

What Is Economics?

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This is a question many, many people around the world are starting to ask. Amidst a Global Economic Depression deliberately engineered for profit (as Greg Palast has shown¹) and the resulting suffering is making people demand answers. Answers to the question of just what is this dismal science of economics that is destroying their lives.

The corporate propaganda in the media cannot silence this question, nor can the intellectual gymnastics of Marxist dialectics provide answers. Marx said that the purpose of philosophy was not to analyse the world (like Marxists do today), but to change it. People want to understand why they are suffering and get so many different answers from people in the media and on the Internet that their confusion only increases.

Gradually an idea is starting to emerge that rather than spending our time unraveling the myriad conspiracies and forms of corruption that have caused this depression; we need to create a new economics that puts economic power into the hands of every person and every community. This economic democracy is as JW Smith has said² is the freedom struggle of the 21st century. However, to create a genuinely new economics demands a new vision of what economics is. A new vision of what economics is or what physics is or what philosophy is, ultimately leads to the question of what does it mean to be a human being?

For in these current crises, religious extremism and xenophobia has risen in wealthy countries with educated populations. The question of what does it mean to be a human being must arise when we see humanity being debased all around the world by the inhumanity of the global economy.

On June 5th 1959, Shrii Prabhat Ranjan Sarkar – the preceptor of Tantra Yoga, propagator of a universal spiritual philosophy that

rejected religion and revealer of the bliss of divine love – began the revelation of the Progressive Utilization Theory or PROUT. Tantra Yoga involves a revolutionary internal transformation, PROUT involves a revolutionary transformation of the world and mystical love involves the merger of both in the inundation of Bliss or infinite happiness. In this article we will explore the roots of economics by examining the meaning of the English term “economics”, as well as the Sanskrit term *artha*. Through this we will discover the roots of the PROUT paradigm for the liberation of humanity not just from exploitation, but from limited states of Consciousness and the mind itself. This is a vast topic requiring vast knowledge, so the present article is a simple, preliminary survey or outline of this topic. This is a topic in the philosophy of economics. While philosophy may seem abstract, when it comes to its manifestation in behaviour, culture and imperialism, it can manifest in very real and malevolent forms. Hence we need to change the very mindset of economics which was rooted in the economic policy makers of the British Empire.³ The mission of discovering a new economics is shown by Shrii Sakar in words that pound in the viens of everyone who yearns to end suffering in this world:

Despite its advent onto this earth many thousands of years ago, humanity is not yet capable of building a well-integrated and universal human 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 task without further delay. When the ends are just and noble, success is inevitable.⁴

From Word Origins to World Visions

The English word “economics” is derived from two Greek words *oikos* and *nomos*. *Oikos* means household and it refers to the land, the family (either nuclear or joint family) that is living on it, all workers, all animal, trees, plants and all produce. This word is related to the Vedic word *okas* meaning dwelling, home and refuge. This Vedic word originated from the root *uc* which meant “to take pleasure in, to delight in, to be fond of.” *Nomos* means laws or customs. It comes from the

word *nemein* which means pasturing because among the earliest laws were the dividing of pastures and fertile lands for different families. It is related to the Sanskrit verb *nam* which means “to submit, to yield, to bow”. Economics then, is the science (a collection of laws or principles) of running a household. Thus, economics is by definition a form of housekeeping. This is why one of the meanings of oikonomia is thrift or prudent and wise use of resources, saving as much as possible in the pre-production and post-production stages. So we can see that economics is essentially part of family dynamics and family growth. Hence economic decisions are then made with the welfare of the entire family foremost in mind. This family includes the animals and even the trees. In his moving Noble Prize acceptance speech, the master of parables exposing religion and capitalism, Jose Saramago described this kind of loving atmosphere:

The wisest man I ever knew in my whole life could not read or write. At four o'clock in the morning, when the promise of a new day still lingered over French lands, he got up from his pallet and left for the fields, taking to pasture the half-dozen pigs whose fertility nourished him and his wife. My mother's parents lived on this scarcity, on the small breeding of pigs that after weaning were sold to the neighbours in our village of Azinhaga in the province of Ribatejo. Their names were Jerónimo Meirinho and Josefa Caixinha and they were both illiterate. In winter when the cold of the night grew to the point of freezing the water in the pots inside the house, they went to the sty and fetched the weaklings among the piglets, taking them to their bed. Under the coarse blankets, the warmth from the humans saved the little animals from freezing and rescued them from certain death...Amongst the peace of the night, amongst the tree's high branches a star appeared to me and then slowly hid behind a leaf while, turning my gaze in another direction I saw rising into view like a river flowing silent through the hollow sky, the opal clarity of the Milky Way, the Road to Santiago as we still used to call it in the village. With sleep delayed, night was peopled with the stories and the cases my grandfather told and told: legends, apparitions, terrors, unique episodes, old deaths, scuffles with sticks and stones, the words of our forefathers, an untiring rumour of memories that would keep me awake while at the same time gently lulling me...and this

Jerónimo, my grandfather, swineherd and story-teller, feeling death about to arrive and take him, went and said goodbye to the trees in the yard, one by one, embracing them and crying because he knew he wouldn't see them again.⁵

Certainly there was inequality and clashes in the age of small homesteading as well as in the age of hunter-gatherers. However, recovering cherished values of the past is part of building a new future. In nearly all developed and developing societies there is nostalgia for the positive aspect of the era of small homesteading and joint family farming. One reason is that for many societies like the Greeks and the Chinese, the *oikos* was not felt to be different from the *polis* (a city state formed by a collection of villages) and one's self. This unity of sentiment and existence is what present-day humanity needs the most and yearns for the most be it in the form of Brazilian *saudade* or the German *heimat*. The later Stoic philosophers went further and identified the *oikos* with the cosmos itself which arose out of the yearning for the Infinite that arises every night when we see those mysterious luminaries in the sky and wonder what they are; the yearning for the unknown that makes even wolves howl for hours on end at the moon.

The modern science of ecology has led to a radically new vision of *oikos*. The word ecology comes from the Greek words *oikos* and *logos*. The original meaning of the word is "the household of Nature." This is based however on the Western religious division between the realm of humanity, the realm of Nature and the realm of God. In fact, these divisions are purely artificial and unscientific. Neither the ancient (pre-Socratic) Greeks, Chinese nor Indians would have accepted these abstract divisions. Hence, more modern explanations have noted that the word *oikeo* which means "to dwell" and hence *oikos* means a dwelling or living space of all beings. *Logos* means word, speech, structure, relation, order, meaning or scientific study. Hence ecology is the study of the structure of a living space and the relationships between all the species that live in it.⁶

A deeper examination of these terms has been suggested by the philosopher Martin Heidegger. We shall endeavour to explain this as simply as possible. Investigating the *oikos* means trying to recover the

original meaning of oikos as not just a dwelling or homestead, but as the home where all one's dreams and identity first began to grow. In the modern world, he claimed, the warmth of collective life centred around the family hearth, had been lost. Urbanized humanity had lost all connection with the land and hence had become rootless. As a result various abstract, universal sentiments were created such as the liberty, equality and fraternity slogans of the French Revolution. However these values however were mere abstract words and not rooted in a concrete way of life, hence those who advocated them had no real identity or any connection with Reality or Being. The end result was as Madame Roland observed so many crimes being committed in the name of liberty (such as in the French Revolution) or equality (such as in Communist revolutions).

The violence was also seen in colonialism by liberal democracies spouting humanist doctrines of human rights. The violence of colonialism lay not just in economic exploitation, violent repression of revolts or in famines. The violence was also expressed in the destruction of communities based on the oikos or village. This violence has only accelerated after so-called independence. Helena Norbert-Hodge has witnessed this kind of destruction in Ladakh under the influence of North Indian (Hindi) pseudo-culture.

The new ethos of 'development' meant buying goods and technology from abroad. That meant a shift from a subsistence economy to one based in trade, so Ladakh developed a money economy. But although the Ladakhis had previously had what they needed, they discovered that in the world economy they were poor. Eventually, villagers could no longer afford traditional clothes that had previously cost nothing. These developments profoundly affected the Ladakhis' values. In the new money economy, anything that could be exchanged was increasingly defined by its monetary value. In the past people had happily shared the work of gathering the harvest, but the money economy requires that labour is paid. Now, the employer wanted to pay as little as possible, whereas the person receiving wanted as much as possible. Some of the virtues Norbert-Hodge had observed in traditional villages, such as contentment and generosity, started to disappear as Ladakhi society became increasingly based on competition.

Although visitors continued to be charmed by the Ladakhis' qualities, Norberg-Hodge told me that 'beneath the charming exterior is culture-wide confusion and mental illness'. She defines the essence of this illness as self-hatred that is based on rejection of the Ladakhis' traditional culture. Young people who leave the villages are embarrassed by their 'primitive' conditions, and impatient with their parents' attachment to the old ways. Young men ape western style, abandoning traditional dress for jeans and sunglasses; while women often use 'fair and lovely' skin whitener, in pursuit of a new western-oriented beauty ideal.⁷

Heidegger claimed that we had lost our very own Being in this kind of economy. He set the new task of oikonomia or economics that ponders the dwelling place of Being. Being is found by retreating backwards away from universal and grounding oneself in a region. For Heidegger it was the Black Forest region of Germany. Oikousis or homecoming is coming into nearness to Being. In this way one can create an authentic oikos based on an authentic realization of Being. Hence the dynamic principles of the oikos (i.e. nomos) must similarly be grounded in Being. As Heidegger says,

To assign is nemein. Nomos is not only law but, more originally the assignment contained in the dispensation of Being. Only such dispatching is capable of supporting and obligating. Otherwise all law remains something fabricated by human reason.⁸

However, in practice, for Heidegger (in the footsteps of his fellow Swabia, Hegel) this retreat from modernity meant the support of the autocratic national (Nazi) state. Thomas Wolfe entitled one of his novels *You Can't Go Home Again* to imply that the attempt to return to the past (be it personal or societal) is doomed to disappointment and despair. This despair at being unable to truly return home was one motivating reasons why Heidegger was prone to nihilistic nationalism. This was a contradiction, because the very idea of a national state based on the suppression of regional languages and cultures was an early stage in the process of the loss or deterritorialization of the oikos. In reality Heidegger did little to record revive the language (Swabian) or the culture of the Black Forest region. He (like his idol and fellow Swabian, Holderlin) was totally absorbed in Greek and in bringing the

pre-Socratic Greek values into German culture. This very idea of immersing oneself in classical language or spirituality and largely ignoring the local, is in itself a form of the inauthentic universalism that Heidegger condemned.

By contrast Shrii Sarkar reveals *oikousis* or homecoming in a way that fuses the universal yearning that since time immemorial has called humanity to the seas, to the Cosmos with the nostalgic yearning to go back to the specific home of one's childhood where one came. A Bengali poem quoted by Shrii Sarkar in the article "Human Society is One and Indivisible" says,

*Sab tháin mor ghar áche ámi sei ghar mari khunjiyá,
Deshe deshe mor desh áche ámi se desh lava bujhiyá
Parabásii ámi ye duyáre yái,
Tári májhe mor áche yena tháin
Kothá diyá seth á praveshte pái sandhán lava bujhiyá
Ghare ghare áche paramátmüya táre ámi mari khunjiyá.*
[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.]⁹

Shrii Sarkar agrees with the arbitrariness of different legal systems of the present that are ultimately based on religious concepts that have lost their relevance for society. However, the principle of virtue and vice that He gives for the basis of law is rooted not in xenophobic conservatism but in the spirit of expansion (*vistara*) of Tantra and the fusion in the flow of bliss (*rasa*) of mystical love (*bhakti*). This is explained as follows,

In my opinion, virtue is that which helps to expand the mind, by whose assistance the universe increasingly becomes an integral part of oneself, and vice is that which makes the mind narrow and

selfish. And the realm to which the mind of a person engaged in virtuous activities travels, is heaven, and the realm where the mind of a sinner races about in a wild frenzy, is hell.

However, Shrii Sarkar spent so much time (as the most original philologist in Indian languages of the 20th century) documenting the unique local dialects, local geography of regions in East India. He worked to revive nearly extinct languages and cultures in Bihar and Chattisgarh by creating grammars for them, starting newspapers and above all starting movements against cultural and economic exploitation. In particular, Shrii Sarkar worked to revive the ancient civilization of Rarh (in the western parts of West Bengal and adjoining areas in Jharkhand and Bihar). In His book *Rarh: The Cradle of Human Civilization*, a beautiful account of this lost civilization is given along with a plea to save this society from exploitation. He created a new concept of a unique spirituo-cultural, socio-economic and ecological region that was called samaja based on the root meaning of people who move together sharing their joys, sorrows and struggle. The aim of creating samajas was to fight for the economic rights, the economic svaraj (self-rule) of each of these regions from outside exploiters. The basis of this fight began with a spiritual revolution (reviving the legacies of Tantra and the bhakti and sufi movements) and a cultural revolution to usher in all-round renaissance by fighting against all inequalities from casteism to religious extremism to linguistic exploitation to economic exploitation.

Despite this concentrated local development, Shrii Sarkar also revealed the Neohumanistic paradigm. This paradigm uses the mental expansion generated by Tantra meditation and the expansion of the heart that results from mystical love to expose narrow, limiting sentiments that cause so much suffering in the world. The first sentiment is geo-sentiment or the sentiment centred around a particular region. This is different than a samaja sentiment for a samaja sentiment is rooted in a spiritual revolution that enables one to find Pure Consciousness or Being in a grain of sand. The second sentiment is socio-sentiment or sentiment centred around a racial, ethnic or religious group. The third sentiment is pseudo-humanism or the sentiment of human vanity that causes them to exploit and destroy countless animals, plants and even inanimate objects like rivers and mountains. Shrii Sarkar, with

characteristic optimism notes that not only can narrow sentiments be defeated by rational analysis and the spirit of social equality (grounded in the realization of Consciousness in all beings), but also these sentiments can be expanded into universalism which preserving their unique positive traits. We can note that in His book entitled *Yoga Psychology*, Shrii Sarkar gave the means to attain an inner ecology of the various propensities, urges, sentiments of the individual and collective mind. This inner ecology however is goaded by the drive towards the Supreme Synthesis or merger with Pure Consciousness, which is latent in our very existential or “I” feeling. This is why, rather than rejecting universalism or propagating it in abstract rhetoric, Shrii Sarkar demands of us,

The entire universe has to be brought within the realm of your mind and made wholeheartedly your own. This indeed is the way to benediction, the way to all-round prosperity and success. This is the only path of your individual and collective survival.¹⁰

This form of meditation creates the feelings of oneness with every being in the universe. This form of meditation is unique as it combines service to the Cosmos with the quest for the ultimate form of appropriation, namely the appropriation of the Supreme Consciousness within one’s very self. This is the true form and norm (nomos) of possessing and possession in the Cosmic Household that Shrii Sarkar calls the Supreme Synthetic Subjective Appropriation. This is rooted in the *mamatá* or possessiveness that the mystic has for the Supreme Beloved.¹¹ And when this happens then one’s *oikos* can truly be said to be that of the cosmos. Some ecologists have abstractly posed this but as Heidegger has pointed out that without realizing Being or the Noumenon in the cosmos, this kind of rhetoric is not just meaningless but dangerous, \In the state of realization of Being in the cosmos, one will state that the hearth or *hestia* or *samovar* of the beloved *oikos* is one and one only. This is why one of the mottoes of PROUT is “*Ek caoká, ek culhá, ek hyay mánava samáj*” or “One Kitchen, One Hearth, One Human Family”. But what is it like to be in a state of union with the cosmos. This state has been beautifully described by Shrii Sarkar (in commenting on the *Kaivalya Upanishad*) as follows,

I have taken the form of the smallest molecule of molecules and again I am greater than the great. It is I who am manifest as this observable universe. Wonderful is my functioning, unique is the flow of my thoughts and ideas. None of those wonderful vibrations, none of those indescribable radiances, whereby I am scattering myself endlessly, have any comparison with one another. Each of them is unique in its own individual glory. Each of them, manifesting my grandeur differently, is rushing in various speeds towards formlessness from the world of forms. Oh, how wonderful I am! I am unborn. I cannot find any cause of myself. I am beyond the scope of causality, and that is why no one is more ancient than I. I am the Eternal Cognition. No harmful or malevolent thought can enter into me. I wish only good to all beings.¹²

And in this cosmic oikos, the nomos and the logos become one. For Heraclitus (the first philosopher of the logos) the logos is the divine force or order of the cosmos. Ecologists seldom refer to the deeper meanings of logos as “the ultimate Truth, ultimate answer or ultimate origin or root of all things.” So the true science of economics or ecology studies the laws of the Cosmic Household or what Shrii Sarkar calls the Ananda Parivar or Family of utter Bliss (limitless happiness). This is why one of the fundamental principles of PROUT is

Sthūlasūkṣmakāraṇeṣu caramopayogah prakartavyah vicārasamarthitaṁ vañtanaiṅca.¹³

[There should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe.]

This requires firstly going beyond the love of living beings and embracing even the inanimate beings as oneself. More and more people are discovering the power of the subtle vibrations of rocks and mountains. Shrii Sarkar has said that so-called inanimate objects express themselves by expanding and contracting their inter-atomic space.¹⁴ The logos or ultimate reality of the earth and other so-called inanimate objects is Pure Consciousness. The sign of genuine humanity lies in feeling for, caring for all living beings and the sign of genuine sanctity lies in feeling for and loving even the inanimate beings. The prejudice against inanimate objects is revealed in the Gaia

movement. Gaia was the goddess of the earth and not the earth itself. It is only by saying that the earth is living, that people could be inspired to care for the earth. This prejudice against the inanimate has led to the destruction of countless hills and mountain by mining, the destruction of deserts by nuclear tests. Recently omnivorous corporations have even made plans to mine asteroids in outer space. These victims, as Shrii Sarkar says,¹⁵ cannot express their grief but the vibrations of their unexpressed pain can be felt by any sensitive soul who walks into places like Kentucky, where the beautiful hills have been decapitated out of greed for the coal within them. The reason why some of us feel this, is revealed by Shrii Sarkar,

There is nothing inanimate or insentient in this world; everything is animate and sentient. In some places Consciousness is condensed and in other places it is uncondensed. Where Consciousness is condensed, we say “animate” or “sentient”, and where it is uncondensed, i.e., where the influence of Prakrti [Cosmic Operative Principle; or Nature] is more predominant, we say, “inanimate” or “insentient”.¹⁶

Thus a piece of stone which seems to be inanimate or inert, is not actually so. It only exists in a particular state of Consciousness and it too has the potentiality of transforming itself into a glorious human being like you one of these days. The dormant Consciousness in such seemingly inert objects will certainly one day awaken.¹⁷

Moreover every so-called inanimate entity has a voice, a unique rhythm of its own. So-called primitive societies had minds attuned to these rhythms and this was the basis of their spirituality. This was especially prevalent in Australian indigenous peoples. In reality the economics of such societies was a sacred economics (rooted in wonder, gratitude and ecstasy) as for them the oikos was connected with the very land they were blessed to live on and their nomos were the laws of the forest, of the river, of the land. They had realized that,

Every animate and inanimate object of creation emanates its own vibrations – the mighty mountains, the flowing rivers, the lovely forests¹⁸ – none is mute, none is silent. Each of them is resounding with an inexplicable eternal vibration, as if in deep meditation. The

collective rhythms of all the rhythms emanating every moment from the countless objects of the cosmic imagination is called “universal rhythm”. The existence and growth of finite, living entities are dependent on this universal rhythm, whether they realize it or not.¹⁹

This universal rhythm is nothing but the Logos or Divine Word that in Sanskrit is pronounced as Om and in Hebrew is pronounced as Omeyn (Amen in English and Ameen in Arabic). This is also the true Nomos not just of the Macrocosm but also of the microcosm and the mesocosm (oikos). This Logos will be searched for even in the microscopic realms,

Even within inanimate objects as minute as the atom and [other] smaller particles, there are still [further] smaller particles that maintain their structural unity and struggle against their internal and external fissiparous tendencies. If the scope of Neohumanism²⁰ is extended in this way from an extensive scope to an intensive scope, then we should go deeper into matter – not only into composite structures of animation and inanimation, but within the subtlest and smallest assembling structures... So in Neohumanism our movement, our progress, must be not only extensive – that is, bringing within its scope the whole world of animation; it should also be intensive, a never-ending movement from the imperfect world of humanism to the perfect world of the unit assembling body, to the original primordial phase of perfection.²¹

PROUT fights so that this nomos, this logos to be the basis of a new ecology, a new economy. This has been the dream of humanity throughout history. The spirit is expressed in the more than 3000 year old *Atharva Veda* (created out of a synthesis of Aryan and non-Aryan cultures) and in the renowned *Metta Sutta* of Buddha.

Anyo anyam abhi haryata vatsam jātāmivāghnyaa. (AtharvaIII.30.1)
Love one another as a cow loves its calf.

mátá yathá niyam puttam
áyusá ekaputtam anurakkhe,
evam pi sabbabhūtesu

mānasam bhāvaye aparimānam. (Metta Sutta 7)

Even as a mother protects with her life

Her child, her only child,

So with a boundless heart

Should one cherish all beings.

This is not just the weltgeist but the *weltallgeist* or what Shrii Sarkar calls the mission to create Mahavishva (The Great Universe). This mission applies the Cosmic family values to our society and our planet. The most basic Cosmic Family Value of Prout is the idea of Cosmic Inheritance or the idea that the entire universe belongs to all beings within it and people only have the right to use this wealth for the benefit of all beings. Thus, no one has absolute rights to own anything.²² Hence in a genuine family no one is left to live in poverty and face starvation while one brother hoards all the food and wealth. This is why Shrii Sarkar has said that capitalism is essentially the cardinal sin, because it is based on violence (himsa) against members of the Cosmic Family and is hence a direct attack on the Cosmic Family and the Cosmic Progenitor (the Supreme Subjectivity found in the core of our existential or “I”-feeling). Sociopathic disparities created by capitalists are the noumenal cause of all the endless forms (phenomena) of suffering in the world today. Shrii Sarkar goes even further to state that to wage war against this kind of capitalist sin is true righteousness and a true sacrament or sacred rite (samskara).²³

The real history of economics then is how we moved from the largely benevolent economics of hunter gatherers to the largely malevolent economics of dying capitalism today. Charles Eisenstein has chronicled this history and strove to create a new civilization based on the economy of these civilizations.²⁴ The exchange of gifts was the basis for many indigenous economies. Every meeting was a personal meeting with a personal gift. This created deep family bonds in the community. Genevieve Vaughan has been working tirelessly for many years to revive the gift economy in our society today.²⁵ However both of them ignore the spiritual dimension of the oikos of the past. Furthermore both of them ignore the demands of the present for a cosmic perspective. David Korten, an economist turned activist, has suggested²⁶ how to recover the spiritual dimension to the oikos, but it is essentially centred around this beloved but tiny planet of ours in this

vast universe that calls out to humanity today. PROUT answers the yearning for the oikos of the past (expressed in such nostalgia found in J.R. Tolkein's hobbit village of Bree) with the program of micro-renaissance of samaja. At the same time, PROUT answers the call of the cosmos for union and communion. This is why Shrii Sarkar reveals,

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 people. The spiritual aspirant has to hasten that auspicious moment by pauseless effort, service and propagation of the great Ideology. This alone is the Supreme task for the present humanity.²⁷

Origins of Artha

The word *artha* is used in many Indian languages to translate the English word "economics". Artha comes from the root *arth*, which means "to request, beg, supplicate, ask, to entreat, solicit, to strive to obtain, to point out the sense of". From this we can see that artha is something that is searched for; something born out of deep need or deep desire. Artha has many meanings such as "meaning, aim, purpose, object, motive, cause, utility, property, money, wealth, wanting or needing anything, price." In the Vedas (samhitas) artha is used with all these meanings. However later two contrasting meanings emerged: artha as material prosperity or success and artha as meaning.

In the *Mahabharata* (in the Shanti Parva and other parts of the epic) artha (prosperity) is discussed but always it is emphasized that the tree trunk of artha emerges from the root of dharma or righteousness and that the pursuit of wealth must not violate righteousness.²⁸ However righteousness also included the upholding of the racist varna [colour] order in which the indigenous Indians were enslaved into shudras or "slaves with a black complexion."²⁹ This varna order was not so strict with regard to the higher varnas but later it became so harsh that it provoked the revolutions of Mahaviira Jain and Gautama Buddha. This legitimization of the despoiling and dehumanization of tribals is a legacy that has metastasized in India today.

Artha however soon came to have a new meaning. Artha now came to mean the science of political power. This aspect of Artha is also found in the Mahabharata but in the Artha Shastra tradition the pursuit of political power became overriding. In the *Arthashastra* of Kautilya we have Artha as primarily politics and economics and wealth generation as secondary. More importantly, with Kautilya we find (like in Machiavelli and Chinese Legalism of Han Fei Zi) a single-minded pursuit of power in which endless deceit, ruthlessness and espionage are advocated without any genuine scruples. While the king is instructed to devote himself to the welfare of his subjects, it is clear that the king has near absolute control of the kingdom. When a king is so ruthless in fighting other kings and even his sons and ministers, how can genuine benevolence and freedom be expected from him? The *Arthashastra*, however, has substantial information on how the economy of such an autocratic state should be run.

In this text Artha is what sustains men or a livelihood, which includes agriculture, animal rearing and trade. Artha is also defined as the science for gaining control of and protecting the earth. It is also the earth inhabited by man or settlements, which is akin to the meaning of oikos or more appropriately, the polis.³⁰ Here we have a centralized economy par excellence though the rights of priests (Brahmins) who controlled tracts of lands (like the medieval Church in Europe) mitigated this to some extent. The priests also helped propagate the ideology of casteism, which is central to the *Arthashastra*. This legacy of artha in Indian history is largely a negative one. We have discussed it briefly here because unlike the history of tyranny in the West, the Indian tradition is largely unknown.

Finally we should note that human activity in Indian thought is divided into four dimensions (vargas) of which artha is one. The others are kama (lust, desire, pleasure), dharma (righteous conduct) and moksa (salvation). Moksa was defined in various ways by later philosophies. In the Mahabharata these aims are rooted in dharma but later they became separate schools of intellectual analysis. In particular the science of artha as meaning was developed in a very sophisticated way since the Buddhist, Hindu and Jain traditions were dominated by scriptural hermeneutics. The Buddhists tended to view artha as illusory, defenders of Hindu scriptures exalted the status of the word

and the Navya-Nyayas created in response a sophisticated logical analysis of meaning.³¹

Of these vargas the most important in Indian thought is dharma. In the Vedic age it referred to righteous conduct in performing yajinas (ritual animal slaughter) and other rituals that were alleged to be part of the cosmic order. It later came to mean the laws of the Indian caste system. More sublime meanings arose in the Upanishads where Dharma was revealed to be the Absolute Reality. In the *Giita*, Krsna reveals to Arjuna the Dharma of Karma Yoga; of ceaseless, selfless action as service to society to establish the rule of unity and righteousness. More importantly the *Giita* reveals that one becomes the very soul of dharma (dharm-atma) by bhakti or mystical love (IX. 30-31). Buddha went on to define dharma on the basis of universal principles of morality.³²

In discussing the legacy of Dharma we should note that Shrii Sarkar has revealed that Lord Shiva was a historical figure who lived 7500 years ago. Furthermore He defines Shiva Dharma as consisting firstly of sama-samāja (society based on equality), sádhutá (honesty, saintliness), saralatá (simplicity, straightforwardness), tejasviita (radiant luster arising from austerities, vigour, valour, deep study, meditation and divine love). The basis of this Shiva Dharma, of course, was the Tantra Yoga which was first systematized by Him.³³

Understanding the Vargas

In contrast to the legacy of Artha described above which is rooted in the Vedic tradition of the Aryan invasions, Shrii Prabhat Ranjan Sarkar is rooted in the Tantric tradition of the indigenous Indians (of the Dravidian, Austric and Oriental racial groups) and of Lord Shiva. As He reveals,

Usually the non-Aryans were content with little. What was developed in them was their introspective nature, which not only made them devotees of God, but infused in them a surging love for spiritual philosophy. The religious practices of the Aryans, however, entailed performing certain sacrifices in order to attain certain materialistic gains. That is, their religious observances were mainly ritualistic. On the whole, the non-Aryans were followers of Tantra, or subjective sádhaná. Of course the non-

Aryans, depending on their different degrees of intellectual development, ranged all the way from animists to Brahma sádhakas [spiritual aspirants seeking Self-realization]; but in general, individual sádhaná [spiritual practice] ranked very high. The religion of the Vedic Aryans was, as a rule, one of prayer. It did not include even the subtlest hint of any intuitional meditation. And here lies the difference between the Brahmováda [doctrine that Brahma is everything] of the Vedas and the Upanishads on the one hand, and that of Tantra on the other.³⁴

Firstly Shrii Sarkar defines the four vargas or classes referred to above as follows,

Now the question is, what are these four vargas? Human life is expressed in four major ways (vicaraña). Hence I intentionally use the word vicaraña. Carana means movement, a special kind of movement by which people find the solution to the pressing problems of their lives – problems concerning their food, clothes, education, medical treatment, shelter, etc. Vicaraña means a special type of movement keeping [strict] vigilance on all sides.³⁵

Shrii Sarkar uses the psychology of each of these vargas (four stages of collective life)³⁶ as well as the primary two meanings of artha (as material prosperity and meaning) to create the following schemata³⁷.

Physical = kama
Physico-psychic = artha
Psycho-physical & Psychic = artha
Psycho-spiritual = dharma
Spiritual = moksa

Kama has traditionally been described as sexual desire. However, Shrii Sarkar has broadened its meaning to include desire for physical desires in general such as name, fame and property. More significantly it includes the desire for food, clothing, shelter, education, medical care and so on. It is the mission of PROUT is to grant people such basic necessities. As Shrii Sarkar has said,

In order that these basic necessities might be provided to all, I was forced to formulate the theory of PROUT under pressure of circumstances. Before everything else, one must first provide physical food to a hungry person. Once the physical needs have been satisfied, one may impart spiritual knowledge and instruct him or her to sit in meditation. Yes, we will certainly not provide food to antisocial people who jump from tree to tree like monkeys; we will certainly make them sit in meditation. But before that we will have to make provisions for their food, winter clothes, shelter, medical treatment etc. Without fulfilling these basic necessities it will be impossible to promote the collective welfare of the human race.³⁸

We can readily realize that the physical demands of kama are ever-changing and ever-increasing. Kama is defined by Shrii Sarkar as progress in the physical realm.³⁹ In fact, Shrii Sarkar broadens the term to include all physical activities concerned with the physical world.⁴⁰ However, we are reminded that progress is relative and not real. With every invention a new side-effect or danger arises. It is futile, however, to repress these material desires as was done in communism as it leads to the brutalization of the people as well as high-level corruption. It is suicidal to manipulate these desires for profit by making people into subhuman consumers who live to shop, heedless of the fact that the cycle of production is based on the destruction of the environment in poor countries as well as the exploitation of the people there.⁴¹ PROUT states unequivocally that the very vitality of a society lies in the steady increase in the minimum requirements of the general populace.

Sarvanimnamānavardhanaṁ samājajiivalakṣaṇam.

[The increase and nourishment of the minimum standard of living is the indication or sign of the vitality of a society.]⁴²

It should be noted that this rise in the minimum requirements is gradually followed by a rise in the special amenities given to meritorious workers. However the difference between the minimum and maximum wage is kept within strict limits so that inequality and exploitation does not flourish. Moreover in PROUT there is an attempt to sublimate these material desires into psychic (intellectual, artistic,

cultural, intuitional) and spiritual desires. A new branch of economics has been created by PROUT called Psycho-Economics to provide the economic basis (in a decentralized, localized manner) for the growth of these subtler desires. This is why Shrii Sarkar concludes,

For your development in this crudest, physical layer [i.e. kama], you should build up a strong society. You should see that everyone gets enough food, clothing, housing, medical treatment, education, you should see to it. It is your social duty.⁴³

As for sexual desire, Shrii Sarkar has predicted that human beings will eventually lose the capacity to produce children and it will be done in a laboratory and hence the psychic and physical energy utilized in sexual activity will be diverted to creative activities in the artistic, intellectual and spiritual (new forms of bhava or spiritual ecstasy) realms.⁴⁴ As per the spiritual practice of Shrii Sarkar, when the mental and sentimental force seeking material desires is turned inwards, one's intellectuality begins to thrive. And when these forces are focused and made to go still deeper beyond psychic desires, this kama turns into prema or divine love. The goal of prema is the Supreme Beloved who lies hidden in one's sentimentality. Through the pursuit of the Supreme Beloved within (anudhyana) one is purified and becomes so selfless that one loses oneself completely and this is where higher mystical love starts (Radha bhava). Those who want to convert their material desire into this blissful, higher love simply direct all their material desires towards that Beloved and by this ideation their kama rapidly turns into prema. The culmination of prema lies in merger with the Supreme Beloved and hence kama ultimately (when sublimated) ends in moksa.⁴⁵ This sublimation of material desires into prema is extremely important as materialism leads to countless forms of discrimination such as in casteism, religious extremism, racism, classism and speciesism (human superiority complex regarding animals).⁴⁶ Even in the spiritual realm, kama is dangerous and is the basis for so-called black magic (avidya tantra). When a yogi attains some self-control, he can use the power generated to control the physical world as well as the undeveloped minds of animals and crude human beings. Thus, with such anti-social yogis, all spiritual activity to make the mind subtle, arises out of a thirst to indulge in material desires or kama as in the Faustian tradition. This results not just in

personal downfall but in harm to society in general.⁴⁷ Finally Shrii Sarkar broadens the mission to provide the minimum requirements of life beyond the realm of humanity:

This type of movement to intellectuality will also take place in certain kinds of animals, such as dogs, monkeys and cows. It may be that in 1,000 years monkeys will reach the stage of evolution that human beings have achieved at present...

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

The earth is not only for human beings, it is for other living beings also. So we will have to do something for them. The minimum requirements and maximum amenities should also be given to animals. Today cows, dogs and monkeys are developing; tomorrow more and more animals will be in this category. Animals will also develop longings for different psycho-physical pabula, so they should be guaranteed minimum requirements and maximum amenities too. We will have to do something for them also. This is the demand of Neohumanism, of Neo-Humanistic ideas. This demand should be fulfilled by PROUT.⁴⁸

Shrii Sarkar has truly created a revolution in the understanding of Dharma. We shall very briefly explore it in this article. In modern Indian languages dharma is used to mean religion. Shrii Sarkar rejects this meaning and says religion should be termed *dharmamata* (mere opinions about Dharma). Dharma for Him is the inner path of realization of Consciousness as well as the resulting righteous fight against exploitation and inequality in the external realm. Dharma has four principles or urges. They are firstly *vistara* or expansion of the mind beyond all limits to merge in Consciousness, secondly *rasa* or merger of one's flows (physical, mental, emotional and intuitional) in the divine flow of Bliss (infinite happiness), thirdly *seva* or internal service of the Supreme Beloved in *dhyana* (absorption in the radiance

of one's Ideational Desideratum) and external service by liberating suffering humanity and finally tadstithi or the attainment of the final stance of Nirguna Brahma. We can note here that the final principle is the same as the varga of moksa.⁴⁹

Moksa is another topic that is radically transformed by Shrii Sarkar's revelation of philosophy. Rooted in Tantra, Shrii Sarkar has created a new cosmology. While we will not discuss this herein, we can briefly note, that for Shrii Sarkar, there is a significant difference between the Sanskrit terms mukti (liberation) and Moksa (salvation). Mukti means merger in Attributional Consciousness or Saguna Brahma. Moksa means merger in Non-Attributional Consciousness or Nirguna Brahma. Moksa is attained by the Grace of Taraka Brahma (Saviour Consciousness who appears in the universe as the Supreme Liberator from exploitation, degradation and inequality).⁵⁰

From Prosperity to Salvation

We have seen how the sublimative genius of Shrii Sarkar transformed kama from lust into the struggle to guarantee everyone the minimum requirements for a flourishing life. His moral transformation of artha is even more radical; namely from the pursuit and enjoyment of wealth to the struggle to liberate everyone from internal and external pain which includes poverty or the lack of wealth.

We saw earlier that the root *arth* meant to beg and to plead. When do we beg and plead the most? It is when we are in pain, sorrowful or are afflicted by something. We may say that artha is the search for and enjoyment of material prosperity or meaning. However, this search is based on a deep yearning for freedom from pain and freedom from bondage. This is why Shrii Sarkar describes artha or economics as the liberation of living beings from pain or sorrow (dukha) and from various bondages. From the experience of sorrow arises our goal or aim in life or our artha. This goal may be money, knowledge but ultimately it is borne from the desire to end all sorts of pain, dissatisfaction and sorrow. This pain can not just be due to being afflicted by something harmful. It can also be due to the fact that we have not achieved our dreams. It is important to note that the liberation that artha brings is merely temporary because in this world as per PROUT, all progress in the physical world comes with concomitant

dangers and side-effects. The same is the case with progress in the mental-emotional-intuitional realm. Real progress lies in the realm of param-artha or the ultimate relief from all suffering that arises from becoming merged in the Supreme Subjectivity within the core of our existence or “I” feeling. The aim of Proutist economics or artha is to create a socio-economic foundation to enable the blending of every aspect of social life with Paramartha or ultimate freedom from all suffering.

This idea of economics being the science of removing suffering clearly brings to question the idea of Buddhist economics. Buddha’s quest for enlightenment was a quest to understand sorrow and the result were his Four Noble Truths. Buddha acknowledged that without for example relieving a person from the pain of hunger it was useless to impart spiritual teaching as the person would be incapable of understanding anything.⁵¹ In Buddha’s case this realization drove him to preach tolerance, peace, the responsibility for the welfare of the weak to the ruling kings of his era. In the case of Shrii Sarkar, as the preceptor of righteousness (Dharma Guru) of our age, this realization led to the formulation of the PROUT paradigm of socio-economic liberation and justice for which He suffered imprisonment and poisoning.⁵² Shrii Sarkar notes that sadly, Buddha never created a social philosophy or created a societal order based on his precepts to balance the order of monks.⁵³ This neglect of society has led to the inability and reluctance of Buddhist institutions to remove suffering. By and large (aside from conscience keepers like Sulak Sriraksa) Buddhist economics is oriented towards keeping the status quo of the global economic order or capitalist empires and simply confines itself (like other Catholic economists) to calls for harmony and compassion. Much the same can be said of half-hearted attempts to introduce concepts of good and evil into a “meta-economics”.⁵⁴ Similarly the popular ideas of Gross National Happiness and Happiness Economics rarely ever expresses any need to terminate once and for all, the agonizing suffering created all over the globe by capitalist empires.

The PROUT paradigm by contrast is dedicated to eradicating the capitalist economic order as we have seen. Part of the contrast with Buddhist economics arises from Shrii Sarkar’s revelation of the nature of sorrow in the world. We can note that both Mahavir Jain and

Buddha came from a background of great wealth where they had ample opportunity to indulge in the pleasures of life. This imbalanced lifestyle led to the other extreme of denying the meaning of all worldly joy altogether and propagating instead the doctrine that life is suffering. By contrast, saints like the Buddhist Tantrics of the *Caryapada* and the saints of the Bhakti and Sufi movements (who often grew up in poverty) tended to maintain a more balanced mindset. Furthermore the insistence that life is suffering dampens the burning ardour of humanity to carry out reform and revolution so as to end the suffering in social life. In the West, the rejection of the quest of Plato and Cicero for the ideal republic by Augustine (in favour of a City of God based on Judeo-Manichean superstition) was crucial in the festering of the Dark Ages of injustice that ensued.

By contrast, Shrii Sarkar reiterates the revolutionary optimism of the Tantric tradition, which states that the truth of existence is Bliss or limitless happiness. Based on this Tantric tradition, the sage Brghu said in the Taittiriya Upanishad (III.6)

Ānandadhyeva khalvimāni bhūtāni jayānte,

Ānandena jātāni jīvantī.

Ānandaṁ prayantya bhisamvishanti iti te.

[Verily from Bliss are all these beings born;

Having taken birth, by Bliss and for Bliss they are living

And at the time of departure, into Bliss they shall merge.]

Rather than rejecting the endless search of humanity for happiness, Shrii Sarkar reiterates that this is this passion for happiness that is predominant urge of all beings. Rather than simply saying that these desires for fleeting, material and psychic pleasures lead to sorrow, Shrii Sarkar reminds us that these sorrows create the yearning for permanent peace, joy or happiness and that from this yearning, Dharma or the path of righteousness is born.⁵⁵ Reiterating the *Chandogya Upanishad* (VII.3.21), we are reminded that only in something infinite is our infinite thirst for happiness sated. This is why it is our nature to run after the vastness of the Infinite, be it in poetry, family love, wealth or in life itself. As Shrii Sarkar shows,

Every entity in creation, from the subtlest stage to the crudest stage, is alive. Everything is vibrant with life. But why is everything alive, what fills everything with life? It is the sheer joy of living. If there were no joy, no delight, in living, no one would have lived. They would have left this world, by one means or other. Why then are they here? Because they get joy in living here. Else they would not have stayed on. *Bhásyate sarvāṅ lokāniti* – “The seven lokas shine with His light,” reflect the brilliance of His effulgent being; and His glory makes everything sparkle with joy. Delighted with that luminosity, the hearts of all are dancing in joy. They want to live, to dance, to work, to see, to achieve, and to reach Parama Brahma [Supreme Consciousness] in order to merge in Him with joy. To live like this – this very way of living – is *ánanda* [bliss]. The world has its being only because of this *ánanda*. And if this *ánanda* had not been there, the world also would not have existed at all.⁵⁶

This description shows us the path of PROUT economics to nurture the endless yearning of human beings for countless varieties of happiness. The path towards the end of suffering or *dukha* does not lie in *nirodha* or in the suspension, cessation of various desires but rather in fusing them and sublimating them into Bliss. This is the essence of cardinal human values that emerge in all cultures when a person’s mind goes within and comes in contact with the realm of Cosmic Consciousness. As Shrii Sarkar says,

Human value means nothing but to treat the joys and sorrows, hopes and aspirations of human beings sympathetically, and see them merged in Cosmic Consciousness and established in divine majesty.⁵⁷

What then is the nature of our normal joys and sorrows? Shrii Sarkar has revealed the vast dimensions of psychology, comprising various levels (*kosas*) of mind, the science of *cakras* or psycho-spiritual plexii and their relationship to hormones and behavioural psychology (biopsychology), the science of different forms of subtle knowledge, the science of the smallest forms of life (*microvita*) in the psychic realm and the science of ecstatic trances of absorption in

Consciousness (samadhis). Hence we can quote a simple explanation of the nature of joy and sorrow,

The human mind moves in a particular flow according to its inherent saṃskāras [stored reactions to past actions]. If it finds congenial vibrations in all directions, vibrations with greater wavelengths than its own, then its own mental vibrations of lesser wavelength become straightened, attaining greater wavelengths. This is *anukūlavedaniyam*, and the *vedanā*...[feeling] that arises in an environment of longer waves is termed *sukha*; where the *vedanā* is uncongenial, it is known as *klesha* [affliction] or *dukkha*. The wavelengths of uncongenial vibrations are shorter than those of the congenial vibrations. Aesthetic science implies that psychic waves coming in contact with vibrations of greater frequency attain a greater wavelength, and we may say, *Anukūlavedaniyaṃ sukham* ["A congenial mental feeling is called happiness"]. If the reverse occurs, we say, *Pratikūlavedaniyaṃ dukkham* ["An uncongenial mental feeling is called sorrow"]. In aesthetic science there is no scope for sorrow; and when the vibrations of happiness become straightened, it leads to *ānandam*; happiness is transformed into bliss. When this undulating movement is directed towards *ānandam* and the waves get straightened, it falls within the scope and jurisdiction of aesthetic science. When the waves become totally free from curvature, when they become fully and finally straightened, this falls within the scope of *mohana vijnāna* [supra-aesthetic science; the science of Divine attraction]. One attains the state of *ānandam*, the highest state of human existence.⁵⁸

This science of using cardinal human values to sublimate daily joys and sorrows into Bliss is the very purpose of economics (or artha) in PROUT. By contrast with Buddhism, while PROUT does not over-emphasize the common sorrows of life, it does put greatest emphasis on the unnatural, vicious sorrows created by exploitation, imperialism and the countless forms of injustice that plague our planet. The realization that Bliss is the true nature of existence, leads to righteous rage against the vicious forms of social pathology that transforms life on this planet into what the great revolutionary Blanqui termed "organized cannibalism". The belief that life is suffering generates

resignation or escapism but the belief that life is Bliss generates revolutionary resolve to annihilate all forms of unnatural, inhuman forms of suffering.

When we look at the needless suffering on this planet, we find ourselves truly living in an omnicidal age. Countless innocent animals and plants are slaughtered to the point of extinction every year. Countless rivers, hills and mountains are being destroyed by legalized greed in the form of corporations or illegal greed in the form of mafias. In addition, nations are preying on other nations (economically and militarily) in the name of human rights. Increasingly, people are finding little difference between these types of criminals. The mission of artha, of economics is to first and foremost to end these forms of heinous himsa (violence).

This mission to end exploitation led to the rise of Anarchism and Marxism in the past. However, the materialist basis of these two movements led to a neglect of the psychological dimensions of exploitation. Ernst Bloch noted that aside from the early, rather abstract discussions of alienation, Marx failed to study and document the degradation of individuals and communities under the economic tyranny of capitalism.⁵⁹ This was in part due to the fact that Marx had really nothing to offer in the form of psychological or spiritual therapy and empowerment. This is one reason for the violence found in Marxist nations after winning civil wars. This is also the reason that (as Shrii Sarkar once commented) capitalism makes man a beggar and communism makes the beggar a beast.

As the spiritual preceptor of Tantra Yoga and as the pioneer in the realm of biopsychology, Shrii Sarkar demanded that any economic theory be dedicated to exposing the psychological dimensions of capitalist exploitation. This is even more relevant in our time, not just with the debasement of children by video games and television, nor just with the creation of a wasteful consumer psychology – but with recent efforts of Western governments in the realm of sophisticated mind-control and brainwashing⁶⁰. This is why Shrii Sarkar proposed the development of a new branch of economics called psycho-economics. The first part of this new dimension in economics,

endeavours to eradicate exploitative and unjust economic practices, behaviours and structures. It will counter all economic and psycho-economic exploitation and make people aware of how capitalists, in their singular or collective roles, exploit society and create unhealthy, artificial demands, which not only poison the mind but encourage dangerous habits detrimental to psychic sanctity and expansion. The first and foremost duty of psycho-economics is to wage a tireless fight against all degenerating and dehumanizing economic trends in society.⁶¹

In examining physical suffering or bondage (actually the bondages we face in achieving kama or our minimum material needs and our material desires) we can first notice the bondage of time. The 20th Century was driven by capitalism's quest to conquer time so as to increase the speed of capital and resource flow. It is innate in humanity to seek to become free from the bondage of time. However with capitalist development freedom from the bondage of time in the form of better road or railways, better transportation and better electronic communication only results in increased plundering of the resources of local communities. This started with cities plundering the countryside or provinces and later national cities plundering the entire nation and other nations. This is why indigenous communities often prefer to live in bondage to long travel time rather than be destroyed by the rapacious dynamism of capitalist exploitation. On the other hand we see the dark side of this issue in the fact that religious extremists create a society where everyone tries to live in the romanticized versions of the religious past of apostles, prophets, rishis and avatars. These illusions of the past are combined with apocalyptic dreams of a future paradise, which were the basis of Maxism and other utopianisms.⁶² The frustration and despair (when the end of the world does not come) created by these utopian legacies of Judeo-Christianity have been responsible for countless crimes, genocides and ethnic cleansings as has been revealed by John Mohawk.⁶³ In a diverse country like India we have people living in the present but with minds in different periods of time. For example, we have people living in indigenous time, people living in feudal times, people living in ancient times or idealized pasts of various religions, people living in medieval times of hatred and warfare between Hindus and Muslims, people living in colonial (19th century) times, people living in the socialist times after 1947, people

living in the times of easy money for the corrupt after economic liberalization (auctioning to corporate vultures) and people living in the present and near future with the courage to see the stark future of economic and societal collapse after the Global Depression comes to India.

In this regard, Shrii Sarkar, as part of the Tantric tradition, clearly was focused in the present. This does not refer to living from moment to moment like materialists. Rather it refers to living inside the moment and becoming lost in the Consciousness that transcends time or what the Sufis called being *ibn al-waqt* (son of time) and what is called the ‘dreamtime’ in Australia. In the Baul tradition of Bengal, the life practice of living in the *bartaman* (present) and free from the bondages of *anuman* (relying on inferences; property, scriptures, family).⁶⁴ Typically, Shrii Sarkar synthesizes the two by developing the spirit of *bartaman* while living externally a life of *anuman* and by fusing the wandering renunciate lifestyle of *bartaman* with that of social service and revolution. The socio-economic movements of different eco-cultural regions (*samajas*) seek to replicate this synthesis in other cultures based on their unique spiritual, cultural and moral traditions.

The next bondage is spatial bondages. Human civilization and culture has developed along rivers. The local geography and environment has had a tremendous impact on human life. The struggle to humanity to overcome their environment led to the development of civilization and barbarism simultaneously. The increase in the power of human beings over animals led to mass killings by herding animals off cliffs right from prehistoric times. The struggle to leave behind the limitations of one’s birthplace and create new communities based on new values led to rapid material progress as well as to imperialism and genocide. In addition it led to the loss of spirituality. For so-called “primitive” indigenous people they were a part of the rhythms of the landscape and developed their own spirituality based on these rhythms. With the rise of materialistic pseudo-civilizations devoted to pleasure, we see the destruction of this spirituality. When indigenous peoples are forced to develop new relationships with their environment or are forcibly driven from their ancestral homelands by greed (such as is happening today in central India) the rhythm of their lives has been lost. Shiv Visvanathan has revealed how *adivasis* (indigenous Indians) sense of time and space

failed to be incorporated in the Indian constitution, which followed the abstract generalities of the British tradition.⁶⁵ The development of one's own geography agriculturally, ecologically, culturally, economically and sociologically is the mission of eco-cultural regions or samajas. Shrii Sarkar has created a practical example of this by creating a Mega-ecovillage in Purulia District, which is one of the poorest districts in eastern India. This is done by respiritualizing the land and the way in which its people relate to it through yoga (meditation) and mystical love (bhakti or ishq-e-haqiqi) through a renaissance of local spiritual traditions. This means cherishing the diversity with the universal spirit of limitless Consciousness lying dormant in our "I" feeling and in all beings. Then alone will the fleeting vision of seeing a world in a grain of sand and holding eternity in the palm of one's hand become the basis of society. Then alone will the flowering of diversity only beautify the unity of all humanity. For the expression of one's unique cultural, ecological, economic and spiritual rhythms is the essence of what it means to be truly free. The fight of every individual and every community for this kind of freedom founded on the bedrock of economic democracy is what PROUT is all about. As Shrii Sarkar states,

Just as the vibrations of a human differ from those of iron or gold, the vibrations between one human and another also differ. A person's life is nothing but a mesh of multilateral rhythms, and the goal of human life is a singular Entity having no rhythm.

The style of a person's speech represents a particular rhythm of his or her own. The way the person eats represents the rhythm of his/her own eating. Every person is thus special on account of these specialities. The rhythms of two individuals cannot be identical. An individual rhythm is the particular property of a particular person. It has been said in *Ānanda Sūtram* (5.8) *Vaecityraṁ prākrtaḥ samānaṁ na bhaviṣyati* ["Diversity, not identity, is the law of nature"]. In this universe every person in every action possesses a particular rhythm of his own. If someone wants to obstruct or strike that rhythm through disciplinary measures or expressions of anger, the person will not tolerate it. Personal liberty – individual liberty – really means the unobstructed expression of individual rhythmic vibrations.⁶⁶

This brings us the final source of bondage, namely personal bondages. All sense of time and space arise from the individual mind. So all bondages, in essence, are bondages of individuals and communities. In the physical realm we see countless form of bondages created by poverty, violence, lack of access to education and so forth. In the struggle against these bondages, individuals, communities and nations attained development but it usually worked in tandem with the degradation and destruction of other individuals and communities. For example the expansion of academic disciplines and human rights in western countries worked in tandem with the destruction of indigenous knowledge, wealth, freedom and life itself of their colonies. This is because the material development of individuals and communities did not involve any psycho-spiritual development and hence tribal prejudices (based on abyssal thinking) mushroomed into genocidal practices as Boaventura de Sousa Santos has shown.⁶⁷ In the Tantric tradition, the primary (external) negative manifestations of the human personality are the eight pashas or bondages. As Shrii Sarkar states,

The movement towards expansion indicates progress towards the optimisation of the sentient force, so it is dominated by Vidya (knowledge), and its extreme speed is embedded in the Macrocosm. Similarly, the movement towards contraction is dominated by Avidya (ignorance), and its extreme end is embedded in the ultimate static point [matter].

The movement towards contraction in its extreme point or in the apparent point of pause is expressed through *aśta pásha*, the eight mental fetters – *ghrńá* or hatred, *shańká* or doubt, *bhaya* or fear, *lajjá* or shame, *jugupśa* or hypocrisy, *kula* or vanity of lineage, *mána* or false ego and *shiila* or cultural superiority complex. These mental fetters are created out of the static state of mind, and consequently the mind depends on these fetters in the course of its expansion. These eight fetters supply the vital energy to ‘ism’ or superstition. ‘Isms’, such as nationalism, casteism, provincialism, communalism [religious extremism], etc., create despair and compromise human integrity. The eight fetters also generate dissonance and distrust in the subtle layers of mind, though they are not generally expressed in external behaviour.

The path of Tantra is the path of fighting these bondages by expanding the mind. The specific branch of Tantra dedicated to fighting the material desires emanating from our animal pasts is called pashvácára or the path of animality.⁶⁸ This struggle to end our material sorrows involves struggling against material cravings (kama) in our minds, actions and in the actions of our families and societies. More importantly, involves the struggle against our complexes (eg. superiority, inferiority, fear, codependency), the struggle to gain control over our minds and actions, the struggle to harmonize all this with the Cosmic rhythm and above all to go deep within and discover the Supreme Being in the core of our feelings. In the physical world this means by endless study to learn how other people across this planet are suffering and are fighting back. It also means assimilation of benevolent, lofty thoughts and plans from all sides (*Á bhadráh kratavo yantu vishváto*). Furthermore it means to always act based with a benevolent ideation or *metta bhavana* as Buddha said. However, to have a pure ideation is difficult due to endless negative sentiments and propensities of the inner mind. Firstly through Shrii Sarkar's biopsychology one gains a clear understanding of this inner realm of propensities. Hence, meditation enables their sublimation and fusion into mystical love and this fosters the process of ideating and realizing that Supreme Beloved in all beings and in all one's actions. This kind of radical love leads to revolutions of mystical love such as seen in the kiirtan (singing the Divine Name) revolution of Caitanya Mahaprabhu in 1509 at the age of 23. This is the key to fighting the inner social vices and prejudices. Shrii Sarkar created the Neohumanistic paradigm to bring this revolution of divine love into every aspect of intellectual and social life by liberating the intellect from narrow geographical (nationalistic, provincial) social (religious, racial, ethnic) and pseudo-humanist (speciesism; human violence against plants, animals, rivers, hills, etc) sentiments.⁶⁹

This brings us to the subject of psychic bondages. Let us start first with the suffering and bondages in the blending of the psychic and physical realms. This is the realm of artha in its most common meaning as money. Money brings temporary relief from physical pains and physico-psychic bondages such as lack of education, medical care, housing. Countless human dreams throughout history have boiled down to dreams of money. Even those dedicated to social service,

intellectual research and public education all are prone to hankering after money. Today, we see how also devotees (aspirants of mystical love) and yogis also hanker after money to manifest their transcendental realizations in the material world. Shrii Sarkar has poignantly described this common ailment of humanity as follows,

The bee flies around and around flowers in quest of honey, just for the sake of preserving its existence. 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 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 person runs after finite objects is introverted towards the Supreme Being of his or her life, s/he can attain the Supreme Consciousness, can achieve the Supreme State.

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 people 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.⁷⁰

However, the consequences of this kind of psychology are not just disastrous for the individual⁷¹ but for society as well. This is because greed breeds suspicion which eventually leads to the surveillance

societies of western countries today. Each and every action in individual life becomes increasingly polluted by greed for food, possessions, money, fame, power (political, economic, intellectual or occult) and so on endlessly. Thus not only is greed for material objects dangerous, even greed for intellectual, artistic, sentimental and intuitional pleasures is dangerous is the root motive does not lie in benevolence and love. From the narrow mindset of greed-based psychologies comes dogmas (out of greed for enjoying material pleasure after death), prejudices (such as casteism, racism) which eventually lead to inequality and exploitation. Shrii Sarkar notes that the tendency for all sort of anti-social acts on the part of individuals and government comes from unbridled greed. Thus greed is the root of all vices.⁷² In fact the majority of so-called religions are based on greed because people want to be blessed with weath in this life (through worshipping goddesses like Laksmi)⁷³ and enjoy material pleasures after death and religions give them this assurance in exchange for money and obedience to dogmas. There is a Gujarati joke than even when surrendering to God, such people expect a 100% return on investment (i.e. blessings in the form of health, wealth, fame, etc.) Greed is a psychological addiction or disease. Increasingly some psychologists are realizing (as Simone Weil said long ago) that the endless forms of addictions that afflict capitalist societies arise from spiritual emptiness.⁷⁴ Fleeing from spiritual wholeness, from intimacy with the Supreme Beloved hiding within one's deepest feelings is in essence the root of all addictions and other vices. Francis Thompson so beautifully expressed this in his greatest poem 'The Hound of Heaven',

**I fled Him, down the nights and down the days;
 I fled Him, down the arches of the years;
 I fled Him, down the labyrinthine ways
 Of my own mind; and in the midst of tears
 I hid from Him, and under running laughter.
 Up vistaed hopes I sped;
 And shot, precipitated,
 Adown Titanic glooms of chasmed fears,
 From those strong Feet that followed, followed after...**⁷⁵

Let us very briefly explore greed from the standpoint of biopsychology. As per yoga psychology, greed is a propensity that

arises in the anahata cakra in the centre of the chest. A cakra or plexus, is a particular physico-psychic plexus that consists of various glands, sub-glands (and their hormones) that is associated with various mental propensities (*vrttis*) and *samskaras* (stored reactions to past actions).⁷⁶ The anahata cakra is influenced by the subliminal mind (*vijinanamaya kosa*; a subtle mental layer characterized by detachment and discrimination).⁷⁷ Externally the greed at this cakra is controlled by the principle of *aparigraha*. The word *graha* means “to grasp or grab” and the word *pari* is a superlative. So *parigraha* means “to completely grasp or hold” like a child holding a ball tightly in his arms, not allowing anyone else to play. The prefix *a* signifies negation and so *aparigraha* means completely not grasping after anything, in any way. This principle means non-indulgence in the enjoyment of such amenities and comforts of life as are superfluous for the preservation of life. Obviously people need to save money for their retirement and for their children. Hence Shrii Sarkar avoids the extreme asceticism found in Puritanism and Jainism. *Aparigraha* is purely voluntary and encouraged through the gradual sublimation of material, intellectual, sentimental and intuitional desires. The motive behind *aparigraha* is empathy for the poorest and the desire to express it in one’s daily life.⁷⁸

In addition there are yogic exercises or *asanas* to purify the anahata cakra by changing the hormone secretions. This propensity of greed associated with this cakra is brought under control by the practice of spiritual concentration on the cakra (*cakra niyantrana*). In addition rather than suppress greed, Shrii Sarkar recommends converting greed for material and psychic objects into greed for the Supreme Beloved latent within the core of one’s sentimentality.⁷⁹ Furthermore when coming in contact with money (the primary stimulus to greed) one should ideate and imagine that it is pure Consciousness through a special lesson of meditation.⁸⁰ When greed and other propensities are brought fully under control and the entire cakra is offered unto the Supreme Beloved, this results in an ecstatic trance of absorption in Consciousness called *Sayujya Samadhi*. In this state one is always feeling the Divine Touch. Through the physical sense of touch, the emotional or psychic sense of touch (associated with the *prana* or life force at the anahata cakra) one is experiencing the spiritual touch of the Supreme Beloved that reduces even the greatest mystics to tearful, blissful silence. For most of humanity, this is a dream but as the

preceptor of mysticism, Shrii Sarkar has been and is still today bestowing this experience upon blessed souls. As Shrii Sarkar states,

And there cannot be any peace, any happiness or any beatitude till the aspirant comes in tactual contact with the Supreme Self.⁸¹

From these sublime heights, we must descend to the malevolent manifestations of greed on our Earth today. We are amidst a Global Economic Depression that, as we said at the start of this study, was caused by a cabal of American economic elites to de-regulate the world's economies so as to render them ripe for corporate piracy. Banks were deliberately run to the ground at huge profits and the resulting chaos was used by disaster capitalists to loot the people's wealth from governments all over the globe with the exception of countries with enlightened citizens like Iceland. That hundreds of thousands were thrown into poverty, destitution and malnutrition was collateral damage. In analyzing capitalist rule, Shrii Sarkar notes that capitalists rob the people but usually they practice sustainable larceny but at the end of the capitalist era, a new breed of pseudo-capitalists who have none of the smallest grain of scruples or humanity of their predecessors.⁸² Their rapine can destroy the economy of an entire country without them feeling any sense of responsibility. In the 1980s Shrii Sarkar had predicted that one day Detroit, the engine of American capitalism would become as devastated as the city of Calcutta was in the 1980's. With deep sorrow we see the complete abandonment of the people of Detroit by the government and the corporations who have profited from their sweat and blood. This sorrow must be tempered with remorse as American workers failed to stop and often failed to even care when their government was destroying entire nations as they are now being destroyed.

When we look deeper we find as, JW Smith has shown,⁸³ the entire world has been economically enslaved to the dollar and that only now are nations on the periphery of the American empire breaking free. A study of history by Stephen Zarlenga has shown that monetary imperialism or the process of other nations becoming enslaved to the currency of the dominant military power has existed throughout history.⁸⁴ P J Cain in his study of British imperialism has also confirmed this and documented how during the fall of the British

Empire between the two world wars, Britain resorted for the first time to overt militarism in forcing countries to make the pound the basis of their currency.⁸⁵ Currently the US empire is in free fall and is following in the footsteps of the British. This is seen in the determination to overthrow anyone who decided to go off the dollar as the base of their currency. Saddam Hussein just before the Iraq War had announced he was going off the dollar and was trying to create a group of nations to also do this. Qaddafi had even grander plans to not just make his country independent, or even Africa independent but in fact to make Africa an economic powerhouse. Before the economic crisis the usurious IMF had only one enslaved debtor nation and after the crisis it by coincidence was blessed with many desperate nations willing to endure any form of extortion in order to get easy money. African nations were unsurprisingly a large percentage of this group.

Qaddafi had amassed the necessary funds for the establishment of three African banks – the African Monetary Fund (AMF) to be situated in Cameroon, the Central African Bank to be situated in Nigeria and the African Investment Bank to be established in Libya. It was this move, more than even Libya's vast oil wealth that made Qaddafi and the Al Fateh revolution a target for this invasion. Africa was on the brink of a huge and empowering breakthrough, which, as far as the Western capitals were concerned, had to be prevented at any cost.⁸⁶

By Qaddafi's AMF, the IMF would lose most of its clients as even non-African nations would flock to get equitable loans. Worse still, Qaddafi was planning to create a new currency (the gold dinar) to replace the dollar in Africa and the Middle East. Syria also has refused to deregulate its economy or open it up to American countries. Like Iran, Syria has partly moved away from the dollar. And of course Syria has vast gas resources that will in five to ten years make it one of the wealthiest nations in the Middle East. For the violent veniality of American economic elites, millions have suffered and who knows how much more suffering is in store for our global family.

Through the IMF and the World Bank, indebted countries are made to open most government functions such as the postal service, water supply to the control of multinational corporations. They are forced to

do this in order to pay off debts they really have no chance or repaying. Furthermore nations are forced to stop taxing the corporations. As a result government services and welfare programs are cut leading to increasing misery of the people. Nations are also forced to accept cheap imports of western goods, which leads in countless places like Jamaica to the destruction of local farmers. This aspect of the IMF is well-known. What is less known is that in return for all the resources and products of their country they are given pieces of paper called the dollar, which are stored by the capitalist lackey national leaders in Swiss bank accounts. The US treasury simply prints dollars whenever it is needed and runs up huge debts. However since other countries base their currency on the dollar, they are dramatically affected. What happens is that the Central Banks of different nations are forced (since their currency is based on the dollar) to provide loans (and buy US treasury bonds) to back up the printed dollars and the spiraling debts of the US economy. As Michael Hudson says, America exploits the world economically by becoming the world's debtor.⁸⁷ In essence this is akin to adolescent feudal lifestyle. Young aristocrats used to run up huge debts without paying and these debts were then accepted by the public and merchants who had to suffer the consequences. So long as the fear of aristocratic military power prevailed, people accepted this without question. This combined exploitation by the IMF (as the world's loan shark) and the dollar imperialism (by being the world's debtor) is the basis of the economic suffering in the society. This parasitical mentality in the current state of capitalism has metastized now to infect every sector of society from education to the management of forests to the funding of charities. After tearing down economies all over the world, the American Empire today is tearing down the economies of Europe and America itself. Capitalists have no more feeling for the social body than a tumour in your body cares about your suffering and possible death. A major reason why the current Global Economic Depression was engineered is to force the world to accept a global currency controlled by western elites. Hence the present time is crucial to not just try to fight back but to stop the future planned by these elites of a 'planet of the slums' run by a global police state.⁸⁸ We are hence facing unprecedented levels of sheer evils in capitalism today. Shrii Sarkar had warned that the current Global Economic Depression would not just be economic but there would be a depression, collapse and

disasters in each and every aspect of social, economic, cultural, intellectual and spiritual life.

We cannot remain silent and above all we cannot afford to remain ignorant. Let us very simply discuss the rise of our money society. As we have seen hunter-gatherer societies had small-scale economies based on the economy of the gift. In addition there was barter trade with other communities and sometimes also within a large community. Gradually as trade networks grew larger, easily movable and valuable items such as cattle, tools and animal hides were used for trade. However barter trade created problems for extensive trade as food items would rot and were difficult to transport. This eventually led to the rise in the use of attractive and rare minerals like gold and silver and thence to coin currency. Coin currency was first used by emerging city-states. These cities arose by clans defeating other clans and reducing them to servitude. The excess wealth extracted from this exploitation was used to form the first cities. We can note that this war of the city against the countryside was not confined to kings and capitalists. Both the urban French revolutionaries and Russian communists waged war against the countryside to reduce it to abject submission. This war became genocidal under the Bolsheviks, then Stalin and Mao. The cities were always vulnerable as over time the demands of the city elites increased but the cities became more and more disconnected from agricultural life. Furthermore the increased greed led to destruction of more forests and over-farming which destroyed the soil and also over time the water supply. At the same time the city-states were faced with increasing populations and increasing poor people who were without any means of survival. This led to imperialism and slavery of the conquered peoples. Rarely in history was there a person who had the moral courage to condemn this imperialism in their homeland like the great historian Thucydides. It was in this background that the first coins emerged.

We can note that the very word for politics comes from the word polis, which refers originally to the city-states of Greece. Just as both the democratic and autocratic Greek city-states exploited the countryside, similar was the case with city-states in India. In India politics is called *rajniiti* or *dandaniiti* and this means that the morality (*niiti*) of the king is the morality of the people whom have no identity or character of

their own as they are under the rule of the force (danda; staff). India escaped often severe exploitation because of its fragmentation into many kingdoms. Shrii Sarkar rejects completely this legacy of urban exploitation that is the basis of modern states and the science of politics that has emerged from them. Rajaniiti should mean the kingdom of morality. Politics then becomes the science for manifesting morality in every sphere of social life. It also becomes the science for fighting immorality. Morality is neither a set of religious commandments nor mere abstract philosophical principles. Morality is a state of inner balance or prama between the needs of one's external environment and society, the evolution of one's psyche and the realm of Pure Consciousness or the ultimate reality within one's psyche. Morality or conscience arises when the dogmas of society that imprison one's mind are broken by the revelation of the suffering in the world and the revelation of divine unity, oneness and love within the core of one's existence or "I" feeling. The word "ethics" comes from the word ethos. Ethos normally means the values or character of a person or of a community. However ethos originally meant a dwelling place. However this is referring to dwelling in a state of mind or dwelling in pure Consciousness or Being. Heidegger

[i]f the name 'ethics', in keeping with the basic meaning of the word ethos, should now say that ethics ponders the abode of the human being, then that thinking which thinks the truth of being or the primordial element of the human being, as one who ek-sists, is in itself originary ethics.⁸⁹

Thus ethics is the means by which one moves towards true Being or Consciousness from which one has emerged. Shrii Sarkar defines morality similarly but with more clarity and integrity.

The word niiti has been derived from the root verb *nii* and the suffix *ktin*. It means "that which has the capability to lead". But "to lead" to where?

The definition is *Kśemārthe nayanam ityarthe niiti*. *Nayana* means "to lead" – as for instance the organ of the body which leads people toward external objects [the eye] is called *nayana* – and *niiti* is that which leads a unit being towards *kśema*...

as regards spiritual progress, there are two words, kalyāña and kṣema...

The word “morality” is generally used as the English synonym for niiti (niiti as scripturally defined). Morality is that effort or idea which keeps a person away from sin – sin being that which is not prescribed in the Bible. Niiti is different from morality.⁹⁰

The derivative meaning of the word niiti [“morality”] is “that which contains the principle of leading”. It is the starting point on the path of spiritual practices. But this is not the only significance of morality. If morality fails to provide human beings with adequate guidance about how to move towards perfection, it does not deserve to be called morality. As morality is distinguished by its capacity to lead and inspire human beings, it cannot afford to lose its dynamic nature by limiting itself to a specific time, place and person. Morality is a living force, the practice of which makes the mind increasingly contemplative, thereby establishing it in supreme subtlety, in supreme cognition. There is a state from which human beings cannot be led to [a further or other] state – the question does not arise. Morality is only worthy of the name if it can inspire human beings to reach that state.

Moralism is not the unrealistic dream of the idealist, nor is it the means of fulfilling the mundane needs of the materialist. Rather it is something that provides people with the possibility of merging their mundane objectivity into supramundane Cognition.⁹¹

When moral practices evolve at a particular time, place and collective psychological state are forcibly imposed in other places with different psychologies or in future time periods, then they become dogmas that enchain the intellect and the progress of justice and equality. This is because the ethos of those ethical practices has been lost. This ethos was ultimately a connection, harmony, equilibration (prama) with Being or Consciousness that developed in a community. Where morality is goaded towards ensconcement or merger with Consciousness, dogmatism does not arise. Where this connection with Bliss or Consciousness is ever-expanding this is the state of a true community, of a true samaja (spirituo-cultural ecoregion), of a true humanity (of the entire universe) and of the Cosmic Family of all

created beings. For the ethos of the individual, the family (oikos) and the community is rudimentally unitary with infinite varieties and unique manifestations. The reason for this is that as Shrii Sarkar reveals, that while the conscious minds and subconscious minds of individuals and societies may differ, their unconscious or superconscious minds are one and one only with the Macrocosmic Mind.⁹² Due to this primordial oneness, Shrii Sarkar has said (in the last article quoted above) that every aspect of morality sings the song of the Infinite amidst the each every finite aspect of diversity. Thus we are bound to say that true social morality (rajniiti) sings the song of infinite justice, equality and Bliss in each community, samaja and ensures the flowering of the garden of unique potentialities within every individual.

Shrii Sarkar has called the Mega-ecovillage of Ananda Nagar as a garden city or farm city. Ananda Nagar is a vast project that synthesizes the city and the village, agriculture and industry, ecological and economic development, cultural and scientific development as well as material and spiritual prosperity. Shrii Sarkar has given detailed plans as to exactly which trees are to be planted, which industries are to be started in each and every part of this garden city covering 120 square kilometers. Furthermore detailed plans for rainwater harvesting and biogas power generators are being implemented. To provide the research, ecological and cultural preservation and development for these programs, Ananda Marga Gurukula or spiritual university has been started with myriad departments from Tantra to cultural institutes to a department for the socio-economic empowerment of women. Countless cooperatives are at the heart of this project for the renaissance of the commons. Ananda Nagar is the model for other ecovillages (master units) in samajas all over the world.

Ananda Nagar is full of Tantra piithas or spiritual energized sites where Tantrics have performed meditation in the past. In essence Ananda Nagar is a Maha-mandala or mahayantra. Such a Tantric city has been called a mesocosm or a transitional intermediate realm between the Macrocosm and the individual or microcosm.⁹³ A mandala or yantra is a geometrical design used in Tantric meditation to invoke and connect with the inner geometries of the cakras or plexii. Each part of the mandala represents different forces, principles and radiances,

which are integrated through the mandala or yantra. Shrii Sarkar has said that the fundamental principles of morality known as Yama and Niyama are both yantras.⁹⁴ A Rajaniiti or society is then a mahayantra or vast expansion and development of these principles in each and every aspect of the economy and polity.

As part of its mission for such a society or samaja, PROUT has developed movements for economic democracy and sovereignty (svaraj). An independent currency is the basis of the economic liberty of any society. Such a currency must not be based on other currencies but on gold or silver stocks held by the government. This in itself is not sufficient to guarantee economic freedom. The drainage of wealth from a samaja has to be stopped. This drainage of wealth is due to misutilization of revenue from local taxes by the Central (national) government. This drainage of wealth is also due to the fact that resources from a socio-economic region (samaja) are taken out and then made into industrial products in other states. Economic independence demands that all local raw materials should be processed into industrial products in the samaja where they came from. Until local production increases trade can be done via a barter system of exchanging commodities like fuel or food. Additionally, on the personal level, no one can be allowed to take wealth earned in one region and use it in their home region. Furthermore even within a samaja the hoarding of wealth by individuals must be stopped. This is why PROUT has demanded that there should be a maximum allowed income which should be more than a fixed percentage higher than the minimum wage. Finally, the banking system must be totally cooperativized. All the crises in countless nations across the planet are due to the crimes of banks. So long as the power of private banks is not crushed there is no hope for economic freedom. Even most so-called Central Banks of countries and also the American Federal Reserve are controlled by private banks. Private Banks will indulge in printing money, which will enrich them and impoverish the country. To end the tyranny of the banks is the next step in the evolution of human freedom.

The basic principle of cooperative banking is to “keep the money rolling”. Money needs to be dynamic in order for the economy to be dynamic. When the purchasing power of money is not used to develop

a society it loses its value and the lack of access to money leads to suffering in the society. Shrii Sarkar bluntly says,

To the extent that you keep money idle and valueless, you become responsible for the injustices done to ragged, hungry people. You will have to give value to your accumulated money by utilizing it to provide opportunities for others. So in my opinion, those who do not know how to make good use of money, which is a medium of exchange for mundane resources, are enemies of society. In them the feeling of collective movement, the real spirit of society, is conspicuously absent. They cannot establish human rights by shouting high-sounding slogans.⁹⁵

Shrii Sarkar had predicted the current Global Economic Depression. He states that the fundamental cause of a depression is extreme concentration of capital in a few hands. Dynamism is the most crucial factor in economics as per Shrii Sarkar.⁹⁶ When, as we see today, the increasing dominance of the financial sector of the economy in the form of futures and derivatives, the end result is bound to be economic collapse.⁹⁷ The second cause of depression is when capitalists stop investing money in the market. Since the crash in America, it has been found that the companies that were bailed out with the people's money did not use the money to invest in expanding the economy; rather the money was hoarded due to pessimism about the markets. This is why the percentage of the GDP taken by the rich in 2012 is the highest in the entire record of American economic history.⁹⁸

Part of Shrii Sarkar's plan for recovery from the Depression is as follows:

In a Proutistic economy, production will be solely for consumption. As there will not be any profit motive, there cannot be any fresh inflation, and the existing inflation will gradually die out. In Proutistic production or consumption, in the first phase the money value remains constant and full-fledged purchasing capacity will be guaranteed to the people. In the second phase, when production increases in the revised economic order, money will get back its natural market value. Finally, after consumption, money will get back its actual value. Inflation will be checked and purchasing

capacity and the minimum requirements of life will be guaranteed to the people.

The second phase will continue for ten to fifteen years. After the expiry of this period, that is, in the third phase, minimum requirements of life will increase and people will acquire more purchasing power. This power will increase at an accelerating rate.

The printing and issuing of monetary notes having no bullion value must stop immediately, and new notes having bullion value should be issued in new colours and shapes. No monetary notes should be issued by the government from then on without a clear assurance that it is prepared to pay the requisite amount of money in gold coins.⁹⁹

Based on monetary sovereignty a fully independent economy can grow that is catered to meeting local needs and utilizing local potentials. As the quote above says with monetary stability, purchasing power to acquire the minimum necessities of life will be guaranteed. As per PROUT the endless suffering in society is ended by putting the control over food, housing, clothing, medical care, education in the hands of local cooperatives. This way the endless needs due to which people today run after money can be provided in a way that makes people free from the obsession with money. The goal of PROUT economics is not simply to meet people's needs but also to foster the subtler potentialities of humanity in the realm of the arts, meditation and mysticism. PROUT is perhaps the first economic theory that is motivated by the goal of developing the latent sublimity in humanity. This is why PROUT gives maximum importance to providing a local economic base for the nurturing and flourishing of the subtler arts and forms of mystical love.

Capitalism is oriented towards profits by creating artificial demands in people so as to solve the problem of excess production. In order to motivate people to feel that their lives are incomplete without the latest gadgets and luxuries, corporate psychologists through the media and entertainment stimulate the baser tendencies. This causes emotional, intellectual, spiritual and moral degeneration and collapse.

The attainment of people's control over the national currency or monetary democracy is the goal of socio-economic liberation.

However, the question arises what can be done today. When governments are selling out to the IMF and cutting public services so as to pay back the debts of their fraudulent banks – it is time for the people to forstake foreign controlled currencies. This is the first step in the struggle for monetary freedom. Just as in the 1930s Depression small cities started alternative currencies to survive, so also this solution is being revived in Greece. Looted by international speculators and their corrupt government in Greek cities like Volos alternative currencies have been formed on a barter system for goods and services.¹⁰⁰ In Japan alternative credit is used to pay people for performing the public service of caring for the elderly.¹⁰¹ Cities have also created their own currencies such as the Calgary Dollar,¹⁰² the Ithaca Hours (Ithaca, NY)¹⁰³, the Chiemgauer (in Prien am Chiemsee, Bavaria),¹⁰⁴ and several currencies used in cities in Great Britain (Stroud, Bristol, Brixton, etc.). In addition there are regional currencies such as the BerkShares¹⁰⁵ used in the Berkshires (hills of Massachussetts) and the Kalantan gold dinar¹⁰⁶ used in a province of Malaysia. In addition there is the EcoPesa used in three impoverished villages of Kenya.¹⁰⁷ Finally there is the Occupy Money Cooperative in the US which is offering those who cannot use the banks, a debit card, savings facility and a virtual checkbook at no cost.¹⁰⁸

It is important to stress that alternative currencies are not lasting unless they are based on a credit union or cooperative bank that has some store of valuables. Alternative currencies may stave off the worst effects of the Global Depression temporarily but unless the people rise up against the Central Banks of their nation and demand that they be freed from the control of private banks and foreign currencies, genuine economic freedom is a long way off. Local currency is a kind of artha or a temporary relief from the suffering caused by western capitalists. When the entire samaja or socio-economic ecoregion is economically liberated from outside control and has established its own currency, then more permanent relief is attained. In the beginning, wages can be paid in the form of goods and services.¹⁰⁹ This intermediate relief from the consequences of economic suffering is called Madhya Artha. Currently there are many noble people who are coming up with solutions of many of the problems of environmental destruction and exploitation. However because they do not fight for these solutions, they remain on paper and are as useless of humanity as a photograph of

AIDS medicine in a magazine is to an infected victim in Africa. Madhya Artha or projects for the long-term construction of a self-reliant economy of a samaja are only meaningful when we fight the exploiters who stop us from manifesting them.

Economic liberty is rooted in agricultural democracy. Agricultural democracy is built upon firstly land democracy or earth rights. This means to fight to free local land from exploiters. It means secondly to change the property laws to deny anyone permanent rights over land. People only have the right to use land. Historically, whenever a society has absentee landowners such as in 19th century rural Ireland or early 20th century rural Bengal the result has been economic decline and crisis such as seen in the Irish famine and the Bengal famines. Today in India, many upper-caste landowning elites have left for the cities as agriculture is no longer profitable. As a result their lands are either untended or only utilized for crops for the family in the city. In Bihar today, this crisis is further compounded by the reckless spending and reckless loans given by banks to fueling a construction-cum-real estate bubble like the bubble that caused the Depression in America and like the current real estate bubble in China.

Hence there needs to be a movement to fight for land democracy. This fight involves the industrialization of the land in the form of post and pre production agricultural industries and then more sophisticated industries. This is essential because in many places around the globe there are impoverished areas (created due to colonialism) robbed of their raw materials by capitalist and then made to buy back the finished products (made from their own soil) at exorbitant prices. This does not mean granting everyone a tiny, unsustainable piece of land. Rather it means implementing PROUT phases for the cooperativization of land. The preliminary step is a biodiversity survey so that any planning can be done without damaging plant and animal species. Also needed is a survey of the lands to determine which are presently economically sustainable and which may become sustainable in the near future and which land may become sustainable only in the distant future. Then a people's land liberation movement is needed such as was seen in Brazil but avoiding the mistake of seeking mere political power. It is by capturing economic power that capitalists rise like vultures in the sky and it is by liberating economic wealth from them, that their machinery

of exploitation will be brought crashing to the ground. Finally, in places like Pakistan and India where the structure of exploitation is based on caste the most crucial preliminary to PROUT economic movements lies in giving legal, material and other forms of aid to help mulanivasis or the original Indians (BC, OBC, SC and ST) break free from economic enslavement to upper caste farmers and landlords. They then can be given charge over the task of transforming neglected lands into orchards and agricultural land through Shrii Sarkar's plans to fight desertification. This will be achieved by helping them farm the lands on a cooperative basis. PROUT's program for land liberation can be summarized as follows,

PROUT advocates the reorganization of all agricultural land according to a phase-wise plan. In the first phase all uneconomic landholdings should be taken over by cooperative management for the benefit of both those who previously owned the land and agricultural labourers who work in the cooperative. In the second phase all landowners should be requested to join the cooperative system. In the third phase there should be rational distribution of land and redetermination of ownership. Finally, in the fourth phase there will be no conflict over the ownership of land. People will learn to think for the collective welfare rather than for petty self-interest. This psychic expansion will create a more congenial social environment. However, such a change in the collective psychology will not come overnight, but will occur gradually according to the sentiment of the people. When such a system has been introduced the present conflict among landowners and landless rural workers will no longer exist.¹¹⁰

The second cornerstone of agricultural democracy is water democracy. Currently we are amidst a global water crisis that is going to explode as Global Warming impacts the world in the next ten years. Water wars will be the norm. However, if there is to be any economic freedom, if there is to be even any temporary liberation for the suffering caused by economic exploitation, the people in every samaja, in every district and in every intradistrict (block) must launch their own water wars to liberate the water of their samaja from the destructive hands of corporations and their lackeys in government. In addition as per PROUT the right to irrigation water must be fought for wherever this is

ecologically possible.¹¹¹ Thus far we have seen mainly water resistance where the people resist extreme water exploitation by corporations, mafias and governments. Rarely has there been achieved complete liberation from water exploitation like in Bolivia. These water wars must work in tandem with movements for water preservation. As a revolutionary agriculturalist, Shrii Sarkar has written books on farming which describe such programs as

- Riverside plantations to preserve the rivers and create jobs via dredging and tree cultivation.
- Digging innumerable ponds to collect every drop of rainwater and create new water ecosystems.
- Afforestation programs that is not monoculture but involves a variety of trees that attract water – many of them unknown to scientists.
- Plans for small check dams to supply local irrigation.
- Plans to try to preserve dying rivers or rivers whose waters are not being harnessed for irrigation.
- Plans to generate hydropower in ways that does not destroy the local ecology and that provides the control over the power to the local people.

All of these plans and more are part of the Ananda Nagar ecovillage programme. These programmes will create a Madhya artha in the realm of water security.

The final cornerstone of agricultural democracy is seed democracy. Right now as many now we are moving towards seed totalitarianism in which one company (Monsanto) dominates the seeds used in countless countries around the world.¹¹² This is done by making them dependent on Genetically Modified Seeds (producing BioTech crops) whose harmful side-effects remain unknown since Monsanto controls so many governments. The consequences in India between 2002 and 2006 were over 17,000 farmer suicides since farmers had to pay for new seeds every year as the seeds did not produce new seeds. Furthermore the seeds do not work without buying expensive Monsanto fertilizer and insect repellents. P. Sainath, a respected journalist, has been documenting these suicides since the 1990s.¹¹³ Further food totalitarianism is found in the fact that five grain merchant companies based in Great Britain control the entire food supply.¹¹⁴ Vandana Shiva has launched a mission to collect India's original seeds so as to enable

them to be distributed to farmers who want to be free from enslavement to Monsanto. Her organization Navdanya is training people in other countries so as to make this an international movement.¹¹⁵

As part of the mission for economic liberation, seed banks are mandated at every Master Unit modeled on Ananda Nagar. In addition seed stores are envisioned at rate easily affordable to the local people. In addition Master Units are charged with the mission to create local seed banks in the district and to encourage barter trading in seeds with other districts. Seed democracy can ensure a surplus of agricultural produce which aside from being used for barter trade can be use for relief to areas suffering famines as well as cheap kitchens in urban areas. Moreover the fight for seed democracy will liberate the land from the clutches of corporations and their government servants. Shrii Sarkar revealed vast knowledge about new varieties of seeds, how and where to plant them and how to use them in cottage industries. This knowledge will be very valuable in future (with increased desertification caused by global warming) as it is designed for arid regions. Countless people all over the world have fought against Monsanto and their local government agents. PROUT however gives the mission not of resistance but of complete liberation of every samaja from seed capitalists.

We have seen in just one area how PROUT creates the plans and movements to achieve Madhya artha in the realm of agricultural democracy. There are many other dimensions to economic democracy such as monetary democracy, which we have already examined, industrial democracy and consumer cooperative distribution systems. However above we have seen the three primary elements that need to be rescued from degradation and brought back to a sustainable form of growth based on economic independence and ecological justice. Furthermore the development of these three sectors needs to be harmonized into a dynamic state of equilibrium and harmony that Shrii Sarkar calls prama. This also can mean symmetry.¹¹⁶ Shrii Sarkar has noted how the symmetry of the world has been lost as climactic seasons no longer coincide with mating seasons, spawning or reproductive season and seasonal festivals of local cultures.¹¹⁷ This is part of the lost symmetry or balance between various parts of the

economy (industrial, agricultural, agro industries, agricultural machinery industries, general industries, trade and commerce and white collar jobs).¹¹⁸ The goal of Prout is to establish prama in every aspect of economic, social, political, moral and cultural life. This dynamic symmetry in an entire samaja or planet is known as prama samvRddhi. *Vrddhi* means “to increase, grow, elevate, strengthen, exalt, exhilarate, inspire, cause to prosper or thrive.” The prefix *sam* means complete, total, proper. Now, how can such complete growth, prosperity, might and bliss be achieved? As per PROUT it can only be achieved by aligning the nucleus of all sectors and all forms of life in a eco-cultural region (samaja) with the nucleus of the collective psyche and with the nucleus of the Macrocosm or the Supreme Subjectivity or Supreme “I” within the core of our own “I”. This is why Shrii Sarkar explains revolution as follows,

The nucleus of creation is Cosmic Consciousness. It is also the goal of revolutionaries, and whatever they do by way of revolution with this goal in mind leads them to the culminating point of their life’s march. Revolution must have an ideological goal. In essence, revolution means controlling all the three nuclei of the universe – physical, psychic and spiritual.¹¹⁹

In nuclear revolution, every aspect of collective life – social, economic, political, cultural, psychic and spiritual – is completely transformed. New moral and spiritual values arise in society, which provide the impetus for accelerated social progress. The old era is replaced by a new era – one collective psychology is replaced by another. This type of revolution results in all-round development and social progress.¹²⁰

In this way Madhya artha or the plans and samaja movements of PROUT can create prama on the entire planet and later the universe. In this way the portion of the human psyche (intellect, sentimentality and intuition) normally wasted in selfish, shortsighted longing for money is transformed into a mission to liberate one’s eco-cultural region, liberate the planet and liberate the universe. This liberation takes place by developing the latent benevolence in the human intellect and using it to liberate and construct a new society by creating countless plans and programmes as well as countless liberation struggles to manifest those movements. These movements must be localized as for PROUT

planning must be primarily at no higher than the sub-district (block) level so as to ensure democratic planning that utilizes local expertise and knowledge. Shrii Sarkar urgently requested that such plans be created for impoverished regions such as Western Rarh (districts along both sides of the West Bengal and Jharkhand borders). This intellectual mission to create such comprehensive plans for create the economic infrastructure required to provide the minimum necessities of life to every citizen in the form of purchasing power is a new branch of economics (partially anticipated in Yugoslavia and Venezuela) called People's Economy.¹²¹ As Shrii Sarkar reminds us,

Human beings will have to draw up all sorts of plans and programmes for the collective welfare of universal humanity. This will accelerate the speed of their movement and enable them to easily remove the thorns from the path. Obstacles are inevitable on the path of movement. In fact, in all actions, auspicious and inauspicious, obstacles arise, but the innate force lying in each thought and every action, from the cosmic perspective, provides the necessary stamina for forward movement. Let us not forget this fact.¹²²

There are a number of progressive thinkers who have developed the mission of sustainability and economic justice. However, the ultimate goal of their endeavours remains unclear. Either they simply project the culture of today into a more equitable future, or they evoke romantic notions of a utopian future based on the noble savage ideal that is rooted in the Christian millennialism. PROUT clearly states that an even more revolutionary struggle is required in the intellectual, sentimental and intuitional realms to liberate the human intellect from dogmas. Without this liberation of intellect all economic solutions and revolutions will ultimately prove useless as the old psychology will persistently corrupt the new society that emerges. The art of liberating the intellect is known as Neohumanism, which has been briefly explored earlier. The very essence of Neohumanism is that we exist for all, for everyone. Hence, as part of this collective sentiment, there has to be an equilibrium, equipoise (prama) between every entity in the universe.¹²³ PROUT principles are a structure created so as to enable this to be implemented in society.

We often find that our intellect is controlled by our feelings. While our feelings emanate from the various kosas, our most basic feelings are connected with our pranendriya.¹²⁴ As per classical Indian and Chinese yoga psychology, there are various subtle breaths (vayus) in the body called prana or chi. Although most commentators try to combine doctrines from various scriptures, Shrii Sarkar writes with unprecedented clarity with a completely original philosophy about these vayus.¹²⁵ One new idea presented in this vision is that all these vayus have a collective effect in the centre of the chest. This sense (indriya) of prana is responsible for our feelings that a person is hard or soft. This pranendriya is the root explanation for the wordless communion (the intuition and merging of feelings or thoughts) of young couples and in particular between mother and child. Yoga reveals that this prana controls the mind and this understanding was first revealed by Lord Shiva.¹²⁶ This science is known as pranayama. Pranayama is required both in individual and collective life. Pranayama is the primary means of calming and purifying the manomaya kosa which is essential for the liberation of intellect.¹²⁷

To fight the geo-sentiment that is responsible for imperialism and so much exploitation in this world the primary requirement is the development of a rational worldview through a dedication to lifelong studying. Studying means not just study books to learn about the nature of different types of exploitation, different types of natural resources and different sentimental legacies of glorious personalities and glorious movements in the history of a samaja. Studying reveals new truths that can break the spell of dogmas. For example, in South Asia, the priestly castes treat lower castes as untouchables. A study of Shrii Sarkar's books reveals that in fact these priests first wore animal skins (the ancestor of today's sacred thread) so that during yajinas (orgies of animal slaughter, drug raves and alcoholism) they would not be served alcohol.¹²⁸ Studying means learning from the most exploited people; learning from those ancient leaders in local cultural agricultural traditions, who today are reduced to poverty and degradation and above all learning from the land itself (its rhythms, its rivers, forests). Shrii Sarkar notes that the various forms of discrimination that plague society arise because people look outward and make snap judgements based on superficial thoughts. When people investigate and introspect within their very existential energy – their force of vitality – they will

automatically start thinking and acting in a synthetic and not an analytical manner and then the very expression of their life force will be in a synthetic form of social family values.¹²⁹ Every aspect of this kind of external study is permeated with the fragrance of transcendental knowledge from within. The radiance of oneness that emanates from meditation, the ecstasy that emanates from divine love creates a true rationalistic mentality. Rationality can only exist when we go beyond our petty external layers of mind. So long as we are bound by various propensities (such as greed), various inferiority, superiority and other complexes, various forms of hypocrisy due to lack of oneness between thought, word and action – so long as this inner enslavement continues any genuine rationality is impossible. We may fool others but we cannot fool our conscience. Hence the liberation of our inner being from lower states of Consciousness is the most crucial task in our attempt to liberate humanity. This is what is called proto-psycho-spirituality or the movement towards the stance where our minds go within and touch the realm of Pure Consciousness, Pure Bliss lying latent therein like cool water beneath the burning sands. Through studying and developing our rationality we must come to conclusions about solutions and liberation movements. This task is called the awakening of our conscience.¹³⁰

To fight socio-sentiment (that is responsible for the racial, religious, caste and ethnic wars, riots and genocide) proto-psycho-spirituality is the primary method. It is very difficult to see through hypocrites. Politicians use a variety of sentiments to hold power. What they really think and feel is a mystery to humanity. However as one's mind and intuition expands by meditation, one will develop the capacity to see through hypocrites. Furthermore as the power and purity of one's heart increases by divine love, one will develop the sentimental power (sublimated into mystical love) to defeat the negative sentiments that are polluting society. This love and meditation enables one to experience Consciousness in all beings. Shrii Sarkar once said that the great revolutionary of divine love, Caitanya Mahaprabhu, was the only real Neohumanist on this planet because he was not satisfied with seeing his Beloved in all beings, rather with ardent love he would chase after his Beloved in all beings. Caitanya Mahaprabhu was able to overcome Hindu and Muslim fundamentalism with the power of his love. Materialists who lack the enlightenment to realize Consciousness

in all beings are the primary perpetrators of the crimes of society today especially religious materialists. This is why Shrii Sarkar says, that those who call other human beings heathen, kaffir or mleecha are the real heathen because they are attacking the values of the Cosmic Family discussed earlier.¹³¹ Similarly, those who believe in casteism are held by Shrii Sarkar to be atheists because how can children of the same Cosmic Father have different castes.¹³² This mission to embrace the Beloved in all beings, brings us to the second great weapon against socio-sentiment and that is sama-samaja tattva or the realization of the cardinal human value or ideal that everyone is equal because everyone is a manifestation of Consciousness which one practically experiences due to meditation. Sama-samaja is simply the collective movement to eradicate all forms of inequality in the society. Shrii Sarkar describes the concluding realization when one realizes this principle in daily social life.

A firm foundation will have to be created which will support humanity to face all these 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. Thus we must grant them their right to remain in this world, their right to survive. We must forever fulfil 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-samája tattva. All the expressions of human life will have to be based on this sama-samája tattva.¹³³

The final sentiment that needs to be combated is pseudo-humanist sentiment. Pseudo-humanism is the sentiment of human supremacy over the rest of creation, which justifies human exploitation, ecocide or entire plant and animal species. This ecocide is so natural to present-day capitalist culture that capitalists are often not even aware of the extent of damage they have done until facing the outrage of environmentalists. In countries like Brazil and India the indigenous human beings are often murdered with the same insouciance as the

animals and the trees. The root of this omnicidal mentality is to look upon others simply as resources to be utilized as per the whims of human capitalists. This speciesism is so dangerous because,

The kind of persecution which is being perpetrated against animals today may be perpetrated by one social group against another tomorrow, because the very tendency to torture others is predominant in the blood of the exploiters. They are not free from this disease – they merely mouth high ideals. That is why I said that this is all pseudo-humanistic strategy, not even humanistic strategy.¹³⁴

This link between violence against animals and human violence became well known with the stories about US President George W Bush exploding frogs with dynamite as a boy. However, this has been documented in research.¹³⁵ This violence is rooted in our prehistoric past, where entire herds of animals were herded off a cliff, killing sometime a far more animals than were actually eaten.¹³⁶ The history of humanity is also a history of violence against animals in the name of religious sacrifice. This is especially prominent in the Vedic religion (which included cow and even sometimes human sacrifice), which evolved during an era of violent Aryan imperialism against indigenous Indians.¹³⁷ This culture of animal slaughter in the name of religion was ultimately brought to an end by followers of the pioneer of Ahimsa, Mahaviira Jain. Since this violence is so deep rooted in human history, Shrii Sarkar reveals that it can only be overcome through a spiritual process of firstly, developing mystical love (bhakti) as yoga, consisting of individual spiritual practice and social revolution. The second stage is bhakti as a principle, which involves one or more persons creating a powerful devotional force and using it to create a flow of benevolence and unity in the collective psychology of a society. The final stage is bhakti as a mission wherein merger of one's love with the Supreme Love of Pure Consciousness enables one to become a dynamo of love that can overcome all negative sentiments.¹³⁸

The resulting awakening of conscience Shrii Sarkar reveals lies in going beyond our crude levels of mind and losing oneself in the infinitude of Consciousness within ourselves. This merger will enable our bodies and our psyche to become vehicles for cosmic revolutionary

energies to liberate humanity from all forms of suffering. As Shrii Sarkar so sweetly explains,

Now, if, by some means, an individual can make his or her individual psycho-spiritual hub coincide with that circum-rotarian spiritual Hub, then that individual will feel oneness with every grain of dust, with every blade of grass – that will be his or her psychology. 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 [religious, racial, ethnic, linguistic, etc.] socio-sentiments. The human chameleons who use socio-sentiments or geo-sentiments, can also be easily detected in the light of proto-psycho-spirituality.¹³⁹

This is the salvation of becoming a cosmic revolutionary or sadvipra¹⁴⁰ that humanity has ever longed for even during its animal past. In fact, all evolved beings recognize bravery, sacrifice and love. And it is to establish every single being in this zenith status of humanity as a sadvipra that the very science of economics or artha exists. For it is only in the endless fight for revolution against staticity, corruption and exploitation that humanity finds permanent freedom from suffering (paramartha) or salvation in the form of merger in the Absolute beyond all attributes (Nirguna). The clarion call of this freedom struggle is found in one of the songs of Shrii Sarkar,

***GAN GEYE JAI,
NUTANER GAN GAI,
RKSA RIKTA MANAVATAKE,
RDDHA KARITE CAI,***

***MANAVA KE KLESHA DIYECHE PRACUR
MANAVER VESHE DANAVA ASURÁ
TADER KARITE HOBE AJI CUR,
TAI DAK DIYE JAI,***

***MANUSER GHARE JATA BHAI BON,
HÁT DHARE SABE KARO ÁJI PANA*
LA*E JABO MORA JIIVAN MARAN,
MODER UNCU NIICU NAI (Song 4801)***

**I go on singing the song,
Singing the song of the New.
The wealth-deprived humanity,
I want to make prosperous.**

**Those who gave so much agony
To humanity;
Those devils and monsters
In human form;
It is in order to crush them that
I go on sending forth my call.**

**All brothers and sisters
In the household of humanity,
Every one of you,
Today, place your hands and promise
“We shall keep on fighting
All of our lives
Until the time of death.
For us,
There is no one
Who is high or
Who is low.”**

From Meaning to Mysticism

We have seen how artha or economics involves liberating humanity from suffering in the physical realm and in the realm of money and wealth. This brings us to the realm of the purely psychic realm where artha signifies the search for “meaning”. This search for meaning begins as a child when we learn a language and deepens into a quest for the purpose in life. This is why Shrii Sarkar defines artha as the thirst for, the search for psychic (intellectual, artistic, sentimental, intuitional) treasures and attainments.¹⁴¹ It is this thirst for psychic objects, for psychic pleasure and joy that characterizes the commencement of human life. Artha or economics is the science of liberating humanity from the endless intellectual, emotional and intuitional cravings, yearnings and agonies of the psychic realm. We

cannot forget the fact that so much of our mental anguish comes from attachment to the material world and that many of our psychic yearnings are inextricably mingled with our yearning for material objects. Yet, we can never forget the fact that rudimentally every single one of these yearnings is a yearning arising from the yearning of mystical love and the afflictions arise when we try to flee from this deepest of yearnings by pursuing ephemeral desires. It should be noted that the verb *arth* is said to be ultimately derived from the verb *ri* which means “to get, to know, to enjoy.” Thus artha is the science liberating humanity from their cravings by providing them with objects of enjoyment in a way that leads them towards their deepest craving for the Supreme Beloved hiding in the depths of their sentimentality.

We have already seen that the essence of cardinal human values lies in the nurturing, cherishing of each of these desires of every single being of this universe. This is why we have said that economics about managing the cosmic household of all created beings. To talk of economics as the science of managing resources for profit is but a poor, intellectual evasion of what economics is all about – and that is genuine loving that is liberating. The ultimate law in any household is love and the myriad ways in which love is expressed. This most basic commonsense has been ignored by economics. Since intellectuals tend to be less evolved or mature emotionally and since they often make no attempt to expand their inner selves so as to gain the spiritual realization that their entire country (and all beings dwelling within it) is their household, they can remain largely indifferent to the reality of large-scale suffering caused by the structural violence that emerges out of the very actions or functioning of the capitalist economy. The first law of any household is that those who want to control must do so through loving and cherishing every individual. Anyone who refuses to do this has no right to control the household. Similarly anyone who wants to give advice (as economists do) on how the household should be run, should also have this kind of love and concern. A grandparent controlling a homestead knows so much about farming, managing the work flow, managing money, managing plans in tune with the markets and so on. However it is their skills in uniquely loving each person that enable the manging of work to be completed on time. And PROUT is making us realize that the science of economics is not about managing human beings as a resource to achieve the goals of a capitalist’s

corporation but rather in becoming parents, therapists, preceptors and servants to nurture and sublimate the psyches of the workers. Hence an economist must be a master in the art of the husbandry of the heart.

The primary realm in which this search for meaning takes place is in the realm of language. Aside from being the Tantric preceptor of our times, Shrii Sarkar is most renowned as a philologist of Bengali, Sanskrit, Bihari languages and other Indian and global languages. He was written extensively on philology in numerous books. Since Tantra as the science of mantras is intimately associated with the foundation of sound itself in cosmology, Shrii Sarkar reveals a vision of philology not found in other books. Once again, we shall only deal with this topic in outline, eschewing complexities.

The reader may wonder how does exploring the search for meaning have anything to do with the suffering caused by capitalist exploitation today. The answer lies in the fact that today capitalism is increasingly moving towards conquering the minds of people today and intent upon creating a global market bound by a common currency, the common language of English and above all a common pseudo-culture which enables corporations to mold the minds of people to buy their products so as to make their lives meaningful. Hence linguistic imperialism and cultural imperialism is key to understanding and resisting the onslaught of capitalism today. By changing the meaning of life, the meaning of fundamental words-cum-ideas and the values represented by those words one can debase, divide and enslave a culture. Nearly 50% of the world's languages are expected to become extinct by the end of this century.¹⁴² In India, which has among the greatest diversity of languages, 310 languages face extinction.¹⁴³ These extinctions are part of the structural violence of capitalism in the cultural domain. Just as it is the duty of government to preserve the life of their citizens, similarly it is also their duty to safeguard the language, culture and economy of its citizens. A government that fails to do this forfeits its rights to the loyalty and obedience of its 'pseudo-citizens'.

Cultural imperialism is as old as history and was practiced by the Romans, Vedic Aryans, Han Chinese among countless others. Through corporate pseudo-culture local cultures are being crushed and since culture is the backbone of a society, any attempts for arousing

economic or social revolt are bound to be frustrated. Shrii Sarkar has described how this took place during the British rule over India.

When the British were ruling India, they concentrated their economic activities in a few centers like Bombay, Calcutta, Delhi and Madras. The indigenous capitalist class (who were in collusion with the Britishers) usually brought in labourers and managers from outside the local area to disrupt the local economy and make it amenable to their control. The English language was imposed on local people, and the British administration went to great lengths to train up tens of thousands of Indian clerks in the English system of education to ensure British cultural dominance of the Indian economy.¹⁴⁴

Cultural supremacy, as we have seen, is one of the pashas or bondages that enchain and contract the mind to attitudes and activities that harm society. So this tendency towards cultural and linguistic arrogance, discrimination and violence is something that children learn very early in our uncivilized societies today. The philosopher Reiner Schurmann has studied the way in which each languages have an innate hegemonic element (arising out of a lack of psychic harmony) that is the cause of their demise.¹⁴⁵ Historians studying peasant resistance to Stalin¹⁴⁶ and anthropologists like James C. Scott¹⁴⁷ have chronicled the countless forms of resistance, sabotage and revolt used by victims to resist this innate imperialism. One of these ways is by developing dialects and suppressed languages as a form of resistance. For example the Polish language developed when facing ruthless suppression by German and Russian. Similarly Newari, the oldest language of Nepal was repressed by the Gorkha rulers and Cita Dhar Hridaya, author of a literary epic on the life of Buddha was imprisoned and shackled for daring to write in his mother tongue. In the 1960s, Hindi imperialism was stopped by a massive people's movement in Tamil Nadu. In the 20th Century modern times, Dalit (untouchable) writings have transformed the dialects of Dalits by creating literature recognized by the upper caste establishment as works of art. However, in the 21st century rate of extinction of dialects and languages is accelerating at too rapid a pace for such traditional forms of resistance to have hopes of success.

The only solution to the deep-rooted bondage by cultural superiority complex is the expansion of the mind. This refers not just to the expansion of the higher levels of mind or the Superconscious but also to the sublimation and expansion of lower levels of mind by study as an intellectual, sentimental and intuitional empowerment in service and ultimately as a pathway to love. For in an enlightened society, knowledge is pursued so as to learn how to serve and service is done to express one's love that arises out of meditation. The quest for meaning then begins as part of one's quest for freedom from exploitation for oneself and one's samaja. And this quest begins in the realm of language. This is why a renaissance in the languages of every samaja (ecoregion) is the foundation of regional resistance to capitalist exploitation. A renaissance is not just concerned with the revival of sublime and benevolent ideas of the past or the infusion of those of the present in other cultures but rather with the fight against all forms of superstition, discrimination, exploitation and inequality.¹⁴⁸ A renaissance begins with the creation of a grammar and the collection of vocabulary from various dialects. Shrii Sarkar gave directions for the composition of grammars in repressed languages like Angika and Bhojpuri as well as took the highly developed Bengali language to unprecedented levels of sophistication, subtlety and spirituality. He said this was a duty of everyone who spoke in a developed language.

Thus it is also imperative to develop language as the vehicle of thought. In human society today, language is undeveloped; the vocabularies of the world's languages are very poor. In the German, English and Saṁskrtá language, we do not find more than five hundred thousand words, including all the groups, sub-groups, suffixes and prefixes. Most languages still suffer from this deficiency. The fact that our vocabularies are very poor and dull generally escapes our attention. If we do pay attention, the expression of our thought process will develop, and with that development, we will be able to embrace all within one and the same Entity... So those people who have an expanded vocabulary should come forward to help those people with undeveloped vocabularies so that they may become more eloquent in their expression. It is our duty to make them more expressive, but this we did not do.¹⁴⁹

Seeding a renaissance involves documenting folk literature and oral history as well as creating new forms of literature. This includes moral verses such as the Thirukural, moral stories such as the Jatakas, fables that expose superstition and exploitation such as those of Ignacy Krasicki, historical novels that arouse the sentimental heritage, present day fiction that exposes exploitation and calls for revolution, the transformation of local dramatical forms into classical drama, the development of “muckracking journalism” by local people that exposes corruption and exploitation as well as countless other literary genres. A further dimension involves continuing the yogic tradition of sublimating local gods into different cakras or yogic centres within the body. The culture of making every aspect of life into a part of one’s meditation that was developed in Tibet, India, and Japan needs to be infused in the evolution of local cultures. As Shrii Sarkar says,

The unit entities in which His divine expression are fully manifest are said to have attained the height of fulfillment physically, psychically and spiritually. They realize in the core of their hearts that the entire human life is a “sádhaná” [spiritual practice]. Each and every mundane action of theirs, such as eating, sleeping, dressing and even breathing, are an integral part of that “sadhana”.¹⁵⁰

Even more crucially, are the bhakti and sufi traditions of sublimating local festivals and songs into songs and festivals of mystical love. In fact Shrii Sarkar has noted that all of the various artistic fields, handicrafts, music, dance (merging folk dances with Indian classical dance based on subtle gesture or mudras), architecture, etc. should be build on the foundations of mystical love as was the case in the past in India, Iran and Turkey.¹⁵¹

As a result of this mission, the very search for knowledge and for the meaning that comes from it, is redefined. The expansion of knowledge in the West has been associated with the mastery of various academic disciplines and in East additionally been associated with the mastery of various forms of meditation and the attainment of enlightenment. However, Shrii Sarkar states that the expansion of knowledge (jinana-vistara) in fact lies in making more and more people aware of all their rights in the social, cultural, economic, political and other realms.¹⁵²

Hence the path to finding meaning in our intellectual and emotional life lies in empowering others in their search and fight for their rights in every sphere of existence. In the struggle for the endless rights of others lies the foundation of our search for meaning in our intellectual, sentimental and intuition lives. And for Shrii Sarkar the praxis or activity for attainment of spiritual wisdom or realization (vijinana) lies in helping every individual in their quest to attain the fullest expression of their rights in every sphere of life. This is the reason Shrii Sarkar rejects renouncing the world as a hermit (spiritual capitalist) and instead advocates renouncing selfish attachment to the world as a spiritual revolutionary or sadvipra.

Why is language imperialism such a potent weapon of capitalism? Shrii Sarkar notes that when people's natural expression through their mother tongue is thwarted and they are forced to speak an invading language, they develop an inferiority complex both about their own culture and because of their lack of fluency in the language imposed on them. Shrii Sarkar explains this as follows,

Now, let us observe if there is a close relationship between language and socio-economic progress and cultural development. I have already said that language is the vehicle of inner thoughts and ideas. Naturally it is inseparably linked with the Práná Dharma or fundamental characteristics of [people of a region or country]. The way people can express their thoughts and ideas in their own mother tongue cannot be done in any other language. People feel uneasy when they speak in a language other than their mother tongue. If they constantly feel such uneasiness, their Prána Shakti or vital energy will be disturbed. Consequently their vital force will be weakened. In such circumstance a sort of psychological crisis will occur in the collective mental body as well as in the individual mind. This will result in the emergence of inferiority complexes, which will cause debility in the human mind. Those people whose language is suppressed lose their moral courage, initiative and power to protest. Ultimately a defeatist psychology develops in them, and as a group such people face the prospect of total annihilation.

Thus, the suppression of language has a very dangerous effect on the human mind. As a result of this unrelenting suppression,

people will never be able to raise their heads and they will die a premature and unnatural death. The most important point in this regard is that such a linguistically suppressed group of people will always remain economically backward due to continuous psycho-economic exploitation. It is a matter of great regret that this tragedy is going on all over the world, including India.¹⁵³

This is why Shrii Sarkar has said that to suppress a person's mother tongue is equivalent to strangling them.¹⁵⁴ Language evolves as per local consciousness as per local environment, as per natural principles of harmony and sublimity, which form local traditions of morality and spirituality. Hence to destroy a language is to destroy the very nature of the existence (prana dharma) of a samaja. The innovative poet and critic Malay Roy Choudhury has exposed in detail how the Bengali language was forcibly remodeled along Victorian English lines based on alien values.¹⁵⁵ Shrii Sarkar, by creating a new Bengali grammar in his philological writing and through creating over 5000 poems, has liberated the Bengali language from this British cognitive imperialism and taken it to entirely new heights of tenderness, incisive synthesis and spiritual resplendence.

Shrii Sarkar has termed this kind of assault on a culture as psycho-economic exploitation and as we have seen created the new economic discipline of Psycho-economics to fight it. As we have already seen Shrii Sarkar has created samaja movements for the cultural, economic and political liberation of suppressed regions and their language. Aside from creating a cultural and spiritual renaissance the hallmark of this movement is to fight to ensure that the local language is used at all levels of government administration from the post office to the secretariat. All government officers should have to pass an exam in the local language. Similarly the local language must be used in all private companies and offices and must be used in all signs of shops and roads. This will ensure that local people get local jobs and outsiders leave or merge with the local culture. While having signs in two languages (including an international language) may be needed, it is important that signs in the imperialist language should be removed. Furthermore if there are two languages the local language should not be put second in smaller letters than the other language. These may seem like small issues but in reality the endless, petty ways in which

capitalists and cultural imperialists infuse inferiority complexes in the local people demands such measures.

Similarly, the local language must be the medium of instruction at all levels. Learning their local language will develop self-confidence and a sense of collective spirit. We find where there is linguistic imperialism even when people achieve education and wealth they do nothing for their former communities because they have no sense of belonging to a community due to the destruction of their culture that took place as part of the pseudo-education. By educating in the local language we are then we are giving what Paolo Friere called critical education or education that arouses their social, economic, political and cultural consciousness about what is their heritage and who controls and exploits them and their communities. To do this on the basis of the spiritual renaissance discussed earlier is part of what Shrii Sarkar called Neohumanist Education. This will lead to the creation of textbooks, teacher's guides and will facilitate the development of newspapers and radio programs. And this new form of education does not mean developing a cultural chauvinism. Rather students will be encouraged to learn as many languages and dialects as possible. Often languages are repressed because they are labeled as dialects. Modern linguistics has largely shifted to the view that the difference between dialect and language is purely a matter of power struggles. Shrii Sarkar however states that a fully-fledged language has the following unique elements: unique case endings, unique verb endings, unique pronouns, vocabulary, unique pronunciation, written or unwritten literature including folk literature, psycho-acoustic notes and inferential acoustic notes, and syntax. He further spent many years studying local dialects of languages in eastern India and worked to have their literature collected so as to be studied by the local people in schools and colleges. Shrii Sarkar mandated that this study of languages and dialects, should involve a study of philology because,

The study of [comparative] philology and phonetics will do a lot to close the distances and eliminate inequalities between people, and it will also help to establish Neohumanism.¹⁵⁶

Today not even the Pacific Ocean between Asia and America is difficult to cross. The people of Asia and America are touching

each other's minds and have learned to accept each other sympathetically as their own. Europe, Africa, Australia, Mercury, Jupiter, the stars, the comets, the constellations – none of them is alien to the other, none is distant from another. Gradually everyone has begun to realize the vibration of the One Integral Mind. It is my firm conviction that the future of humanity is not dark. Every human beings will attain that inextinguishable flame that is forever alight beyond the veil of the darkness of the present – and attain it they must. Those who will carry the message of that effulgent light will be forever revered by all humanity. I see the potentiality of those memorable and venerable people in the litterateurs and artists, and that is why I hold them in great regard.¹⁵⁷

This is part of movements in socio-economic ecoregions (samajas) for cultural independence. This is rooted in the struggle for epistemic or cognitive independence. Often while some local languages and cultures are preserved, the local worldview (ways of knowing, perceiving, feeling, etc) is destroyed and replaced by the worldview of the imperialist cultures. This is why Boaventura de Sousa Santos has called for cognitive justice or the preservation of indigenous systems of knowledge, education, medical treatment among others.¹⁵⁸ He has noted that the expansion of academic knowledge in western countries went hand-in-hand with the destruction of traditional forms of knowledge in their colonies. This process is only accelerating today. Perhaps the most malevolent form of cognitive imperialism is religious imperialism. The violent (be it military, economic, social, cultural or existential) spread of Christianity in the Americas, of Islam in Africa, of the Vedic-cum-Puranic (Hindu) religion in India is a dark legacy of humanity that is metastasizing today in the tumours of fundamentalist movements sponsored by capitalists. We see the western-installed Saudis sponsoring Islamic fundamentalism, western governments (such as the American government) sponsoring Christian fundamentalism and the evolution in India of what Meera Nanda has called the state-temple-corporate complex of gurudom.¹⁵⁹ It has been noted that these capitalist elites that sponsor opposing fundamentalism work together to loot the world. For example the Carlyle Group (the most secretive and powerful arms trading company in the world) included both the Bush family and the bin Laden family.¹⁶⁰ Samaja movements seek to

preserve local spirituality by developing unique traditions of yoga and mystical love (bhakti, ishq-e-haqiqi) in these traditions. Similarly samaja movements seek to preserve local moral values and knowledge traditions by infusing them with the universal benevolence of Neohumanism. Finally samaja movements are committed to a pactless fight against all forms of religious dogma and superstition that are used to paralyze the minds of the people. In this regard, Shrii Sarkar commented on Marx's statement that 'religion is the opium of the people' saying,

A group of exploiters loudly object to a remark that was made by the great Karl Marx concerning religion. It should be remembered that Karl Marx never opposed spirituality, morality and proper conduct. What he said was directed against the religion of his time, because he perceived, understood and realized that religion had psychologically paralysed the people and reduced them to impotence by persuading them to surrender to a group of sinners.¹⁶¹

As we have seen religious sentiments are a kind of socio-sentiment that are to be fought by developing one's realization of social equality based on meditation and by using this inspiration to fight for it in society and by developing one's mystical love and using its sentimental power to overcome religious sentiments. After the demise of communism in Europe, Shrii Sarkar repeatedly warned¹⁶² that a dangerous vacuum had been created in the collective psychology by the demise of communism. He warned that if nothing is done to fill this vacuum with Neohumanism and economic democracy, something worse than communism would take its place. His final discourse¹⁶³ was given one month after a Hindu fundamentalist leader – L. K. Advani -- began a march across India causing religious riots along the way. That final discourse warned that this new social pandemic was religious extremism (communalism) and hence called upon everyone in every house to prepare to fight the venomous forces of religious hatred. His uncompromising stance was that,

Rich, selfish people sometimes suppress the poorer sections of society by binding them with illogical ideas in order to accumulate greater wealth or enjoy more luxury. The caste system [of the

Hindu religion] in India has been used to exploit people in this way. In the past, for example, high caste people propagated the idea that it was a sin for so-called low caste milk vendors to give them water. This was done to ensure that the high caste people were supplied with pure, undiluted milk. However, it was not considered a sin for high caste people to take water from so-called low caste sweet vendors. Otherwise, high caste people would not have been permitted to consume the numerous delicious sweets prepared from milk and water.

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

All dogma must be rooted out. You should start a revolution against dogma. But to start a revolution you need courage. So gather that courage and start a revolution against dogma.¹⁶⁴

For such a revolution to be achieved requires a revolution in the collective psychology. In the revelation of history given by Shrii Sarkar, human history is nothing but the expression of the collective psychology. This is a vast topic so we are only giving an outline herein. When a group of people develop cohesion or stick-togetherness they evolve a proto-society. This cohesion the great historian, Ibn Khaldun, called *asabiya*. We see in general, how in a school a small but close group of friends can dominate the mindset of an entire student body. Essentially what is happening is that a collective psychology is forming from the individual psychologies, just as our own individual psychology evolves from various instincts, sentiments, urges, *samaskaras* (stored reactions to past actions) as well as the mental component of our cells and organs.¹⁶⁵ Similar to individual psychologies, collective psychologies have a life and death cycle. For example, Roman psychology which once dominated Europe no longer exists. In the vision of Shrii Sarkar, just as the evolution of individual psychology involves the gradual expression and evolution of different layers of mind (*kosas*), similar is the case with the evolution of the

collective psychology. Also just as this evolution is connected with our individual bio-psychology involving cakras (plexii), hormones and mental propensities (as we saw earlier), so also the collective mind also has a biopsychology rooted in the biopsychology of the individuals that comprise it and the natural environment in which the collective group exists.

We have noted that how kama involves the sublimation of the crude mental layer (kamamaya kosa) and artha as material prosperity involves the sublimation of the subtle mental layer (manomaya kosa). When we move to the purely psychic sphere, artha as meaning involves the evolution and sublimation of the Superconscious (unconscious) mind. This evolution takes place both on the individual and collective level. However, the individual evolution is usually more advanced than the collective evolution. This is why often crowds can behave so crudely or violently because the collective mind of the group has barely evolved and hence is governed by baser, violent instincts of the kamamaya kosa (crude mental layer). As a result writers such as Gustav LeBon and Elias Canetti have condemned the crowd as something evil as various governments starting with the Nazis have tried to manipulate this less developed collective psychology for malevolent reasons. Michael Towsey, a pioneer in PROUT theory, has proposed¹⁶⁶ that the coming era involves the development of the atimanasa kosa (supramental layer of mind; first layer of the Superconscious) in the collective psychology and this will give societies or samajas tremendous power to not just revolt but to create revolutions that will herald changes of enduring benevolence as it is realm of cosmic knowledge from the Macrocosmic Mind. Furthermore Shrii Sarkar has revealed that a shifting of the Earth's poles has been taking place which will change the electromagnetic vibrations on this planet in ways which will accelerate the evolution of the collective Superconscious and develop the subliminal mental layer (vijinanamaya kosa) wherein lies true wisdom and the blissful, causal mental layer (hiranmaya kosa) where mystical love begins. This development takes place because,

if the magnetic order is disrupted, then certain remarkable changes, certain remarkable metamorphoses in the electromagnetic vibrations of this Earth and also of the entire solar

system, will occur. As a result of this type of change in the electromagnetic vibrations, human thought waves will certainly be affected.

Our progress in the arena of science depends much on the progress of our knowledge in electromagnetic waves, electromagnetic emanations. So our progress in the fields of both humanities and science will suffer much, will be much assailed as the result of this change. We should be prepared for such change, and that change may take place in the very near future.

You know, human existence is not only an existence of physicality, an existence in physical structure, it is a [mesh] of vibrations of so many wavelengths. So if the physical waves change, if the climatic conditions undergo a certain gigantic metamorphosis, certainly the emanations and perceptions of nerve cells and nerve fibres will be changed, and disrupted. It may be for the good, it may be for the bad, but change is a must. In the case of such a change in the physical order and also in the physico-psychic order, the change is sure to take place in the realm of spirituality. We hope that the movement – that is, the movement of humanity, and of each and every living being – is from matter to consciousness, from extroversion to introversion. So the thought waves of human beings will be more of a spiritual nature than they are at present. That is, humanity in that developed condition will be more spiritual-minded than it is at present.¹⁶⁷

In talking about the various ages in ancient world religions, Shrii Sarkar notes¹⁶⁸ that in the mythological Iron Age (Kali Yuga) people are obsessed with food, in the Copper Age (Dvapara Yuga) people are obsessed with their bodies and are very violent and in the Silver Age (Treta Yuga) people are obsessed with their minds but still they helped everyone (be they friend or foe), revered the learned, strove for justice and had a common spiritual goal. It is however the innate sense of distinctions and discriminations corrupted the collective spirit and this led to the degeneration from the Silver Age to the Iron Age. By contrast, in the Golden Age (Satya Yuga) people were obsessed with their unit Self or unit Consciousness (Atman) and due to the oneness of Consciousness they tolerated everyone and strove to ensure that even the persons who attacked them learned meditation. To bring back the Golden Age from dreams into reality is the mission of PROUT.

However this is not the final goal. In his famous quote from his play “The Rock”, T. S. Eliot bemoaned the wisdom lost in knowledge, the knowledge lost in information and if he were alive today, he would add, the information lost in data. However, there is also another dimension of loss and that is the love that is lost in the gaining of wisdom. In northern Europe this is revealed in the story of how Odin gave his eye to drink from the well of Mimir and gained wisdom but his heart stopped growing. Caleb Godwin (following in the tradition of Marlowe’s Faustus) also wrote a forgotten novel *St. Leon: A Tale of the Sixteenth Century* that showed that when humanity gains the dream of immortality and absolute knowledge, it turns out to be a curse. True love lies beyond the realm of enlightenment or union with Attributional Consciousness (Saguna Brahma). Shrii Sarkar beckons us onward saying,

So the change in the psychic sphere brings about a corresponding change in the physical sphere as well. And thus in the process of evolution at present, living beings are more physical than psychic, but in the future they will become more psychic than physical. Now the element of physicality is predominant, but in future the psychic element will become predominant and the physical aspect will become secondary. All the ectoplasmic and endoplasmic potentialities of the entire creation are fast being converted into psychic potentialities.

So in this phase of introversial movement, when crude physicality is being transmuted into psychic, we can expect that the day is sure to come when the whole world will move from the subtle psychic realm and cross the threshold of the still more subtle spiritual world. And that day when the entire living world – dashing through a transitory phase of psychic – will become spiritual will not be in the distant future.¹⁶⁹

This is what psychics have loosely termed an evolution of the earth into the fourth dimension. However unlike New Age psychics, Shrii Sarkar clearly distinguishes the psychic from the spiritual realm and always strove to dissuade people from wasting their energies in psychic powers of telepathy and other forms of parapsychology. Here Shrii Sarkar is intimating that the entire world will move into the realm of pure Consciousness or spirituality. This simply is beyond our

capacity to even imagine. And so we are bound to ask that (now that we understand Shrii Sarkar's vision of freedom to be attained in the psychic realm, in the realm of the search for meaning or artha) what exactly then is "meaning" and how can we attain the ultimate type of meaning that will liberate us the suffering in the psychic realm?

We have seen earlier that ending suffering comes not just fighting exploitation but establishing harmony, dynamic equilibrium and symmetry that is called prama. Now prama in the psychic realm is called prama rddhi. Rddhi is a word that means 'prosperity' like artha. It also means 'growth, abundance, accomplishment, success, perfection and divine power.' Rddhi is then a word which encompasses the material, psychic and spiritual realms. Through prama in the physico-psychic realm prosperity is attained based on equality. Prama in the psychic realm causes an abundance of knowledge, wisdom and bliss. It also leads to the manifestation of Bliss in the form of divinely vibrated actions, which are seen as divine powers. Rddhi generally is held to be the result of Samadhi or a trance of absorption in Consciousness. This Rddhi is based on propriety. Propriety in the form of spontaneous appropriate actions in harmony with the environment gradually becomes a tradition and then a dogma. Today as more people rebel against dogma the society faces further degradation because people no longer have any standards of how to behave as their corrupt modern lifestyles have cut them off from any authentic harmony with their environment or any spirituality. Shrii Sarkar identifies three forms of propriety: namely political propriety, social propriety and psychic (mental, emotional, sentimental, intuitional) propriety.¹⁷⁰ The struggle to establish a state of dynamic balance in one's mind and in the activity of the mind is the key to a moral revolution. Spiritual meditation gives one's mind and spirit the energy, bliss and sense of oneness that is essential in establishing psychic propriety. Then arises, the fight to establish propriety (dynamic harmony with spirituality, ecology) in the society and create a mass upsurge so as to establish political propriety or the rule of righteousness (dharma). This struggle transforms one into a hero (viira) and hence in Tantra, this path of comes from internal inspiration and strength arising from self-control and self-surrender gained the path of fighting material desires (kama). Here, one open-heartedly accepts endless fight against obstacles in psycho-spiritual, psychological, family and social life. It is only at this point that one

begins to really live as a human being. For as Shrii Sarkar always reminded us, “To live is to Fight.”¹⁷¹ It is only when we fight that we can really love humanity and all of creation. Otherwise our feelings of love remain stillborn. To live is to love without limits and this process begins when we accept fight in every sphere of our existence. It is only this spirit of uncompromising revolutionary struggle that can relieve the suffering in our own minds and in the minds of our society.

Now to attain prama rddhi and blossom the atimanasa kosa (both of the individual and the collective mind) requires pratyahara. Pratyahara is the science of withdrawing the mind from all external and psychic objects and goading it inwards towards merger with the Supreme Self. Shrii Sarkar reveals its essence saying,

You must bring about a revolutionary change in the flow of your judgment and thought, and see how, after overcoming your fascination with external colour, your mind becomes tinged with the His glorious colour. In Ananda Marga Sadhana, the method of withdrawing the mind from degrading tendencies, and absorbing oneself in the colour of the Great, is called Pratyáhára Yoga (the yoga of withdrawal) or Varñárghyadána (the offering of colours). All people have a particular attraction for one or another object or activity and as soon as they become attracted to an object, then their minds become coloured with the colour of that object. You can withdraw your mind from the colour of that object and dye yourself in His colour by offering Him the captivating colour of the object that has attracted you: this is the real Pratyáhára Yoga.¹⁷²

When all the vrttis of the citta [mind-stuff; ectoplasm] are focused on a single point it is termed the state of concentration (ekágrabhúmi). This, however exalted, is not the ultimate state. The ultimate state is reached when the mind transcends all citta-vrttis (mental propensities) and merges in the object of adorative contemplation (dhyeya). To reach that ultimate state one has to pass through the four stages of pratyáhára yoga: yatamána, vyatireka, ekendriya and vashiikára.

The first stage, yatamána, is the state of perseverance. The state in which pratyáhára is sometimes effectual, and sometimes not is called vyatireka. The state in which all vrttis are absorbed in

one sentiment is called ekendriya, and the state in which one accepts the superiority of the Puruṣabhāva and surrenders all mental modifications to Him is called vashiikāra-siddhi or vashiikaraṇa (the ultimate attainment of self-control). Vashiikaraṇa is the total subjugation of the six subtle energy centres (śatcakra) and six lokas.¹⁷³ It is the true attainment of pratyāhāra yoga. Vashiikāra-siddhi is only possible for those sādhakas who follow the principles of yama and niyama and perform Brahma sādhanā.¹⁷⁴

Shrii Sarkar has not only explained these stages of pratyahara in detail from a psychological point of view but also has explored their social dimensions.¹⁷⁵ Thus the process of yogic withdrawal is connected with the process of social justice. For example yatamana refers to the determined effort that strengthens one's resolve to attain the goal. Shrii Sarkar notes that currently yatamana is being used to attain artha or wealth but that a more progressive idea is to attain true artha or liberation. He notes¹⁷⁶ that the socio-economic liberty advocated by socialism is useless without psycho-economic liberty or liberation of intellect from dogmas, inner propensities and narrow sentiments. We have seen this in the past and today we see it in Venezuela where inspite of wonderful work of Chavez of creating networks of cooperatives and local communal councils, in the realm of culture, the country is still enslaved to western pseudo-culture because there has not been any liberation of the intellect of the collective psychology. Pratyahara is the key to the primary stage of sadhana called shakta sadhana or the sadhana of arousing one's internal energy and fusing it with Cosmic energy via external fight against social vices and internal fight against personal vices. This shakta sadhana is key to fighting against injustice. Its spirit is beautifully revealed in the following quote,

Through knowledge, Shākta sādhakas [spiritual aspirants] become fully aware that all their sorrows and afflictions are the results of their past original actions. In order to be relieved of their affliction they do not cry pitifully to Parama Puruṣa [Supreme Entity], but, displaying the spirit of valour, say, "O Parama Puruṣa, give me strength to continue the struggle. I do not want to escape from affliction and suffering, I want to attain You in a joyful struggle

against the affliction and suffering.” The great poet Rabindranath Tagore said in this regard,

Vipade more rakśá kara e nahe mor prárthaná,

Vipade yena ná kari kabhu bhay;

Duhkha tápe vyathita cite náí bá dile sántvaná

Duhkhe yena karite pári jay.

[My prayer to You is not “Save me from danger,” but “Bless me so that I can overcome danger.” You need not console me in my suffering, but bless me so that I can overcome suffering.]¹⁷⁷

The process by which this pratyahara becomes an expression of revolutionary energy in society is known as the ideological process. For most people idea means just something one has within one’s mind. However originally it had a deeper meaning. Idea (bháva) refers to the state when the flow of one’s mind becomes harmonized or fused with pure Consciousness. Oxford University has conducted long-term research into religious experience in which they found that most people had some kind of spiritual experience once or twice in their lives. Often this can happen when one is walking in nature and one gets a deep feeling of oneness. Sometimes people even feel that they and the trees and sky all become one entity. These are all what we can call true “Ideas”. They start in the mind but lead to a state or a vision beyond it (metapsychic/adhidaevik). The word “Idea” comes from the Greek word *Idein*, which means to see. When one does spiritual practice one gets many such visionary experiences or “Ideas”.

Logos means talk or discourse or ultimately mantra (the Word that Is God or the Absolute and can take you to that state of being). When one tries to understand these Ideas/experiences with one’s mind and emotion, this ideological process leads to the elevation of one’s mind. When one tries somehow to express these experiences in the form or words or concepts one starts to change the way in which one thinks. When one then tries to express these experiences and one’s new thoughts in the external world this is the culmination of the ideological process. So ideology has nothing to do with arbitrary, abstract, dogmatic ideas such as in communism, religious fundamentalism or market fundamentalism (capitalism). Suppose one is seeing a starving person on television and all of a sudden one feels deep empathy or oneness with that person and forgets one’s bodily identity for a

moment. Later, instead of forgetting this experience, one thinks more and more deeply about it, changing the way one thinks and then one decides to take some action. This is a common ideological process.

When one tries to have deeper experiences through meditation then one's ideology or thought process becomes more radiant and inspired and also more comprehensive and universal. So meditation starts with the simple ideal of the Cosmic Family, that we are all one Family whose true nature is cosmic or infinite joy. It also starts with the idea that all beings are manifestations of Supreme Consciousness and hence everyone has the capacity to expand their minds to infinity. Shrii Sarkar gives the example of going out and seeing a small cloud of a particular shape in a corner of the sky. Then later one goes out and you see that same cloud is filling the entire sky absorbing everything within it.¹⁷⁸ This is what happens in meditation (specifically pratyahara), which is based on this ideology of the Cosmic Family and the idea that everything is pure consciousness.

This form of ideological development is the hallmark of a true human being. This ideological process never become fixed or frozen into a dogma as through meditation and mystical love newer and newer Ideas keep being born. Furthermore the knowledge that arises out of this ideological process is being constantly used (for service) as an expression of one's mystical love and will eventually merge into that utter love.¹⁷⁹ Shrii Sarkar emphasized repeatedly that human existence is an ideological flow and that when a person becomes (in their thoughts, words and deeds) an embodiment of their ideology they are looked upon by the common people as a kind of divine being. PROUT is committed to this form of ideological life. Shrii Sarkar deliberately gave PROUT in a nutshell (avoiding creating an elaborate theory) in consonance with the principle that a genuine theory must develop in detail out of practice and must vary in its expression according to local circumstances. The practice that will develop PROUT theory is not merely the practice of revolting against exploitation or the practice of developing collective intradistrict (block) level economic-cum-ecological planning. The true practice that will develop PROUT theory is the dynamic, accelerating ideological life of Proutists in bringing the bliss, cardinal values and courage that arises from their spiritual experiences (Ideas) and radiating and reflecting upon them in their

psychic (mental, sentimental, intuitional), physical and social lives. The concepts, symbols, sentiments and intuitions generated by these Ideas create a benevolent and sublime flow in the minds as they arise from harmony with the oneness and bliss of the spiritual realm. A philosophy (or rather etiology, ludology and beatitudology¹⁸⁰) based on these types of spiritually charged concepts, symbols and sentiments is demand of what Jean Gebser called our integral age.

This ideological process which begins in the realm of spirituality and moves towards the psychic, physical and social realms is the polar opposite with the process of intellectuality or mentality which starts from the sensory experience of the physical world and then is expressed in the form of symbolization or concept formation.¹⁸¹ Cognitive scientists are beginning to reveal how our fundamental concepts emerge from our physical lives such as in performing routine daily tasks like raising water from a well.

Shrii Sarkar has a completely original and sophisticated explanation of ontology, perception and different levels of knowledge based on yoga psychology. Herein, we shall focus on the basic critique given to intellectual knowledge. Firstly by nature perception (even when accurate) brings only a partial experience of an object as our capacities to perceive are limited even with the help of technology. In reality we are only experiencing the shadow of a shadow of an object.¹⁸² Secondly our state of mind significantly affects the quality and accuracy of perception. Our mind is intimately involved in all acts of perception although we pretend to ignore it when talking about our perceptions. Shrii Sarkar always refers to the matrix of time, place and person(ality). Thirdly when we reflect upon our perceptions, upon our understanding of our perceptions and the abstract concepts that emerge from those understandings we are again totally unaware of how different levels of our mind associated with the cakras (plexii) and their propensities are functioning. We pretend that we can understand things without clearly understanding “how” we understand them.¹⁸³ So we have two unknown realities – namely the unknown ultimate external reality and the unknown ultimate internal reality. This unknown reality is called the Nuomenon and other apparent realities are called phenomena. The entire exercise of intellectuality is based on the absurd belief that by constructing sandcastles from various abstract concepts

we can attain some form of meaningful knowledge about the Nuomenon. While the path of science has some relative legitimacy as it is pursuing understanding of the external Nuomenon based on experiment and systematic investigation, the path of what Shrii Sarkar calls “logicians’ philosophy”¹⁸⁴ neither makes an sustained experimentation or study of the external or internal Nuomenon. This kind of philosophy is called abstract because it has arisen from abstractions of understandings of different external perception without any understanding of who one is internally. The renaissance saint Jnaneshvar has said of such materialistic intellectuals that just like the pupil of the eye can see everything except itself, so these intellectuals can know everything except themselves. Shrii Sarkar’s judgements are far harsher

The Supreme Entity is beyond time, space, and person. It being non-changing, if a person makes an effort to acquire spirituo-psychic knowledge instead of physico-psychic, in order that the source of his or her knowledge be not the external physicality but rather internal spirituality, in that case that knowledge will be a perfect one.

What happens in the case of spirituo-psychic knowledge is that though its source is absolute, its subject is relative, as the mind works within the scope of relativity. The source of spirituo-psychic knowledge is absolute, the only absolute. When humans start acquiring knowledge, they should not endeavour for physico-psychic knowledge, on the contrary they should endeavour for spirituo-psychic knowledge. In spirituo-psychic knowledge, in the first phase there is more of psychic than spiritual. But later on, when mental concentration is gained and there is advancement in sádhaná, the spiritual increases and the psychic decreases. And when gradually the proximity to spirituality increases, the psychic is completely eliminated, and only the spiritual exists. The final, terminating, point of this spirituo-psychic knowledge is spiritual knowledge, and that alone is knowledge. That is the real knowledge which does not change.

All physical, physico-psychic, psychic, and psycho-physical knowledge is not knowledge, but the confusion of knowledge. When humans realize that that so-called knowledge is of no value to them, then alone do they surrender to Parama Puruśa [Cosmic

Cognition]. As long as people have the desire to acquire all relative knowledge, and try to do so, those people think themselves to be persons of letters, and refuse to surrender at the feet of Cosmic Cognition. When people's vanity becomes powdered down by different blows, they realize that their approach to knowledge was a defective one. Then they surrender, and their egos are dashed to pieces. The greatest knowledge in the realm of physicality and mentality is that all the knowledge acquired by one so far is false. This physical knowledge is like the leaf of a shala tree [a tall evergreen with large leaves] on which people take meals. As long as you have not eaten, there is a value in the leaf, but the moment you have finished your meal, the leaf goes into the dust bin to be licked by the street dogs. When you come to realize that this physical knowledge of yours is only worth licking by a dog, then devotion will arise in you. Then you will acquire true knowledge.¹⁸⁵

Furthermore Shrii Sarkar has noted that the excessive study of abstract concepts leads to depletion in the power of ardently focused introversion-concentration (dharana) that is essential for spiritual practice and that is why the spiritual progress of intellectuals is much slower than that of ordinary people.¹⁸⁶ This focused concentration (dharana) is the means to develop the next kosa after the atimanasa kosa – the vijinanamya kosa. Traditionally the human power of concentration was focused on memorizing religious dogmas but currently in the global 'dumbing-down' of education and the media as well as with the rise of short attention spans created by video games (originally created by the US army to make soldiers lose their reluctance to kill) and mobiles, the capacity of concentration is rapidly dwindling. The futility and destructive pathology of materialistic intellectuality has led many to turn to religious fundamentalism in an attempt to find meaning in life. This outlet only increases their inner lack of fulfillment and frustration, which explodes when they find a target to vent their rage in the name of their religion.

Shrii Sarkar has revealed the crux of this crisis in the psychic realm but revealing that if one's material knowledge increases and one's karma or work remains the same, then one's bhakti (ishq-e haqiqi) or mystical love will decrease.¹⁸⁷ The primary reason for the rejection of the pursuit of abstract intellectual knowledge is that the primary

motivation in acquiring knowledge today is greed.¹⁸⁸ Be it greed to get a degree and start earning money, greed for fame as an intellectual or greed to simply acquire as much knowledge as possible – all these selfish pursuits of knowledge result in the corruption of the intellectual and the corruption of society. Capitalists transform the selfish intellectuals into malevolent intellectuals by using them in making weapons, creating new diseases as biological weapons, creating religious dogmas that spread hatred in the society or creating justifications of economic inequality. Intellectuals fail to realize that by pursuing petty trammels of name and fame, their minds become narrowed and hence prone to meanness and vice.¹⁸⁹ These crimes occur because these intellectuals have not developed spiritually.¹⁹⁰ They have not freed their mind from the shackles of various propensities, nor have they expanded their hearts to love even their community let alone humanity. This is why Shrii Sarkar has said,

Behind all the strife, cruelty and mistrust within humanity, there is misguided intellect. That is, intellect is not moving on the right path – it is not connected to the collective welfare. Until changes are effected in the human mind, no permanent world solution is possible.¹⁹¹

Currently we find the top universities in the countries who amassed and are amassing wealth by robbing colonies. Hence, just as to inherit physical wealth acquired through violence is to be condemned as having ‘blood money’, so also knowledge acquired from universities that were created out of wealth extracted from the blood of colonial slaves is ‘blood knowledge’ and ‘blood degrees’. Hence, even intellectual capitalism or the desire to acquire as much knowledge as possible is not free from the stain of ongoing colonial violence of capitalist empires. In reality those who possess such knowledge have little wisdom. Wisdom comes from the sustained practice of using knowledge to help others. We often find an illiterate village leader may have much less knowledge than a professor but far more maturity and wisdom. This is because in capitalism, intellectuals are kept isolated from the public by writing in abstract language in journals only read by other intellectuals and by governments and corporations who will use the results of their research for malevolent ends. This is why we find senior intellectuals are often very immature and shun wisdom like

teenage boys. With regard to certain fields like anthropology, which were meant to reveal the diversity of the world's cultures, from the very beginning it has been a tool of empire and today anthropologists (using the latest research) are guiding military interrogators on tactics (based on intimate knowledge of the local culture) to break down prisoners in occupied countries.¹⁹² Similarly psychologists are now used to guide torturers in places like Guantanamo.¹⁹³ This has already been a long established practice in Israel and Iran. These are just two examples of the increasing intimacy of intellectuals with the crimes of the US Empire and other criminal regimes.

Traditionally various intellectual fields were discussed by everyone but with the enclosure of the knowledge commons, only experts liscened at capitalist funded universities are authorized to speak on specific issues. The values and knowledge of the common people are felt to be irrelevant. When wisdom or true knowledge develops one develops deep humility. This humility upon realizing the depths of one's ignorance is the ultimate sign of a wise person as Socrates discovered long ago. Shrii Sarkar (renowned for being the epitome of humility) has described this lucidly,

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 Cosmic Mind, and whatever actions they perform will be 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 to perform actions with one's own intellect; but when one is much advanced one begins thinking that one's intellect is not 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.¹⁹⁴

In such a breakdown of prama in the psychic realm, to sow and grow the seeds of ideological life in humanity is the most crucial task. When we have a so-called civilization like ours today where there is hyper-speed in the development of weapons and material comforts and there is stagnation or death in the development of the arts, humanities and spirituality, downfall is guaranteed.¹⁹⁵ This downfall arises due to severe imbalance created between the amounts of physic-psychic (material) knowledge or carbonic pabula (as it is based on interaction with the carbonic external world) spirituo-psychic knowledge or non-carbonic pabula in the collective psychology. In hunter-gatherer societies the material knowledge does not grow at a rapid rate and due to harmony with their environment an inner balance is developed which fosters wisdom and creates a base for spirituality. By contrast throughout history the development of material enjoyments, the resulting imperialist violence required to sustain those enjoyments debases the people so they lose what little spirituality (non-carbonic pabula) they had. Shrii Sarkar has revealed the inner science of this pathology of the collective psychology as attracting virulent psychic pandemics based on what are called negative microvita.¹⁹⁶

What is the way out? Firstly as we have seen, Neohumanistic Education is required that is based on meditation and mystical love. Readers can refer to Shrii Sarkar's book *Adorning the Dawn: Discourses on Neohumanist Education* for more information. The new education paradigm will enable students to develop spirituo-psychic knowledge and will base physico-psychic knowledge upon cardinal values such as social equality and cosmic sentiments of love for all beings of this universe as part of our Ananda Parivara (Family of Bliss). The mission of jinana-vistara and vijinana sadhana has to become the mission of every student. Of paramount importance is that such education should prepare students to become revolutionaries. As Shrii Sarkar reveals,

The system of education prevailing today was formulated or evolved long ago, mainly with a view to suit the needs of the capitalist class. For the last three to four thousand years, the same type of education is being imparted. The main purpose behind this sort of educational system is to create persons with slavish mentality: this sort of education is fundamentally defective. A new

educational system must evolve to produce sadvipras [spiritual revolutionaries]: we have to thoroughly revamp the entire educational system.¹⁹⁷

The philosophical approach on which Neohumanist education is based is rooted in Oneness (Non-dualism). With the inspiration and vibrations arising from the oneness experienced in meditation students joyfully accept the endless diversity of knowledge and people as part of that diversity. The study of that diversity driven by the benevolent imperative for service enables students to see the Oneness in the many and to get more and more exhilarating intimations of that Oneness while engaging in learning to serve more and more people and other beings. This synthetic process is called advaeta-dvaeta-advaeta or Nondualistic-Dualistic-Nondualism.¹⁹⁸ As Shrii Sarkar says, the spirit of synthesis lies in uniting different parts or persons into a homogenous whole; thereby establishing unity in diversity. Meaningful, sustainable unity can only be founded on the basis of a universal ideology. This is once again how ideological life becomes united with physic-psychic life. On the psychic level we find that all academic disciplines, thoughts, propensities, emotions, sentiments and intuitions become fused into a unitary flow of pure love (transcending passions and attachments). Shrii Sarkar has noted that synthetic and analytical psychological tendencies depend on which cakras are active in a person, as the higher cakras create a more synthetic outlook and lower cakras create a more analytical outlook.¹⁹⁹ He further notes that positive microvita or smallest forms of life in the physical and psychic spheres can guide and goal human sentiments and ideas along the path of synthesis which will eventually cause them to be metamorphosed into pinnacled intellect²⁰⁰ at which point one attains union with the Supreme Beloved. So the path of synthesis, in our intellectual, emotional, sentimental and social lives, is part of our spiritual practice. This is what the goal of prama rddhi is in a nutshell.

This oneness we have seen before is Bliss or infinite happiness. There are infinite varieties of happiness in the physical and psychic realm but the goal of all of them is Bliss. When we read a certain poem we get a unique form of joy, peace or excitement that later we do not experience. However, the memory of that joy or peace and the search for it in other poems sends us onto the path of poetry. The same is true

for And that state of attaining bliss is called Samadhi. As the Mahakaola (Primal Preceptor) of Tantra, Shrii Shrii Anandamurtiji (spiritual name of Shrii Sarkar) performed countless demonstrations of different types of Samadhi on disciples after discussing each one in a precise, scientific manner. He also revealed the links between samadhis, the cakras and different levels of bhakti or mystical love. This is another vast topic but we can note then that in Tantra, between any two experiences when the mind is about to move from one object to another, one can attain a kind of Samadhi. The renowned *Vijñānabhairava Tantra* is one text that recommends concentrating on the interval between sleeping and waking and on the state of the letter before and after it is pronounced. It further explains how meditations on the blueness of a cloudless sky or the darkness of a moonless night can lead to a Samadhi. Even meditating on the delight of seeing a magician's tricks, hearing a song or tasting delicious food can become vehicles for Samadhi.²⁰¹ Similarly by intensely ideating on any touch, smell, sound, taste or form we can gain a type of Samadhi (often used in black magic or malevolent Tantra).²⁰² Furthermore by ideating on various physical or psychic qualities we can attain a kind of Samadhi and develop these qualities ourselves.²⁰³ We should note that during any of these experiences we do not normally attain full Samadhi because we are functioning, primarily using our lower levels of mind. This is why the practice of pratyahara and other types of meditation are so important, because they enable us to attain Samadhi through the simplest forms of physical and psychic experience. Shrii Sarkar has warned that if one pursues limited forms of Samadhi one will be deprived of higher spiritual ecstasy (Mahabhava). In this way, people will naturally be attracted more strongly towards the psycho-spiritual realm of mystical love. How this will happen is best explained through the following transcription of one of the demonstrations of Shrii Sarkar,

**[Bábá called one dádá to sit and do meditation. Bábá touched him on the back of the neck, and then told him to hold the shawl of another dádá near him. Bábá said:] Touch it, see it, smell it – saturate your indriyas(sense organs) with it. [The dádá did as Bábá told him.] Now close your eyes, and withdraw your mind from the shawl, from the external world. What do you see?
[Dádá: “Darkness.”]**

Go deeper, still deeper. Cast away the darkness. Can you do it?

[Dádá: “No, Bábá.”]

Try to find a path through the darkness. Is it becoming less dark now?

[Dádá: “Yes, Bábá.”]

Now think of that shawl again, go deeper into it – what is it? What do you see?

[Dádá: “It is dust, Bábá.”(2)]

Yes... his mind has moved slightly upward now. [The dádá’s face changed. It was obvious that he was experiencing great bliss.] If he remains much longer in this state he will experience abhidhyána samádhi. [Giving him a pen] How is this?

[Dádá: “Ohhh... so sweet, Bábá, so beautiful!”]

[Giving him the shawl again] And this?

[The dádá’s face glowed with delight: “Oh, it smells like delicious perfume!”]

[Bábá said to everyone:] Shall I give you that state?

[Everyone (eagerly): “Yes, yes, Bábá!”]

[Bábá said laughingly:] But then you will do no work!²⁰⁴

We have included this description because it is important that the readers have some understanding of exactly what experiencing Samadhi or Bliss is like. The very dynamism of prama rddhi arises from the urge and surge towards bliss in every form of psychic activity, including that of creating plans for an ecologically sound, industrial revolution in impoverished areas. This is what we have earlier termed proto-psycho-spirituality. In this way our physico-psychic intellectual life will harmonize and merge with out ideological (spirituo-psychic) life. And this alone can establish a new ethical order where society is for once and for all freed from the hell of imperialism. To work towards such an ethical order in every single intellectual discipline is the essence of the moral revolution required amongst intellectuals.

Both intellectual exploitation and psycho-economic exploitation are great dangers to the human race today. To counteract this threat, powerful popular sentiments will have to be generated immediately for the liberation of intellect. For this, the first requisite factor is that intellectuals must keep their intellects pure and unblemished. Casting aside all their inertia and prejudices,

intellectuals will have to mix with the common people and engage themselves in their welfare. They will have to assist the common people in their development and extend their support to all anti-exploitation movements. This approach will help to root out exploitation, stabilize the structure of society and expand the intellectual standard of the common people. Human society will move forward to a brilliant future with rapid steps.²⁰⁵

Now that we have seen how to liberate humanity from afflictions in the psychic sphere and attain ultimate meaning (Paramartha), fundamental questions arise. What is ordinary 'meaning' of daily life? How is meaning related to words? What is the relationship between ordinary meaning and ultimate meaning and how does the former evolve into the latter?

Shrii Sarkar again and again emphasized that nothing and no one in this universe is insignificant or meaningless. He demonstrated this in practice by bestowing respect not just on the poorest people but also on humble plants and even wildflowers. He also pointed out rocks that were charged with spiritual energy that could benefit human beings. He advocated this practice of bestowing respect on those who are disrespected by others as it would lead to psychic peace (and freedom from ego) or prama rddhi.²⁰⁶ We have already seen that forests, rivers and other natural beings have their own rhythm and meaning. Every sound is meaningful because it is a part of the Cosmic Sound. Even the sound of someone stumbling while walking in a field or even the spontaneous outburst of laughter and other expressions of animals and humans has meaning.²⁰⁷ Every word and even every sentence has a meaning but we fail to understand them and hence say they are meaningless.²⁰⁸ Meaning is innate to not just human existence but also to animal existence. Unknown to present-day scientists, Shrii Sarkar has revealed that monkeys have clear words for different concepts but has said that vocabularies of monkeys only develop where there is a struggle for survival due to living in human areas. Still, it is remarkable to learn that,

The most developed species of monkey has a vocabulary of about 800 words. The most undeveloped human beings living in certain forests have a vocabulary of about 950 words. Thus, the

undeveloped humans have only a slightly larger vocabulary than the most developed monkeys. The most developed species of monkey is the “ulluka” in Saṁskṛta (red-faced apes) which have a larger vocabulary than other species of ape. Each of their words, such as “kieun”, “kiawn”, “kwee”, etc., has a different meaning. But no one has yet taken the trouble to compile a dictionary for them.²⁰⁹

Language as per Shrii Sarkar arose as people imitated the sounds they heard and tried to express their ideas through those sounds. In the process they found that certain ideas were easily expressed through certain sounds as there was a kind of harmony between the two. This led to the formation of verbal roots and eventually to languages.²¹⁰ This is how the connection between sound and meaning evolved. Further evolution took place out of the urge for rhythm. Shrii Sarkar has described this simply but beautifully, noting that often we add supposedly meaningless words to one work so as to create rhythm. Examples include helter-skelter, pell-mell, mish-mash and so on. Shrii Sarkar explains,

When we add a second word whose sound rhymes with the first word, are we doing this in error? Or are these added words completely meaningless? No, they are not meaningless. Human beings try to find rhythm in everything because human life itself is rhythmic. Movement is the natural characteristic of life so rhythm must exist within human movement. If life’s movement were continuous or linear then there would be no scope for rhythm, and without rhythm there can be no happiness either. So in this universe all movement flows in the waves of systaltic order. It is in this rhythm that one encounters the sweetness inherent in movement. Thus people want rhythm in their actions; they want to enjoy the sweetness of the rhythmicity of movement.

Human beings also want to preserve this rhythmicity in their language. Mono-syllabic and bi-syllabic words lack rhythm so in this case an effort is made to introduce some rhythmic order.²¹¹

Even such words that do not have any clear semantic meaning actually have a meaning derived from the sound itself. Dickens was a master of using such words. These words are what Shrii Sarkar calls, inferential

acoustic notes or linguistic expression of the vibration arising in consciousness due to contact of the nerve fibres with sounds produced in the external world. The other type of acoustic notes involved in the creation of words and meanings are psycho-acoustic notes. Firstly different personalities pronounce letters differently and use words in their own unique way. Similarly races and ethnic groups pronounce words differently. In addition words are created then based on mental reactions to certain sensations. As Shrii Sarkar explains,

Now, the mental feeling, neither crude nor subtle, which arises in the mind upon seeing some object is a particular type of mental vibration. For example, if one sees the colour white or red then the vibration created by that mental impression creates a sound in the nervous system in accordance with the wavelength of that vibration. In the case of red it is táktak and in the case of white it is dhapdhap. Thereafter we create a word according to that sound vibration. The words khankhan, thanthan, jhanjhan, and so on, were made in this way. First a vibration arises in the nerves when an object is seen, then a mental sound is created and finally a word is made based on that sound. In this way the original verbal roots of language are created based on psychic sounds, and different words have been created, and are being created, from these verbal roots...

This hidden truth behind the creation of words has been hitherto neglected by science and philosophy, but it should not be so because all sounds in this universe have their origin in these psycho-acoustic notes. These specific sounds are chiefly divided into seven partial sounds which we call the seven note scale. The composition of various sounds, the creation of all languages and dialects, is produced from permutations and combinations of this seven note scale...

This science behind the creation of words which was neglected for so long should not be allowed to remain undiscovered. This is not only the case here – the same thing has been happening with all of the world's languages. Wherever there are people, words are created based on these psycho-acoustic notes. All musical knowledge depends on it, the entire science of music. Not only the different metres, flats and sharps, bass, baritone and soprano – all fundamental principles of sound depend on the principles of this

science. The use of the pronoun “you” instead of “thou” is based on it; the use of vous in French instead of tu is based on it.²¹²

We have given this long excerpt so that the reader can clearly glimpse the sheer originality of Shrii Sarkar’s science of language. The science of acoustic notes has begun to be developed in modern linguistics in a field called phonosemantics which probes the vibrational meanings of letters of different alphabets. Margaret Magnus is one scholar who is investigating this in the English language.²¹³ This has an ancient heritage in Tantric explanations of each letter of the Sanskrit alphabet.²¹⁴ This tradition is also found in Sufism and Kaballah. Shrii Sarkar has also written, among others, a treatise on this topic called “The Acoustic Roots of the Indo-Aryan Alphabet” which interested readers may consult further to pursue the roots of meaning in the sounds of the letters themselves.²¹⁵

Just as human beings learned to speak by mimicking sounds so also children learn by associating objects they see with words they hear adults speak. This is a process whereby their minds attain a parallelism with the physical world. This is the basis of intellectual life. Shrii Sarkar notes that this psycho-physical parallelism tends to make the mind cruder as the mind is adjusting more and more to the vibrations of matter.²¹⁶ This mental crudity is bound to express itself in selfish, decadent and malevolent actions. The liberation from this innate degradation can come when the waves of the mind are assimilated and merged into the waves of the Cosmic Mind through the process of ideating or meditating on each object as a manifestation of Consciousness. This movement towards psycho-spiritual parallelism or bhava (Idea) is as we have seen proto-psycho-spirituality. Mental development takes place due to mental struggle to keep adopting more and more progressive thoughts or ideas originating from the material world. When this psychic clash is based on the ideological process (of endlessly trying to assimilate, disseminate and act based on more and more intense forms of Ideas) then a synthetic outlook develops as one’s mind evolves and becomes more selfless. It is in such a frame of mind that one is able to search for and find meaning in any situation.

Countless people have found the meaning of their lives in prison under terrible conditions. In the second part of his masterwork, *The Gulag*

Archipelago, Solzhenitsyn explains how prisoners found spirituality in the Gulag and sometimes lost it after being released. By far, the most profound exploration of this truth of the omnipresence of meaning amidst misery is the Holocaust survivor and psychologist, Viktor Frankl.²¹⁷ In contrast to other psychologists who posited sex, power or pleasure as the basis of human psychology, Frankl said that it was the thirst for and the pursuit of meaning that was the driving force of human existence. For Frankl since logos meant the ultimate reality or final truth, logos is essentially meaning and logotherapy is therapy based on healing people by helping them in their pursuit of meaning in their lives. Frankl was hampered due to a lack of any form of meditation to sublimate the mind and develop deeper and more selfless love. The ideal of selfless love was present in Frankl but there was no understanding of what was needed to attain this love. The founder of sociology, Pitirim Sorokin also realized the importance of love for providing true meaning and creating the foundation for a true society.²¹⁸ He posited five dimensions of love, which are very useful for analysis. They are 1) intensity 2) extensivity 3) duration 4) purity (from self-centredness) and 5) adequacy or efficacy in action and in institutions created. However, he also lacked any means of realizing this love. It is the failure to attain love that drives people again and again to the psychic realm of philosophies, sentiments, addictions, abnormal states of psychology. Religions that provide mere dogma and rituals cannot fulfill the intellect's yearning for endless expansion and the endless analysis of intellectuality cannot fulfill the intellect's yearning for ultimate meaning that is found in pure love or Consciousness. This is why to provide the economic infrastructure for a meditation revolution is crucial for the welfare of society today. Just as countless humans have learned to view their physical lives as just a means to the pursuit of psychic (mental, emotional, intutional) satisfaction, so also human beings must be provided the inspiration to view their psychic lives as a means towards the pursuit of spirituality or Consciousness. So what is needed is not just balance in the collective mind but rather the dynamic acceleration of that balance state (prama rddhi) towards higher levels of Consciousness and more intense, selfless forms of mystical love. PROUT is the first economic paradigm to demand that economists take responsibility for the balanced utilization of all the potentialities of each individual and of

the physical, psychic and spiritual realms. This is enshrined in the PROUT principle of such dynamic equilibrium (prama).

Sthūlasūkśma káraṇo'payogáh susantulitáh vidheyáh. (V.15)

[There should be a proper adjustment amongst these physical, metaphysical, mundane, supramundane and spiritual utilizations.]²¹⁹

The futile and furious pursuit of ultimate meaning in the form of intellectual doctrines or material experience goes back to the Greeks and was expressed with unaparalled virtuosity in Nikos Kazantakis' epic sequel to the Odyssey. The search for meaning through doctrines and philosophy is an innate disposition of the human mind. Hence a deep knowledge of philosophy is important for understanding and healing the mind of humanity with the sublime. As Shrii Sarkar says,

In the past, hundreds of philosophies emerged on this earth; these philosophical treatises developed the psychic structures of human beings and became the fountainhead of human thought; even if they tried, people could not avoid the influence of those philosophical ideas. Whatever they might say or write, their thoughts always hovered around those ideas that were so deeply implanted in their minds. Thus those who seek to provide a lasting philosophy to society will have to shoulder a great responsibility: to be successful, they must combine a profound knowledge of philosophy with a deep sense of responsibility and an unblemished love for humanity...

I said a little while ago, and I say again, that the psychic structures of human beings should be created by an all-encompassing philosophy, which combines the magnanimity of the sky with the vibrational vastness of the ocean, ruffled by endless waves. A philosophy, which fails to do so plunges people into the dark caverns of dogma and stifles their mundane, supra-mundane and spiritual progress under its crushing weight. People forget that the unlimited expansion of intellect is the predominant quality of human beings. When they lose this quality and become like beasts drawn to sensual pleasures, then regardless of what they might have achieved, they hardly deserve to be called human beings. Thus it is the duty of human beings to embrace with open heart

and outstretched arms that all-inclusive philosophy which will never encourage them to harm humanity, either directly or indirectly.²²⁰

Just like any other addiction, it requires more and more effort to gain satisfaction from both the pursuit of meaning in intellectuality and the pursuit of meaning in the arts. Ultimately people confuse meaning as being related to a particular time (past prophets, apocalypse), place (Mecca, Jerusalem) or a particular psychological state of mind. In reality Paramartha or ultimate meaning transcends all three as it is only to be found in Consciousness, which transcends the mind, time and space. The science of evoking and awakening ultimate meaning while teaching, studying, artistic work or any form of activity has been developed in a yogic manner (as a form of meditation in action) in Japan, China, Indonesia, Morocco and India. It has been developed based on mystical love in Iran, Turkey and India. These traditions have largely become extinct and it is part of the mission of eco-cultural movements to revive and infuse such traditions in cultures all over the world today. For the realization is spreading, that ultimate meaning can never be found by intellectual or spiritual capitalism. Ultimate meaning comes from utter selflessness and this is demonstrated by the ultimate sacrifice of one's existence in fighting for a revolution against exploitation in the physical world, a revolution against dogma and dualism in the psychic world and by creating a love revolution in the heart of the Supreme Beloved who exists in the core of our hearts.

The very mission of economics is to liberate people from their agonies (caused by their search for meaning) by providing them complete access of knowledge, wisdom and education. As per PROUT, the education sector should be neither regulated by the government nor be left at the mercy of capitalist veniality. It should be self-regulated which would also include self-governing student bodies. Furthermore academic experts in various areas like agriculture, economics should (in a Proutist society) form social boards to serve as a watchdog against inefficiency or corruption by governments. The mission of economics is to provide the research, planning and infrastructure required to facilitate this process. Furthermore it is the mission of economics (psycho-economics in particular) to keep providing access to knowledge in a way that creates intellectual and sentimental clash.

As per Shrii Sarkar, people and their societies develop via physical clash, psychic (mental, emotional and intuitional) clash and the attraction of the Macrocosmic Nucleus.²²¹ Hence to foster psychic expansion and prama rddhi the exposure of people to constant stimulus that helps render their thinking and feelings more subtle and sublime is essential. This also requires the creation of economic infrastructure. Shrii Sarkar has commented that the solution to the increasing mechanization of industry lies in the reduction of working hours which will give people more time for pursuing meaning through increasing intellectual, artistic, musical and spiritual activities.²²² This will start the fulfillment of the dreams of countless artists, writers and philosophers for a life free to pursue their talents. This why Shrii Sarkar created the Renaissance Writers and Artists Association (RAWA) -- to fight for the rights of these leaders of humanity to a dignified life and to unite them to unite humanity. Hence as working hours decrease the main focus of the economy will shift away from work and creating entertainment for overworked workers but instead will focus on developing people's increasingly diversifying cultural lives. In such a situation culture will drive technology and the economy and not vice versa. This will actually foster the development of the sciences. Currently in most countries, intellectual life is oriented towards sciences like engineering that lead to wealth and little or no funds allocated for fundamental research in the theory of core sciences. Secondly the underlying philosophical (metadisciplinary) foundations of countless intellectual disciplines are undeveloped even as the old foundations in traditional fields are falling apart. In the future with pressure for jobs due to PROUT's guarantee, there will be more incentive for the development of various intellectual field based on a synthetic (transdisciplinary)²²³ approach and there will be money available for fundamental research which will accelerate the development of the sciences and hence technology as well. Currently, as we face a collapse of values and civilization into the seas of destruction and despair, the mission of Shrii Sarkar to create a universal renaissance both on the global and local level is like catching a glimpse of lush green land at long last.

This renaissance is based on a revival of atavistic legacies of meaning. Throughout the history of our modern era, despair at the shallowness of our existence has led to attempts (including those of yogi

Aurobindo) to recover and revive the state of being embodied in ancient works of art and literature. Owen Barfield, a British literary scholar living during the last Depression revealed the essence of this Romantic quest in his books starting with *Poetic Diction*. In these ancient forms of art there was a profound unity of Reality, language and meaning. Poetry was an expression of this unity. Human beings at that time felt every aspect of their natural world (as do some indigenous peoples today). Hence, meaning pervaded their whole environment as sound and form were indistinct and infused with the Cosmic rhythm. The development of the intellect led to the loss of this unity with the increasing dominance of abstract intellectual analysis. Hence the real search for meaning is the search to recover the original wholeness of meaning. All art without this unity is positivistic or artificial mimicry of that lost sublimity.²²⁴

This search to regain the lost unity of reality, word and meaning began with the Presocratic philosopher Heraclitus who asked people not to listen to him (a mere mortal) but to listen to the logos or the Divine Word. *Legein* also means to lay or to gather. This laying is not just placing but rather inner release from analysis, so that Being and Truth can gather and be fully revealed.²²⁵ Thus the Logos gathers phenomenon and reveals Nuomenon. This gathering of Being requires that we are gathered ourselves or in other words our splintered psyche is fused with the oneness of Consciousness. Hence the original logos was a unity and not a logic or analysis that we used to place between ourselves and other beings and ourselves such as in academia. Divorced from this unity language loses its power to transform us and it is the poets who discover this loss first. This is why commenting on Heraclitus, Heidegger revealed language or logos as a struggle to establish this unitary meaning in different words by telling their story – both their external and their inner story of evolution from the oneness of Being. We are then a part of the Cosmic Family Gathering (Ananda Parivara) in the heart of Nuomenal Bliss or Consciousness and hence being wise is simply to reflect the joy of the Cosmic Gathering in the Gathering of our internal and external lives.²²⁶

And we must note that this lost unity is also one of reality, action and meaning where one's actions flow spontaneously without the analysis, brooding and doubts of a Hamlet. This tradition initiated by Krsna's

Karma Yoga [union through egoless action] is developed especially in Zen's conversion of every activity (from cooking to drinking tea) into a form of seeking enlightenment. In the tradition of mystical love this triad is merged in a flow of love seen most intensely in the ecstasies of yearning, burning in union in the final days of Caitanya Mahaprabhu before he was murdered by the upper-castes (Brahmins).²²⁷ Shrii Sarkar in His mission to drown the world in bhakti [mystical love] is known as Shrii Shrii Ānandamūrti. In that mission, His every action, every gesture has the power to bestow samadhi with its soul-slaying beauty. His every word has the power to bestow ecstasy (tears flowing, hair standing and heart bursting) with its omnipotent tenderness.

It is He who has revealed how to track language to its lair to find artha or true meaning. Economics must understand this process because the very purpose of economics in PROUT is to manifest all the potentiality of the psyche of every individual. With the provision of the basic needs for existence the focus of attention in the lives of human beings will shift to the psychic and spiritual realms. Economics will then truly become a science of meaning or a science of creating economic infrastructure to enable people to accelerate in their pursuit of meaning. This means economists have to become masters of the Logos or of mantra (that vocal expression that transforms one's mind into Consciousness). It is only in this way that they can nurture Madhya artha or ideological expressions that will help people attain Prama Rddhi temporarily but of longer and longer duration. The increasing complexity of the human mind as its evolution accelerates in the coming era will create greater and greater demand for Madhya artha as the confusion caused by this hyper-complexity will create severe social problems. This is why Shrii Sarkar maintains that a balanced psyche is not enough, rather that balance needs to be dynamic or moving with greater speed towards the spiritual realm via the transformative power of pure Logos or mantra. This is what it means to track language to its lair which as the first grammianian, Panini said will result in omniscience..

Right from the time of the *Rg Veda* it was known that the Logos or Vak had four stages. Tantra revealed the connection of these stages with yoga and Tantric philosophers like Abhinavagupta of Kashmir have created a sophisticated analysis of their relationship to every level

of Reality. Shrii Sarkar has shown there are in fact 6 stages.²²⁸ In the Muladhara Cakra [solid plexus] at the base of the spine lies the primordial seed of all expression or Para Vak [Superior Sound]. This is the supreme energy, which unites one's physical, psychic and spiritual existence with Supreme Consciousness. It is also the root of all forms of speech or the Logos. In this stage word and meaning (shabda and artha) are in a state of oneness transcending all distinctions. This is the original unity from which comes all poetry as well as the goal of all expression. When the urge to speak arises then this shakti or energy awakens.

The next stage of expression is Pashyanti shakti. Pashyanti is derived from the root verb *drsh* plus *shatr*, and means "that which is seeing". This energy (shakti) causes the seed of expression latent in Para shakti to sprout. This shakti begins to express itself at the Svadhisthana Cakra [Fluidal Plexus] on the spinal cord at the place parallel to the root of the male genital organ. So many times when the urge to express ourselves arises, a vision appears of what we want to express. Many times, when the urge is for something new and subtle, this vision is vague and unclear but still this vision can haunt our lives even if we have fully experienced it only a few times. Often times such urges arise in us when doing some activity, reading something and then we try to do or read the same thing again so as to recapture and amplify that experience. This urge and amplification is conditioned by our samskaras (stored mental reactions to past actions). When that vision becomes clearer and a kind of name and form starts to emerge, then our urge can develop into further forms of expression. In this state shabda and artha are one but a form of duality can arise and subside. This twilight stage is the essence of all expression as well as the subtle form of suggestion and resonance (dhvani) that is, as per the Sanskrit aesthete Anandavardhana, is the essence of all art and all aesthetic enjoyment. It is also the real state of philo-sophia or sheer adoration and exaltation of utter wisdom or the endless flow of Consciousness or Cognition. This is the gathering, which brings forth the Logos. From the viewpoint of mystical love (bhakti, ishq), this is the stage called samiipyā. In this stage one feels the close proximity of the Supreme Beloved. And where there is nearness there is dearness and hence depending on the intensity with which one cherishes this nearness, one moves onward to higher forms of mystical love. For a devotee it is here

that emerges the radiance of the blissful Name of the Beloved. Here the Name and the Named (Beloved) are in a state of fusion wherein duality arises leading to ecstasy, at which point duality becomes lost in non-duality or union. This union-separation-union or Nondualistic-dualistic-Nondualism (advaetadvaetádvaetaváda) is the essence of all philosophy and ecstasy. It is this stage that is the goal of the analysis and synthesis of the meaning (artha) of countless words and experiences. Even the most abstract materialist logician is motivated to pursue the will-o'-the-wisp of logical certainty by the resonance of this energy of pashyanti.

When pashyanti shakti reaches the Manipura Cakra [Igneous Plexus] at the navel it is transformed into madhyama shakti. Madhya means 'middle' and this stage is the middle of the process of the creation of language. At this stage the mental vision is transformed into subtle mental sound. This is the basis of language or speech. It is important to note that this stage is still in akin to a form of union. Here the stage of duality lasts longer, which begins to give rise to the creation of diversity. It is here that names and forms emerge as distinct entities and here also the meaning of names starts to become articulated. It is very important to note that by names we are not referring to names in a particular language but rather to different vibrations or realities. The artha here is not conceptual but rather intuitional. So we find now the latent difference between ourselves as the subject and these entities as objects. And so the triangle of Knower, known (object of knowledge), knowledge and the dynamic awareness (prama) that witnesses the play of these three forces. It is herein with the rise of these fleeting but distinct entities that we find the realm of mantra. Each vibration is a sound and a mantra is a sound that has been empowered so that when meditated upon will liberate us from the mind and enable us to merge in Pure Consciousness. From the viewpoint of mystical love this is the stage called Sayujya Samadhi. Then one is always feeling the close contact and sometimes even the brief touch of that Beloved. These fleeting intimations of intimacy cause one to forget the world entirely and to become lost in divine bliss. So now we see a divergence here between the development of language and spiritual development. In the physico-psychic stage of madhyama, the speaker or thinker is moving towards diversity and in the psycho-spiritual stage of devotion the devotee is moving towards union. Still, it can never be forgotten that

the roots of speech and the roots of spiritual realization (the awakening of the kundalini or spiritual force at the base of the spine) are originally one. To pursue and regain that oneness is the quest of artha or the search for genuine meaning that relieves us from the sorrows of our psyche temporarily. Balance or prama is attained between these emerging diverse entities through the pursuit of synthesis is nurtured by the ideological process of bringing light from the sky of Consciousness (cid-akasha; realized at the Sahasrara Cakra at the crown of the head) to help reveal and ignite the latent oneness of these entities. In the stage of madhyama, the synthesis or fusion of knower, known, knowledge with prama (witnessing awareness) is achieved with much greater ease than at further stages.

Next in the manifestation of the Logos is Dyotamana. Dyotamana means 'vibrational'. This is really not a stage but rather a dynamic flow of energies. This flow of energies functions between the Manipura Cakra and the Vishuddha Cakra at the throat. This stage of Vak is not known to most Sanskrit scholars and Tantrics. Dyotamana is a relentless struggle to transform these visions and vibrations of different psychic (mental, emotional, intuitional) entities into words in a particular language. So here a fusion is beginning between the internal expression of the Logos and the intellectual assimilation of language used in the external world. In Dyotamana there are vibrational expressions of greater specificity, hence in this stage the play of knower, known and knowledge and of subject and object begins to unfold at great speed. However due to a lack of balance in these meteoric vibrations these rapidly evolving matrices often disintegrate equally rapidly. In dyotamana these vibrations become defined not just in meaning but also as emotions or propensities. In reality the deepest cognitions, emotions and intuitions of our lives can never be expressed. Often we find a poet or musician who spent their lives (creating many compositions) trying and failing, again and again, to give expression to just one such inchoate idea that haunted their psyches. This longing and the anguish at being unable to express this longing will increasingly dominate human psychology. The role of economics then will be to help foster the transformation of such intuitions and sentiments into language by aiding philological and cultural research and literature. This will further enable the development of the sciences which will transform these concepts into realities. Shrii Sarkar gives an

example of such a innate idea in the collective psychology – namely the primordial yearning of human beings to fly like the birds. However, the goal of using economic planning to aid in such expression is not merely to aid in the expansion of the collective and individual psyche but rather to transform the psyche into pure spirituality.

When Dyotamana successfully reaches the Vishuddha Cakra at the throat it is transformed into Vaekharī Shakti. is the energy that transforms ideas into a flow of language. Vaekharī means the expression of sound or vak. It is only at this stage that different languages become different. All languages are actually one as their earlier stages are one. Humanity however has not yet learnt to develop the intuition to communicate at these earlier forms of expression. Once this happens as Shrii Sarkar says, human beings will abandon language and, like their ape ancestors, communicate in signs. After this, communication will be purely on the psychic level. The stage of Vaekharī however moves in the opposite direction by moving towards greater and greater assimilation of the external world. We have seen earlier that the root cause of the world's problems is unrestrained, selfish and malevolent intellect. This baneful state of mind is expressed through language and when it dominates the speech and writings of a culture that culture moves into free fall. So deeper understanding, stricter control through sublimation of this Vaekharī shakti is crucial for the welfare of humanity. The science that transforms Vaekharī and moves its towards psychic and spiritual prama is called the science of mantra. It is crucial that the collective psychology become purified and converted into a spiritual force by mantra meditation. Hence it is crucial that the economic order be focused towards enabling people to have more and more time and inspiration to meditate. The science of how mantra transforms Vaekharī and raises the kundalini is a vast science. In this short outline we will not discuss this science of mantra, as most economists and even common people have barely begun to awaken to the imperative for transcendence.

The final stage is that of shrutigocara which means literally the verbal expression that is heard. This is the stage where language becomes expressed with the help of the tongue, vocal chords and the lungs and becomes audible to other people. Here we find in society today

criminal misuse of this power of speech. We see how corporations use commercials, politicians use propaganda to rob and murder people all over the globe. The increasing development of vocabulary and intellectual analysis has seen this development being increasingly used by corporations to brainwash the public. In personal life also the same hypocrisy prevails. Our thoughts, words and deeds are all different due to our cowardice and debasement. In every sphere we think one thing, say another and do something still more different. This lying also has led to the current Great Depression as is best seen in how countless people have been fooled by the vacuous statements of the Chairman of the US Federal Reserve. Shrii Sarkar has noted that original ideas will only come to those whose thoughts, words and deeds are one. He further said that the goal of PROUT and Tantra was to produce such people. Both communism and capitalism foster the culture of lying – in particular lying to oneself about what is the truth about life and who we really are. The moral science of Satya or benevolent truthfulness is the most crucial science of our era. Shrii Sarkar has stated that when a person does mantra meditation their manomaya kosa starts to become purified and hence one automatically starts to become established in Satya. True establishment in Satya however only occurs when we transcend the layer of mind (kosas) and merge in the Macrocosmic feeling of existence (Mahat) that is called Satyaloka or the world of Satya. To realize Satya we must face the whole truth about ALL the suffering in the world and then we must act on that whole truth by fighting to alleviate that suffering. Ultimately the real truth in life is the Name of the Beloved, which is revealed in kiirtan or ecstatic singing. As we have mentioned Caitanya Mahaprabhu launched a kiirtan revolution that enable people to feel that presence of Satya (the love of the Supreme Beloved) in their daily lives. Shrii Sarkar repeatedly said that now was the time to establish the glory of kiirtan. This science and its crucial revelations for the development of meaning and for creating a new mission for economics will not be discussed in this brief outline. We can simply note in passing the revelation of Randall Collins²²⁹ that mysticism thrives in a decentralized social order. The mission of psycho-economics is to create a culturally decentralized order based on the decentralized economics of PROUT's intra-district planning. This will foster the development of kiirtan groups creating a revolution in the collective psyche and in society. This mission begins with absolute

purity of Shrutigocara. This is revealed in the following words that burn in the brain:

Think a thousand times before you speak. Be a miser with your words. Your words should mean more than your existence. You should be ready to die for those words. I am like that. I am very clear. I am very strict. Lord Buddha did sadhana [meditation] for what? Nirvana. He said, ‘Let my body go to hell, but I will not move from this spot until I realize myself.’ And do you know what? He got it that very night. I leave you with this: Let your words mean more than your existence.

And with this moral imperative we must move beyond artha as meaning, into the realm where artha exists to remove psycho-spiritual or spiritual suffering and spiritual bondage. This is the most rudimental form of suffering and bondage. This is the pangs of separation of mystical love. Though we feel Him all around, though we are deluged with His love, we are in agony because we cannot attain complete union. Hence every partial union leads only to the intensification of heartache. As Shrii Sarkar explains,

“Though Parama Puruśa is my own property, exclusively my own, why am I not able to merge my life in the Cosmic life, to touch the core of my heart to the core of His heart, to blend my own sweetness in the universal sweetness?” This mental agony due to the non-realization of Parama Puruśa is spiritual bondage.²³⁰

This Dark Night of the Soul is best expressed in poetry and song and not in analytical prose. And it by, as Rumi says, by joyfully and open-heartedly embracing the devastation of endless heartache that we become real men and real women – we become gods and goddesses. This is a path of endless union and endless separation where the intensity of the union (highest forms of Samadhi) only maddens the agony of separation. Shrii Sarkar has opened a window to this state saying,

After the samádhi or trance is broken, two completely different pictures of the different worlds present themselves before the sádhaika. In the inner life he or she experiences an unbroken flow

of bliss – an endless ocean of bliss, with external tranquillity and indescribable sweetness. On the other hand, the outer world appears to be dry, desolate and unsubstantial. In the inner life, he feels the most intimate contact and sweetest touch of the loving Father, but in the outer world, he or she feels detached from the original abode – the abode of eternal bliss. So this world of inferences (sound, touch, form, taste, smell) appears to be dry and dreary. One feels difficulty in adjusting with the external world. The pangs of separation from the Lord affect one's mind. As a result, sometimes one bursts into laughter, sometimes one breaks into sobs. To normal people his or her behaviour appears to be abnormal, but actually it reflects a very high stage of spiritual attainment. Soon afterwards, he or she attains the non-attributional stance – the highest state of spiritual attainment. Attaining this highest stage, by the Macrocosmic Grace, the *sádhaka* establishes himself in the original stance of the Supreme Entity – Parama Brahma.²³¹

And the path of Tantra through which this takes place is called Divyacara or the path of Divinity.²³² And when we ensconce humanity in this stance it is called Prama Siddhi. Siddhi comes from the root *sádh*, which means to perfect by practice. From this root also comes the word *sáadhaná*, which means spiritual practice or meditation. The word *siddha* means a state of completeness, perfection, divinity and success. Ultimately then it is through the Tantric practice of Divinity, through the endless agonies of the heart separated from the Beloved that this state of perfection is attained. The fundamental role of artha, of economics is to move humanity away from obsession with the diverse phenomena of material and psychic longings and sufferings into the fiery crucible of mystical heartache. Furthermore as humanity evolves more rapidly, this will become the dominant form of human suffering and hence the mission of economics will be to create economic infrastructure that will enable the expression and healing of this heartache.

We have said earlier that every being emerges and submerges in divine bliss. Then the question arises, whence from arises this heartache? Shrii Sarkar reveals the secret of this blissful creation as arising from the primordial heartache beyond time.

Parama Puruśa [Supreme Being] was all alone in this universe at the dawn of creation. A person who is alone in a town, in a house or in a room feels so lonely. He or she is mad with loneliness. Likewise Parama Puruśa was all alone in this universe and there was nothing else in existence. How painful it was! He had the power to see but there was nothing, no world, to be seen because objects were not created. He had the power to hear, to catch, to taste but there was neither sound, nor any external object to be caught nor any food or drink to be tasted. There were none whom He could chide or punish. When there are devotees in this world and they are found at fault, then He gets an opportunity to chide and punish them. When there is nobody, He is all alone. To remove this loneliness, He created many out of One. He manifested Himself in many objects. Even then He remains One but He manifests in so many objects of the world. This is His lila - His one part is playing with His other part.²³³

So this path of heartache of spiritual agony through which we must undergo in order to bring Prama Siddhi in the society is the path of losing oneself in the Nuomenal Hearbreak. It is walking through this fire that gives spiritual revolutionaries (sadvipras) the capacity for lifelong fight against all forms of exploitation, inequality and injustice. This alone gives them the capacity to launch a pervasive revolution in every sphere of life that explodes with the power of a nuclear bomb.²³⁴ To even think to launch a revolution in just one small intellectual field or one art form, or in one small town is unimaginable for most people. To launch a revolution in every single intellectual and artistic field (including those still unknown), to launch a revolution in the social, moral, economic, political, cultural, moral, agricultural, etc realms is the ironclad determination of sadvipras lost in union with their Beloved. For it is the revolutionary agony of separation (virahaviplava) from the Beloved that gives one infinite courage and enables one to endure infinite suffering and make endless sacrifices. This alone will enable one to establish Prama Siddhi by merging the spiritual nucleus of humanity with the Cosmic Nucleus. This is Paramartha or the permanent end of all suffering. This total liberation or salvation, as Shrii Sarkar says is the goal of revolution.

Among all the types of revolution, nuclear revolution is the best. The nucleus of creation is Cosmic Consciousness. It is also the goal of revolutionaries, and whatever they do by way of revolution with this goal in mind leads them to the culminating point of their life's march. Revolution must have an ideological goal. In essence, revolution means controlling all the three nuclei of the universe – physical, psychic and spiritual.²³⁵

Conclusion

And now, dear Reader, I must thank you for your patience and perseverance just for seeing the words on these pages. Just to stop to ponder even one of the elements so briefly summarized is to lose oneself like gazing into the night. This is however, not a beautiful dream. It is what we must do, it is the economy we must build to end the seemingly endless suffering in society today. People all over the world are reacting to the crimes of the global economic elites. However, these elites have preplanned how to deal with these reactions. They have studied such multinational revolutions in the past such as the Revolutions of 1848 and they have made their preparations. They have planned how to sidetrack us with religious, racial and other narrow sentiments. Above all, they have planned how to brainwash us with new technology. We cannot afford to remain at the level of animal response or even at the level of intellectual analysis -- they have overpowering superiority on these levels. It is in the higher levels of Consciousness and divine love that we will gain the strength, courage and capacity to vanquish them. Shrii Sarkar call out to each and every single one of us saying,

Today all over the world, a grim fight has started between the evil forces and the benevolent forces. Only those who possess the moral courage to fight against the evil forces, can give a soothing touch to the struggle-torn earth with the balm of peace. Remember you are spiritual aspirants. Hence you alone shall have to undertake the mighty task of saving the earth.²³⁶

As we begin this fight we will learn who we really are, what economics really is and should be. Above all, we will be graced with a glimpse of who Shrii Sarkar in the spiritual role of Shrii Shrii Anandamurti really

is. It is then that countless human beings are bound to say as I do today,

*TÁR PHELE JÁOÁ PADA RAJAH PARE
MANER MÁDHURII DIVÁ NISHI JHARE (938)*

**In the dust flung from Your Feet
All the sweetness of my mind
Falls and flows,
Day and night.**

¹ <http://truth-out.org/news/item/18555-revealed-potential-fed-chair-summers->

² J W Smith, *Economic Democracy: A Grand Strategy for World Peace and Prosperity* (Radford, VA: Institute for Economic Democracy Press, 2006).

³ R. Kanth, *Against Economics: Rethinking Political Economy*, (Burlington, VT: Ashgate Publishing Company, 1997)

⁴ 1 January 1975, Shrii Shrii Anandamurti, *Ánanda Vánii Samgraha*, (Kolkata: Ananda Marga Publications, 1994).

⁵ http://www.nobelprize.org/nobel_prizes/literature/laureates/1998/saramago-lecture.html

⁶ M. Faber, R. Manstette, *Philosophical Basics of Ecology and Economy*, (New York: Routledge, 2010), p. 18

⁷ <http://www.wiseattention.org/blog/2011/11/19/ladakh/> See also the beautiful book *Ancient Futures* at

www.arvindguptatoys.com/arvindgupta/ancientfutures.pdf

⁸ As quoted in J. Young, *Heidegger, Philosophy and Nazism*, (Cambridge: Cambridge University Press), 209.

⁹ Shrii P. R. Sarkar “Human Society Is One and Indivisible – 2”, *A Few Problems Solved Part 2*, (Kolkata: Ananda Marga Publications, 1985).

¹⁰ Ánanda Púrñima 1969. Shrii Shrii Anandamurti, *Ánanda Vánii Samgraha*, (Kolkata: Ananda Marga Publications, 1994).

¹¹ As Shrii Sarkar explains, “The first and highest category of devotee says, “I belong to Him. Since my heart and mind are dancing in His divine flow, and are becoming effulgent, He is mine – He is my personal property. I don’t care if He belongs to others or not. I am not prepared to share Him with others. In this universe everything is transitory: what exists today will not remain tomorrow. Nothing will last forever – neither wealth, nor name, nor fame, nor power, nor prestige. I am prepared to give up all relative objects, but Parama Puruśa [Supreme Consciousness] is my permanent treasure – I will never share that treasure with anyone.” Such sádhakas [spiritual aspirants] who move towards the Supreme Goal with undaunted speed will never recognize any obstacles on the way. Their only goal is to realize that “Parama Puruśa is mine. He is my personal treasure. I will live with Him, and I will never give Him up.”

Shrii Shrii Anandamurti, “Relativity and the Supreme Entity”, *Subhasita Samgraha Part 10*, (Kolkata: Ananda Marga Publications, 1998)

¹² Shrii Shrii Anandamurti, “The Intuition Science of the Vedas – 4”, in *Subhasita Samgraha Part 2*, (Kolkata: Ananda Marga Publications, 1992)

¹³ Shrii P. R. Sarkar, “Chapter 5”, *Proutist Economics*, (Kolkata: Ananda Marga Publications, 2004)

¹⁴ Shrii P. R. Sarkar, “Bio-Psychology”, *Yoga Psychology*, (Kolkata: Ananda Marga Publications, 2006)

¹⁵ Shrii P. R. Sarkar, "Prout and Neohumanism", *Prout in a Nutshell Part 17*, (Kolkata: Ananda Marga Publications, 1989)

¹⁶ Shrii Shrii Anandamurti, "The Intuition Science of the Vedas – 2", in *Subhasita Samgraha Part 2*, (Kolkata: Ananda Marga Publications, 1992)

¹⁷ Shrii Shrii Anandamurti, "The Intuition Science of the Vedas – 2", in *Subhasita Samgraha Part 6*, (Kolkata: Ananda Marga Publications, 1992)

¹⁸ The author further says, "What was, still is, and will always be. Everything has its own inner significance. Even the murmuring of the forest has a hidden meaning; some understand it, some don't." Shrii P. R. Sarkar, *In the Land of Hatamala Part 2*, (Kolkata: Ananda Marga Publications, 198)

¹⁹ Shrii Shrii Anandamurti, "Individual Rhythm and Universal Rhythm", *Ananda Marga Philosophy in a Nutshell Part 4*, (Kolkata: Ananda Marga Publications, 1986)

²⁰ Neohumanism uses the tremendous expansion of mind by Tantra yoga and the expansion of the heart by divine love to halt and expand the various narrow sentiments poisoning the human mind and destroying our planet.

²¹ Shrii P. R. Sarkar, "The Status of Inanimation in the Philosophy of Neohumanism", *Neohumanism in a Nutshell Part 1*, (Kolkata: Ananda Marga Publications, 1994)

²² Shrii Sarkar explains this saying, "This universe is our common patrimony. Ours is a universal joint family, Parama Puruṣa [Cosmic Consciousness] being Supreme Father. Like members of a joint family, we should live with the policy of "Live and let others live." The exploited and unexploited potentialities of the world do not belong to any particular person, nation or state. They can only enjoy these potentialities. We are to utilize all the mundane and supramundane wealth accepting the principle of Cosmic Inheritance. This is our social dharma. It is not only our social dharma, but the logical and rational approach too. This is the correct social philosophy."

Shrii P. R. Sarkar, "Discourses on PROUT", *Prout in a Nutshell Part 4*, (Kolkata: Ananda Marga Publications, 1986)

²³ Shrii P. R. Sarkar, "Human Progress", *A Few Problems Solved Part 6*, (Kolkata: Ananda Marga Publications, 1986).

²⁴ See his books online at sacred-economics.com/ and <http://www.ascentofhumanity.com/text.php>

²⁵ See her books online at <http://www.gift-economy.com/>

²⁶ <http://www.yesmagazine.org/happiness/religion-science-and-spirit-a-sacred-story-for-our-time>

²⁷ 1 January 1969, Shrii Shrii Anandamurti, *Ānanda Vāñii Saṁgraha*, (Kolkata: Ananda Marga Publications, 1994).

²⁸ R. Prasad, *A Conceptual-analytic Study of Classical Indian Philosophy of Morals*, (New Delhi: Concept Publishing Company, 2008), p.231.

- ²⁹ Shrii P. R. Sarkar, “The Excellence of God-Centred Philosophy”, *Prout in a Nutshell Part 18*, (Kolkata: Ananda Marga Publications, 1989)
- ³⁰ R. K. Sen, R. L. Basu, *Economics in Arthasastra*, (New Delhi: Deep & Deep Publications, 2006).
- ³¹ J. Ganeri, *Artha: Meaning*, (New Delhi: Oxford University Press India, 2011).
- ³² A. Hiltebeitel, *Dharma: Its Early History in Law, Religion, and Narrative*, (Oxford: Oxford University Press, 2011).
- ³³ For more information see Shrii Shrii Anandamurtiji, *Namah Shiváya Shántáya*, (Kolkata: Ananda Marga Publications, 2006) and Shrii P. R. Sarkar, “Bhaerava and Bhaeravii”, *Discourses on Tantra Volume Two*, (Kolkata: Ananda Marga Publications, 1994) and Shrii P. R. Sarkar, “Rarh-23”, *Ráfh: The Cradle of Civilization*, Kolkata: Ananda Marga Publications, 1999)
- ³⁴ Shrii P. R. Sarkar, “Tantra and Indo-Aryan Civilization”, *A Few Problems Solved Part 1*, (Kolkata: Ananda Marga Publications, 1984).
- ³⁵ Shrii P. R. Sarkar, “Verse, Mythology, History and Itihasa”, *A Few Problems Solved Part 3*, (Kolkata: Ananda Marga Publications, 1986).
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- ⁹³ Such Tantric cities have been polluted by the casteism of the Puranic of Hindu religion. Shrii Sarkar rejects this legacy of casteism and betrayal of the Tantric ethos of social equality (sama-samaja). See R. Levy, *Mesocosm: Hinduism and the Organization of a Traditional Newar City in Nepal, Volume I*, (Berkeley, CA: University of California Press, 1990)
- ⁹⁴ The author defines Yama and Niyama as follows:
The principles of Yama are ahimsā, satya, asteya, aparigraha and Brahmacharya. Ahimsā means not causing suffering to any harmless creature through thought, word or deed. Satya denotes action of mind or use of words with the object of helping others in the real sense. It has no relative application. Asteya means non-stealing, and this should not be confined to physical action but [extended] to the action of the mind as well. All actions have their origin in the mind, hence the correct sense of asteya is “to give up

the desire of acquiring what is not rightly one's own". Aparigraha involves the non-acceptance of such amenities and comforts of life as are superfluous for the preservation of the physical existence. And the spirit of Brahmacharya is to experience His presence and authority in each and every physical and psychic objectivity. This occurs when the unit mind resonates with Cosmic will.

The five rules of Niyama are shaoca, santośa, tapah, svādhyāya and Iishvara prañidhāna. Shaoca means purity of both physical and mental bodies. Mental purity is attained by benevolent deeds, charity, or other dutiful acts. Santośa means "contentment". It implies accepting ungrudgingly and without a complaint the out-turn of the services rendered by one's own physical or mental labour. Tapah means efforts to reach the goal despite such efforts being associated with physical discomforts. Svādhyāya means study of the scriptures or other books of learning and assimilating their spirit. The whole universe is guided by the Supreme Entity, and nothing that one does or can do is without His specific command. Iishvara prañidhāna is an auto-suggestion of the idea that each and every unit is an instrument in the hands of the Almighty and is a mere spark of that supreme fire. Iishvara prañidhāna also implies implicit faith in Him irrespective of whether one lives in momentary happiness or sorrow, prosperity or adversity.

Shrii Shrii Anandamurti, "The Place of Sadvipras in the Samāja Cakra", *Idea and Ideology*, (Kolkata: Ananda Marga Publications, 2003)

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⁹⁶ In the article "The Acoustic Roots of the Indo-Aryan Alphabet (*Ananda Marga Philosophy In a Nutshell Part 8*) Shrii Sarkar, in discussing the spiritual incantative syllable (bijja mantra; acoustic root) used by yogis to control the vrtti (or propensity) of artha is also the acoustic root of the universal mutative principle or rajas. Rajas is a cosmological principle that is connected with endless transformations or mutability and endless activity be it in the form of work or passion. Hence by nature economic must be a science of how to maintain dynamism in commercial flows so as to provide support for human flourishing. Artha as a propensity is at its crudest level, the desire for material wealth and prosperity. It arises in the muladhara cakra (terrestrial plexus) at the base of the spine. This cakra is significantly impacted by the Kamamaya Kosa or crude mental mind. This kosa is purified through the practice of the moral principles of Yama and Niyama described above. Hence artha or economics is founded on the moral mandalas of Yama and Niyama. The muladhara cakra is purified by specific practices of meditation. When artha and the other propensities of this cakra are brought under control and surrendered unto Supreme Consciousness within one's "I" feeling, then one

attains the awakening of the Kundalini. Kundalini is the fundamental spiritual force at the base of the spine that moves up the cakras. When the kundalini awakes then only does one spiritual life begin. Hence the control over artha as the propensity of longing for wealth is crucial to begin the path of spirituality. Furthermore sublimation of artha into true economics (the science of liberating humanity from bondage and suffering) is thus intimately linked with one's spiritual progress. This is true at the individual and collective levels.

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¹¹⁴ D. Morgan, *Merchants of Grain: The Power and Profits of the Five Giant Companies at the Center of the World's Food Supply*, (Bloomington, IN: iUniverse, 2000).

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¹³⁵ See F. R. Ascione & R. Lockwood (eds.), *Cruelty to Animals and Interpersonal Violence: Readings in Research and Application*, (La Fayette, IN: Purdue University Press, 1999), F.R. Ascione & P. Arkow (eds.), *Child Abuse, Domestic Violence, and Animal Abuse*, (La Fayette, IN: Purdue University Press, 1999), L. Merz-Perez, & K.M. Heide (eds.), *Animal Cruelty: Pathway to Violence Against People*, (Walnut Creek, CA: Altamira Press, 2003) and A. Linzey (ed.), *The Link Between Animal Abuse and Human Violence*, (Easbourne, ESS, ENG: Sussex Academic Press, 2009).

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¹³⁹ Shrii P. R. Sarkar, "An Ideology for a New Generation", *Liberation of Intellect: Neohumanism*, (Kolkata: Ananda Marga Publications, 2003).

¹⁴⁰ The word Sadvipra comes from the words *Sad* + *vipra*. *Sad* comes from the verb *As* meaning "to be" + the suffix *shatr* signifying continuous action. So *Sad-vipra* means that *vipra* who will always be there. *Sad* also refers to the Absolute Reality or Consciousness as *sad* means "immutable" or "eternal". Hence *Sad-vipra* means the *vipra* who is established in that immutable Consciousness. *Vipra* means someone who is deeply stirred or excited from within. It can mean a poet-seer, a singer, someone with vast knowledge or a Tantric yogi. *Vipra* comes from the verb *vip* which means "to vibrate, to quiver". Hence a *vipra* is someone who makes people vibrate with anger (against injustice), joy (on feeling their bliss), hope (for the dawn of a new humanity), with fervent rapture (with yearning for the Divine Beloved) and so

on. It also means a doctor which in ancient times meant also a healer of the psyche. Further, it meant a slayer of demons both in the physical and psychological realms. Additionally, vipra means a Tantric yogi who vibrates people with a mantra or incantation that when meditated upon leads to the expansion of the mind into pure Consciousness. One of the definitions of samaja is *Samamantreṇa jāyate iti samājah* [A Samaja is a group of people moving together under the inspiration of a common mantra.]. So the original meaning of the word vipra referred to moved, inspired, ecstatic and enthusiastic seers as a bearer or pronouncer of the emotional and vibrating metrical/poetic sacred words (mantras), seers who converted their inspiration into a powerful song. Later this word was corrupted by being applied to priests that perform yajinas (ritual animal slaughters) and to the uppermost caste of the apartheid caste system of India. It is because of the power of the original meaning that Shrii Sarkar has said, “Those spiritual revolutionaries who work to achieve such progressive changes for human elevation on a well-thought, pre-planned basis, whether in the physical, metaphysical or spiritual sphere, by adhering to the principles of Yama and Niyama [see footnote above], are sadvipras.” From Shrii Shrii Anandamurti, “The Place of Sadvipras in the Samāja Cakra”, *Idea and Ideology*, (Kolkata: Ananda Marga Publications, 2003).

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¹⁴⁵ R. Schurmann, *Broken Hegemonies*, (Bloomington: Indiana University Press, 2003).

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 2) **13 November 1989**: Shrii P. R. Sarkar, “Suppression, Repression and Oppression”, *Prout In a Nutshell Part 17*, (Kolkata: Ananda Marga Publications, 1989),
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- ¹⁶⁶ M. Towsey, *A Sociology For the New Age: An Introduction to the Social Science of Shrii P. R. Sarkar*, (Maleny, Queensland: Prout Research Institute, 1990) p. 20-26
- ¹⁶⁷ Shrii P. R. Sarkar, “The Poles Shift Their Respective Positions”, *A Few Problems Sovled Part 7*, (Kolkata: Ananda Marga Publications, 1987).
- ¹⁶⁸ Shrii Shrii Anandamurti, “In Kali Yuga, Strength Lies in an Organized Body”, *Ānanda Vacanāmrtam Part 7*, (Kolkata: Ananda Marga Publications, 1984)
- ¹⁶⁹ Shrii Shrii Anandamurti, “Biological Transformation Associated with Psychic Metamorphosis and Vice Versa”, *Subhāsita Saṁgraha Part 18*, (Kolkata: Ananda Marga Publications, 1991)
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- ¹⁷² Shrii Shrii Anandamurti, “Vibration, Form and Colour”, *Subhāsita Saṁgraha Part 3*, (Kolkata: Ananda Marga Publications, 1998)
- ¹⁷³ The six lokas are different layers of the Cosmic Mind and are associated with various layers of the unit mind. Shrii Sarkar explains them as follows, “(1) Bhūrloka – Crudeness is dominant everywhere in the pāñcabhaotika world [as per Indian philosophy the world is composed of the solid, liquid, luminous, aerial and etherical factors] and the influence of Tamoguṇa [principle of staticity] is the strongest. In both the physical and the subtle body, all three of the guṇas or attributes of Prakṛti [Cosmic Operative Principle] undoubtedly exist. Brahma [Supreme Consciousness] has only a mental body and this Pāñcabhaotika world has been created as the crudest manifestation of this mental or subtle body. In every case not one but all these attributes occur, although in varying magnitude. The physical world is characterized by crudeness. Tamoguṇa is dominant, Rajah [mutative principle] is ordinary and Sattva [sentient principle] is recessive. In Saṁskṛta this crudest manifestation of Brahma is called bhūrloka.

Of the seven strata, the greatest crudeness exists in Bhúrloka. The next stratum or Bhuvvarloka is less crude than Bhúrloka. Tamoguña is dominant, Rajoguña is negligible and Sattvaguña is ordinary.

It is the mind which works in conception, concentration and meditation, as well as in distinction of high and low.

Mano Karoti Karmáñi

(2) Bhuvvarloka: Is the stratum of the mind engaged in the working of the physical body. All the tendencies like appetite, avarice, sleep, indolence, are related to the physical body. The vibrations or pulsations of these potentialities take place in the Bhuvvarloka.

It is from this stratum that the crudest aspect of the mind is created and this is called Káma-Deha or Kámamaya Kośa. Just as Brahma has no physical body, there is no Kámamaya body capable of performing of the functions of the physical body. However from the crudest mental manifestation of the mind of Brahma comes the creation of Bhuvvarloka as the stage which precedes the creation of Bhúrloka. Through the Bhuvvarloka Brahma enjoys internally the Páñcabhaotika world which He has mentally created.

(3) Svarloka: It is Svarloka which is called the Manomaya world and it is in this stratum that a person experiences pleasure and pain. In Saṁskṛta, heaven or Svarga and Svarloka are synonymous. Pleasure-seeking persons perform righteous deeds motivated by the desire to attain heaven after relinquishing the mortal body. Saṁskáras exist in the very Manomaya world or Manomaya-kośa which is also known as the pure mental sphere. Rajoguña exists in minor degrees and Saṁskára is generated in the Svarloka. It is the popular belief amongst the Christians, the Mohammedans, the Jains and the ritualistic Hindus that the fruits of virtuous deeds are enjoyed in svarloka or heaven.

(4) Maharloka: Another name for Maharloka in Saṁskṛta is Atimánasa Loka which means the supramental sphere. Here, Rajoguña is conspicuous, Sattvaguña is less conspicuous and Tamoguña is insignificant. It is in this stratum that saṁskáras first pulsate. The human mind is propelled by its Saṁskáras to undergo the reactions of its actions. The first vibration of the collection of Saṁskáras is created in this sphere. Suppose a person has to visit a cholera-stricken place. Before going there someone whispers to them that he too will contract cholera. On his going there, it happened that he or she actually got cholera. This is the function of the Atimánasa sphere. The first yearnings for Sádhaná, or the initial throbbings of strong desire also take place in this sphere. In the very sphere, the inspiration of the soul first becomes active. For this reason the potentialities of Sádhaná and the classifications for different persons germinate in this sphere.

(5) Janarloka or Subliminal stratum: This is called Vijñānamaya. True knowledge, wisdom and renunciation dominate in this sphere. These attributes are sometimes conspicuous even in pleasure-seeking persons, but there are

obstacles on the way due to the influence of Bhúh. Bhuvah, etc. In this Janarloka, Sattvaguṇa is most conspicuous, Tamoguṇa is less conspicuous, and Rajoguṇa is insignificant.

(6) Tapar Loka: This is called the Hiraṇmaya Loka. In the Hiraṇmaya Loka, Sattvaguṇa is the most conspicuous, Rajoguṇa is less conspicuous and Tamoguṇa least conspicuous. Knowledge is in unmanifested state. Even the “I” feeling is not clearly manifest but it exists in latent state. There are no English equivalents for the names of the spheres above the Janarloka.”

Shrii Shrii Anandamurti, “The Base and the Relative Truth”, *Subhāsita Saṁgraha Part 1*,

¹⁷⁴ Shrii Shrii Anandamurti, “This World and the Next”, *Subhāsita Saṁgraha Part 4*, (Kolkata: Ananda Marga Publications, 1999)

¹⁷⁵ See the book *Stages of Psycho-Spiritual Sādhana* published in *Ananda Marga Philosophy in a Nutshell Parts 5 & 6*. In addition see the following shorter summaries. “The Phases of Human Approach” (*Ananda Vacanāmrtam Part 30*), “The Four Stages of Meditation” (*Ananda Vacanāmrtam Part 31*), “Yatamāna, Vyatireka, Ekendriya and Vashiikāra”, (*Ananda Vacanāmrtam Part 33*), “The Four Stages of Human Progress” (*Ananda Vacanāmrtam Part 4*) and the articles “Yatamana” and “Vyatireka” (*Ananda Vacanāmrtam Parts 9&10*).

¹⁷⁶ Shrii Shrii Anandamurti, “Yatamāna – 2”, *Ananda Marga Philosophy in a Nutshell Part 5*, (Kolkata: Ananda Marga Publications, 1986)

¹⁷⁷ Shrii Shrii Anandamurti, “Sādhana”, *Ananda Marga Ideology and Way of Life in a Nutshell Part 8*, (Kolkata: Ananda Marga Publications, 1990)

¹⁷⁸ Shrii Shrii Anandamurti, “Ekendriya – 2”, *Ananda Marga Philosophy in a Nutshell Part 6*, (Kolkata: Ananda Marga Publications, 1986)

¹⁷⁹ Shrii Shrii Anandamurti, “Knowledge and Progress”, *Subhāsita Saṁgraha Part 19*, (Kolkata: Ananda Marga Publications, 1992).

¹⁸⁰ A philosophy is a collection of doctrines based on linked concepts. An eteology (as used by Jean Gebser) is a revelation or shinning of the Absolute Truth or verition. The discourse or writing is like a window through which the Truth shines. Shrii Sarkar’s discourses eschew complex doctrines are radiate this power of enlightenment. Ludology is a revelation of the Divine Play of the Supreme Beloved. All human, animal and molecular play is a manifestation of this Divine Play of Divine Attraction and Love. Beatitudology is a revelation of the Divine Bliss of Supreme Consciousness.

¹⁸¹ Shrii P. R. Sarkar, “Expression and Symbolization”, *A Few Problems Solved Part 6*, (Kolkata: Ananda Marga Publications, 1986).

¹⁸² See Question 18 in *Tattva Kaomudii Part 1* and Shrii Shrii Anandamurti, “Sādhana and Madhuvidya”, *Subhāsita Saṁgraha Part 1*, (Kolkata: Ananda Marga Publications, 1991)

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- ¹⁸⁵ Shrii Shrii Anandamurti, “Knowledge and Progress”, *Subhásita Saṁgraha Part 19*, (Kolkata: Ananda Marga Publications, 1992).
- ¹⁸⁶ Shrii Shrii Anandamurti, “Dogma No More”, *A Few Problems Solved Part 4*, (Kolkata: Ananda Marga Publications, 1983)
- ¹⁸⁷ Shrii Shrii Anandamurti, “The Grandeur of the Supreme Entity”, *Subhásita Saṁgraha Part 24*, (Kolkata: Ananda Marga Publications, 2002).
- ¹⁸⁸ Shrii Shrii Anandamurti, “Shivokti 5”, *Namah Shiváya Shántáya*, (Kolkata: Ananda Marga Publications, 2006)
- ¹⁸⁹ Shrii Shrii Anandamurti, “Supreme Benevolence and Mundane Pleasure”, *Subhásita Saṁgraha Part 3*, (Kolkata: Ananda Marga Publications, 1998)
- ¹⁹⁰ Shrii P. R. Sarkar, “Intellect and Intuition”, *Thoughts of P.R. Sarkar*, (Kolkata: Ananda Marga Publications, 2004)
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- ¹⁹² D. H. Price, *Weaponizing Anthropology: Social Science in Service of the Militarized State*, (Oakland, CA: AK Press, 2011).
- ¹⁹³ www.counterpunch.org/2013/06/20/53066
- ¹⁹⁴ Shrii Shrii Anandamurti, “Karma-Sannyása and Parábhakti”, *Subhásita Saṁgraha Part 9*, (Kolkata: Ananda Marga Publications, 1997)
- ¹⁹⁵ Shrii P. R. Sarkar, “Civilization, Science and Spiritual Progress”, *A Few Problems Solved Part 6*, (Kolkata: Ananda Marga Publications, 1986).
- ¹⁹⁶ Shrii P. R. Sarkar, “The Neo-Ethics of Multi-Lateral Salvation”, *Microvitum in a Nutshell*, (Kolkata: Ananda Marga Publications, 2011).
- ¹⁹⁷ Shrii Shrii Anandamurti, “Taking the Opposite Stance in Battle”, *Subhásita Saṁgraha Part 10*, (Kolkata: Ananda Marga Publications, 1998)
- ¹⁹⁸ Shrii Shrii Anandamurti, “Vrajagopála and Pariprashna”, *Namámi Kṛṣṇasundaram*, (Kolkata: Ananda Marga Publications, 2004).
- ¹⁹⁹ Shrii P. R. Sarkar, “Questions and Answers – 4”, *Prout in a Nutshell Part 18*, (Kolkata: Ananda Marga Publications, 1989)
- ²⁰⁰ Shrii P. R. Sarkar, “Disembodied Souls and Microvita”, *Microvitum in a Nutshell*, (Kolkata: Ananda Marga Publications, 2011).
- ²⁰¹ <http://julianlink.com/English/theosophy/files/Shiva/Vigyan-Bhairav-Tantra-Complete.pdf>
- ²⁰² Shrii Shrii Anandamurti, “Tanmátrika Samádhi”, *Ananda Marga Philosophy in a Nutshell Part 4*, (Kolkata: Ananda Marga Publications, 1988).
- ²⁰³ Shrii Shrii Anandamurti, “Astitva and Shivatva”, *Subhásita Saṁgraha Part 20* [awaiting publication]

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- ²⁰⁴ Shrii Shrii Anandamurti, “Abhidhyána Samádhi”, *Ánanda Vacanámrtam Part 31*, (Kolkata: Ananda Marga Publications, 2000)
- ²⁰⁵ Shrii P. R. Sarkar, “Capitalism in Three Spheres”, *A Few Problems Solved Part 9*, (Kolkata: Ananda Marga Publications, 1991).
- ²⁰⁶ Shrii Shrii Anandamurti, “Taking the Opposite Stance in Battle”, *Subhasita Samgraha Part 10*, (Kolkata: Ananda Marga Publications, 1998)
- ²⁰⁷ Shrii P. R. Sarkar, “Bengali New Year”, *A Few Problems Solved Part 5*, (Kolkata: Ananda Marga Publications, 1986).
- ²⁰⁸ Shrii Shrii Anandamurti, “Dogma No More”, *Ánanda Vacanámrtam Part 14*, (Kolkata: Ananda Marga Publications, 1986).
- ²⁰⁹ Shrii Shrii Anandamurti, “Sáadhaná, Abhidhyána and Kiirtana”, *Ánanda Vacanámrtam Part 31*, (Kolkata: Ananda Marga Publications, 2000). See also Shrii Shrii Anandamurti, “The Faculty of Knowledge – 1”, *Adorning the Dawn: Discourses on Neohumanist Education*, (New York: Ananda Marga Publications, 2013)
- ²¹⁰ Shrii P. R. Sarkar, “Derivation, Emanation and Distortion”, *Varña Vijnána*, (Kolkata: Ananda Marga Publications, 2003)
- ²¹¹ Shrii P. R. Sarkar, “Proper Names – 1” *Varña Vijnána*, (Kolkata: Ananda Marga Publications, 2003)
- ²¹² Shrii P. R. Sarkar, “Psycho-Acoustic and Inferential Acoustic Notes” *Varña Vijnána*, (Kolkata: Ananda Marga Publications, 2003)
- ²¹³ See her website ‘A Dictionary of English Sound’ at www.trismegistos.com as well as her book *Gods in the Word: Archetypes in the Consonants*, (CreateSpace: 2010).
- ²¹⁴ For explanations of this tradition see J. Woodroffe, (*Garland of Letters: Studies in Mantra Sastra*, (Madras: Ganesh & Co, 1996) and A. Padoux, *Vac: The Concept of the Word in Selected Hindu Tantras*, (Albany, NY: SUNY Press, 1990)
- ²¹⁵ Shrii Shrii Anandamurti, “The Acoustic Roots of the Indo-Aryan Alphabet”, *Ananda Marga Philosophy In a Nutshell Part 8*, (Kolkata: Ananda Marga Publications, 1988)
- ²¹⁶ Shrii Shrii Anandamurti, “Psycho-spiritual parallelism”, *Idea and Ideology*, (Kolkata: Ananda Marga Publications, 2003)
- ²¹⁷ V. E. Frankl, *Man’s Search For Meaning*, (Boston: Beacon Press, 2006)
- ²¹⁸ P. Sorokin, *The Ways and Powers of Love: Types, Factors and Techniques of Moral Transformation*, (Radnor, PA: Templeton Foundation Press, 2002).
- ²¹⁹ Shrii P. R. Sarkar, “Chapter 5”, *Proutist Economics*, (Kolkata: Ananda Marga Publications, 2004)
- ²²⁰ Shrii Shrii Anandamurti, “Shivopadesha 4”, *Namah Shiváya Shántáya*, (Kolkata: Ananda Marga Publications, 2006)

²²¹ Shrii Shrii Anandamurti, “Cosmic Attraction and Spiritual Cult”, *Ananda Marga Ideology and Way of Life in a Nutshell Part 8*, (Kolkata: Ananda Marga Publications, 1998)

²²² Shrii P. R. Sarkar, “Problems of the Day”, *Prout in a Nutshell Part 3*, (Kolkata: Ananda Marga Publications, 1987)

²²³ This reorganization of disciplines is another vast topic. The root idea is that rather than following the western model based on dualism, the disciplinary values (i.e. how one discipline relates to others) rooted in Westphalian geo-politics and materialist logic, a new set of values needs to be evolved based on the sophisticated spiritual philosophies of the past (Kaballah, Sufism and above all on Sanskrit spiritual traditions of Tantra and bhakti). One attempt in this direction is the transdisciplinarity movement which rejects fundamental Aristotelian logic and rigid disciplinary tunnel-vision as inapplicable to a meaningful description of reality. See the website http://ciret-transdisciplinarity.org/index_en.php as well as the book by the founder Basarab Nicolescu, *Manifesto of Transdisciplinarity*, (Albany, NY: SUNY Press, 2002). In addition Shrii Sarkar continues to keep radiating effulgent

²²⁴ S. Blaxland-de-Lange, *Owen Barfield: Romanticism Comes of Age: A Biography*, (Forest Row, RH: Temple Lodge Publishing, 2006)

²²⁵ W. A. Brogan, *Heidegger and Aristotle: The Twofoldedness of Being*, (Albany, NY: SUNY Press, 2005).

²²⁶ M. P. Meyer, *Heraclitus on Meaning and Knowledge Legitimation*, Ph.D. Thesis, University of Stony Brook, NY, 2008.

²²⁷ This secret fact was one of many revealed by Shrii Sarkar to disciples.

²²⁸ See Shrii Shrii Anandamurti, “The Acoustic Roots of the Indo-Aryan Alphabet”, *Ananda Marga Philosophy In a Nutshell Part 8*, (Kolkata: Ananda Marga Publications, 1988); “The Supreme Question – 1”, *Subhāsita Saṁgraha Part 6*, (Kolkata: Ananda Marga Publications, 1992); “Kṛṣṇa and Supra-Aesthetic Science”, *Namāmi Kṛṣṇasundaram*, (Kolkata: Ananda Marga Publications, 2004); “Talks on Prout”, *Prout in a Nutshell Part 15*, (Kolkata: Ananda Marga Publications, 1987); “Human Society Is One and Indivisible – 3”, *A Few Problems Solved Part 3*, (Kolkata: Ananda Marga Publications, 1986) and “The Attainment of Permanent Composure”, *Ananda Vacanāmṛtam Part 8*, (Kolkata: Ananda Marga Publications, 1984).

²²⁹ R. Collins, *The Sociology of Philosophies: A Global Theory of Intellectual Change*, (Harvard: Belknap Press, 1998), pg 463.

²³⁰ Shrii Shrii Anandamurti, Discourse 13, *Namah Shivāya Shāntāya*, (Kolkata: Ananda Marga Publications, 2006)

²³¹ Shrii Shrii Anandamurti, “Abhedajñāna and Nirvikalpa Samādhi”, *Ananda Marga Philosophy in a Nutshell Part 5*, (Kolkata: Ananda Marga Publications, 1986)

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- ²³² Shrii Shrii Anandamurti, “Pashupati, Vireshvara, and Mahádeva”, *Ánanda Vacanámrtam Part 5*, (Kolkata: Ananda Marga Publications, 1985).
- ²³³ Shrii Shrii Anandamurti, “It Is Wise to Be a Devotee”, *Ánanda Vacanámrtam Part 5*, (Kolkata: Ananda Marga Publications, 1985).
- ²³⁴ Shrii P. R. Sarkar, “Nuclear Revolution”, *Prout In a Nutshell Part 21*, (Kolkata: Ananda Marga Publications, 1991).
- ²³⁵ Shrii P. R. Sarkar, “Talks on PROUT”, *Prout In a Nutshell Part 15*, (Kolkata: Ananda Marga Publications, 1987).
- ²³⁶