

The **PROUT** Companion



Proutist Universal

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An edited, updated and
illustrated version of
PROUT Giita,
originally written by
Ac. Raghunath Prasad

Proutist Universal

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PROUT Giita
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The PROUT Companion

(PROUT Giita)

A short discussion on the Progressive Utilization Theory (PROUT),
the socioeconomic theory propounded by P.R. Sarkar,
the seer philosopher of our time.

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Publisher 's Foreword

On August 3, 1978, Prout's founder P.R. Sarkar was released from imprisonment in India, the murder cases against him quashed. For nearly seven years, in harrowing conditions, he had been kept in custody on false charges by the Indian authorities. According to the *Nation Master Encyclopedia*:

By the early 1970s the government of West Bengal felt the social activism of Sarkar's organization had become a threat to their imported materialist ideology of Marxism as well as undermining the power base of the Communist party, which sought its support among the poor. As a result, Ananda Marga was banned and its members came under often fierce attacks by Marxist organized mobs whereby many monks and nuns were killed. Sarkar was imprisoned on trumped up charges, of having conspired to kill his former disciples. The central government of Indira Gandhi and the CBI supported the bans and charges and became active in spreading corroborating information about him and his movement internationally. Only after Indira Gandhi and her Congress Party had been voted out of office in 1977 was there a retrial. After Sarkar was cleared of the charges, he was released from prison in 1978. At the outset of his seven years of imprisonment Sarkar was allegedly poisoned by the prison doctor but lived. From then on he took to fasting, and subsisted only on half a cup of butter milk twice a day. Due to the poisoning, long-term fasting and restricted movement, his health deteriorated. Despite that, he remained active promoting his mission until his death, from a series of heart attacks at his residence in Calcutta, on October 20, 1990. (Source: www.statemaster.com/encyclopedia/P.R.-Sarkar)



P.R. Sarkar (1921-90) in the mid to late 1950s (left) around the time he propounded Prout, and after his release from jail in 1978.

Shortly before Sarkar's release thousands of Indian Proutists had also been released from years in jail following the end of the nation-wide emergency. A main objective of the concocted cases against Sarkar as well as of the state of emergency had been to crush the PROUT movement in India. With renewed enthusiasm and fervor this movement now launched a flourish of programs and activities in India and around the world.

In the same year (1978) Proutist Universal India published a small square book, 10x10 cm², 162 pages long, on the Progressive Utilization Theory (PROUT). A swastika, the ancient symbol of spiritual victory, in white adorned the bright orange front cover beneath the book's title *PROUT Giita*. The book's considerable pocket-friendliness and its compact delivery of the fundamentals of PROUT soon accorded it status as a ready companion and handy reference for students and cadres of PROUT.

Upon reading PROUT Giita some 30 years later we decided to revise the text. Some somewhat labyrinthine formulations in the original have been modernized and simplified. Obvious misprints and sentences found wanting have been repaired. Historical references with little current value have been revised, either by being updated or deleted. A few of the basic concepts have been expanded upon for sake of clarity. Stated facts and quotes have been supported with sources placed in footnotes. A few illustrations were also put in. Along we found that for a wider global audience a new title would be in order, which became *The PROUT Companion*.

In this way we thought it Proutistic to do our bit to advance this authentic text further along history's magnificent path. By our humble effort we hope to offer present generations of proutists an opportunity to experience and learn from the early, significant contribution and intent of one of the first proutists who used to receive information and teachings on PROUT directly from Sarkar. It is with deep respect and gratitude that we dedicate this humble effort to the fond memory of the late Acarya Raghunath Prasad, a pioneering PROUT thinker and dedicated disciple of Sarkar.

The Publishers
Copenhagen
March 13, 2010

Preface

Like all human beings, social thinkers too are exponents of their times and of particular concerns. The environment and conditions they live in certainly influence their reasoning. As the unabated march of time continues, circumstances are altered and changes suggested by those thinkers are gradually made obsolete. Moreover, an only partial realization of human personality, however sophisticated or embellished by rhetoric, has little, if any, power of sustenance in a world of rapid psychic development. It is therefore hardly surprising that when partisans of such rigid, weak philosophies ventured to materialize their theoretical dogmas, it led to slavery, exploitation, bigotry and spiritual bankruptcy. Wherever such developments took root, it quite naturally resulted in tremendous reactions. Let us briefly look at some examples from recent history.

Hegel¹, steeped in metaphysical extravaganza, conceived in his deliberations on life of a utopian “Idea”. At the same time he assumed the role of loyal servant of the Prussian State² and glorified it: “The State is the earthly expression of the Divine Idea,” and: “The State is the Idea of the Spirit in the external manifestation of human will and its freedom.” To Hegel the authoritarian government was the personification of the Absolute. His opponents called him “the official philosopher” and they may not have been unfair in saying so.

Hegel's deification of the state was emulated by Hitler who attempted to transform the collective into a temple for the adoration of myths of his people's racial and economic supremacy. World War 2 history abounds in evidence of the torture and suffering brought on humanity by this tragic devolution. Hegelian concepts fermented in Marxist theory as well to cause the emergence of a monstrous state dictatorship.

The era following the industrial revolution was one of emerging capitalism offering prospects of economic affluence and expanded vistas of material pleasure. Economic motivation as an aspiration and inspiration was rationalized by Adam Smith. The social mentality had grown economy-oriented, especially in Western Europe and most of all in England where Karl Marx educated himself for a new thinking. Preeminently of an economic persuasion, shocked by the exploitation and the deplorable conditions of labor, and fond of history Marx interpreted the emerging industrial civilization as the natural result of class struggle.

Applying Hegelian dialectics to his own analysis of history Marx proclaimed that the entire human history was one of “class struggle.” In his version of totalitarian utopia, economic force was the determining factor that steered people towards classlessness. The thinker in Marx remained impossibly anti-middle-class and refused to incorporate any finer and higher human sentiments into the hopes for heaven on Earth. Perched on materialist dogmas and heavy on fantastic claims of proletarian aspiration Marx' insubstantial concept of working class dictatorship never became a reality. Nevertheless, as an antipode to capitalist thought Marxism took firm root and was able to create mass illusions such as: “It is economic circumstances that create consciousness,” and “From everyone according to capacity to everyone according to need.” In the communist countries human beings remained economically enslaved by a theory of economic determinism.

¹G.W.F. Hegel (1770-1831), philosopher and one of the creators of German Idealism. His historicist and idealist account of the total reality revolutionized European philosophy and was an important precursor to continental philosophy. (Source: Wikipedia)

²At its peak during the 18th and 19th centuries Prussia was the leading state of the great German Empire.

With time a deepening understanding of Marxism's impossible amalgamation of the proletarian and progress began to transform the idea of the economic being into psychic being along with the latter's manifestations of subtler sentiments. Human society today needs a new social philosophy able to guide its emerging psychic being towards a still higher psycho-spiritual state. It further needs to smoothly adjust that lofty state of being with an ever-changing psycho-spiritual order comprising within itself spiritual, economic, political and the other aspects of a progressive society.

This Era Needs PROUT

Ours is an era of psychic expansion with immense potentialities and tremendous achievements. The 19th century and the early part of the 20th saw an economic bearing dominated by matter and material forces. Marx was the visionary prophet of this new religion while Darwin propagated his *Origin of Species* in which the biology of cells predominated. The 19th century was the century of matter and biology motivating materialistic tendencies. The 20th century was an era of world wars and capitalist globalism.

The materialist view of life was indeed a reaction against idealist thinking. From Kant to Schelling³, philosophers had tried to keep a generation “Absolute-intoxicated”. According to Kant the Absolute, *noumenon*, was conceivable but not knowable. The subtlest human intelligence could not go beyond *phenomenon* and reality could never be experienced. Noumenon was a myth and those philosophers were indeed able to keep a generation under the spell of this mysterious entity. A reaction became inevitable. The naturalist and realist ideas of Darwin, Marx and Spencer⁴ became easily acceptable during the reaction against the “mythical abstract”.

But a reaction can only be an antithesis and a passing phenomenon. So were the theories of those thinkers. Developed means of communication had brought European thought into contact with Indian concepts. In addition science had its own impact. Einstein conceived of a fourth dimension, the dimension of time, which was a mental concept; the mental measurement of motivity⁵ of action. To him the objective world was a “space-time continuum”. The old concepts of science thus went through revolutionary changes once again.

Subtle scientific achievements had enabled Eddington to establish that exact science was only knowledge of pointer-reading on instruments. The scientists of the time went on and we soon find Eddington and Jeans⁶ declaring emphatically that “the ultimate nature of the universe is mental,” and that “the direct knowledge we possess is the knowledge of mental states.” They further established that “Seen from the outside, as it were a living train, the universe is a collection of molecules in movement. Experienced from inside it is a collection of mental states. The first view gives us knowledge of structure. The second view gives us knowledge of nature or substance.”

The deep thinkers of science were advancing, inch-by-inch, towards the subtler aspects of the Cosmic phenomenon. Physicists and astrophysicists were approaching both the internal aspects of atom and electron, and of the mind and consciousness. “The succession of feelings which constitutes a person's consciousness is the reality which produces in our minds the perception of the motions of that person's brain,” Jeans stated. To him the universe was a thought in the mind of God. Eddington and Schrodinger⁷ thought that determinism should be definitely abandoned, since in the motions of single atoms and electrons there seems to be an element of free will. To these scientists, evolution of the Cosmic phenomenon appeared to be a Cosmic play and the human being can only play a conscious part in the divine game but not really affect it in a fundamental way.

³Immanuel Kant and Friedrich Schelling, seminal German philosophers, Kant a rationalist, Schelling an idealist.

⁴Herbert Spencer, 19th century British evolutionary philosopher.

⁵Motivity is the power of initiating or producing motion.

⁶Sir Arthur S. Eddington and Sir James H. Jeans, British astroscintists of the early 20th century whose methodological debate made theoretical astrophysics viable. Source: “So Simple a Thing as a Star: The Eddington-Jeans Debate over Astrophysical Phenomenology”, Matthew Stanley, *The British Journal for the History of Science*, Vol. 40, No. 1 (Mar., 2007), pp. 53-82.

⁷Erwin Schrödinger, Austrian theoretical physicist, contributor to quantum mechanics.

There is a tremendous inspirational appeal in this, which this era continues to absorb for its forward march. In this process the emerging psychic being attained tremendous intellectual powers with which it has conquered still new forces of nature, reaching out into the universe, controlling biogenetic processes, etc. However, intellect exerts power but power is blind. It needs wisdom to provide it with a proper direction. Cosmic orientation, or spiritual guidance, is that guiding wisdom indicated by the subtler thinkers of science.

The Progressive Utilization Theory (PROUT) is a happy blending of that spiritual wisdom with physical attainments, or “subjective approach with objective adjustment.” The five fundamental principles of PROUT, detailed in the next chapter, teach us to build a social order devoid of all types of exploitation. They formulate the progressive development of metaphysical, supra-mundane and spiritual potentialities of the individual as well as of collective bodies. In this way human society may proceed touch the silver lining between the metaphysical and the spiritual.

Until now the achievements of science and technology, agriculture and industry may have brought affluence, and even great wealth, to some. But in affluence we suffer. Instead of going in the direction of a proper human order we are fighting on the geo-political level just like ancient humans living in primitive clans used to fight and harbor prejudice against other clans. Weapons of war have changed but the motive remains the same. To build an exploitation-free economic-political order and motivate that order to realize its ideals, a radical social philosophy of new spiritual humanism is required.

PROUT is that social philosophy bestowed with sublime propelling trends.

PROUT :

The Five Fundamental Principles

Q. Why is it called Progressive Utilization Theory?

Our universe is a Cosmic projection. The Cosmic One is the Creator. Hence the final ownership of every object lies with Supreme Consciousness, our Cosmic father. We, as the children of the Supreme Progenitor, are all entitled to utilize the properties of the entire universe as our common patrimony. As limited living beings in an ever-changing world each one of us is more or less constricted in our outlook and in our ability to deal with the universe and our society. At the same time we are in need of sustaining our individual and collective existence. Therefore we have a constant motivation to progress and develop in order to realize still more of the universe and its wealth. Hence ours is the theory of progressive utilization.

Q. Is this concept of Supreme Consciousness a sentimental ideal or an existing entity to whom ownership may be attributed?

Human beings are psycho-sentimental entities. We cannot conceive of a person without sentiments. It is a particular sentimental composition that causes us to experience pleasure or pain in particular circumstances, and also enables us to perform acts of trivial and extraordinary natures. Sentimental obsessions are powerful motivating forces behind economic attachments and hoarding. An urge to accumulate more and more economic power results in economic exploitation. This is the exploiter's psychic disease. The subtle and sublime sentiment of the Supreme Father, Cosmic family and common patrimony will motivate human beings towards collective good and keep them from developing false notions of ownership and consequent exploitation.

Moreover, the attribution of ownership to Supreme Consciousness is a factual statement based on rational deduction and spiritual realization. Findings of science speak of a nucleus in every structure. One cannot imagine a structure without a nucleus, whether it is the atomic structure or the solar system. The cosmological structure, comprising innumerable galaxies must therefore also have a nucleus, which spiritualists call Supreme Consciousness. According to scientific explanations given by spiritual cosmology, Supreme Consciousness is the causal factor of the eternal dynamism of the cosmological structure in the form of centrifugal and centripetal forces. Moreover the five fundamental factors of the physical universe – ethereal, aerial, luminous, liquid and solid – are the crude manifestations of the same Supreme Consciousness. These five states of matter are the creation of Supreme Consciousness out of which all other materials are made by human beings. The presence of the will of a conscious entity, the will of Supreme Consciousness, in the Cosmic phenomenon is gaining acceptance by physicists. These physicists strongly contend that the role of determinism in physical phenomenon can be ruled out most probably as independent will power apparently plays a definite role in the Cosmic phenomenon.

Spiritualists offer to teach a psychological method whereby every individual can perceive and experience the existence and functioning of Supreme Consciousness. By devoting some time and personal resources to inner work on a regular basis, through “certain experiments in our inner laboratory,” human beings can easily realize the time-tested truth of great masters and modern science: We are part of the Whole, we are the Whole. This is the Supreme Truth and the essence of Supreme Consciousness. The concept that the ownership of all things lies with Supreme Consciousness is therefore a scientific fact as well as a sublime sentiment. This potent reality will revolutionize the whole concept of social philosophy in a way hitherto not conceived of by any social thinker. PROUT accepts this as its fundamental concept.

Q. What are the fundamental principles of PROUT?

PROUT has five fundamental principles from which all policies concerning human society are to be derived. Policies of utilization will go on changing progressively but not these fundamentals:

1. No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body.
2. There should be maximum utilization and rational distribution of all mundane, supra-mundane and spiritual potentialities of human society.
3. There should be maximum utilization of physical, metaphysical and spiritual potentialities of unit and collective bodies of human society.
4. There should be proper adjustment amongst those physical, metaphysical, mundane, supra-mundane and spiritual utilizations.
5. The method of utilization should vary in accordance with the changes in time, space and person and the utilization should be of progressive nature.

Q. According to its first fundamental principle, PROUT allows accumulation but curtails it. Why?

Accumulation is a natural urge inherent in human beings. A complete ban on that inherent psychic urge leads to social tension and may even cause cracks in the sociopolitical setup. As a matter of fact, it was so experienced in some communist countries. There, to counteract this natural urge under the nicknames of subversion, revision, diversion, etc., concerned autocratic regimes resorted to dictatorial and repressive measures in the name of revolutions. Yet tensions (as reactions to repression) continued to erupt until communism finally fell. PROUT allows accumulation as permitted by the collective body (see below about the collective body).

Q. Why curtailment?

The entire universe is everybody's joint property. All have the same right of use, i.e. right to enjoy and utilize the products of a property that he or she does not really own. The actual ownership lies with the Supreme. Since the resources of the universe, however vast they may be, are in fact finite, no one has the right to abuse them. Those who accumulate very much wealth and hoard it directly curtail the happiness and conveniences of others. Their behavior is flagrantly antisocial. Because all physical wealth is limited its accumulation cannot be allowed beyond a certain limit without commendation of society. Moreover, the nature of the social, educational, economic and other policies that will be chalked out in a Proutistic society is such that the urge to accumulate physical wealth will wane as a consequence.

Q. What is the collective body and what will be the difference between it and the elected government?

The collective body is the representation of society at any level, such as the village, regional or global level, by individuals who by dint of their spiritual-ethical approach, service and sacrifice are in intimate touch with the people's aspirations and their collective good.

These collective bodies will not function like political parties clamoring and gambling for power. Lust for political power makes political leaders degenerate into demagogic populists, and demagoguery makes democracy degenerate into dictatorship. The emergence of benevolent social boards as platforms of genuine, beloved leaders of the people will be the natural consequence of psycho-social churning.

Q. Why is there a need for collective bodies? Are the present institutions of government not capable of bringing the all-round development of society?

If the human body is a vehicle, then the human mind is its driver and the mental propensities of most of us are like untamed horses pulling the vehicle hither and thither. Without mental control human beings are slave to their propensities. In order to contain those untamed horses a conscious and determined effort is needed to turn their course inward. Otherwise they will drag us into a wild race of extrovert desires and ambitions that will eventually harm both us as well as our fellow beings.

The development of a balanced personality is possible through ethical observation and spiritual practices. A person no matter how intellectually elevated cannot raise him- or herself above mundane desires and selfish motivations if he or she remains without a moral compass and regular spiritual practice. Devoid of any such guidance he or she will not remain above corruption, either mental or physical. Hence there is a need for personalities – above self aggrandizement, desire and ambition – to guide and supervise not only individuals but society's affairs, too. As no single person of even such grand stature can be a sure guarantee against downfall, PROUT suggests the concept of collective bodies at all levels. This system will play a watchdog function over local and regional governments all the way up to the supreme collective body at the world government level.

Human history has proven the necessity of a well-integrated collective body. If there had been such elevated collective bodies in all countries, the world could well have been saved from severe torture, brutality, horrors, exile and deportation. Millions of innocent citizens could have been spared the mischief and violations of their privacy by the CIA, KGB, CBI and innumerable other secret police agencies. No arbitrary rule or state of emergency could have been declared anywhere by power-giddy usurpers to make the lawful institutions of a nation subservient to the rule of brutality. A structure is essential, composed of fearless, courageous, impartial and above all unselfish persons who can keep the aforementioned beasts of destructive selfishness in check and under control.

For these reasons the present political institutions in all shapes and forms are incapable of effecting all-round progress of human society. They remain wholly unreliable when it comes to not putting their interests above the common good.

Q. What is meant by maximum utilization and rational distribution of mundane, supra-mundane and spiritual potentialities?

Whatever wealth and resources are inherent in the crude (mundane), subtle (supra-mundane) and causal (spiritual) worlds should be developed and used for the benefit of all unites. The development of the resources hidden in the five fundamental elements, i.e. solid, liquid, luminous, aerial and ethereal (space), will be accomplished through the media of 100 % honest use and sincere efforts. Human beings will have to explore land, sea and space in all earnestness to discover and utilize the requisite materials. Science and technology are to be evolved accordingly. In the evolution of the use of thermal power we are moving on in our exploration of the usage of solar, ocean and wind energy and this utilization will have to grow more and more progressive.

In the supra-mundane spheres, too, human beings will continue to explore the cultural, ethical and intellectual potentialities of the universe. Inquiries and advancements into subtler realms will continue as human beings get to understand more of the role of the mental and psycho-spiritual in all human affairs.

The wealth explored and amassed by human society in this way must be rationally distributed with proper adjustment and consideration. Apart from meeting the indispensable minimum necessities of everyone, requirements of the meritorious will be kept in mind. In this way there will be harmony between availability and necessity, effecting congruous growth within and among the various sections of society.

Q. What is meant by maximum utilization of physical, metaphysical and spiritual potentialities of the unit and the collective body of human society?

The development and utilization of the collective body, collective mind and collective spiritual bearing have to be effected. The collective good lies in the good of individuals while the individual good lies in that of the collectivity. In order to benefit the collective body, its individuals will be provided with physical essentials and amenities on strength of their purchasing power earned in employment. PROUT's wise employment and earning policies will secure the optimal development of the physical potential of the individual.

A proper sense of collective and corporate life – a sense of service and sacrifice beyond education – will evolve and develop the metaphysical aspect of individuality and consequently the collective mind.

Awakening of spirituality and ethical drive in individuals will instill the collective with spiritual and moral values without which the backbone of the collectivity would break. One or two powerful, learned or wise persons, or one or two spiritualists are no guarantee for advancement and progress of the whole society. Nor can they create that physico-psycho-spiritual stance by which those three-fold potentialities of the unit and collective bodies will get their maximum development and utilization. The mind and self of every individual have the potential for limitless expansion and development. That potentiality has got to be harnessed and brought to fruition. Only then can qualitative change take place and we will see a human society free from exploitation, distrust and discord.

Q. What does PROUT imply by propounding that there should be a proper adjustment amongst the physical, metaphysical, mundane, supramundane and spiritual utilizations?

The social and spiritual pursuits of an individual should be balanced so that harmony is maintained among his or her physical, mental and spiritual aspects. The lack of adjustment among these inherent factors of human beings results in lopsided development of both persons and societies. The numerous instances of material growth leading to indiscipline and frustration in the West and neglect of such at the altar of ritualism and dogmatic religion in the East speak for themselves. The dreadful result of the removal of ancient maxims of divine authority under communist rule – its crude inhumanity – proved well the importance of proper all-round adjustment. If the mentors of those societies had realized this much, human society could have been saved from bloodshed and horrors wrought and carried out only for the sake of the material and the physical evolution of society.

The law of adjustment and parallelism further stipulates that while involving a person who is physically, mentally and spiritually developed, society will follow a well-balanced policy of equity and fair play. Society will utilize the subtlest potentiality, the spiritual, to its maximum, and the cruder sparingly. Similarly, in case of a person who is physically and mentally developed, the latter potentiality is to be utilized the most. Society will utilize the physical potentiality more in a person who is mostly physically developed. The same goes for entire societies; they differ too, just as individuals do as regards the three-fold potentialities – physical, mental and spiritual.

When an individual possesses mostly baser potentialities, there will be an endeavor to instil in him or her the subtler potentialities through education, spiritual teaching and conducive company.

Q. Under whose control and guidance can society achieve maximum development of the utilizations and adjustment among them?

Social control should be in the hands of spiritual aspirants who are intelligent as well as bold. It should not be in the hands of those who are only brawny or those who are only brave, or those who are only smart or intelligent, or those who are only worldly-wise. Only courageous, bold and intelligent spiritualists can make society bring about the maximum development of all potentialities and ensure a happy and benevolent adjustment among those potential utilizations.

Q. What does PROUT mean by stating that the utilizations should be of progressive nature?

Nothing in the universe is stationary. Every object is subject to changes in time, place and person. Their value may change because the way they are being used is changing and because the necessities of life continue to change. What was great yesterday may be ordinary today and of no use tomorrow. Similarly an idea that was of no significance yesterday may be thought provoking today and on everybody's mind tomorrow. Progress is the keynote of existence. Stagnation is death. As such one has to be progressive in the practical use of any object, any need, any concept.

Keeping in view the idea of progress and advancement, we have to make gradually greater and greater use of human potentiality. If a machine can do the work that ten men may do with hammers so let it, and let those ten persons move on to greater utilization of their active and slumbering potentials. To promote the use of tools and apparatus of an earlier era in that of a more developed one is not a sign of progress. Snags and obstacles of any size may at any time crop up to obstruct society's progressive march propelled by dynamic ideation and progressive imagination. Such obstacles must be faced courageously; humanity has to march on and on through clash and cohesion. Those people who do not understand this basic truth want to remain entombed in old conventions and narrow sentiments. Such torpid persons have no place in a dynamic society. In fact, their narrow psychic complexes keep them away from the realities with the result that they are compelled to slink away and be doomed to oblivion after having done indescribable harm to human society.

PROUT stands for increased utilization of people's various resources and not their unemployment. Its production policy is consumption-oriented and not profit-motivated. Within Prout's overarching framework of maximum utilization and rational distribution it will ensure that people's individual and collective talents and potentials are continuously applied for the happiness and good of all, and not for someone's profit.

The Four Aspects

Developed social thought ought to be comprised of the following four aspects: philosophy, theory of history, economic theory and political thought.

Philosophy is the synthetic interpretation of cosmology – the origin and evolution of the entire Cosmic phenomenon. It deals with the origin and development of the species including the human. It explains the origin and existential position of human beings and how they attain Cosmic status. Philosophy teaches the wisdom that inspires one to move ahead. It shows the path to direct one's physical, metaphysical and spiritual potentialities towards the ultimate sublimity. A social philosophy that would guide and propel human beings and their society towards sublimity should therefore have a philosophy of life in the true spirit of the term.

A theory of history should depict the dynamics of social order and the forces responsible for this dynamism. A grasp of such theory enables one to understand the subtler social forces of today and set one on course to bring about new history in the right direction for the good of human beings and their society. Social philosophy must project a scientific theory of history.

Economic development of society tended by benevolent principles leads society to achieve affluence and individuals to attain economic security. Besides liberating human beings from the fear of socioeconomic insecurity, it inspires and enables them to evolve and utilize their metaphysical and spiritual potentialities progressively to their maximum. Towards this end, the social philosophy must have a scientific economic thought.

Political motivation based on an ideological concept and a political structure in the form of an organization based on ethics and virtue are essential for true socioeconomic development. The domination of political motivation devoid of the above factors only produces Machiavellian tacticians and populists. Either of these corrupt the sociopolitical structure. Instead of involving people in society building in a real way, pseudo-democrats, socialists and social democrats pollute the psycho-social atmosphere by nurturing evil and narrow emotions. Their goal is to ultimately establish their crony rule or personal dictatorship. The victim is society, suffering from torture and exploitation. To save society from such torments and travail and to ensure its ever-growing socioeconomic development, proper political thought is essential.

Prout contains all these four aspects, outlined in the following four chapters, of a well-evolved social philosophy.

Philosophy

Consciousness is the Supreme subjectivity and all other mundane subjectivities or objectivities are mere blendings of the absolute subjectivity. P.R. Sarkar⁸

I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness. Max Plank⁹

The nucleus of this Cosmic cycle is indeed the characteristic bearing of the Consciousness. The material cause of the entire Cosmic cycle is the Consciousness. Shrii Shrii Anandamurti¹⁰

The problem of a durable and satisfactory social order can only be solved by combining the solidity of the Roman Empire with the idealism of St. Augustine's City of God. To achieve this a new philosophy will be needed. Bertrand Russell¹¹

Q. What is the specific characteristic of the philosophy of Prout?

According to Prout, consciousness is the fundamental material, and matter is the result of its metamorphosis. Matter is crudified consciousness.

Q. How does consciousness manifest itself as matter?

Pure consciousness is the substantiating, witnessing entity while the operative principle (the force of creation) manifests the act of creation. These two are inalienable concomitant entities just like the two sides of a piece of paper. None of them can exist without the other. Consciousness is the witnessing entity of whatever the operative principle creates, just like we are able to reflect on our world and its activities.

The operative principle creates by applying three binding principles: sentient, mutative and static. That which gives a pure I-feeling is the sentient, while that which instills a sense of doership is the mutative principle. In the Cosmic mind such sentient consciousness expresses itself in pure “I”-feeling or intuitional mind: “I exist in all this!” Mutative consciousness is experienced as ego, the “I” that relates to action, feelings, properties, etc., such as in “me” and “mine”. “I did it!”, is one expression of such ego; “Without me it could not have happened!”, is another cruder.

A still greater impact of the static principle causes the manifestation of crude or complete objectivization of consciousness. “This is the crudest objective counterpart of the subjective Cosmos.”¹² This condition of consciousness is called mind-stuff. It has a form, and that which causes it to take form is the static principle of the force of creation. An expression of this state of consciousness would be: “The stuff I continue to generate gives value to my existence.” Here crude objects have become more important than both the subtler ego-feeling or the still much subtler pure “I”-feeling.

The continued impact of the static principle on Cosmic mind-stuff causes it to undergo further crudification. As a result ethereal (spatial), aerial, luminous, liquid and solid factors – the five states

⁸From “Kosa”, *Idea and Ideology* (1959), Ananda Marga Publications.

⁹Interviewed in *The Observer*, January 25th, 1931.

¹⁰*Ananda Sutram*, 1-4, Ananda Marga Publications 1964.

¹¹*History of Western Philosophy*, 1946. George Allen and Unwin. p.515.

¹²*Ananda Sutram*, 1-5.

of matter – are created as a result of the gradual crudification of the Cosmic mind. To conclude, matter is a crudified form of consciousness under the impact of the binding principles of the operative principle (the force of creation).

Q. How do unit minds (microcosms) emerge?

As the impact of the binding principles grows stronger and still stronger on the solid factor (such as in the case of a piece of stone) the internal friction within that crude structure approaches its maximum. The clash or play of these forces is known as power or energy. Every solid object contains potential vital force in the form of their primal energies. These energies may be latent or manifest to various degrees. They are there, in perpetual creative existence, as a result of the interplay between the sentient, mutative and static principles. “Vital force is the eternal game between the cosmic cause and its crudest effect.”¹³

In primal energy two determinate forces are active – one centripetal and one centrifugal. Between them there is a constant clash where either of those two active forces may win. If the inward-oriented, interial force wins, i.e. if the resultant force happens to be introvert in character, a nucleus is formed within the solid factor. Thereby a solid structure is created. This interial resultant is known as vital energy or vital force. If the centripetal force succeeds however the structure will disintegrate or explode, as in the case of numerous celestial bodies.

The manifestation of vital force depends on two essential conditions. Firstly, the resultant of vital energy must be an interial force. Secondly, there must be a congenial environment for the living structure to emerge. In its environment the five fundamental factors of space, air, light, liquid and solid matter must be found in requisite proportions and conditions in order for the structure to come alive.

Vital energy is the resultant interial force. Wherever and whenever portions of a physical body, such as a piece of stone, gets powdered down as a result of clash into subtler factors, subtler than all the five fundamental factors, the result is a unit mind, or microcosm. Within a unit structure, its “mind is a chemical reaction of physical clash but that physical object is a creation of Cosmic mind.”¹⁴

Under the impact of physical clash, psychic clash and attraction of the Great, microcosms evolve and gradually become subtler and subtler. In evolutionary terms physical bodies – unicellular and multicellular structures – evolve because the minds in them require a body for their expression and such unit minds always require new and more evolved bodies for their continuous evolution. The state of evolution of microcosms reaches a stage when the intuitional state – the pure “I”-feeling – of microcosms surpasses the ego which has already surpassed the cruder objective portion, i.e. crude matter. Thus intuition gets fully developed and becomes at this stage the human mind. Both philosophically and linguistically¹⁵ human being implies a being that expresses a clearly reflected consciousness. As such human beings form a species qualitatively different from any preceding species on the ladder of evolution. The pre-human species are guided by nature or instinctive impulses whereas human beings have the capacity to guide their instinctive impulses.

Thus we see that the existence of physical objects are the result of evolutionary processes in the Cosmic mind, from the subtlest of the subtle towards the crudest of the crude. Furthermore, living organisms come into being as a result of internalization of primal energy in crude objects so that unit mind-stuff emerges within elementary organisms. In the great Cosmic chain created matter

¹³From *Idea and Ideology* (1959), “Saincara and Pratisaincara”, Ananda Marga Publications.

¹⁴Ibid, “Pratisaincara and Manah”.

¹⁵*Manas* (Sanskrit) = mind, *manus* = man or human being; for instance *mensch* (German)

comes from Cosmic consciousness and living beings come from matter as their minds – the essence of their being – emerges out of solid objects as a result of the play of creative energies there. Things that are alive are therefore not first and foremost physical beings but mind beings. They are in existence because they have a mind, however crude or subtle that mind may be. In fact, there is mind in everything. In the case of living beings this fact is reflected in the respective crudeness or subtlety of their physical structure. Dead matter, such as a stone or a piece of metal, are manifestations of Cosmic mind, too. However, their lack of nervous system makes them unable to express themselves directly as living things do. Still they are manifestations of the same Supreme Being, as are all other things in creation be they dead or living.

Q. How about the biological evolution of species from amoeba to human being?

As already discussed, microcosms evolve under certain conditions. Mind, according to its stage of development, needs a physical medium for its proper expression of the psychic momenta inherent in it. The more the mind is evolved, the more evolved and complex a medium it needs. Therefore the cellular composition of physical bodies including the nervous system evolves in tandem with the evolution of mind. The “struggle for existence” becomes one of the essential factors causing physical and psychic clash for the very development and evolution of the microcosm. Through such clash and cohesion, or stress and strain the microcosm evolves from the state of an amoeba to the complex state of a human being. The subtler the psychic momentum of microcosm, the more complex the cellular composition of its physical body.

Q. Why can't it be said that the cell or the physical body is predominant in evolution and not the mind?

Common experience is the best judge. The development of medical science has brought us to conclude that many diseases are psychosomatic. The disease emerges in the mind first. We also find that subtler thoughts evolve brain cells, cause secretions from higher glands, and change the luster of facial expressions, so evident in saintly personalities.

Suppose a discussion takes place. Which is predominant – mental or physical faculties? Who will judge? Then, who is the authority? It is the mind that dominates and the mind which is the authority.

The dominant factor, mind, affects evolution predominantly. The secondary factor, the physical, plays a minor role, irrespective of how much that physical body may seem to be a prime reality to living beings in moments of hunger, eating, tension, relaxation, etc.

Q. What are the other qualitative differences between a human microcosm and other microcosms?

As already indicated human mind can guide its own instinctive impulses which are psychic momenta carried forward from the past. The lower species on the other hand are guided by their instincts and not by a further developed and subtler mind. In human beings the fuller expression of intuitional mind produces subtler consciousness. They possess a free will that liberate them to either pursue higher and sublime pursuits of life like spiritual practices, keeping themselves engaged in the thought of the Supreme, or to degenerate into vice, the satisfaction of baser propensities, and the thinking of mean ideas.

Human mind can realize the reality that all external objectivities manifested in the “space-time-continuum” are only the manifestation of Supreme Consciousness. This absolute reality is a subject of realization only for human beings. It remains no just an intellectual myth or extravaganza for the true seeker. Having attained the highest evolutionary state in the Cosmic phenomenon, human beings do have a spiritual duty and responsibility to progressively utilize the mundane,

supramundane, physical and metaphysical potentialities of the unit and collective bodies and also to bring about the rational distribution of all potentialities for the welfare of all.

Theory of History

Q. What is history?

History is an expression of collective psychology. Every event in the historical phenomenon is an expression of this collective psychology.

By dint of a powerful psychic momentum and expanded vibrational waves a great personality or a powerful movement may exert a mighty impact on social movements or the collective psychology. The social psyche would then undergo a change. As a result the collective psychology would express a new historical phenomenon, popularly known as historical events.

Q. Is collective psychology a psychic myth? If not, what factors contribute to forming collective psychology?

Mind is not a myth. It is a psychic momentum, a real entity, manifesting itself through nervous systems and physical structures. Similarly, collective psychology is the collective psychic momenta expressing itself in social phenomena.

Six factors contribute to the formation of a collective psychology:

1. Spiritual philosophy
2. Spiritual practice
3. Socioeconomic theory
4. Social outlook
5. Scripture
6. Preceptor

The strength or weakness of a social order depends upon the presence or absence of these factors in a society. At one time Pro-Islamic Arabs had a great vital force created by a strong social outlook, which the Persian culture lacked. The Persians however possessed a higher philosophy emanating a subtler culture. The Arabs attacked Persia and conquered it but were themselves persianized in contact with the subtler Persian culture. In their further march into India it was these persianized Arabs who came in contact with the highly evolved Indian culture. This fact is found evidently expressed in architectural monuments constructed during the Muslim rule in India where one observes a combination of Indian and Persian cultures manifested in these monuments. Many such examples may be found in the pages of world history depicting the significance of the six factors or spokes of social development.

Q. How does collective psychology cause social dynamics?

In our relative world nothing is static, everything is dynamic. Vigor is the inherent characteristic of every entity, including the social order, which undergoes change just as the dominant psychic momentum or the collective psychology changes. Sociopolitical systems evolve or are transformed to take new and newer forms. In the same way collective psychologies or fundamental social values change. Take for instance the period in history when the collective psychology revered the brave and warrior-minded. The political system of those days evolved from tribal life to feudalism. Court poets sang the praise of the muscle of courageous tribal chiefs and feudal kings. The strong warriors were the undisputed masters of the land under whose regime the economy flourished according to rules framed by those warrior heroes. Of course, the warrior had the proud privilege of evolving a slave society from its crudely pleasure-seeking, fear-soaked collective psychology towards warrior-minded values of life. A slave's mentality is dominated by matter. It gets easily overpowered by the

static principle. This means that the slaves' collective mind is easily overcome by instinctual impulses. Hence it is unable to organize a society to any appreciable degree. Conversely, a warrior aspires to dominate matter under the inspiration of higher sentiments. He or she can therefore move forward and achieve goals. Thus the collective psychology under warrior rule underwent a significant change from enslavement by matter towards its conquest. The age of the warrior arrived triumphantly to the slaves' total adoration.¹⁶

In the course of time, collective psychology changed again; intellect and not muscle came to establish its domination. Mighty warriors as well as the era's scriptures recognized the mental powers of intellectuals. A mythical aura of obscure mysticism was woven around them. The socio-political system again underwent a corresponding change. The Middle Ages offer many examples to sustain this fact.

Collective psychology undergoes a further change. The bourgeoisie by dint of their economic wealth elevate themselves to great and important positions in society. The value of money dominates the collective psychology. The poet now sings: "All virtues are with the wealthy, money makes the mare go." The valor of warriors and even the sharp minds of intellectuals lick the "silver-shoes" of the unscrupulous acquirers of economic power. The sociopolitical system once again shapes itself to suit the interest of a new group psychology, that of the capitalists. Our own recent history depicts this very phenomenon.

Exploitation by rapacious capitalists degrades most of the intellectual and warrior-minded to a state of slavery. They sell their labor – intellectual and physical respectively – to serve the interests over the capitalists who pay them so that they may earn a livelihood. But the economically exploited intellectuals and warriors, who are by now incorporated into the vast mass of slaves under capitalist rule, are different from the archetypical slave who are of a most submissive mentality and therefore are the genuine members of the economic slave class. The intellectuals and warriors who feel the brunt of exploitation but still somehow maintain their original values, become disgruntled slaves and vanguards of the antithesis that eventually leads to slave revolution. Once upon a time people of their kind were not at all anybody's slave. And their inherent values still deserve better.

Those who cause the slave revolution are not passive-minded persons. They are incessant fighters who believe in non-compromising struggle against the ruthless exploitation of the ever-acquisitive capitalists who keep maneuvering to suck out the vital juice of the social tree. These disgruntled slaves have the sharp intellect of the intellectuals and the fearless mentality of the warriors. By their spiritual inspiration they are destined to conquer and to achieve victory. They have no desire to succumb to cleverly manipulated strategies of compromise with the capitalist mentality of exploitation. Their combined powerful motivation – the resurrection of noble warrior and astute intellectual values – causes a change in the collective psychology and a new era emerges following the slave revolution. Thus the social dynamic continues.

Physical clash, psychic clash and attraction for the Great – individually and collectively – cause a change in either one or more of the six factors of collective psychology mentioned at the beginning

¹⁶Here the meaning of slave is not "slave of someone" but slave to matter, someone who is not able to rise above matter. Someone who is enslaved by another may or may not be slave to matter. All the four terms – slave, warrior, intellectual and acquirer (capitalist) – here pertain, amongst other factors, to their respective orientation towards matter. Warriors rise above matter by their physical force and thereby rule the slaves. Intellectuals control matter directly by their intellect and/or indirectly through the warriors and slaves. The acquirers control matter by securing ownership to it and thereby submit the other three – slaves, warriors and intellectuals – as well. In his seminal work *Human Society Part 2* P.R. Sarkar deals exhaustively with the dynamics of these four *varnas* (see below) and the theory of the social cycle.

of this chapter. A world war causes a terrible physical clash and thereby a change in the concept of socioeconomic ideas and social mentality. The collective psychology changes a lot. For instance, after World War 1 political imperialist countries kept on propagating imperialism but World War 2 gave that idea a rude shock. As a result countries so far kept under political subjugation attained political freedom. A new age of rising democracy spread around the world. But the era of economic imperialism still continued within this very form of humanly decorated neocolonialism. This exploitation will wither away only when the mentality of economic exploitation gives way to the sublime concept of a new spiritual humanism.

Psychic clash is caused by the emergence of new ideas and ideals of spiritual philosophy, socioeconomic theory or social outlook. Such psychic clashes are effective only if the ideals being preached are supported by powerful movements.

Attraction for the Great is rapidly accelerated by those great preceptors and masters who both preach spiritual philosophy and teach a practical way as well as have it practiced as well. Thus the preceptor, who by his versatile Cosmic genius can bring a revolutionary change in all the six factors would undoubtedly cause a tremendous spiritual-psychic upsurge in the collective psychology of the entire human society and bring forth a sublime revolution. A new human society would emerge. The cimmerian darkness of the inter-lunar night will disappear and the new day of the new sunrise will wake up the new world.

Q. What is the difference between *varna* and class?

Varna is a Sanskrit word for the psycho-social classification of human society, whereas class is an economic concept. The four varnas of Prout's theory of the social cycle are slave (*shudra* in Sanskrit), warrior (*ks'attriya*), intellectual (*vipra*) and capitalist (*vaeshya*). Prout's concept of varnas defines human beings as psycho-social beings, whereas the concept of class categorizes humans as economic beings. The psycho-social being can conquer external circumstances and cause the emergence of a congenial environment for social progress, whereas the economic being is slave to the force of economic determinism – a beggar and a beast.

In Prout's theory of the social cycle, which is a theory of psycho-social evolutions and revolutions, *varna* becomes a practical concept that leads human beings to the sublimity of spiritual humanism. In contrast, the concept of economic class is a myopic dogma that has caused economic slavery, psychic regimentation and spiritual bankruptcy.

Q. Is the change from an era of domination of a particular *varna* to another evolutionary or revolutionary?

As discussed earlier the change in the collective psychology is a natural phenomenon in which rulers or administrators should change accordingly. Harmony between the psychology of rulers and the people is characteristic of the state of synthesis. Whereas when the psychology of rulers is found to be suffering from self-centered obsessions, it lags behind and denies the people social progress. A former synthesis degenerates into thesis and an anti-thesis is generated in the form of the emerging exploited group that truly represents the aspirations of the collective psychology. Thesis must succumb to the forces of antithesis, bringing forth a new synthesis and a new era. This may occur as a natural course.

At times however the movement of the social cycle from one era to the next is the result of the application of force. Such change is known as evolution. In evolution the change does not come as a matter of natural course but is caused by the application of some force.

If for instance the warrior era gives way to intellectual rule as a natural course of events it would be a natural change and not evolution. But if the emerging intellectuals have had to apply force, it would be evolution. Such a change is evolutionary.

At times rulers of a particular fiendish exploitative disposition prolong their maneuvering to maintain their domination at any cost. They may do so even when the collective psychology has undergone a tremendous change under the impact of powerful psychic momenta created by the forces of antithesis. In such circumstances a stouter application of might or force becomes a must. If not, the time for change to occur may become so long that the flesh and blood of the great majority of society gets sucked up and devoured by the exploiters. The application of a stronger force shortens the duration of change and society is liberated from rapacious exploitation. Such a tremendous change is termed revolution.

Take the case of the capitalist varna deep into its phase of exploiting the other varnas. In order to carry on exploitation this group of rapacious capitalists may orchestrate a luxury-oriented segment of intellectuals and warriors to serve their nefarious ends and maneuver the entire economic-political system to serve their interests. Circumstances may then arise where the disgruntled slaves – downtrodden intellectuals and warriors – will have to apply stronger might in order to effect real change. Such a dramatic and particular forceful process of change is revolution.

Q. What are the characteristics of counter-evolution and counter-revolution?

According to the laws of social dynamics human society progresses from the warrior to the intellectual era, from the intellectual to the capitalist era, and from the capitalist through a slave revolution into the next cycle of social building commencing with the warrior era. The change from one era to another is not an abrupt occurrence but goes through a process of gradual change. At the point of entering their respective progressive eras warriors, intellectuals and capitalists are not that exploitative. At that early stage they themselves are harbingers of constructive change and humanist ideals, moving with the progressing collective psychology of their times. It is in the later phase of an era that a ruling varna degenerates to become exploitative. Thereafter the intensity of exploitation continues to grow to suit their intensity of their meanness.

There are circumstances when the application of reactionary force makes an era revert to the preceding one. Such change is called counter-evolution, for example with the establishment of warrior rule after a period of intellectual rule.

Similarly, if within a short period of time or by the application of tremendous force an era is forced back, it is called counter-revolution.

There are circumstances when certain forces cause counter-evolution or counter-revolution but the era does not change qualitatively. Rather it remains the same even after it gets reverted. For instance, if under capitalist rule a particular group of capitalists dominates to keep its caucus supreme then another group of capitalists may under terrible circumstances cause a change of rule. The masses may feel temporarily relieved due to such external change but with such a change of rule the system of exploitation does not change. Such apparent change may be termed counter-evolution. If such change were brought on quickly or by the application of tremendous force it may be termed counter-revolution.

During periods of counter-evolution and counter-revolution exploitation grows more since authorities become more anxious and overzealous to remain in power. As a result the forces of

antithesis grow stronger, too. Consequently the duration of the era after a counter-evolution is short-lived, and the duration of an era after a counter-revolution is still less short-lived.

Q. Why do the forces of change operating after counter-evolution and counter-revolution become more aggressive and dynamic?

Naturally, as mentioned above, due to the lust for power of the masters of reactive change, who are more or less devoid of ethics, virtue and benevolence, exploitation in the wake of counter-evolutions and counter-revolutions continues to grow. Hence the masses quickly become disillusioned since they find the new economic-political circumstances more oppressive and torturous than the old.

Q. What is revolution in its true sense and when does it become a must?

Circumstances for real revolution ripen when the social environment, under the pressure of vested interests, becomes highly exploitative. When traditional faiths, ritualistic dogmas, current economic, political, cultural and other institutions all tend, or are used, to bind rather than liberate human beings, the enslaved bring about their revolution. This happens when the fiendish motivations inherent in the exploiters' vested motives have reigned supreme for too long. At that critical point there is no other way out for the exploited than either to continue with their ever-deteriorating slavery until death or do something radical in order to live.

It is the disgruntled, value-oriented (warrior and intellectual) slaves who feel a revolutionary urge. The general masses however have been continuously conditioned to remain faithful to the exploiters. In this grave situation an ordinary person have typically lost his or her dynamism and genuine interest in life. Frustration, passivity, physical and mental degeneration and all sorts of negative trends with their accompanying diseases overwhelm the social psyche.

Under such circumstances a total breakaway from the suffocating environment (physical, economic, social, political, cultural, psychic, spiritual) becomes a must. When such a change is due, the collective psychology needs to develop a new upsurge and set a sublime goal to which it is destined to go. This we call a revolution in the true sense. All other changes are patchwork efforts, palatial revolutions, changing the top people, i.e. a temporary phenomenon. Only the warrior-minded and intellectually-oriented amongst the enslaved are able to take such steps and shoulder the responsibility of such tremendous change.

Q. Who exactly can bring about a true revolution?

There will be individuals or groups whose vibrational fluctuations or psychic momenta are longer and stronger than that of the collective psychology (including that of the exploitative ruler). Such persons and groups and none other can bring revolution by dint of their more powerful psychic momentum.

When pseudo-warriors rule (in the later, degenerated phase of the warrior era) intellectuals with a stronger psychic force may come forward to dominate the social arena. Likewise, in the later phase of the intellectual era, when its rule degenerates into pseudo-intellectual maneuvering, a capitalist presence will establish itself over the pseudo-intellectual system by dint of material motivation augmented with money-power. The rapacious capitalists are more powerful than the intellectuals or the warriors and even stronger than the combined force of them both. Capitalists buy the intellect of intellectuals, the valor of warriors and the physical power of the slaves to serve their own ends.

Intellectuals keep up the appearances of a valid socio-economic-political system with which the capitalists can exploit even more. The unholy alliance of religious dogmatic ritualism and economic

rule serves the capitalists with warriors guarding their treasury. A tremendous control over the collective psychology is maintained by the capitalists. Its aggressive profit-orientation and shrewd exercise of money-power keep the masses submerged in an ocean of deception created by religious-political and pseudo-cultural slogan-making.

Who can express a more powerful and subtler psychic momentum than capitalism? Only those who possess a stronger psychic power made subtle and sublime by spiritual intuitional inspiration instilled with the ideation of the Supreme.

Comprehensive experimentation and scientific research – such as extra-sensory perception (ESP), psychokinesis, astral- and energy bodywork, and mystic consciousness – all speak of the amazing powers of the psycho-spiritual phenomenon. Techniques and practices leading to higher states of consciousness enable human beings to manifest tremendous spiritual momentum. Such an occurrence is not a myth but actually a practical achievement. Spiritual aspirants manifesting their powerful spiritual momentum for the good and welfare of all can conquer the exploitative psychic momentum of the unscrupulous capitalist rule. They can the emergence of an exploitation-free social order that will last for a long time.

Q. Are revolutions always bloody?

A revolution is not necessarily always blood-soaked, yet at times bloodshed is a must. As previously discussed, disgruntled slaves, consisting of intellectuals and warriors, are the vanguards of the slave revolution. They engage themselves relentlessly in causing the slave revolution. Where such a revolution is dominated by intellectual force it tends to be non-sanguinary but if under pressure of circumstances warrior force comes to the fore then the revolution will involve bloodshed.

Q. Who are sadvipras?¹⁷

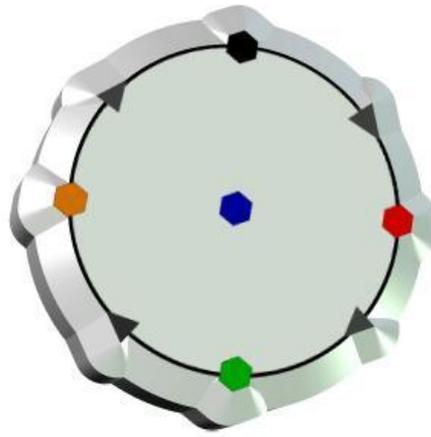
Sadvipras are those spiritual moralist personalities who want to put an end to sin and vice by the application of their power. They are not found on the periphery of the social cycle, which continues to move from one era to the next. Instead they remain as the cycle's controllers at its hub or nucleus. They continue to fight evil and exploitative policies.

Q. When do sadvipras emerge and what is their role?

As seen earlier the slave revolution requires the impact of a powerful spiritual force. Only sadvipras can sustain such a tremendous initiative. As such their emergence is needed. When some of the disgruntled slaves ardently engage themselves in cosmic ideation they undergo a particular process of psycho-spiritual churning. As they are put through the tortures of economic exploitation and political hardships that wonderful confluence of cosmic ideation and psycho-spiritual churning causes the emergence of sadvipran leadership out of this group of disgruntled slaves. Sadvipras never emerge amongst luxurious and pleasure-seeking utopians but from downtrodden, disgruntled slaves.

As long as a slave revolution is not materialized sadvipras will continue to strengthen the forces of antithesis and guide. They will continue to exhort the disgruntled slaves to bring about the revolution and liberate society from the clutches of exploitation. Afterward they remain at the hub of the social cycle. From there they continue to inspire the development of a sadvipran society based on PROUT's invincible principles instilled with the lofty ideals of spiritual humanism.

¹⁷A *sadvipra* is one whose intellect remains embedded in cosmic truth, a “declassified” person in whom none of the four varnas dominates. From the Sanskrit *sad* (*satya*; cosmic truth) and *vipra* (intellect);



The four varnas of slaves, warriors, intellectuals and capitalists constitute the periphery of the recurring cycle with the sadvipras in the center of psycho-social evolution.

The social cycle is an ever-revolving phenomenon where a certain collective psychology or varna predominates in a particular age. If a warrior in the warrior age, an intellectual in the intellectual age, or a capitalist in the capitalist age goes on to become a rapacious exploiter instead of a fair administrator, the bounden duty of sadvipras will be to protect the honest and the exploited and bring the dishonest and rapacious exploiter under control.

Social progress is possible only in the stage of synthesis. During the period of thesis or antithesis the social energy remains engrossed in struggle. Sadvipras therefore will endeavor hard to keep society in the stage of synthesis and let the social cycle revolve from one era to another. It means, with the change in collective psychology they will get the administrators changed. The moment they find seeds of exploitation sprouting in the mind of rulers they will see to it that the decadent leadership is replaced by a progressive one. In this way the social cycle will continue to revolve from warrior to intellectual, from intellectual to capitalist, and so on. For the sadvipras the goal is to let the state of the social order remain in synthesis and not be allowed to degenerate into thesis or antithesis. Thus sadvipras will never find a day of rest in an easy chair.

In the state of synthesis their endeavor will be to lead human society in such a manner so that it advances to touch the silver lining between the metaphysical and spiritual. Thereafter the metaphysical aspect of society will continue to grow even subtler with social progress. The silver lining will always remain a polestar to be approached and realized by the ever-evolving and progressive social order.

Q. Will the characteristics of the era after the slave revolution be the same as they were in previous cycles?

One complete round of the social cycle (through slave, warrior, intellectual and capitalist dominance followed by slave revolution) is termed peripheric, or complete, evolution. Following the completion of the whole cycle a fresh cycle commences with the onset of the warrior era on the path of evolution or revolution. Will things be the same as they were the last time this particular varna was in power? It is true that the fundamentally predominating psycho-spiritual factor of one era will be congruent with the same era of the previous cycle. As the warrior collective psychology has a predominantly chivalrous attitude, the intellectuals their typical cerebral orientation, and the capitalists economic motivation as their basic predominating psycho-social factor, these will continue to manifest themselves in their respective eras of any round of the social cycle.

Of course, the intensity of the psycho-social assertion may differ. Yes, differ it must since variety is the characteristic of the operative principle, of the force of creation. While moving with the social cycle every single person undergoes a process of change, consciously or unconsciously, and so is the case with groups and institutions – social, economic and political. All these experiences persist both in the collective minds of the varnas and in society as a whole. The next corresponding era comprising of all those stresses and strains, impulses and impressions, achievements and realizations must get a variegated form. No matter how strong the predominating basic psycho-social factor may be it will definitely be characterized by humanity's accumulated cognition at that particular point in time.

For instance, as at present, if our society, suffering as it is under capitalist exploitation, undergoes a slave revolution and a warrior rule emerges at the onset of the next round of the social cycle, will all the characteristics of that coming era remain the same as they were in the warrior era of the previous cycle? No. How could they? The impact of thought in the realm of philosophy, science, technology, the consequence of realizations in the social sphere, in spirituality, the effects of achievements in the realm of economy and culture, the profound impressions of institutional experiences such as global governing bodies, and above all the emergence of sadvipras will cause a profound and far-reaching variegation in the coming warrior era. Of course, while overcoming the rapacious and unscrupulous exploitation, the forces of antithesis manifesting through the disgruntled slaves, under the guidance of sadvipras, are likely to develop a chivalrous attitude. This basic trait of the warrior-minded would continue to predominate the collective psychology of the merging warrior era instilled with several powerful impressions caused by the above-mentioned factors. This will also be the case with later eras.

Economic Aspects

Q. What are the basic principles of the PROUT economy?

1. The minimum essentials of life must be provided to each individual according to the standards of the time, by providing a minimum of purchasing power through employment.
2. The surplus after meeting the minimum necessities will have to be distributed among those of special merit according to the degree of merit.
3. Efforts for raising the minimum standard should go on unabated and the all-round worldly prosperity and development of human beings will depend on this endeavor.

Q. What does PROUT mean by the minimum essentials of life and how will it vary with the age?

The minimum essentials imply the provision of food, clothing, housing, medical treatment and education to the extent that they are essential. Denial of any of these will not only adversely affect the physical existence of human beings. It will also hamper their progress in the psychic and spiritual spheres, which is an inherent right of every individual.

PROUT promotes the paradigm that Supreme Consciousness is our father, the operative principle (the force of creation) is our mother, and the three worlds – the physical, the mental and the spiritual – constitute our home. As such every object of the universe is our common patrimony. The denial of essential commodities to any individual means that society is acting against basic human rights and the fundamental principle of human society.

Scientific, technological and similar other achievements tend to cause a significant change in the distribution of wealth in human society. Qualitative and significant change in the economic sphere will bring a corresponding change in the quantity of minimum essentials. The emergence of the new age can be gradual as well as abrupt. Suppose scientific achievements enable the discovery of abundant minerals and metals or other natural wealth that human beings can make use of. Such a sudden windfall would bring about abrupt change in economic advancement, which would be reflected in the quantum of minimum essentials. As for transportation, the minimum necessity may be a bicycle in one age and in the next it may be a faster vehicle.

Q. Why should individuals of special merit be provided with additional rewards?

“From each according to their ability to each according to their needs”¹⁸ may sound nice but will reap no harvest in the hard soil of the practical world. This socialist dogma was practically shattered on the hard rock of reality. Moreover the provision of special amenities in appreciation of one's special merits has proved its efficiency even in socialist countries providing a natural impetus to work and be efficient.

Moreover, certain services require particular facilities and equipment in order to function at an optimum. Take the case of a social worker who by dint of his or her ability, reputation and sense of service has greater reach and is frequently called upon to attend clients at their houses. A car will definitely provide such an approved of asset to society with better opportunity of service.

¹⁸A slogan popularized by Karl Marx in his 1875 *Critique of the Gotha Program*. The phrase summarizes the principles that, under a communist system, every person should contribute to society to the best of his or her ability and consume from society in proportion to his or her needs, regardless of how much he or she has contributed. (Source: Wikipedia)

Q. Will the provision of special rewards not lead to capitalistic accumulation and thereby to economic exploitation?

This will not happen if all the three principles mentioned above are strictly and concurrently applied. These three principles should be so rationally integrated in the carrying out of economic policy that the difference between the average rewards meted out to persons of special merit and the rewards paid to acquire minimum essentials will go on decreasing but it will never be zero. For instance, with a change in the economic era or with the advancement in the price index planners are to decide on an increase in the quantum of special amenities and that of the minimum essentials. This particular development will be determined in a manner so that the proportional increase in special rewards is always less than that made in the minimum necessities. Thus the difference will go on progressively decreasing and will not lead to capitalistic accumulation or exploitation.

Q. How will minimum essentials and special rewards be provided?

The economic structure, i.e. the system of production and distribution, wage policy, percentage of profit, and price setting will be arranged in a manner so that the persons concerned earn requisite purchasing capacity for their minimum essentials or special emolument as the case may be.

Actually, in a Proutistic setup medical aid and education will be free and every individual will have access to a house according to their functional status or requirement. Food and clothing will therefore be the main aspects towards which requisite purchasing capacity will be provided against work and contribution to the socioeconomic system.

Industrial policy

Q. What will be the Proutistic industrial policy?

PROUT propounds a system of decentralization of economic power. The centralization of economic power, whether it is in the hands of individuals or the state, such as under capitalism and communism respectively, leads to economic-political exploitation. Private capitalists venture to suck the vital juice from the social tree.

For decades the global trend has been towards the concentration of economic power into fewer and fewer hands. One estimate is that the current level of world inequality is equivalent to a situation where 66% of people have zero income, and 34% divide the entire income of the world among themselves equally!¹⁹ One high level study points out that while most of the world's attention is currently focused on the GDP growth rates of China and India, the world's wealth is heavily concentrated in North America, Europe and a handful of developed Pacific rim countries. With 2% of adults owning more than 50% of the world's wealth.²⁰ A study by the World Institute for Development Economics Research at the United Nations University reports that the richest 1% of adults alone owned 40% of global assets in the year 2000, and that the richest 10% of adults accounted for 85% of the world total. The bottom half of the world adult population owned 1% of global wealth. Another study found that the richest 2% own more than half of global household assets. The distribution has been changing rapidly in the direction of greater concentration of wealth. It means that in the world's democracies there has long been a strong tendency toward a concentration of economic power in fewer hands irrespective of their social concerns.

¹⁹*The Economist* 26. Apr., 2001.

²⁰As reported by a study published by the Helsinki-based World Institute for Development Economics Research (part of the United Nations University). *Source: www.marketoracle.co.uk*, 5. Dec, 2006.

PROUT advocates a decentralization of economic power through a well-defined system of:

- a) Key industries
- b) Large-scale industries
- c) Small enterprises

The motivation behind economic enterprises will not be profit-earning but utilization. All economic activity is to be harnessed with utilization as their objective, not profit motivation. Profit is needed but not as a motive leading to the exploitation of consumers and undue capital formation.

a) **Key industries** are those industries whose products are used as raw materials for other industries or which act as the nervous system of the economic structure, i.e. steel, yarn, energy, means of communication, defense, etc.

These are to be managed by the immediate state government and will work on a no-profit, no-loss basis. The state will never behave as a commercial institution with profit motives.

b) **Large-scale industries** are those which need considerable capital, employ a significant number of workers, run by complex technical know-how, and are not small enough to be left to individual skill and endeavor. They will be controlled by cooperatives.

Such industries will have to follow broad rules of policy, i.e. percentage of profit, bonus policy, quantities of shares and dividend to be paid to each shareholder as stipulated by the Policy Planning Body. Normally the proportion of profit shared by labor and shareholders will be 40% and 60% respectively.

A successful cooperative systems necessitates:

- i) Strong ethical governance
- ii) Ethical administration of the industry
- iii) Proper psycho-social environment

The lack of these essential factors has been the reason for the failure of the cooperative system in many countries. Under PROUT there will be no lack of any of these.

c) **Small enterprises** are those which depend on individual skills and are so small that they cannot be administered profitably in cooperation or are those which do not require a total capital beyond a certain limit to be stipulated by the Policy Planning Body, such as small convenience shops, stalls, grocery shops, restaurants, tailor shops, barber shops, service workshops and a wide range of similar small establishments and cottage industries like hand weaving, handicrafts, engineering goods manufacturing, etc. Steps will be taken to modernize and rationalize such ventures in order to ensure the maximum production of each unit.

Q. What is the structural setup of this industrial system?

Key industries will act as the nucleus around which large-scale industries will be encouraged to be established as satellites. Small enterprises will naturally crop up around large-scale industries beside towns and villages out of necessity or according to specific local conditions.

No overlapping will be allowed among the industries, i.e. commodities classified for key industries will not be produced by large-scale industries nor vice versa. There is no scope for private ownership or management in the sphere of key or large-scale industries; the former will act as a check on the large-scale industries by virtue of being the supplier of raw materials on a no-profit, no-loss basis.

Q. What will the structure and responsibility of the Policy Planning Body be?

The Policy Planning Body will consist of such persons of moral integrity who are experts in the technical know-how of the industrial and economic setup. The central Policy Planning Body may form its lower bodies for particular economic-administrative units. They will decide on and enact the following points:

- i. The sphere of different industries (key, large-scale and small scale enterprises).
- ii. Percentage of gross profit for large-scale and small enterprises, which may vary according to industry, time and place.
- iii. The quantity of purchasing capacity necessary for minimum essentials.
- iv. Quantity of rewards to be paid as special amenities to persons of merit and also for raising the standard of minimum necessities.
- v. Arrange for the establishment of key industries necessary for an area and encourage the establishment of large-scale industries.
- vi. Endeavor to create such a psycho-social atmosphere in which the motivation behind economic growth will be utilization and not profit.
- vii. Find ways and means by which a Proutistic economic setup may be established properly and evolve progressively and materialize them.

Q. What is the system of incentives according to PROUT?

PROUT provides incentives in all the following three spheres: spiritual, psychic and economic.

- a) Spiritual: The entire Cosmic phenomenon including this social setup is the manifestation of my Supreme Father. In us lies a divine purpose to express and utilize the physical, metaphysical and spiritual potentialities in order to serve the Divine cause in the best progressive manner. This acts as the spiritual incentive.
- b) Psychic: Since the Supreme Father of the entire humanity is a singular Entity, in serving the society and evolving with it in a sublime social order we are serving our own family, our common patrimony is one and for all. This will be the inspiring psycho-social incentive.
- c) Physical: Progressively increasing the standard of minimum essentials for all, and also that of the special amenities for the few merited, will be the economic incentive.

All the three incentives will be applicable to all but the more the individual evolves psycho-spiritually, the subtler will be his or her incentive. A spiritually evolved person will be more inspired by a spiritual incentive than by psychic or economic, and the psychically evolved person more by psychic sentiment and less by economic, and so on.

Q. Will the rationalization of industry be affected under a PROUT economy?

PROUT as progressive social thinking would never advocate the retracing of the path of technological progress and its application in an economic-industrial endeavor. Instead it advocates more and more technological advancement and greater rationalization in all sections of the economy so that human and physical resources are utilized to their maximum.

Q. Will it not lead to unemployment?

Rationalization based on profit-motivation leads to unemployment and exploitation. But rationalization based on the principle of utilization has a different role to play. Progressive utilization of human potential means this human potential's expression in subtler spheres such as in metaphysical and spiritual spheres. The accomplishment of this rationalization will cause the reduction of working hours (but no reduction in employment potential) so that the surplus time saved by workers is utilized in subtler pursuits (intellectual and spiritual).

Agricultural Policy

Q. What should be the percentage of population supporting themselves on agriculture?

In a developed economy only 30 to 45% of the population should support themselves on agriculture. In countries where a greater population live on agriculture there should be an endeavor to shift the surplus population to agro-based and agrico-(post-harvest) industries.

Q. What will the mode of development of these industries be?

Taking the agricultural produce as the nucleus (as a key industry) agro-based and agrico-industries should be established in a particular area in harmony with its specific characteristics. For instance in an area producing sugarcane – sugar industry, in an area producing bamboo – a bamboo or straw paper industry. In this way suitable industries should be established considering the restrictions as discussed above about large-scale and small enterprises.

Q. What will be the policy of ceiling on land ownership?

A ceiling will be fixed on maximum as well as minimum land holdings. If the agricultural holding is so small that modern developed means of tools, seeds, irrigation, etc. cannot be used, such a holding will become uneconomic and hamper economic growth. The determination of the ceiling on area must take into account soil fertility.

People owning land less than the minimum ceiling will be encouraged to form cooperatives for farming. In a cooperative farm 40% of the profit will go to the workers and 60% to the shareholders. Endeavors will be made to make every shareholder a worker in the fields as well.

Q. What will the status of agriculture and the steps to ensure its development be?

- i. Agriculture will be given the status of an industry. It means that the selling price will be fixed after adding the rational percentage of profit, in the same way as in industry, to the cost of production which will include capital investment like land, machinery, tools, etc.
- ii. There will be producers' cooperatives which will:
 - a) Sell the crops produced by the members
 - b) Provide developed seeds, manure, tools, irrigation and other services necessary for agricultural production.
 - c) Provide loans in times of emergency.
- iii. Agriculture will be brought under a compulsory crop insurance scheme to counterbalance the loss by unforeseen and natural calamities to which it is so often exposed.

Q. What will be the scope and function of trade unions in agriculture and industry in a Proutistic economy?

Since agriculture has been equated with industry under PROUT, norms applicable for industry will be equally applicable to agriculture.

PROUT stands for the fullest utilization of human resources and also human welfare. This can only be possible by active involvement of labor in the welfare activities as well as in the management of the organizations they work in. Thus, trade unions in their respective fields would both be desirable and imperative. Besides safeguarding the interests of labor, unions would be required to be vigilant so that the whole system runs smoothly and efficiently and that proper discipline in production is maintained.

Political System

Q. What is the fundamental difference between the Proutistic political system and other political systems with reference to motivation and structure?

The motivation and purpose behind the Proutistic political system is basically to administer in a manner so that economic institutions are able to materialize the principles and policies of a progressive economy, and that the society progresses ahead with the sublime motto: “For the good and happiness of all.” Political institutions are not an end in themselves but a means to achieve economic well-being and social progress.

Existing political institutions have a tendency to idealize themselves. Adjectives of praise in the name of “people's democracy”, “social democracy” or “individual liberty” flourish in political speeches. This bad habit, a sure sign of professional, shrewd politicians, has significantly contributed to an era of demagogical slogans and instigated populist politicians to play a cunning game in order to capture power and hold on to it.

The Proutistic political system is selecto-electional. It means those who may have the right to vote or are to be eligible to be elected should possess the following qualities:

1. Educated in a sense that the person has attained a basic knowledge of social circumstances.
2. Socioeconomic consciousness.
3. Manifest moral integrity

Of course there will be an incessant endeavor in the Proutistic system to let every member of society develop these qualities in order to bring each one into the Electoral College. As long as a person does not possess these qualities, he or she will not be allowed to pollute fair and impartial elections, as is experienced today by circumspect voters all over the world.

The test of democracy is not in the number of powerful people but in their method of selection and in their accountability to the larger group of citizens. Without a proper system of selection, democracy degenerates into “mobocracy”, thereby creating a situation of exploitation. It has been often witnessed that regionalism, parochialism, casteism, groupism, religionism and other narrow sentimental or even psychic appeals play a vital role in the selection and election of candidates in most modern democracies. The huge role of Big Business and definitely the influence of money in elections even in the most thriving of democracies undermines the spirit and content of democracy.

The Proutists' concept of a selecto-electional system leaves no room for any such diseased competition or element to contaminate the social fabric.

Q. How will the “selection” be made in this selecto-electional system?

Selection will be made according to the “rule of law.” It will not be left to whims of the political administration. The rules will be made keeping in mind the following necessary qualities:

1. Education
2. Moral integrity
3. Socioeconomic consciousness

Proper education implies that a person is aware of his or her status in the cosmological phenomenon. The ethical factor is an inspiration from the Supreme consciousness – spiritual and

sublime. Socioeconomic consciousness implies that the person is aware of the socioeconomic situation of society, its needs and future aspirations. The qualifying rules and the method will be such that it may successfully test the presence of the above-mentioned factors in a person.

In order to imbue the above-mentioned values in a citizen, institutions will be established which will prepare the people accordingly and issue a certificate after an examination (written or unwritten). These institutions will be free from any political or government influence. They will be managed and controlled by an independent and autonomous body like the Election Commission or the Public Service Commission. Their curriculum will be drawn up by expert educationists, sociologists, philanthropists and spiritualists who will be free from any political aspiration.

Such qualified persons will form the Electoral College, which will be divided into regions or administrative units to elect the members of the political institutions. After the formation of the Electoral College, the elections will be direct.

Q. What will prevent this system from leading to autocratic dictatorship?

Administrators or leaders elected through the selecto-electional system will be fundamentally responsible to the electorate. Empowered by PROUT's principles of maximum utilization and rational distribution the electorate will be conscious and vigilant to make sure that their elected representatives neither go astray, deviate, nor grow ambitious to usurp power beyond the limits imposed by the constitution or the guiding rules of administration. Autocratic dictatorship emerges only when the dictator or his/her group is able to fool the people or the electorate and the latter is not responsive quickly enough to the pressure exercised over themselves.

Q. How will the majority of people be involved in selecto-electional system under PROUT?

In fact involvement in the economic-political structure does not stop at the act of voting. It implies that the great number of people and electorate are conscious enough to keep a constant vigil over the people they have elected to power. This is only possible if the educated electorate is socio-economically conscious enough to really grasp the dynamics in this area. It means that PROUT stands for active democratic participation and not passive voting. In this aspect, the conscious electorate will also maintain a closeness and constant communication with the aspiration of those who are yet to become the electors. A Proutistic system will constantly endeavor to get all adults qualified as electors.

Under the present systems of universal adult voting franchise there is no real involvement of people in the political administration. People are misled with cheap slogans and narrow sentiments of caste, religion, provincialism, etc. or even by their likes, dislikes or fetishes. A demagogue or populist politician wins the game of election with cheap slogans and financial muscle whereas an honest and sincere aspirant loses. Actually democracy based on this franchise devoid of its three essential qualifications (education, moral integrity, socioeconomic consciousness) goes through only the ritual of voting under the spell of cheap slogans and exploitative financial muscle.

Q. How is PROUT's system better than other systems including the present-day democracies?

For a Proutistic political system to function well, the selected electorate (which may be in the millions) will completely identify themselves with the people. They will elect representatives to the political administrative institutions of the State using their capacity, quality, popularity and inquisitiveness. They will remain ever vigilant and involved in the working of the administration, and keep a close watch over their behavior and activities, in their individual as well as collective life, which, although so much advocated and desired, is rarely observed by today's passive electorate.

Besides, since PROUT's economic system has envisaged the importance of individual enterprise in the private small industrial sector and the cooperative system in the large industrial sector, it would not negate the natural urges of ownership and enterprise or will it lead to individually- or State-oriented exploitation . On the contrary, it will involve all sections of people in society and develop the harmonious growth of all the four psychic classes.

Q. Does PROUT propose the concentration of political power to be vested in one institution or in one person?

PROUT believes in the centralization of political power but not in its concentration in one institution or one person. To talk of the devolution of political power of the State under the present circumstances is as theoretical as the utopian Marxist concept of the “withering away” of the State – which is eyewash or hypocrisy. Even in those countries in the world where the writers of the constitution wished and drafted a system to avoid centralization of political power, circumstances ultimately led to its concentration. Of course, artificial circumstances had to be created in order to cover up such an event. The method may be different but the basic psychology, necessity or the story is the same. Because the reins of power were not in the hands of ethically strong persons as contemplated by PROUT, under one pretext or the other this centralization has lead to indiscriminate suffering or exploitation of the same people for whose benefit the institution of the State was originally created.

PROUT proposes the centralization of political power only as far as policy planning and general supervision are concerned. It devolves the legislative, executive, judicial and financial powers in such a manner that the power of actual execution is wielded by different institutions under the apex leadership of the Sadvipra Board, the highest Collective Body. Members or Sadvipras constituting the apex nucleus emerge through a selecto-electional process from the lower collective bodies. They will be guided by the rules and regulations framed by the aforementioned powers. The involvement of the people in general in the PROUT political system will be an automatic phenomenon accomplished by the philanthropic and elevated Sadvipras.

PROUT denounces the concept of concentrating any power in one person and advocates the concept of “collective leadership” at every stage.

Q. How is the Proutistic system better than other systems in administration?

Under communism, fascism or dictatorship all the powers of administration tend to get concentrated in one person or a group. The administrative machinery becomes completely committed to a fear-psychosis generated by the rich person or a group.

In present-day democracies, there is also an acute dependence of legislative and executive functionaries upon a person or a group of persons, whether it is a parliamentary system or a presidential one. As a result, the entire administration gets politically involved and decisions get politically tainted. In the final analysis the majority suffer.

Under the Proutistic system, the administration and bureaucracy are to be guided by the “rules of law” without any fear or favor. The only commitment of the administration will be towards the ideal of PROUT. The scientific system of “separation of powers” will enable the administration to act, undauntedly and unassailed.

Q. How will PROUT lead to the formation of a world government and materialize the concept of Universalism?

As mentioned earlier PROUT believes in the inherent inspiration of the Cosmic sentiment (Supreme Consciousness is my father, the Operative Principle is my mother, and the entire Universe is my home); which also depends upon certain objective circumstances to be created by accomplishing the following factors:

(i) Common philosophy of life:

Spirituality provides human beings and humanity with a subtle and tremendous psycho-spiritual inspiration which enables the individual to move towards an exploitation-free social order and realize psychic expansion and spiritual freedom. With spirituality as a base, a rational philosophy should be evolved to deal with the physical, psychological and socio-philosophical problems of the day. An integrated rational theory dealing with all the three phases – spiritual, mental and physical – of human development will be the philosophy common to mankind in general. This will be evolutionary and ever-progressive, in which small details may vary according to relative environment of the age.

Such a philosophy of life will discourage thinking in parochial, caste- or class-oriented or conservative terms prevalent in regional societies. On the contrary it will inspire and encourage unifying and Cosmic sentiments.

(ii) Same constitutional structure:

Despite several obstacles of narrow regionalism, nationalism, casteism and other “isms” hampering human progress, an inherently powerful trend of social blending of humanity is in progress and needs a common constitutional structure to establish the world solidarity. A world government is also most essential for exercising full control in certain spheres, such as a world militia. Representatives in the world government headquarters should progressively expand the scope of these spheres and also form certain autonomous units (not necessarily national) to solve problems of education, food supplies, flood control, and public sentiments as well as look after the mundane and supramundane problems.

A lingua franca for the world should be evolved. Local languages with indigenous literature must also be developed to contribute towards world progress and thereby contribute to the common family of human beings.

(iii) Common penal code:

Crimes are acts forbidden by national laws while virtue and vice are the outcome of spiritual sanction and traditional customs. The concepts of lawmakers are very much influenced by these factors. The sense of crime has, therefore, a parallelism with the concept of virtue and vice, which differs from people to people and country to country. PROUT realizes that as long as differences remain in the concepts of crime and immorality, society will remain split. Hence, PROUT advocates that differences between various laws be reduced and the gap between cardinal moral and human laws should be bridged in order to progressively achieve a similarity in the concepts of sin, immorality and crime. “All those actions which help in the growth of spiritual, mental and physical aspects of human beings in general should come under the category of virtuous deeds, and those actions which go against humanity in its spiritual, mental and physical development must come under vice”.²¹

²¹“The Cosmic Brotherhood”, *Idea and Ideology*, P.R. Sarkar, 1959. AM Publications.

(iv) Availability (production, supply, purchasing capacity) of the minimum essentials of life.

The availability of minimum essentials (including food, clothing, housing, medical aid and education) is a must for the development of human personality and for achieving the goal of a world community. The requisite purchasing capacity should be provided to all individuals so that they become able to satisfy their minimum needs in the minimum time and utilize their surplus time in supramundane, metaphysical and spiritual spheres.

This never-ending effort for a proper economic adjustment must continue at all times with a view to assisting the spiritual, mental and physical evolution of human beings and also to let humanity develop a Cosmic sentiment for a Cosmic ideal and world fraternity.

Universalism is bound to surge forth as a spontaneous sentiment and natural realization.

Eternal Song of the Proutists

Morality is the demand of the day
PROUT the cry of suffering humanity's
Wise you be may not or may
If sincere, success a certainty
Fee Fy Fo Fum
Expel the demons from physical stratum
Fee Fy Fo Fum
Expel the exploiters from economic stratum
Fee Fy Fo Fum
Expel the brutes from psychic stratum
Fee Fy Fo Fum
Expel the parasites from spiritual stratum
Human body is to serve one and all
Human mind to attend Cosmic call
Human spirit at the altar Supreme
Surrender and be Supreme

Postscript: Ac. Raghunath Prasad

Acarya Raghunath Prasad, the author of *PROUT Giita*, was a historian, learned interpreter of Prout, social activist, and spiritual teacher of Ananda Marga. He was born on July 1, 1927 in the village of Dhunva Tiikar in the present Kushinagar District (at the time Ramkola District), India. Before completing his academic training he joined the R.S.S.²² and remained in jail when all R.S.S. senior workers were involved in the Mahatma Gandhi murder case. He obtained masters degrees in both Political Science and History from St. Andrews College, Gorakhpur where he was elected President of the college student union. He later worked as a lecturer in Mahatma Gandhi College where he taught history.

He joined Ananda Marga in 1957, was ordained *Acarya* early the following year, and began working full time for the organization in 1960. He resigned from his college post in 1965. He was arrested at the start of the state of emergency in 1975 and remained in jail until the emergency was lifted. During his last years he served as the President of Ananda Marga Pracaraka Samgha until his death April 13, 2007.

In addition to *PROUT Giita*, Ac. Raghunath published *A New Interpretation of History* and a number of pamphlets and articles on Prout.

²²RSS is an Indian volunteers organization founded in 1925. Its members participated in various political and social movements including the freedom movement during the time of British India.