in 'Prout in a Nutshell' Part 13 (pages 18-25)

Prabhat Samgiit

Song – 3714

Jiirná vishiirná jiiver karibo sevá
Árte kśudhárte báincábe natuvá ke bá.

Ádhite bhoge járá vyádhi yá tanáte sára
Se mánava pashu vihaunga sabári jannye morá
Latá gulmera áche práñ tádero tare bhává.

Dúr ke káche éene chi saunge sabe niyechi
Práñe o mane menechi sampada sabári mápá.

Purport:

We shall serve all living beings:
the wornout and emaciated.
Who else will save those
sufferings from hunger and distress?

Those suffering from physical or mental diseases,
humans, animals, and birds are all mine.

Even shrubs and creepers have life.
They are also to be considered.
We pull the distant ones close
and take them all together.
We wholeheartedly accept that the wealth of all is limited.

Chapter 26

Establishing The Neo-Humanistic Society

Society

From the first expression of moralism to the establishment in cosmic humanity, there is a gap. The concerted effort to negotiate this gap is termed as social progress, and the collective body of those who are engaged in this concerted effort I shall call the "society".

The entire humanity of this universe constitutes one singular people. The whole humanity is bound in fraternity. Those who are apt to remain oblivious to this very simple truth, those who are prone to distort it, are the deadliest enemies of humanity. Today's humanity should identify these foes full well and build a healthy human society, totally neglecting all obstacles and difficulties.

It must be borne in mind that as long as a magnificent, healthy and universalistic human society is not well established, humanity's entire culture and civilization, its sacrifice, service and spiritual endeavour will not be of any worth whatsoever.

Lack of unity among the members of society, because of too much self-interest in the individual members, formation of sects for economic or social advantages, lack of understanding of others, not only brings the downfall of society, but also will wipe it completely from the face of the earth. Instances of so many sects and empires disappearing

altogether are not rare in the history of this world.

What is culture? Culture is the collection of different expressions of human life. The culture of the entire human race is one, but there are different local expressions. This difference in local expressions does not mean that people of different corners of the earth have different cultures -- culture is the same, but the expressions vary.

Education is a part of cultural life. Education should be free, and education must be based on universalism. While imparting education, you should also remember that there are certain local conditions, local problems, and local requirements; so while formulating the educational structure, we should do everything by remembering this fundamental fact.

Science should be just like art. I have said: Art is for service and blessedness, and I say: Science is also for service and blessedness. Science should always be utilized for the proper progress of human society.

Defective Social System

Intelligent people will never try to suppress any language. Anything that separates one group of people from another should be strictly avoided. When one language tries to dominate or suppress another, then intelligent people will not allow society to disintegrate as a result, but will work for its consolidation. This is because social disintegration will benefit neither individuals, nor groups, nor the whole society.

The more human beings move in unison, hand in hand, shoulder to shoulder, the more the benefit to the human

race. Let no one try to suppress anyone in any sphere of life, whether in race, or language, or religion, or anything. The paths of complete unfoldment of human intellect must always be kept open.

It is a fact that in almost all the scriptures and their notes and commentaries, it has been said in unambiguous language that women are not entitled to get salvation. But the judgment of Ananda Marga is quite different. In our opinion, both men and women are equally entitled to get salvation or emancipation. I support no distinction between males and females.

Common sense tells us that among all the *kos'as* (layers) of human existence, that is, *annamaya kos'a*, *ka'mamaya kos'a*, and all the *kos'as*, the difference between male and female lies only in the lower two *kos'as* -- *annamaya* and *ka'mamaya kos'a* (the physical body and the conscious mind) -- the *kos'as* which are closely associated with the body. In all other remaining *kos'as*, the sex-difference does not arise. And all the subtle experiences of human existence are in the higher *kos'as* and not in the two lower *kos'as* which are closely associated with the physical body.

Vested interests in the realm of religion, not spirituality, used to say that salvation and emancipation are for males only. In this way, they have perpetuated their exploitation over females. The Supreme consciousness has metamorphosed Himself into so many forms, innumerable forms -- not only males, but females also. Each and every entity is entitled to enjoy that supreme stance of salvation.

Women must not be suppressed, and there should not be domination of males in the society. Society should have a cooperative leadership, not a subordinated leadership; but a

coordinated cooperative leadership between males and females. If fifty percent of the population, the ladies, remain downtrodden, how can there be all-round progress of human society? These disparities, these inequalities will have to be rooted out of the society.

During human history, proper justice has not been done to humanity; a particular class, a particular section has been given greater importance than others, and in this process the other sections of humanity have been neglected. For instance, when a soldier sacrifices his life on the battlefield, his death is announced in bold headlines in newspapers. But the same newspapers do not mention anything about the great hardships that his widow faces to raise their small family after the death of her husband. That is how one-sided justice has been meted out. Human beings have limped forward in their journey of history, bearing the burden of this defective social system; all were not given equal justice.

In the psychic arena, progress should be unbarred and unaffected. There are so many ailments in the psychic sphere. In the psycho-spiritual sphere, many people are guided by -- rather goaded by -- dogmas. Dogmas have taken root in the human mind. People cannot get rid of these false ideas, because they have been injected into their minds since childhood. As a result, one human society is divided into different nations, and one nation is divided into different religions; religions also have different castes, and castes also have different sub-castes --what kind of situation is this! We have only learned how to divide and subdivide humanity, and we never learned how to unite the people. This is all due to the defective teachings of dogmas.

Some people think that the particular group of people to which they belong are the blessed beings of the Supreme

Entity, and others are cursed beings. This is a very bad type of dogma -- opportunists have introduced all this. Dogmas are psycho-physical diseases. Renaissance people will have to fight against dogmas, and carry on the struggle endlessly. For this, they may have to confront numerous obstacles, censure and humiliation, but they will have to move on undaunted and unaffected. Dogmas are psycho-physical diseases.

Socio-Psycho-Economic Exploitation

The ills perpetrated in society are in a great measure created by the exploiters themselves. To swell their bank balances, the exploiters create an artificial scarcity of food, clothes and other necessary consumer goods, and loot profits in the black market. Those who have no buying capacity for high-priced food and clothes take to stealing and other shady methods in order to meet their bare necessities. These ill-fed, ill-clad flocks of the poor work for these greedy black marketeers and smugglers. When apprehended, it is they who are penalized -- the rich escape on the strength of their influence. Throwing their conscience to the four winds, these poor exploited persons take to sin and crime still more desperately. The society accuses these sinners and criminals, while the rich exploiters enact the roles of popular leaders, wear garlands, let loose a fireworks of speeches and exhort the masses with a clarion call to make more sacrifices.

In political life, if a group of people exploit another group of people of the same country or of some other country, there is political inequality. Still there is also economic polarization, economic exploitation, and social and cultural disparities and exploitation also. These disparities cannot be supported by good-thinking and right-thinking people. In the political sphere, there should be the rule of moralist people, for immoralists cannot lead society; they cannot

inspire the people onto the path of righteousness. Political life should be based on universalism, without forgetting that a particular area of the world has its own particular problems and conditions.

In economic life too, there is extreme inequality and exploitation. Although colonialism no longer exists openly in the political and economic spheres, still it persists indirectly, and this should not be tolerated. You should remember that in economic life, we will have to guarantee the minimum requirements to one and all. There cannot be any second thought, any sort of adjustment as far as this point is concerned. The minimum essential requirements must be guaranteed to all.

Today, these fundamental essentialities are not being guaranteed. Rather, people are being guided by deceptive economic ideas such as outdated Marxism, which has proved ineffective in practical life, and has not been successfully implemented in any corner of the world. People of a particular country die of starvation, and people of another country die due to overeating, due to indigestion. This disparity is a creation of selfish men, not of nature, not of the Supreme Consciousness. All are equal, with equal glamour as human beings.

Very often we say that a particular individual or a particular community of people is badly exploited. Then, what we mean by "exploited" is this, that they are exploited in the economic stratum. But if we penetrate deeply into the matter, we shall discover that the exploitation has not been only in the economic stratum, but also in other strata of human existence, in different forms and on various pretexts. When there is exploitation on the physical level, it is not necessarily economic in nature in all cases; it is mostly social. For instance, the vested interests inject, at a certain stage,

inferiority or superiority complexes in the public mind; then, at a much later stage, they use those psychic complexes for social or economic exploitation.

When the exploitation in the physical sphere is directly economic in character, even the common people can understand that; they need not labor hard to comprehend it. But in the event of exploitation in other spheres, the exploited people are not even aware of the fact that they are being exploited. That is why it becomes easy for the cunning exploiters to keep them in prolonged domination by creating inferiority complexes in their minds.

The tragedy is that the exploited masses do not even try to understand; they even refuse to understand, even though some may try to make them understand that they are the victims of exploitation. So this is more dangerous. When the exploitation is directly economic, the people can easily understand it; but when the exploitation is perpetrated in this socio-economic sphere or the psycho-economic sphere, the situation becomes complicated. The people feel a little aggrieved because they feel that they are being psychically suppressed; but they are not aware of the fact that the ultimate result is their economic exploitation.

Today, all over the world there is greater economic awareness than before. That is why the cunning exploiters have resorted to the path of either socio-economic or psycho-economic exploitation. They have spread their trap over a vaster area, hoping to reap a rich harvest. If a flying bird is caged for long, it loses its ability to fly. If the door of its cage is unfastened accidentally, it thinks, "What benefit will I derive flying in the distant blue sky? Let me pick up seeds sitting on the perch of my little cage." Now, if people have been educated in a distorted manner and their minds crippled, they are unable to stand independently. If their

minds have been molded by propaganda for a long period, they cannot utilize the opportunity (for freedom) even if it is presented to them.

Common people have been taught for ages that they belong to a low caste or class. Even if you offer these downtrodden people a chair to sit by you, they would murmur, "No sir, I am alright -- let me sit on the ground." That is to say, their minds cannot function properly, just as a bird's wings become totally inactive in a cage. People have been accustomed to such repressions for thousands of years -- the exploiters have injected fear complex in their minds to control them.

So your duty is threefold. Your first duty is to observe morality and do intuitional practices. Without this, you cannot have mental determination. You will become great by this, for ideation of the Great makes one Great. Your next duty is to unite the moralists of the world, otherwise righteousness will not endure. At the third stage, you will have to mercilessly fight against sin wherever it has habitated this world. You will have to propagate this mission from door to door.

Universal Social Outlook

Nationalism is fast becoming outdated. Not only has the national sentiment given humanity rude shocks in the world wars of this century, but the social and cultural blending of the present age also shows the growing domination of cosmopolitanism in world affairs. Vested interests, however, continue to cause certain divisive tendencies. Despite these obstacles, a social blending of humanity is in progress and needs a common constitutional structure to cement the solidarity of the world.

A world government is also essential to exercise effective control in certain spheres. For example, there should be only one world military force. The world government should form certain autonomous units (not necessarily national) to deal with problems such as education, food supply and flood control. The boundaries of these units may be readjusted to reflect the development of more sophisticated communication techniques. Such development brings the remote parts of the world nearer, and the world therefore grows smaller.

It will have to be explained to all that there will be clash between different nations as long as national feelings exist. Some may talk of disarmament, but military preparation will go on underground. If people dedicate themselves to the cause of welfare of the entire human race, their respective nations will also be benefited. The one Cosmic Ideology will have to be preached: that one Supreme Father, the Cosmic Entity, is the goal of all living beings. This spiritual sentiment will keep humanity united for all time to come. It will form the entire planetary world and even the universe into a nation. Then there will be only one nation -- a World Nation. No other theory can save the human race.

A language must also be evolved as the *lingua franca* of the world. But local languages must also be encouraged to help indigenous literatures develop, and thereby contribute to world progress and the common family of humanity.

Every atom of this universe is the joint property of all living beings. This has to be adopted as a matter of policy; and after its recognition, the idea that this is national and that is foreign, that a particular person is fit for the citizenship of a particular country while others are not or have no rights at all, cannot stand. In reality, only vested interests appear

intensely interested in such illusory matters.

All people are world citizens by birth. Every human being has the right to go and settle anywhere and to live like a human being. If any group of people of any country is not ready to accept this fundamental right of living beings, then it should be understood that their utterances for "peace" are only meant to cheat and bluff others. Humanity has a right to live not only in this small world but also on every planet and satellite, meteorite, nebula and every particle of this vast creation. If anyone wants to deprive human beings of this very birthright, then people will have to establish it by force.

It is often heard that a particular country was never so united as during the war. This is due to love of motherland, but more due to all the individuals having a common ideal -- a goal to face the peril of war. This common ideal is however very temporary, and disappears with the danger of war becoming less.

In Ananda Marga, the seed for a common ideal is sown from the very beginning of a child's life. At the age of five, when the child has acquired only a preliminary understanding of his or her surroundings, s'he is given the ideal of Cosmic Consciousness. The entire society of Ananda Marga is then founded on a common ideal -- the goal being Supreme Consciousness. Such an ideal will not disappear like the common ideal for facing the dangers of war, and the unity in a society founded on an ideal of the Cosmic Consciousness will be everlasting.

In Ananda Marga, even in the economic field, there is a common ideal, as the whole property of the earth is common property and is to be shared by all members of the society. This is instilled in every member by the chant recited at the commencement of the functions held by the

members of Ananda Marga:

*"Let us move together, let us sing together,
Let us come to know our minds together,
Let us share, like sages of the past, that all people together
may enjoy the universe. Unite our intentions, let our hearts
be inseparable. Our minds are as one mind as we, to truly
know one another, become one."*

The fact that the fortune of every individual, not only of this earth but of the entire cosmos, has been wreathed together, will have to be admitted one day by humanity. The spiritual aspirants have to fetch that auspicious moment sooner by their pauseless effort, service and propagation of the great ideology. This alone is the supreme task for the present humanity.

Social Synthesis

Humanity has only one culture. I am not prepared to admit that there are various cultures. The dances, songs, pronunciation and ceremonial celebrations of different sections of humanity may have their local peculiarities, but these cannot be considered cultural differences. The variations in local customs cannot be removed by legal force or dictatorial rule. If an attempt is made to destroy common practices, languages, and various local manners and customs in the name of national or human unity, violence and mutual distrust will result and collective life will be doomed.

I am in favor of social synthesis. In my opinion, as people come more intimately in contact with one another, and the corners of the world come nearer, local customs will interchange. The flowers of different gardens will unite into a bouquet which will be more, not less, beautiful than the individual flowers themselves. If different countries or

communities are anxious to establish social blending through marriages, then social synthesis can be achieved within a very short time. Its concrete reflections are already apparent to some extent in cosmopolitan cities.

Members of one particular race, considering themselves superior to others, also very frequently inflict injustice on the other portions of society. The expulsion of the Jews from Germany by the so-called superior races has caused a tremendous amount of disruption in society. In Ananda Marga, the first step that a person takes is to forget one's race or sect and to no longer identify oneself with one's race, caste or sect, whether superior or inferior.

In social functions based on racial considerations, racial prejudices figure very prominently. In our collective functions, members of all races, castes or creeds take part as equals. The caste, race or nation is often the main consideration in arranging marriages. In our Ma'rga, there is no such consideration. These petty differences between human beings are not given any importance. Humanity as a whole is considered as one family belonging to the race of human race. In such a society, injustice due either to economic background, sex or racial considerations will be unknown.

Feelings of differentiation are a great impediment in the spiritual practice for the Infinite. The feelings that a particular person is a Muslim, another a Hindu, yet another a Brahman-caste, and the fourth a Vaeshya-caste, are mean thoughts. When every living being is a manifestation of the Supreme Consciousness, how can you know yourself without shedding these differentiating feelings?

No one is high and no one low. Of course, according to one's virtues or vices one is happy, one is

miserable, one is rich, one is poor, one is a fool, and another is learned. But all are human beings. Feelings of differentiation are the principal obstacles on the path of spiritual practice. For this reason, elevation cannot be attained without annihilating them.

Today, not even the Pacific Ocean between Asia and America is difficult to cross. The people of Asia and America are approaching one another, touching and understanding each others' minds; they have learned to think about each other sympathetically, as one family of humanity. Europe, Africa, Australia, Mercury, Jupiter, comets, stars, and constellations -- none is alien to the other, none is distant. Gradually, everyone has begun to realize the vibration emanating from the One Mind.

Progressive Socio-Economics

Let everyone enjoy as much as they like on the subtle mental plane. Let everyone possess as much mental and spiritual wealth as possible. But individual hoarding of mundane resources and wealth must be stopped, even by compulsion if necessary. Really speaking, both physical and mental cravings are born of mental hunger. It is certainly possible to transform the craving for physical enjoyment into intellectual hunger by channeling it toward a different goal through proper education. Human society today is badly in need of such education.

The availability of the minimum essentials of life plays a vital part not only in achieving a world family but also in the development of the personality. This problem should be tackled on a world-wide basis. Every human being must be guaranteed certain minimum requirements. The availability of food, clothing, medical assistance, education and housing should be arranged, so that human

beings may be able to utilize their surplus energy in subtler pursuits -- energy which until now has been engaged in procuring the essentials of life. To fulfill the above responsibilities, sufficient purchasing capacity should be created. If the necessities are guaranteed without demanding any personal skill or labor, the individual may develop the psychology of idleness.

The minimum requirements of every person are the same, but diversity is also the nature of creation. Special amenities should therefore be provided, so that diversities in skill and intelligence may be fully utilized, and talent is encouraged to contribute its best for human development. It will thus be necessary to arrange for some special remunerations to provide special amenities according to the age and time. But at the same time, there should be a constant effort to reduce the gap between the amount of special amenities and the minimum requirements of the average individual. This never-ending effort of proper economic adjustment must ceaselessly continue, fostering the spiritual, mental and physical evolution of humanity and the development of a cosmic sentiment for a world family.

In such a socio-economic program, human beings have full liberty in the spiritual and mental spheres. This is possible because the spiritual and psychic entities for which human beings can aspire are themselves unlimited, and one person's progress in this sphere does not hamper the progress of others in their quest. But the supply in the physical sphere is limited, and thus any effort for disproportionate or unrestricted acquisition of physical objects may create a vast majority of "have nots". This hampers the development of the total personality of humanity. So individual liberty must not exceed established limits in the physical sphere. At the same time, it must not be so drastically curtailed that a human being's spiritual, mental and physical growth is hindered.

Thus the social philosophy of Ananda Marga advocates the development of the integrated personality of the individual and also the establishment of a world fraternity by inculcating a cosmic sentiment in human psychology. The Marga advocates progressive utilization of the mundane and supramundane factors of the cosmos. Society needs an impetus for life, vigour and progress; for this, Ananda Marga advocates the "Progressive Utilization Theory" (Prout) which calls for progressive utilization of all factors of the universe.

Ours is a subjective approach and an objective adjustment -- the happy blending between objective world and subjective goal. While moving towards the subjective goal, you must maintain adjustment with the objective world. There is no other alternative. When the human society is ensconced in this supreme idea, in the very near future it will become more constructive, with proper planning. Humanity of the entire universe will unite, and we are anxiously waiting for that happy moment.

Role of the Moralists

Morality is the foundation of spiritual practices. It must, however, be remembered that morality or good conduct is not the culminating point of the spiritual march. As a moralist one may set an ideal for other moralists, but this is not even worth mentioning for a spiritual aspirant. Spiritual practice in its very inception requires mental equilibrium. This sort of mental harmony may also be termed morality.

People often say, "I follow neither a religion nor rituals. I abide by truth; I harm nobody and I tell no lies, and this is all that is necessary. Nothing more need be done or learned." It should be clearly understood that morality is only an effort to lead a well-knit life. It is more correct to

define morality as a dynamic force rather than a static one, because the balance in external spheres of life is only maintained by waging a pauseless war against all opposing forces. If the mind is pressured by an external allurements and there is intense mental disturbance, the force for internal struggle may yield; consequently, the external equilibrium or the show of morality may at any moment break down.

That is why morality is not the goal. Morality may disappear at any moment. It cannot be said that the moralist who has resisted the temptation of a bribe of two dollars would also be able to resist the temptation of an offer of two hundred thousand dollars. Nevertheless, morality is not absolutely valueless in a person's life. Morality is an attribute of a good citizen and it is the starting point on the path of spiritual practice. Morality is the base, spiritual practice is the means, and Life Divine the goal.

In society, on one hand we see a crowd of anti-social elements, and on the other hand a sense of frustration among the moralists. These moralists have therefore developed a tendency to go out of the society. With more wealth and strength, the anti-social elements are in an advantageous position; the moralists appear to be the culprits. This state of affairs is neither desirable nor proper, and should not be allowed to continue any longer. Your duty will be to unite the moralists. Let there be two camps. Let there be an open fight. The moralists were so long scattered, and hence they could not fight. The united strength of five moralists is much more than the united strength of a hundred immoralists, because there is an unholy alliance between the latter. Meditation within closed doors will not do. Gather strength by intuitional practice and unite yourselves against the immoralists.

Whoever violates the principles of morality should

not get the opportunity of representing the people. If power is given to an incompetent person, it will be equivalent to leading society astray in cold blood. Moralists will install fit persons in power, and the social order which will be evolved by virtue of their leadership will give due importance to each and everybody. In this new society based on Neo-Humanism, every person will find his or her life worth living. Human beings will get back their position of honour.

Yours should be a glorious march towards the Supreme Goal, and you should remember that you are not to pause a moment during this movement. The entire human society is anxiously waiting for you, for your service. You will have to shoulder a great responsibility for this suffering humanity. You know that humanity is bleeding, and you will have to save it. You should remember that if you do not help humanity, who else will come and shoulder the responsibility? It is you, you are to do everything. You are the torch bearers of human civilization. You are the pioneers of the human march, you are the vanguards of the new civilization.

To shout "peace" has become a fashion of the day in this world. But can such shouting bring about any result? There is no other way of establishing peace except fighting against the reasons that disturb peace. The absence of universal spirit is the root of all evils. Strong people are torturing the weak. Powerful human groups are exploiting the weaker ones. Under such circumstances, it is the duty of good people to declare war on the oppressors. It will not be of use to sit quiet for an indefinite period, in the hope that only moral preaching will be fruitful. Hence, all good people will have to be united. There should be a pauseless preparation for war against the oppressors.

Today all over the world a grim fight has started

between the evil forces and the benevolent forces. Those who possess the moral courage to fight against the evil forces, it is they who alone can give a soothing touch to the struggle-torn earth with the balm of peace. Remember that you are the spiritual aspirants. Hence you alone shall have to undertake the mighty task of saving the earth. Increase the speed of your activities thousands of times, countless times more than it is now, and accomplish your work. There are three realms: physical, mental and spiritual. It is your duty to show society the right path in these three realms. Your success also depends on your speed. Work with the infinite power of God and with infinite speed. Victory is surely yours.

Despite its advent onto this earth many thousands of years ago, humanity is not yet capable of building a well-integrated and universal society. This is in no way indicative of the glory of human intellect and erudition. You who have understood the predicament, realized the urgency, seen the naked dance of evil and heard the hypocritical and raucous laughter of the divisive forces, should throw yourselves into this noble tasks without further delay. When the ends are just and noble, success is inevitable.

Clouds cannot overcast the sun for a long time. The creatures of darkness never want the expansive exaltation of human society. Even then, humanity shall march ahead. None can arrest the speed of its progress. You should be the harbingers; you be the pioneers of this victorious march. See that not a single individual lags behind.

Shouldering the Responsibility

In the modern world, humans are surely the most evolved creatures -- that is, the creatures with the highest

level of consciousness. On other planets also, there are various kinds of beings who are more or less developed. Whoever comes in the process of evolution goes also. Human beings emerged on this earth some one million years ago. Perhaps some of you have seen the fossils of human beings which are nearly half a million years old. Those primitive humans didn't have the same physiology as the modern people; there was some difference. Their external appearance now has undergone some change. They will continue to live for some more time and undergo some more change.

Similarly on other planets as well, the bodies of beings similar to humans, which have been built in accordance with the particular environmental conditions, will also undergo change in the future. The course those changes will take depends upon the physical make-up and psychic evolution. If the human brain or its cranium is small in size, it cannot accommodate much intellect. So for the expression of greater intellect, the human cranium must be large in size. In primitive times, the huge dinosaurs had huge bodies but very small brains.

The more people advance, the more the body undergoes change. The greater the physical evolution, the more complex the physical structure becomes. This is also necessary, because subtle thoughts and their expression depend upon a complex physical and psychic structure. The mind, which wants to think of so many things, should necessarily possess a developed brain, and to protect the brain one requires a developed cranium. A suitable cranium is not sufficient; one also requires an equally developed nervous system to transmit impulses from the brain to different parts of the body. Moreover, nerve cells and nerve fibers are also not sufficient. One requires developed glands to conceive of new ideas. This means that the human

structure must become progressively more complicated. Of all the microcosmic bodies on this planet, the human body is the most complex, for it has to act as the vehicle for the human mind.

There are people who preach certain dogmas. They claim that the words of their holy prophets are infallible -- that what they preached two or three thousand years ago are the direct words of God. No one can contradict them. These preachers of dogma are trying to impose their irrational and outdated doctrines on enlightened people. They are trying to thwart the intellectual progress of humanity. However, their sinister attempts are bound to be frustrated. Perhaps dogma will succeed in landing some blows on the human mind; but ultimately, these attempts will boomerang on them. When they boomerang on them with redoubled energy and vigour, these dogmas will not only bend, they will break. Humanity has been advancing and will keep advancing in the future.

Ours is the age of Neo-Humanism -- humanity supplying the elixir of life to all -- to one and all. We are for all, and with everything in existence we have to build a new society, a Neo-Humanistic society. So we must not waste our time; if we are late in doing our duty, the dark shadow of complete destruction will overpower our existence. We should be conscious of this; we must not waste a single moment of our valuable existence.

You are all human beings. You are all dignified human beings. Forget all the divisive tendencies that sometimes function within the human mind. Remember, you are the loving children of the Supreme Entity, and your goal is the Supreme Entity. Yours is a subjective approach through objective adjustment. Your movement is towards the Supreme Entity. But while moving towards the Supreme

Entity, you are to do all your worldly duties in the social, economic and other spheres. That is, your hands should be engaged in worldly duties, and your mind should be moving towards the Supreme Entity.

The flame of a lamp lights up countless lamps. The touch of a great personality wakes up innumerable sleeping hearts. In the same way, the eternal glow of boundless eternal vital of Cosmic Consciousness has been illuminating the life lamp of universal humanism since time immemorial, is illuminating and will do so in future even more intensely. That is why I say, the future of the human race is not dark, rather it is strikingly resplendent. So proceed on, ignoring the frown of darkness.

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Prabhat Samgiit - Song – 639

Álor ei játrápathe sabár
 Áj nimantraña
 Ámi, áhván kari tái
 Mahá jágatik doláy duliya
 Dhará holo sundar
 Kono bhedábhed áji náí.

Eso reśá reśi bhuli sabe mile boli
 Eki morá ek thákibo go
 Eki maniháre bendhechi hriday,
 Eki ráge gán gaibo go
 Uncu nicu náí sádá kalo náí
 Vishve sabái bhái bhái
 Morá, vishve sabái bhái bhái.

Eker duhkha sabár duhkha,
 Eker ákuti sabár ákuti
 Ekeri doláy duliche vakśa
 Amiya ságare eki giiti
 Bhare bhálobásá jágáiá áshá
 Photáiá bhásá sumukhe cáí
 Diye mitra aráti sabákáre priiti
 Geye kśamá giiti egiye jáí.

Purport:

On this path of our journey to light all are welcome.
 I send out this clarion call. Let us forget our personal
 rivalries and declare in one voice: We are all one and we
 shall remain one. There is no distinction of high and low,
 black and white. We are all tied in bonds of universal
 brotherhood.

Chapter 27

Stages on the path of Neo-Humanism

There are three stages on this path of Neo-Humanism. The first one is spiritual cult*. What is spiritual practice? It is a physico-psycho-spiritual process which will show you how to remove the defects of the psychic world and also the external world, and enable you to move towards the spiritual world without any delay. This movement towards the spiritual

* Here the term "cult" is used in the sense of "a practice".

-Eds.

goal will also help you to establish yourself in the psychic and

physical worlds, so that you will be able to render greater service to the people. This is what I call "spiritual cult". Progress in this spiritual endeavor starts with the elevation of protoplasmic cells, and finally ends in the attainment of the Supreme Goal. This physico-psycho-spiritual practice will help the physical world and the psyches of the psychic world directly and indirectly, and also the spiritual world, directly. But this is not enough: our journey does not end here.

The second stage is spiritual essence. This stage is related mainly to the psychic and spiritual strata. If you consider the entire human race, you will see that humanity has a collective mind (not the Cosmic Mind). Now, changes will have to be effected in the mental flow of this collective mind; you will have to create a new wave of thought in it. Because of the manner of human thinking thus far, the pace of human progress has been painfully slow. If it is given a new direction, the speed of progress

will be greatly accelerated.

Thus we find that the second stage of spiritual essence will take place in the psychic and spiritual realms; it will occur in the collective psychic mind, in the collective ectoplasm of the entire humanity. Then the global thought processes of humanity will take an entirely new turn, and that will also strengthen humanity's collective spirit. Humanity as a whole will become converted into a powerful spiritual force, and in that stage no pseudo-humanistic strategy will work. All other weapons will become completely powerless before this mighty spiritual weapon.

But there is still something more beyond this, which I have described as "spirituality as a mission". So, first there is "spirituality as a cult", secondly, "spirituality in essence" and thirdly, "spirituality as a mission". All existential phenomena are emanating from the Existential Nucleus. The existential nucleus of a single individual is directly linked to the controlling point of the Cosmic Nucleus of the cosmological order. When the individual's entire existence becomes one with the Controlling Nucleus of the cosmological order, that will be the highest expression of Neo-Humanism. Today's humanity is in despair; people think too much about their imperfections. They think, "Can I do it?" But in that supreme Neo-Humanistic status, they will say, "Yes, I am a Neo-Humanistic being and I am destined to do great work -- for that I have come on this earth. So there is no scope for doubt as to whether I can do it or not."

When those ever-vigilant human beings, those physico-psycho-spiritual entities, are able to merge their existential nuclei with the Supreme Existential Nucleus, then only will Neo-Humanism be permanently established,

and human beings will be ensconced in the joy of freedom forever. On that day they will proclaim with full voice: "We have come to the world to perform great deeds -- for the physical welfare of all, for the psychic happiness of all, and for the spiritual elevation of all -- to lead all from darkness unto light." Even then, if someone says: "No, darkness is good for me!" -- we will tell them, "Alright, darkness is good for you, but just once why don't you come and see the light -- it is even better!"

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The Supreme Shelter

Supreme Knowledge

When those who are guided by their own intellect, and are experiencing the ups and downs of the world, realize that their intellect is very small and is unfit for performing greater actions, they then find no alternative but to merge their minds into the Mind of the Great. Then their minds will be converted into the Cosmic Mind, and whatever actions they perform will be the correct actions. Therefore, those who are wise will try to merge their minds into the Supreme Mind. That alone will be the symbol of their wisdom.

When one is not sufficiently advanced, one feels as if performing actions with one's own intellect; but when one is more advanced, one begins to think that one's intellect is not at all sufficient for the performance of any action. This is the law of the world, that those who possess sufficient intellect say that they have none, but those who have none boast that they have a great deal. The means to have much knowledge is to understand that one has no knowledge.

One will not be able to know anything unless one develops the psychology of "I know not." It is the fundamental spirit of a true aspirant. When intuition is developed, you become one with the Supreme Consciousness; you become omniscient, all-knowing -- even you do not require any physical body. You need not go through so many books -- the universe is within you, you are all-knowing. You will know the history of Spain without going through books. When your existence comes in close proximity to the existence of the Supreme Consciousness, when both the

nuclei coincide, you get what you want, and that is called Salvation. Be one with Him and know everything. If you want to know all, try to know One. If you try to know all, you won't be able to know anything.

Call of the Universal

As long as you exist, you have to perform service. The moment you stop, you will fall into an abyss. You should not do this. It is your nature to carry yourself from narrowness to vastness, from greatness to divinity. It is against your nature to allow yourself to fall into an abyss. You long for eternal bliss, you endeavour for eternal life, and you are fused with that very unending life in the circulation of your blood and in the rhythmic vibrations of the contractions of your heart. You have been listening day and night to the voice of eternal youth. In the state of Supreme Attainment and Supreme Realization, you will be infused with boundless knowledge.

O human beings! Be established in the radiance of godliness, because yours is a path of a revolution. Yours is not a path of extra caution and hesitant movement. You are travelers on a difficult path. You have to march ahead, with head held high and with your chest forward. You have not a moment to stagger or look behind. You are fortunate that the clarion call of the Universal has reached you. That very cell is vibrating in every cell of your body. Will you now lie inert in the corner of your house? Will you now waste your time by clutching ancient skeletons to your breast and moaning over them? The Supreme Being is calling you in the roar of the ocean, in the thunder of the clouds, in the speed of the lightning, in the meteor's flaming fires. Nothing will come of remaining idle.

Get up and awaken the clouded chivalry of your

dormant youth. The path may not be strewn with flowers -- an inferiority complex may seek to hold back your every advancing footstep, but even then you have to proceed onward, tearing the shroud of darkness. You will soon rend the thick darkness of despair on the way to the attainment of the Supreme State, and advance onwards in the swift-moving chariot, radiant with the sun's brilliance.

Build the Great Universe

Today you have to create the Great Universe, and the guiding principle behind it will be that all humans are the progeny of the Supreme Progenitor. Thus all are His children, all should live together -- all will have to live together. Black or white, literate or illiterate, small or tall, all are the children of the same Father and all will have to live together. There will be unity in the physical realm and also in the psychic and spiritual realm.

But to strengthen this unity still further, there should be a common goal for all the children of the Supreme Father --the merger of all in Him. All have come from Him, and therefore all will remain together. But this is not sufficient. All have come from Him, and will merge in Him; therefore all people will have to live together. For you, unity is the natural course, and division is unnatural. You well know that the Cosmic Energy will not long tolerate what is unnatural.

So it is natural for human beings to live together and to make a Great Universe. By not doing so, by mutual fight, all will be destroyed. This is the law of the universe. Thus you will have to remain united; you must create the Great Universe as soon as possible. There will be peace and happiness in the universe, and with one indivisible ideology, humanity will march ahead.

For those who have taken the shelter of the Supreme Consciousness, He will think for their welfare. For those who think for their own welfare, the Supreme will be saying that they are taking care of themselves. But those who have left themselves entirely on the Supreme, the Supreme has special responsibility for them. Therefore it is said that for devotees, the Supreme Consciousness has special responsibility. It is the duty of the Supreme to save the prestige of the devotee, and the duty of the devotee is to leave everything to Him.

Whatever energy is working in the universal flow, or in the material flow, is under Him. Therefore, when once you have loved Him you are not weak, not helpless and not alone. Victory is with you. Remember Him and march ahead -- victory will be yours. You have not to be afraid of my worldly forces. Those who enjoy the highest force of the Supreme are sure to succeed. Victory will surely be theirs.

How to Attain Him

One of the faculties of the mind is that it moves -- it cannot be stagnant. And the culminating point, the desideratum, is the Supreme Entity -- the eternal love, the universal love personified. Your march, your movement is towards Him. That is, your mind moves from crude to subtle, from matter to the Supreme Entity, and it is the birthright of everybody to join this universal march, to move along this path of righteousness.

During this universal march, the approach is two-fold. One is: The Supreme Entity, the love personified, is your goal, and you must get Him. When you have accepted Him as your object of adoration, you must get Him. And while moving towards the Cosmic Goal, towards the Cosmic

cognitive Faculty, you must go on fighting against your internal and external bondages.

The eight external bondages of the mind, bondages imposed from outside, are known as *pa'shas* -- the things which your family, your friends and neighbours have taught you; they are shame, hatred, pride of descent, pride of culture, egoistic feeling, hypocrisy, and backbiting. You must wage war on these imposed bondages. Then, there are the *s'ad'ripu*, the six internal enemies -- not imposed *sam'ska'ras* or imposed bondages, but inborn bondages. The *s'ad'ripu* are physical desire, anger, greed, attachment, pride, and envy.

One must fight against these eight external bondages and six internal bondages. This fight is with the left hand, and with the right hand one must serve the entire universe without any restriction of caste, creed or nationality, but rather with the sentiment of Neo-Humanism: "The universe is mine, all living beings are mine. I am to serve them, I am to help them. If I don't serve them, if I don't help them, who else will help them? I am here to serve them!" In this way, if you are fighting against those inner and outer bondages with one hand, and serving the universe with the other, your existence will be blissful in each and every field of your movement -- your very existence will be joyful.

You Are Never Alone

Both spiritual practice and success are within your easy reach. The result is already secured with me. I shall give it to you at the appropriate time. Do not bother about it. Whether you are sinner or virtuous, those who come to God are all one for Him. He makes no distinctions. All will be liberated.

You are all my beloved sons and daughters. Sometimes I appear harsh to some. But that is for love. If I were indifferent, there would be no need for scolding or punishment. I want to see you all laughing. It gives me great pleasure to see you laughing. Leave all cares unto me. O be blessed.

He is with you always. You are never alone. Sometimes there arises in the mind a defeatist complex: "Oh, I am defeated in this project! Oh, I am defeated in this struggle for existence!" When your father is the Supreme Father, when your father is the most powerful entity in the entire universe, why should you think that you have been defeated in this struggle for existence? No! A bright future awaits you -- your future is glorious, your future is luminous, your future is effulgent.

Now I am leaving you physically. I am always with you; I will always be with you. Physically I am leaving you, my sons and daughters, but I can't forget you, and mentally I will always be with you. I want all of you to be ideal human beings. All of you should attain the pinnacle of human glory. Let your existence be successful. I have nothing more to say. Peace be with you.

My sons and my daughters, I have one more sentence to say. I do not belong to heaven. What I am, I am to express this truth in a single sentence -- I am yours.

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Prabhat Samgiit - Song – 2192

Mánuśa jeno mánuśer tare
Sab kichu kare jáy.

E katháo jeno mane rákhe
Pashu pákhi tár par nay
Taruo báncite cáy.

Andhakáre path háráiyá,
Keno bá mánuśa mariye kándiyá
Ámáder áshá jata bhálobásá
Káche éne neve táy.

Anashane ashikśáte,
Dagdha bháler vahni jváláte
Sabáre niye áshraya diye,
Racibo e alakáy.

Purport:

Let human beings do everything for the sake of all,
and let them also remember that animals and birds are not
distant from them, and the trees also want to survive.

Losing their way in darkness, why do humans cry aloud in
anguish? Let our hopes, our love draw everyone close to
one another.

Those who are starving and uneducated, bearing burnt
foreheads from fire heat. I will take them all and give them
shelter. I will create a heaven on earth.

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*Whatever you speak or do,
Forget Him never;
Keeping His name in your heart,
Work, remembering it is for Him
And, endlessly active, drift in bliss.*

The Unknown Traveller

Parama Purusa, the Supreme Entity, remains with each and every entity. He is everyone's shelter, everyone's refuge. Thus, human beings are never helpless, neither individually nor collectively. Always remember that He is with every individual.

His plan to secure everyone's salvation remains a secret. Even though He will never reveal Himself openly, one can easily understand who He is. He is constantly engaged in His work of manifesting the universe and bringing all beings to the path of enlightenment. In every way, He is firmly establishing human beings on the path of advancement through various theories, philosophies and principles of ethics and morality. But the interesting thing is that He constantly eludes humanity.

Although He resides in every corner of the universe, He can never be fully discovered. He has concealed Himself. If He were to express Himself fully, He would face many difficulties in carrying out His work, and thus the collective interest of humanity would suffer. In the interests of human society, He will have to keep Himself secret.

*A'nanda Vacana'mrtam VII, p.
28-30.*

Epilogue

You came from that far-distant realm, to fill our cherished longings, O Apostle of Light,
To dispell the agony of our total loss in the emptiness of complete oblivion.
And filled our lives with the rhythm and song of the Supreme fulfillment.

You came into this world, irresistibly charming with Your sweet fragrance.
I was slumbering in cimmerician darkness, when You sang before me the song which aroused me.

You came with the sweet melody of Consciousness, and my life became full of song.
With Your advent, the darkness came to an end, crossing the threshold of light.
The violins of all our minds started playing in a single tune, due to You.
Now is the time to call all, and announce that the crimson dawn has come.

It was in a deep sweet dream that I first saw You, with eyes full of love, scattering smiles like pearls.
In the midst of silence You came, breaking our deep dark slumber,
Lighting the lamp of knowledge in our eyes, and giving realization to all.

You have filled my life with Your rays of radiant light. You know how to love the world in all its pain and sorrow.
You have been the nearest and the dearest, You are the most adored by all.

Although existing beyond the feelings of known and unknown, beyond the realm of light and shade,
 O Lord of effulgence, You came among us, with Your compassionate smile,
 You sang the song of salvation, and shattered all our bondages.

In the new crimson dawn, with the rhythms of forms, You entered my mind.
 What I think, what I did, You know it all.
 You are in all manifestations and in all actions.

In Your melodious universal rhythm, all have been dancing;
 for Your love all have been seeking.
 With You, all have been expressing their innermost hearts.
 I only know that I am Yours and You are mine.

You have been the glittering moon in the dark and cloudy night. You have been the eternal polestar for one lost in the wilderness. For You alone, I have kept awake day and night.

In all my actions I have sought You,
 I have longed for You alone.
 And in my unspoken agony I want to be with You alone,
 please take me with You.
 Do not ever forget me, let the flowers of my garland for You remain fragrant forever.

In dedication to Prabhat Rainjan Sarkar

Prabhat Samgiit - Song – 2085

Tumi esechile káu ke ná bole,
Ná jániye gele cale

Mor, aro giiti,
Áro giiti chilo gáoár,
Áro chande tále,
Ná jániye gele cale

Bhávite páriini ámi,
E bháve ásibe tumi
Emni jábe je cale,
Ánkhi jale more phele
Ná jániye gele cale

Dharár dhulite jata,
Phúl phóte shata shata
Táder korak tale,
Diye gele madhu dñhele
Ná jániye gele cale

Tumi esechile káu ke ná bole,
Ná jániye gele cale

Purport:

O Lord, You came without telling anybody, and without informing anybody You departed. I had so many more songs, in so many rhythms to sing to You. I could never imagine that You would come like this, and that You would suddenly leave like this, leaving me amidst tears. Hundreds of flowers are blooming out of all the dust of the earth. Into the innermost core of each of these flowers, You poured sweet nectar.

ODE TO PRABHAT RAINJAN SARKAR (BABA)

The darkness has come to an end, crossing the threshold of light.

The visions of all our minds are playing in a single tune today due to Him.

Now is the time to call and announce that the crimson dawn has come.

He came into this world, with eyes full of love, scattering smiles like pearls.

In the midst of silence He came, breaking our deep dark slumber.

Lighting the lamp of knowledge in our eyes, and giving realization to all.

He came from that far-off place to fulfill our cherished longings, to dispel the agony of our total loss in the emptiness of complete oblivion,

And filled our lives with the rhythm and song of the Supreme fulfillment.

Although existing beyond the realm of light and shade, beyond the feelings of known and unknown, He came among us, with His compassionate smile.

He sang the song of Consciousness, and shattered all our bondages.

In His melodious universal rhythm, all are dancing with Him. All can express their innermost hearts.

The flowers of our garlands for Him will remain fragrant forever.

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