

Morality:

Foundation of Spiritual Life





Morality: Foundation of Spiritual Life



The Teachings of Shrii Shrii Anandamurti
on Moral Living, Spiritual Practice
and Human Welfare



*Drawn from the Collected Works of
Shrii Shrii Anandamurti*



ANANDA MARGA PUBLICATIONS

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Compiled Edition, 2026

Editorial Note

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Supreme Command

Those who perform sádhaná twice a day regularly, the thought of Parama Puruśa will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ánanda Márgii will have to perform sádhaná twice a day invariably; verily is this the command of the Lord. Without Yama and Niyama, sádhaná is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ánanda Márgii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sádhaná, to lead others along the path of righteousness.

— Shrii Shrii Ánandamúrti

ROMAN SAṂSKṚTA

Realizing the necessity of writing swiftly and of pronunciation the words of different languages correctly, the under noted Roman Sanskrit (Saṁskṛta) alphabet has been adopted. Those not familiar with either the Devanagari alphabet or the Bengali alphabet may consult the pronunciation key on the next page.

a	á	i	ii	u	ú	r	rr
অ	আ	ই	ঈ	উ	ঊ	ঋ	ঌ
অ	আ	ই	ঈ	উ	ঊ	ঋ	ঌ
lr	lrr	e	ae	o	ao	am	ah
ল	ল্	এ	ঐ	ও	ঔ	অং	অঃ
৯	৯	এ	ঐ	ও	ঔ	অং	অঃ

ka	kha	ga	gha	uṇa	ca	cha	ja	jha	iṇa
ক	খ	গ	ঘ	ঙ	চ	ছ	জ	ঝ	ঞ
ক	খ	গ	ঘ	ঙ	চ	ছ	জ	ঝ	ঞ
fa	tha	da	dha	na	ta	tha	da	dha	na
ট	ঠ	ড	ধ	ণ	ত	থ	দ	ধ	ন
ট	ঠ	ড	ধ	ণ	ত	থ	দ	ধ	ন
pa	pha	ba	bha	ma	ya	ra	la	va	
প	ফ	ব	ভ	ম	য	র	ল	ব	
প	ফ	ব	ভ	ম	য	র	ল	ব	

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

aṇ	jiṇa	śśi	cháyá	jiṇána	saṁskṛta tato'haṁ piṇḡalá
অঙ্	জ	ঋষি	চায়া	জ্ঞান	সংস্কৃত ততোহং পিঙ্গলা
অঙ্	জ	ঋষি	ছায়া	জ্ঞান	সংস্কৃত ততোহং পিঙ্গল

Pronunciation Key

a	“a” in “mica”
á	“a” in “father”
i	“i” in “folio”
ii	somewhat prolonged i
u	“u” in “lute”
ú	somewhat prolonged u
ṛ	ri in Spanish querido (alone or followed by consonant)
rr	rri in Spanish corrida
lṛ	l + ri
lṛṛ	l + rri
e	“e” in “cachet”
ae	“ai” in “kaiser”
o	“o” in “open”
ao	“au” in “sauerkraut”
ṁ	a nasalization of the preceding vowel, sometimes similar to “ng” in “sung”
ḥ	aspirated version of the vowel, or ha sound appended to the vowel (e.g., vahḥ)
kh, gh, ch, jh, ṭh, ḍh, th, dh, ph	aspirated versions of consonants (expelling breath)
uṅa	nasalized “wa” (“a” in “mica”). Combining form uṅ before k, kh, g, gh
iṅa	nasalized “ya” (“a” in “mica”). Combining form iṅ before c, ch, j, jh
ṭ / ḍ / ṇ	cerebral t / d / n (tip of tongue touches centre of palate)
t / d	dental t / d (tip of tongue touches upper teeth)
y	at beginning of word = “j” in “jump”; in middle of word = “y” in “you”
v	at beginning of word = “v” in “victory”; in middle = “w” in “awaken”
sh	palatal “s” — “sh” in “shall” or “ss” in “issue”
ś	cerebral “s” — “sh” in “shun” or “bush”
kś	aspirated “k”, or “k” + “sh”
ṇ	(preceded by vowel other than i or u) nasalization of vowel
jiṅa	“gya” (“a” in “father”)

Ananda Marga Pracaraka Saṁgha

Saṁskṛta Tato'haṁ

It is possible to pronounce the Saṁskṛta language with the help of only twenty-nine letters of Roman script. The letters “f”, “q”, “qh”, “z” etc., are required in the Arabic, Persian, and various other languages, but not in Saṁskṛta. “ḍa” and “ḍha”, occurring in the middle of a word or at the end of a word, are pronounced “ṛa” and “ṛha”, respectively. Like “ya”, they are not independent letters. When the need arises in writing non-Saṁskṛta words, “ṛa” and “ṛha” may be written.

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PART I

FOUNDATIONS

What Is Morality?

Morality (niiti) is the living gate of dharma — necessary for spiritual life but not the final goal.

Simple Morality and Spiritual Morality

“In case of a conflict between spiritual morality and simple morality, the first is destined to win, and the physical and psychological reason for the victory of spiritual morality is this: that spiritual morality is a dynamic force, and as it is a dynamic force, it has an inherent capacity to strike at the enemy.”

Morality as a Living Force

Niiti as the Gate of Dharma

In the first stage of dharma, the greatest helping factor is niiti. In other words, the function of niiti is to help dharma, to help dharmácaraña [practice of dharma]. Therefore niiti plays a vital role in the life of a sádha. But niiti is not the culminating point of life, it is simply a starting point. In order to enter a house one has to pass through the gate, and this passing through the gate is niiti. But one has not gotten into the house simply by passing through the gate; to get in, one has to knock on the door. The entering into the house after knocking on the door is dharma sádhaná. Just to be a moralist is not enough, it only provides one with a passport to enter the house. As said above, Ácárañát dharmah [“Dharma is the assemblage of all your conduct”], and the first phase of your conduct is niiti. Therefore those who are bereft of niiti cannot be dharmic, and those who are dharmic cannot go against niiti.

Movement Towards Perfection Is Dharma

The human being's mission in life is movement towards perfection – towards God. This is one's dharma, or duty. In this struggle, the forces of evil are bound to be defeated. That has been the case all along, and that will repeat itself.

The Purpose of Moral Life

Although there is a controversy about Buddha's theistic or atheistic beliefs, there is no doubt about his concept of morality. In fact, in every sentence of Buddha's teachings, in every rhythm of his vibrations, his moralism radiates unblemished light, pure effulgence. Before him, no one had tried to illumine the minds of people with the brilliant rays of this kind of moralism. He advocated the Eight-Fold Path [Aśta Shiila] as a path of human progress, to lead people from animality to humanity. This Eight-Fold Path consists of (1) Proper Philosophy, (2) Proper Determination, (3) Proper Speech, (4) Proper Occupation, (5) Proper Exercise, (6) Proper Work, (7) Proper Memory [i.e., meditation] and (8) Proper Attainment of Samádhi. He exhorted people to follow these progressive steps, and his teachings without doubt laid a solid base for human morality.

But it should also be remembered that although morality is the base of sádhaná, it alone cannot provide the necessary means for onward movement on the spiritual path. Morality is neither the goal nor the predominant impetus of human life. Without discussing the theistic or atheistic character of Buddhism, it can be said that it is a way of life based on morality.

Morality is the base, intuition is the way, and Life Divine is the goal.

Morality, Dharma and Religion

The second thing, you see, people may say there are so many religions. No, there is only one religion, not so many religions. And that religion is sanátana dharma, mánava dharma, Bhágavata dharma. That is, what is religion? The goal is attainment of Godhood, to be one with the Supreme Father, to come near the Supreme Father, to enjoy the supreme bliss. That is the goal.

Mánava dharma, human dharma, is the combination of all the four factors. This dharma is the greatest friend of human beings. One can sacrifice anything for the sake of this dharma; for this dharma no hardship is too great. Therefore, this dharma is called Bhágavat Dharma.

Morality Beyond Utility and Convention

Morality Beyond Unrealistic Moralism

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

~ CHAPTER TWO ~

Niiti, Morality and Ethics

*Niiti, relative codes, and universal principles form the
rational beginning of ethical life.*

Dynamic Morality

Pátaka and Upapátaka

The two types of pápa are pátaka and pratyaváya. If one does something which should not be done, such as stealing, telling lies, etc, it is called “pátaka”. It is an action which harms others. If one fails to do that which should be done, such as not feeding the poor or not serving the sick, it is called “pratyaváya”. According to the logicians, pratyaváya is more reprimandable than pátaka.

Pátaka is again subdivided into three categories. Suppose your action has harmed others: it is undoubtedly pataka. However, if you do something to atone for the damage done, it ceases to be pátaka. Suppose you have stolen something. If you return it to its owner along with a little interest – it is no longer called pátaka as you have paid due compensation. There are some types of damage, however, which can never be compensated for. Suppose you cut off someone's fingers: they can never be replaced. Such an action is called “atipátaka”. And when you cause heavy damage which can never be compensated for and which has a recurring bad influence on others, it is called “mahapátaka”. Suppose an unscrupulous businessman adulterates black pepper with papaya seeds. Nobody will be able to tell the difference as both seeds look alike. Other businessmen may be tempted to follow his example and thus a vicious cycle of adulteration will be set in motion. This is mahapátaka. By dedicating oneself to doing virtuous deeds one may atone for atipátaka; by offering compensation, one may atone for pátaka; but one can never atone for mahapátaka. It is the worst type of pátaka. For that one will have to dedicate one's life to a noble cause and refrain from any type of pleasure-seeking.

You all know the story of the Rámáyāṇa. When Ravana was about to be defeated in the war with Rama, he prayed to Shiva, his Lord and the source of his might, to save his life. But as he had abducted another man's wife, Shiva was immensely displeased and unwilling to help. There was no other person to save Ravana. Had Ravana been the disciple of any other guru, his life might have been saved, but as Shiva was his guru, there was none to save his life. In the scriptures it is said, “Shive ruśte gurustrátá guraoruśte náakashcana.” If Shiva is angry with a person, his guru can save him but if Shiva is also the guru, none can save him. Thus, as Shiva was Ravana's guru, there was none to save Ravana when Shiva was angry with him.

Parvati requested her husband, “Shiva, Ravana is your devotee so please save him.” But how could Shiva save him? Ravana was a mahapátaki. Parvati suggested that Ravana was only an atipátaki. “No,” said Shiva, “If Ravana had abducted Sita as a thief, he could be called an atipátaki, but he abducted her in the guise of a sadhu. This will have a recurring effect as in the future no married woman will ever trust a sadhu again. They will think that a sadhu may be another Ravana in disguise. Even scoundrels may commit crimes dressed as sadhus.” As in fact they actually do today. “Such a crime as this which has a recurring bad effect is undoubtedly mahapátaka.” So Shiva refused to save Ravana's life. Parvati said, “Then I will save his life.” “You may try,” said Shiva, “but you won't succeed.” Parvati did try to save Ravana but she ultimately failed.

We have seen that pápa is of two types: pátaka and pratyaváya. There are also two types of puñya: pratyakśa puñya and apratyakśa puñya – direct and indirect virtue.

Pratyakśa puñya, or direct virtue, is acquired when one performs an action such as feeding the hungry or serving the infirm. Indirect virtue is acquired when one's service has a recurring effect, such as service to the society, planting trees, etc. If banyan trees are planted beside a hot and dusty road they will continue to give shelter to weary travellers for one thousand to two thousand years. Virtue acquired in this way is indirect virtue. The financially poor and the physically weak have trouble acquiring direct virtue due to their unfavourable social circumstances. It is a fact that comparatively few people actually acquire direct virtue. But everyone can attain indirect virtue. Of course, people can also attain direct virtue if they make the effort. The financially handicapped can render physical service; the physically handicapped can render intellectual service. Everyone can render service in some way or other. This explains puñyam or virtue.

“Kuru puńyam ahorátram”. So far we have discussed ahorátra and puńya. Regarding pápa and puńya, Vyasadeva said (Vyasa is not a first name, but a surname like Bannerjee or Tiwari. His first name was Krśńa Dvaepáyana. He was born into a fisherman's family on a small island situated at the confluence of the Ganga and Jamuna rivers whose soil is the colour of black cotton. As he was born on an island with black coloured soil, he was named Krśńa Dvaepáyana. He was the author of the eighteen Puráńas:

अष्टादशपुराणेषु व्यासस्य वचनं द्वयम्।
परोपकारः पुण्याय पापाय परपीडनम्॥

*Aśtādashapurāṇeṣu Vyāsasya vacanadvayam Paropakārah
puńyāya pápāya parapiiṛāṇam*

[The two most important words in all of Vyasa's eighteen Puráńas are paropakārah – doing good is virtue – and parapiiṛāṇam – doing bad is vice.]

Why did he write these eighteen Puráńas? He wanted to demonstrate through stories that virtuous deeds lead to the acquisition of virtue. That is, one acquires virtue by doing good to others. Conversely, one accumulates sin by doing harm to others. He wrote these Puráńas as a medium of mass education. This is what prompted him to write these Puráńas.

Virtue and Vice as Psychic Expressions

Virtue and vice are psychic expressions which are defined by changes in time, place and person; a type of mental aberration that one person in one place and at one time calls a sin is considered a virtue by another person in another place at another time. Under these circumstances, what should the basis of legal codes be? If legal codes are based on the different concepts of virtue and vice professed by different groups of people, a question will arise: “If two

litigants, a plaintiff and a defendant, belonging to two different communities, appear in court, on which community's legal code will the judicial process be based?" We can therefore see that crime cannot be defined by legal codes developed according to the concepts of virtue and vice followed by different groups of people.

What Niiti Means

Then, Smara nityamanityatám. Nityam means "always" – "Remember always the transitory nature of things." [Anityatám means "the ephemeral", "the transitory".] That which was in the past, is in the present and will continue to be in the future is nitya. If even one of these three aspects of time be absent, the thing is not nitya. For example, that which is in the present and will continue to be in the future, but was not in the past, is not nitya, but anitya. From among beginning, middle and end, if even one is not there, then that is not nitya. A thing which was born will die one day; that which is unborn will not die. That which comes within the scope of the spatial, temporal and personal factors will alone be born and die, but that which is beyond these three and is the base of them all will neither be born nor die. And that alone is nitya.

This [physical universe] is anitya because it was born. It will die one day. That which is in the universe is anitya, and that which contains the universe is nitya. Hence this world is transitory. It was born one day and it will surely die.

A person who keeps this always in mind, [using] the discerning nityánitya faculty [nityánitya viveka], will not commit any wrong deed. Since the time of yore sádhakas have liked cremation grounds for their sádhaná, because the final end of the human body is most vividly manifested there. So one will tend not to perform any work improperly, and one's mind will not be attached to crudity.

Niiti has a very close association with dharma. What is dharma? That which sustains the jīva is dharma. And the practical side of dharma is expressed in the words Ācāraṇāt dharmah, that is, “Dharma is the assemblage of all your conduct” – the way you eat, the way you speak, the way you perform sādhanā. If your conduct is good, dharma is with you; if your conduct is not good, dharma is not with you. And if dharma is not with you, what comes about is your sarvanāsha, or sarvātmaka vināsha – that is, your physical, mental, and spiritual ruin. Now you may say that your ātman cannot be ruined. That is correct, but your ātman will not remain in the form of ātman. It will become crudified.

The other meaning of guhā is “I am.” Dharmasya tattvaṁ nihitaṁ guhāyām – “The essence of dharma, that is, Paramātmā, is hidden in your own “I”-ness.” Is it essential for you to go to the Himalayas in search of that which is hidden in your own “I”-ness? Do you require the help of a mirror to see the wristwatch on your wrist? No, and neither for Paramātmā, who is hidden in your “I”-ness, do you need go to the Himalayas. Live in the world and put forth your entire self for the service of society, and then you must attain Paramātmā. Paramātmā is hidden in you, and He is witnessing all your activities, physical or mental, and seeing whether you aspire for Him or for worldly objects. So what will sādhakas do? Mahājano yena gataḥ sa panthāḥ. The cover of “I”-ness is to be removed [from Paramātmā, the essence of dharma] – those who try to remove it are mahājanas, practical people, practical sādhakas. And whatever these practical sādhakas have done and are doing, you have to follow. This cannot be brought about with niiti. This is entirely a spiritual cult. You are sādhakas, you have to follow the mahājanas, and achieve your end by removing the cover of your “I”-ness. You will find that your goal is hidden in your own “I”-ness.

Hence niiti will help you, but only through dharma sádhaná will you be able to attain Paramátman. That is why it has been said, Ácárañát dharmah – “Conduct is the principal factor in dharma.” Be a sadácárii, a person of good conduct, and you will surely attain Paramátman. What to speak of getting Him in the future – you have already got Him, you simply are not able to see Him.

Ethics, Dogma and Rationality

All the religious scriptures differ from one another. Everyone claims to have had a revelation of God. What a dilemma! If these were all true cosmic revelations, why should there be so many differences of opinion? Some advise that devotees should meditate facing the west whereas others insist they should sit facing the east. These are confusing propositions. How can the same person meditate facing both east and west at the same time? Some scriptures say that the labour class (shudras) do not have the right to do spiritual practice, some claim that women don't have that right and others stipulate that homeless people don't have that right either. And yet some scriptures say that dharma should be as easily accessible to all as light and air. Which should be accepted and which should be rejected? Whom should one eulogize and whom should one criticize? What should be done in the midst of such confusion? In fact, the scriptures themselves are confusing, as indeed are the social treatises. At one time the most important treatise was the “Paráshara Sañhitá”, then came the “Nárada Sañhitá” and then came the theory of Karl Marx. There are innumerable differences between the various social treatises and books of ethics. “Shruti shástra” means “religious code” and “niiti shástra” means “social code”. The social code is also called “smrti shástra”. The socio-economic system, or the system of distribution of wealth, came within the scope of “samája shástra” or social code. One such social

code says, “Try to acquire as much wealth as you can with the help of your intelligence and analytic brain.” Another says, “Wealth should be divided in equal proportions”, whereas yet another says, “Distribute wealth according to necessity.” According to other theories, however, wealth should be distributed according to individual need; that is, one need not give the same amount to everyone. So many people, so many minds. In this situation, what should the common people do?

In the name of dharma, at every step, came filth, because there was an attempt to establish dharma based on dogma rather than founding it on the strong basis of darshana [spiritual philosophy] – not proceeding on the path of logic and reasoning but rather relying on human greed and murderous instincts in a polished form. It was said, *Majhab meṇ akkalká dakhal nahii haen* [“There is no scope for intelligence in the sphere of religion”]. Thus the sense of morality was brought in; human beings had to be taught the essence of morality in the form of certain moral precepts, so as to lead an ideal life based on morality. This was the incarnation of Buddha.

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

Ethics as the Beginning, Not the Goal

Society is the collective name for those who want to move ahead together. The struggle against sin must be waged individually as well as in a well-unified way in collective social life. There is a story in the Márkañdeya Purāṇa. In it, the demons defeated each of the gods individually, but then the gods united all their individual strengths and formed a tremendous collective force, thereby routing and destroying the demons. It is a very good story and there can be practical application of its meaning in every collective endeavour. It is the duty of an ácárya to develop this great collective force of society by awakening the masses to unite and destroy the evil, demoniac forces existing in society. The struggle between good and evil forces goes on. Sound an urgent clarion call in this battlefield of life. Ácáryas must give such inspiration to the people. You know, a son must remove the debt of his deceased father – he is morally bound to do so. Similarly, you are to purify society by purging it of sin. It is more than an obligation, it is your bounden duty. You must do this or total destruction is inevitable. To take leadership in society you must be established in Yama and Niyama in just such a strict way.

There are some people, spirituo-moralists, who declare: “I don't do any wrong, I am a moralist, I do good to others and so I am surely a sádhu.”¹ To this I will reply that they are not sádhus. Only that person should be called a sádhu who lives in constant God awareness, because one who does not live in continuous God-awareness cannot lead a truly moral life. His or her morality may collapse at any moment. One can, perhaps, resist the desire to take a bribe of Rs. 10,000, but cannot resist the temptation of Rs. 1,000,000. But a person who is an ardent devotee of the Lord will not only withstand the temptation of Rs. 1,000,000, but will also refuse the

1. (4) A holy person. –Trans.

emperors of the universe. To the devotee, the value of all mundane achievements is much less than that of Parama Puruṣa. He or she is not ready to exchange anything for Parama Puruṣa.

Relative Codes and Universal Principles

Simple Morality and Spiritual Morality

Take for example Bhishma, a prominent character in the Mahābhārata. He was a great man, a great hero. He accepted the food of Duryodhana, of the Kaoravas. After the time of war between the Pandavas and the Kaoravas, dharma (righteousness) was with the former and adharmā (unrighteousness) with the latter. But because of the simple morality of Bhishma he could not go against Duryodhana, as he felt a sense of obligation to him for having accepted his food. Knowing quite well that the Kaoravas were unrighteous, Bhishma supported them, being guided by simple morality, the morality of the prehistoric age. He was, of course, a righteous man and even desired the victory of the righteous Pandavas, but being guided by the simple prehistoric morality, he supported the Kaoravas.

Dogma is rampant in the political sphere also. The dogma of a number of countries does not even recognize the existence of a certain other country even though the people of that country were the original settlers and they have every right to live there. But that country is a developed country – according to cardinal human principles, should it not get proper recognition by the nations of the world? These are the plays of dogma.

Whether Buddhism or Jainism is atheistic or theistic, good or bad, is not at all the topic of discussion here. Although they opposed the ritualistic religions of their day, they never transgressed morality; they always adhered to a moral code.

The materialistic philosophy of Charvaka, however, in opposing the ostentatious religious practices, denied moral principles and human values.

Ethics and Moral Conduct

Human beings cannot propagate a great ideology by their knowledge, intellect or social status alone. They can only do it through their conduct. Human conduct gets purified by intuitional practices. It is not necessary that one should come from a so-called high family, or that one should have completed university studies. Rather, these factors may create false vanity in one's mind which may ultimately stand in the way of reforming one's conduct.

Moral Discipline and Human Development

Social Life and Moral Starting-Point

Social life must take morality as its starting point – it must take inspiration from morality. Only then will society be able to put an end to the erosion caused by divisive internal conflicts and to advance towards victory. But before we can start work, we also have to understand the difference between morality and religion, or so-called dharma.

Dharma and Human Life

*Dharma gives human existence its direction; svadharma
and paradharma clarify moral duty.*

Dharma and Human Existence

If an object loses its capacity to burn, it can no longer be called fire. Similarly, if the thirst-quenching property is absent in an object, it is not water. Each elemental object carries its own identity through its dharma. We can recognize and identify an object with the help of its qualities and external traits. Thus svadharma means one's essential nature, own traits.

It has been said in connection with the explanation of dharma: Dhriyate dharma ityáhuh sa devah Paramah Prabhuh – “Whatever maintains its hold over other entities and sustains the existential structure of those entities is called dharma. This dharma is the highest goal of all living beings.” So under no circumstances should one's own dharma be discarded. Wherever the question of dharma is concerned, no compromise should be made with anything that goes against dharma. To move ahead with undaunted spirit to the final destination, the Supreme Goal, is human dharma.

Gold and iron have their respective dharmas. In just the same way, human beings have their own dharma. If human beings deviate from their own dharma – *mánava dharma* – no more can they be called humans. Humans' glory lies in their own dharma. So it is desirable that they be loyal to their *svadharma* [own dharma]. Even if people feel better off living like animals, and find it very troublesome to live like human beings, they will have to live like humans. Suffering notwithstanding, their character as human beings should not be lost.

Plants follow plant dharma and animals follow animal dharma. Thus, plants and animals follow their own particular dharma, and there is nothing wrong in this. Tigers may attack and kill human beings, but this is not their fault. However, if human beings consume beef, then they are following animal dharma. Human beings have to follow their own dharma. The speciality of human beings is rationality, and because of this rationality there are four aspects of human dharma. Human beings move ahead through these four aspects. And those who progress through these four aspects can be described as following the path of human dharma. Thus, there are three dharmas – plant dharma, animal dharma and human dharma.

The word “dharma” is derived from the Saṁskṛta root verb “dhr” + suffix “man”. It means “that which sustains” or “that which is sustained by others”. For instance, fire. The dharma or characteristic of fire is to burn. Each and every object in this universe is endowed with a particular dharma which determines its very existence. If anything deviates from its basic characteristics (dharma) it will automatically have to change its name and form. For example, if fire loses its capacity to burn it is no longer fire, and we will cease to call it as such. We will name it according to the nature of the work it performs. If fire makes something wet instead of burning it, we will have to call it water instead of fire. That's

why it is said that each and every object has a particular dharma of its own. So human beings will have to develop their social structure, economic principles, spiritual practice – in fact everything in life – in consistence with the principles of dharma because dharma is the divine law.

Dharma as the Path to Supreme Peace

In fact, the Ársá Dharma ["Religion of the Sages", Aryan Religion] was not dharma at all – it was nothing but a geo-sentiment, sometimes combined with socio-sentiment. This continued for a long period. Shiva observed that this was not dharma at all. He looked deeply into human psychology and found that human beings do not really want happiness – they want absolute peace: peace is better than happiness. People do not attain peace by performing yajñas [sacrifices] nor by sacrificing animals in the sacrificial fire. They may please their palates by eating meat, but they will not attain peace in this way. Shiva showed human beings how to attain peace; and that path to supreme peace should not be called a path of ordinary attainment, but of supreme attainment. Here the spiritual realization is aparokśánúbhuti – is direct. This path, as shown by Shiva, is known as Shaeva Dharma [Shaivism].

Svadharmā and Paradharma

So far we have been speaking about svadharmā. Now comes the question of paradharma, the dharma of other beings. Paradharma means the dharma of trees and plants, of animals – but not at all the dharma of human beings. The shloka [couplet] from the Gītā says that paradharma, however pleasant or comfortable, is not beneficial at all. Rather, svadharme nidhanaṁ shreyah – “even if you meet death following your own dharma, Bhāgavata dharma, that will be more beneficial.” Human beings must live like human beings and human beings must die like human beings – not like undeveloped entities such as plants and

animals. In no way should people surrender at the altar of animal dharma or plant dharma, but should stick to mánava dharma, to Bhágavata dharma, even if that results in death. This is the essence of the shloka.

Paradharmo bhayāvahah – “That which is not the recognized Bhágavata dharma or mánava dharma, that which is basically pashu dharma [animal dharma], is certainly a dreadful and dangerous path.” Because not only does it bring about the downfall of the individual concerned; that person's evil example will bring harm to others as well; certainly the person's example will be bad. Deviation from mánava dharma is not merely an ordinary pátaka [sin] or an atipátaka [major sin], but clearly a mahápátaka [great sin], because others will also be induced to perform such evil deeds.

In the Gītā Lord Kṛṣṇa said that to pursue one's own dharma is the best and safest path, whereas the pursuit of other's dharma is extremely dangerous. The endeavour to satisfy physical needs is common to both humans and animals, but this endeavour alone does not lead to supreme welfare. Rather, if people become totally engrossed in gratifying their crude desires, they will most probably become extremely crude. Hence, although bhágavata dharma is human dharma, and is a somewhat difficult path, people should follow this path, and not the path of animal dharma. If they do follow animal dharma their rapid degeneration is inevitable.

Dharma and the Dhármika

The Characteristics of Dharma and the Dhármika

The nature of an object is determined by certain distinct characteristics. Regarding the characteristics of a person following the path of dharma, it has been said in the Vedas;

*Dhṛti-kṣámá damo'steyam shaocam indryanigraha,
Dhīrvidyá satyamkrodhah dashakamdharmaalakṣaṇam.*

“Dhṛti”. The word “dhṛti” has a number of meanings, the most important being “patience”. It is not at all wise for human beings to get upset in any circumstances. One should always remain calm and be ready for the future.

Sadasi vākpatutá yudhi vikramam, Vipadi dhaeryyaṁ puruṣasya lakṣaṇam.

With which qualities should one be endowed? The greatest quality of a person within an assembly is the capacity to convince others. The highest quality in the battlefield is “yudhi vikramam”, or valour in the battle. While in danger, one's great quality is patience. So what are the qualities of a dhármika (virtuous person)? First, he or she must have patience. Without patience one's intellect can easily get misguided resulting in misunderstandings as to what should be done and what should not be done. Losing the faculty of judgment, one is easily defeated.

“Kṣamá”, or forgiveness. The first letter of kṣamá is “kṣa”. This is the last and fiftieth letter of the Saṁskṛta alphabet. “Kṣa” is itself composed of two letters, “ka” and “sa”. The Rg Vedian pronunciation is “kṣa” (“ksha”) whereas the Yajurvedian pronunciation is “kha”. In Saṁskṛta, both pronunciations are recognized. What is forgiveness? It means to remain free from vindictive attitudes towards anyone. Suppose someone has done something inimical to you, you, in turn, need not be revengeful or vindictive towards him or her. It is of course quite natural for an ordinary person to take revenge against someone who has done an inimical action: there's nothing wrong if an ordinary person does that. But one who is virtuous, that is, one who has risen slightly above the rest, cannot act in this way. He or she should behave otherwise. How should a virtuous person behave? If one is satisfied that the wrongdoer's habit has been rectified, one may pardon him or her. If someone is perpetrating atrocities on thousands of Ananda Margiis, however, one has no individual right to

excuse the wrongdoer because he or she has harmed thousands of innocent people. But if a person commits atrocities on me alone, and if I am satisfied that his or her nature has been transformed, it would be proper for me as a dhármika to show forgiveness. However, if his or her nature has not been rectified, my forgiveness may result in that person becoming even more of a reckless scoundrel and in such a case forgiveness would be considered as a sign of my weakness. This is the dhármik interpretation of kśamá. That is, neither is it proper for me to blindly forgive a wrongdoer, nor is it proper for me to blindly punish a wrongdoer. We should think properly before we act. If someone goes against the collective interest of the society, a collective decision should be made whether the wrong-doer should be forgiven or not, keeping in mind whether he or she has already rectified the bad habit. No individual can take a decision in this regard arbitrarily.

“Dama”. The actual meaning of the word “dama” is self-control. The verbs “sham” and “dam” are almost synonymous in Saṁskṛta. The root verb “sham” + suffix “kta” = “shanta”. “Sham” + “anat” = “daman”. Damana means “control of oneself” and shamana means “control of others”. A person who fights against the antisocial elements and controls them is said to be doing “shamana”, while one who controls oneself is said to be doing “damana”. Death controls the human beings and maintains a balance in this universe so death is called “shamana”. In common parlance, the mythological god of death is also called Shamana. One who practices self-control or prepares oneself to fight against injustice, or controls one's desire to harm others by the application of psychic force, is said to be practicing damana. A dhármik person must have the quality of damana.

“Asteya”. Asteya is a very important principle in our code of conduct. It means, “non-stealing”. There are two kinds of stealing: internal and external. To deprive others of what is legitimately due to them or to take away things from others without their knowledge is called external stealing. Internal stealing is stealing within one's mind. Although internal theft does not harm anyone, unlike external theft, it nevertheless makes one a thief. It is done mentally out of shame, fear, or lack of opportunity. So asteya means desisting from theft of any kind.

“Shaocam”. This is cleanliness, remaining free from dirt. Bathing or wearing clean clothes does not make one holy, although it is a part of holiness. Real shaoca is:

*Shreyán svadharmo vigúñah
paradharmatsvásvanuśtitát Svadharme nidhanam
shreyah paradharmo bhayávahah.*

Human beings should die a glorious death, a death worthy of a human being. They should never give indulgence to the crude animal propensities. “Svadharme nidhanam shreyah”. It is better to die a glorious death than to continue living a life of carnal pleasure. “Paradharmo bhayávahah.” It is dangerous to follow the characteristics which are only fit for non-humans. Here paradharm means that type of dharma which is unfit to be followed by human beings.

One of the meanings of the word “dhr̥ti” is “patience”. In its larger connotation, it also means “dharma”. Dharma has ten characteristics.

Dhr̥ti-kṣamā-damo'steyaṁ-shaocamendriyanigrahaḥ,
Dhīrvidyāsātyamakrodho dashakaṁ dharmalakṣaṇam.

In this shloka the ten characteristics of dharma have been mentioned. The first one is dhr̥ti or patience. Every human being should be patient. Suppose, immediately after planting some saplings and seeds, someone digs them up to

find out if they have taken root or sprouted. That would not be considered wise. Similarly, in the spiritual sphere, if someone expects immediate results after starting the practice of Tantra, that would not be realistic. You should never do that.

Each action had an equal and opposite reaction provided the three relative factors of time, space and person remain unchanged. Whatever you do is an actional expression determined by your past actions. Your actions will certainly have reactions, but you may have to wait some time for their expression. Thus, dhṛti is the first characteristic of dharma.

The second characteristic is kṣama or forgiveness. I have already said that each and every action produces an equal and opposite reaction provided the three relative factors remain unchanged. But these three factors often change – change becomes a necessity. This change is a transformation from one state to another. Suppose someone has started doing some mischief by hitting you: this action will certainly have a reaction. In the third stage, this reaction will itself have an opposite reaction, and in the fourth stage, there will be yet another reaction against the previous action. Suppose Rama insults Shyama. Shyama's son will insult Rama's son, and Rama's grandson will insult Shyama's grandson. In this way, a vicious cycle of action and reaction is set in motion. But this seemingly endless cycle must come to a halt somewhere: an end point must be reached. When the time comes for you to take revenge, you should not express any reaction yourself. In this way you will break the continuity of the chain. This point at which the cycle of action and reaction stops, due to your initiative, is called forgiveness. This is the second characteristic of dharma.

The third characteristic is damah or control. There is a story that one day, while standing in a certain place, some beings saw something miraculous: a radiant entity. In that

expression there was a great vibration that was glittering with tremendous brilliance. Those beings went near the effulgent entity and asked, “Who are you?” It gave no reply. “What’s your command?” they asked. That effulgent entity gave a monosyllabic command: “Da”. Some of those beings, those who were more evolved, interpreted that monosyllabic sound as “damanam kuru” – “regulate” or “control”. The second group consisting of the general mass, interpreted it as “dayám kuru” – “show mercy on others”. And the third group, the demons, interpreted it as “dánám kuru” – “donate”. So in this shloka it is said, “damo'steyaṁ”. Here damah means “damanam” or “regulation” or “control”.

In every place one has both friends and foes. When one fights against external enemies and brings them under one's control, it is called an act of “shamanam”. One who has the quality of shamanam is called “shánta”. Sham + anát = shamana. Sham + kta = shánta, which means “a person who has achieved control over the external world.” Similarly, dam + anát = damana. Damana is the state of achieving control over the internal enemies or the depraving or debasing propensities or activities. Dam + kta = dánta, which means “one who has control over the internal enemies.” According to Indian mythology, the duty of the God of Death or Yama (Pluto) is to keep the world's population to a limited number. Thus, he is also called “Shamana”. “Namah Shiváya Shántáya”. One who establishes control over each and every entity is called “Shánta”. So the virtuous people, the spiritual aspirants, will have to attain control over their debasing propensities.

~ CHAPTER FOUR ~

Cardinal Human Values

Universal human values anchor moral life beyond sectarian limits.

Human Cardinal Principles

Cardinal human principles are almost unchangeable. I say almost unchangeable because they always maintain a tactual relationship with the cosmological order and so the cardinal human principles or cardinal points of human existence do not undergo any change or physical metamorphosis. But this is not the case with the physical body. In the realm of physicality, in the arena of physical emanations, such a change may take place, and in the past took place several times in the history of this planet Earth, and also in the history of so many other planets, stars, satellites, nebula, etc. In the physical sphere change is the order of existence. In the psychic sphere, there is change in the collective structure, but because that change maintains a link with the cosmological order, with cosmic conation, it is not so prominent as that of the physical sphere.

Universal Human Values

Now when I started Ananda Marga, I wanted all humanity to stand upon the strict code of cardinal principles, human values, and spirituality; and when I saw everything internally I came to the decision that there are so many loopholes in human society. Human beings came here about ten lakhs of years ago, but they have not yet been able to form a well-knit social order. We require a strong social order. That's why I had to create another branch of philosophy, known as "PROUT", through which we are to remodel the social order so that nobody is compelled to do anything, nobody is compelled to resort to immorality, for want of food or clothes or other necessities of life.

Human Dignity

As far as possible the gap between cardinal human values and crime should be lessened. The smaller the gap the better it is. Cardinal human values are mostly unchangeable. They may change after a long time as they remain associated with the physical world, but it is natural that they will not have frequent changes because of their subjective approach. Crime will undergo transformation according to changes in time, space and the collective body. Hence, both the conceptions cannot be exactly the same – difference between them will remain. But efforts should be made to lessen the differences. This task will be the duty of Sadvipras or spiritual revolutionaries.

Moral Courage and Universalism

Personally, I do not believe in this division of time into the Satya, Tretá, Dvápára and Kali Yugas, although I do admit that there is some truth in the underlying spirit. You should always remember that Kali Yuga, when people are continually obsessed by food, is also a transitional phase and will be followed by a new Satya Yuga when people will

again be more soul-orientated, Satya Yuga will start as soon as you implement the socio-economic ideology. By your collective efforts let Satya Yuga be established on this dusty Earth as soon as possible. May you be victorious.

PROUT's view is that there should be no difference between sin and crime, and hence the penal code should be prepared on the basis of human cardinal principles. Regarding the term “human cardinal principles”, to act according to the dictates of Yama and Niyama is to act according to cardinal human principles and to go against them is to act against cardinal human principles. To violate Yama and Niyama is both a sin and a crime. Proutists should have nothing to do with local faiths or customs while framing the legal structure of human society.

Satya and Universal Value

Satya knows no difference whether of the same species (Svajítiya) or of other species (Vijátiya) or different parts of the same body (Svagata). If the mango tree were Supreme Truth or Satya, then other species of trees would be outside the realm of Satya. Hence the mango tree cannot be the Supreme Truth, since it differs from other species of mango (Vijátiya Bheda) e.g. Bambaii, Kishanbhoga, etc. Hence it is not the Supreme Truth. It is relative or untruth.

Finally satya becomes victorious in each and every fight, in each and every clash and in each and every work. Satya comes out successful. “Satyameva jayate nánrtam.” That is, the falsehood won't be victorious. “Satyena panthá vitato devayánah”: your path to godhood becomes widened with the help of this satya, that is, this satya makes the path wide so that progress towards godhood is achieved.

Now when Bodhi developed after thousands of years, those human beings felt, understood, and realized that there are certain cardinal human principles. And there lie the cardinal values of human existence. After understanding

that, men realized the real value of the human entity. And they also realized that the only goal of human existence is Parama Puruśa. There cannot be any second goal.

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

PART II

**CONDUCT, CHARACTER AND MORAL
LAW**

~ CHAPTER FIVE ~

Virtue and Vice

*Virtue and vice must be judged by spiritual morality, not
mere social convention.*

THE SPIRITUAL CRITERION OF VIRTUE AND VICE

Pinnacled Intellect and Spiritual Absorption

If an ordinary sinner or a confirmed sinner remains absorbed in the thought of Parama Puruṣa to the exclusion of all other thoughts, then his or her mind becomes pointed. This is called agryábuddhi [pinnacled intellect] in Sanskrit. In that state of mind the spiritual aspirant gets well established in pinnacled intellect. Unless and until the ordinary human intellect is elevated to the level of pinnacled intellect or apexed intellect, the continuous rise and fall of innumerable vibrations within one's existence continues. These psychic vibrations are sometimes the vibrations of virtue, sometimes the vibrations of vice, sometimes the vibrations of the reaction of sinful deeds, sometimes of virtuous deeds. Unless the human mind is pointed, this rise and fall of antagonistic psychic vibrations will go on. The moment the mind is centred on Parama Puruṣa, then that mind will naturally become pointed. In that state there is no scope for the rise and fall of any wave – neither the wave of virtue nor the wave of vice. Thus it is said that when a spiritual aspirant is established in pinnacled intellect, there cannot be any question of virtue and vice. A person who has taken the Cosmic shelter goes far above the scope of virtue or vice. This is something very natural.

Moral Judgement Belongs to the Material World

One thing all of you should remember. Moral judgement regarding virtue and vice takes place only in the material world. People hate a sinner; and perhaps they should. Similarly, if someone performs a virtuous deed, people regard the person highly. That also they should. But to the Supreme Father is there any distinction between a sinner and a virtuous person? All these are concerns of the mundane world. So far as the Supreme Father is concerned, they are meaningless. Take the case of a child walking on the road. It has a gold necklace round its neck, and costly ornaments decorating other parts of its body. It is such an attractive sight. The father of the child, holding it on his lap, is caressing it. The position of a virtuous person is like this. The “ornaments” we are speaking of are the person's virtuous deeds. They are not inseparable parts of the body. They have been earned or acquired from outside. Try to get the point.

Satsaṅga Decreases the Distance from the Lord

So while selecting company, you should be careful whether its discourses, its activities, its plans or programmes are to decrease the distance between you and your Lord. This is Satsaṅga, good company. Otherwise it is Asatsaṅga. Even intellectual discussions of a high order may not be Satsaṅga if it has got nothing to do with lessening the distance between you and your Lord, you and your Goal. That type of intellectual discourse, in my language is called intellectual extravaganza. Baoddhika Amitavyayitá. Satsaṅga and Asatsaṅga. When it goads you on the path of the Lord, it is Satsaṅga. From this moment, you should always try to have Satsaṅga. That Satsaṅga will give you outer suggestion.

Those who are engaged in Satsaṅga and lessening the distance between the Lord and the aspirant, their actions are called Puṇya. And those who try to increase the gap, their actions are known as Pátaka. Puṇya and Pátaka – virtue and vice.

Virtue Expands the Mind, Vice Narrows It

Virtue and vice are both distortions of the mind. That which may be considered good in one particular temporal, spatial or personal environment may be considered bad in another. A country generally bases its penal code on the concept of virtue and vice which prevails in that country, and the concept of virtue and vice in turn is based on accepted religious doctrines. In my opinion virtue is that which helps to expand the mind, by whose assistance the universe increasingly becomes an integral part of oneself, and vice is that which makes the mind narrow and selfish. And the realm to which the mind of a person engaged in virtuous activities travels, is heaven, and the realm where the mind of a sinner races about in a wild frenzy, is hell.

THE RELATIVITY OF MORAL JUDGEMENT

When Social Codes Lose Flexibility

In India, too, as soon as the social codes of the Vedic Age lost their flexibility due to the intransigence of Aryan vested interests, the Buddhist revolution took place. This significantly raised the consciousness of the people. In a later period, people of all religious affiliations – Buddhist, Jain, etc. – automatically accepted the idea that changes in the social code were desirable, that the concept of virtue and vice would inevitably change according to the needs of the age. Thus we see one kind of social system in the age of the Paráshara Saṁhitá, another in the age of the Rámáyāña, yet another in the age of the Mahábhárata, and still another in the age of the Manu Saṁhitá.²

Those who think that they can arbitrarily impose their judicial system or legal codes on people with the help of the power of the state, regardless of differences in time, place or person, are mistaken. The principles underlying the legal codes will have to be based on people's social needs and not on the whims of an individual or group or the biases inherent in a particular concept of virtue and vice.

2. (4) These books contain mainly stories and codes of conduct. (While they have all provided social and ethical guidance to Indian society in their respective periods, only the Rámáyāña and the Mahábhárata continue to be extremely popular today.) –Trans.

Time, Nature and the Relativity of Judgement

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या।
संयोग एषां न त्वात्मभावाद् आत्माप्यनीशः सुखदुःखहेतोः॥

*Kālah svabhāvo niyatiryadrcchā bhūtāni yonih puruṣa iti cintyā;
Saṁyoga eṣāṁ na tvātmabhāvād ātmāpyaniishah
sukhaduhkhahetoh.*

[It is debatable whether time, nature, fate, accident; or the five fundamental factors of matter; or unit consciousness – any of these separately – is the ultimate cause of creation. Even collectively they are not the cause of creation, although the ātman, unit consciousness, is the catalytic agent. The unit consciousness is not the cause of creation, because it can be affected by virtue or vice.]

Kāla. Does this universe, comprising all these animate and inanimate objects, owe its existence to kāla [time]? Is this universe inherent in the womb of time? No, time is no independent factor. Time is the psychic measurement of the motivity of action. For there to be time, there has to be a “place”, for without a place no action can be performed. Over and above time and place, a “person” is also necessary, for that person will take the measure of the motivity of action. And thus where there is kāla [time], there have to be place and person as well. So time is a relative factor, not an eternal or absolute factor.

Virtue and Vice Change with Time, Place and Person

Ideas about virtue and vice are based on one or both of the following factors: different religious beliefs, and traditional or contemporary social beliefs created by factors other than religion.

These ideas change not only according to place, but also according to time and person. In ancient India, for example, people used to burn defenceless widows to death without a

twinge of conscience. The thought that this might be a sinful or unlawful act never entered their minds. Indians of that time believed that those who opposed sati were being antisocial, unpatriotic and sinful. It would not be correct for us to feel hatred or disdain towards those ancient people, living as we do in a different era. Perhaps those who burnt Joan of Arc to death did not commit a crime according to the concept of virtue and vice prevalent at the time.

Relativity Does Not Justify Intolerance

Since the concept of virtue and vice is completely relative, it is meaningless to loudly support or oppose the views of a particular community or the laws of a particular country as if they were the absolute truth. Today, therefore, everyone should develop a magnanimous outlook in such matters; otherwise their extreme intolerance will, in the name of spreading religion or of protecting virtue, result, as it did in the Middle Ages, in the entire world being bathed in human blood.

Different Concepts of Virtue May Coexist

Different concepts of virtue and vice may also coexist in one country. For example, for a Shákta [devotee of Shakti] eating meat is not a sin, but for a Vaeśńava [Vaishnavite, devotee of Viśńu] even to see an animal being slaughtered is a sin; he or she cannot even think of eating meat.

Virtue and Vice Are Temporal

Virtue and vice are temporal entities. These things have nothing to do with a person's relationship with the Supreme Father. Suppose several boys are moving along a road and a boy falls into the drain. His clothes and his body become dirty. Other people, passers-by, will laugh at him but when the father sees his boy in that condition, what will he do? Will he laugh at his own son? No, no, no. What will he do? He himself will go there into the drain and take his boy in

his own lap and clean his clothes, clean his body, and after that, he will say, “My boy, you should walk carefully.” Sinners are just like that boy in the drain. Clear?

THE MORAL QUALITY OF ACTION

Pāpa and Bhadram in the Buddha’s Language

What is the language? Yes, it is Pāli language. What the Buddha said was in Pāli language. Pāpa means sin, but it appears to be very good. Virtue and vice. Bhadram means virtue. Pāpa means vice. “Pāpa, sin, appears to be very good because the reaction of Pāpa does not start. Suppose a man holding a ticket for lower class travels in upper class. He is quite happy. Without spending much money, he is quite happy. But when the ticket checker or the police will arrest him, then the reaction starts. The man is quite happy until the reaction starts. Pāpa appears to be very good, but when the reaction starts, then the man feels that his original action was bad.”

Actions Judged after Their Results

“Good” or “bad”, “virtue” or “vice” from the worldly standpoint not withstanding, people act in order to attain happiness. We judge people's actions as “good” and “bad”, “virtue” and “vice”, only after evaluating those actions in terms of a goal and steps to reach that goal.

Doing Good to Others Is Virtue

“Of all the eighteen mythological texts, only two sentences of Vyāsa are most important. They are, 'Doing good to others is virtue', and 'Doing harm to others is vice'.”

~ CHAPTER SIX ~

The Philosophical Foundation of Moral Life

A coherent philosophy of life grounds durable moral conviction.

Why human conduct requires a philosophy of life

Discrimination between Good and Evil

Human beings have the power of discrimination as they possess a fully-reflected unit consciousness. They can discriminate between good and evil and choose to live a good life. The desire for emancipation is good, but as every action or desire has to have a cause, so this desire also has to be aroused within human beings. Developing an earnest desire for emancipation or earning the right to do sádhaná, therefore, depends on one's efforts. The great preceptor cannot be accused of partiality because of teaching intuitional practice only to those who really deserve it. Saguña Brahma wants to liberate everyone, but one must earn the right to do sádhaná by one's own efforts as, although all human beings have a fully-reflected consciousness, many are not able to develop the earnest desire for emancipation. God cannot be blamed for human indifference towards attaining emancipation which prevents one from finding a great preceptor. It is everyone's duty (dharma) to create the desire for emancipation, as that is the wish of the Lord and that is why the Lord made the vast creation.

Rational spirituality versus dogma and material reductionism

Defective Philosophies Are Morally Anti-Human

So Shiva says that the actual knowledge is knowing one's Self, knowing the subjective portion. There are certain defective philosophies which think that the material world is everything. When matter becomes everything, then matter becomes the goal of life. And consequently human existence, human consciousness, subjective portion of the human mind, everything will become like earth and stone. That's why such a philosophy is detrimental to human development. Reverend Karl Marx preached that defective philosophy. You should keep your mind free from the bindings and fetters of such a defective philosophy because it is anti-human, morally anti-human. It is most detrimental to the human existence and human development. You should never forget this.

Relative and Absolute standards

Shreya, Preya, Vidyá and Avidyá

All people should have proper knowledge and understanding of what is shreya and what is preya, what is vidyá and what is avidyá, for lack of this knowledge causes their downfall, and with its help, they progress onwards through proper sádhaná. Behind human desires the sweetly benevolent inspiration that the soul imparts, leads human beings to consciousness, not crudeness. That is why the wise try to develop their wisdom and intelligence more and more. No one wants to remain a fool: not even a simpleton wants to be called an idiot. To acquire true wisdom, judgement is necessary and judgment involves discrimination. The proper applications of this discriminating judgement is wisdom. This is why the discriminating people take Brahma, the ultimate stage of

their consciousness, as their objective. But the ignorant or foolish ones who do not utilize their discriminating judgement but are tempted on to the path of materialistic sáadhaná for their temporary enjoyment, eventually become crude themselves. The Yama said, “Allured by the paraphernalia of enjoyment these fools do not understand nor do they want to understand, the Supreme Entity. They cannot even imagine a subtler world beyond this material quinquemental world and so they totally deny it. Those who take the crude as their objective, have to come again and again into this material world in crude forms to enjoy and endure the crude. Trudging along a dark path they are gradually transformed into matter. Thus, they come under my sway again and again, for it is impossible for them to redeem themselves from the cycle of birth and death.”

Vidyá, Avidyá and Equitable Conduct

Vidyá and Avidyá have contrary concomitants. Neither of them has equilibrated movements. People with calm and collected intellect, Sádhakas with developed intuition, who could very well understand such things due to their judgment, have made the above declaration with regard to Vidyá and Avidyá i.e. salvation is not possible through the cultivation of only one of these two principles. For the attainment of salvation, there must be balance between Vidyá and Avidyá to move forward. Although the movement towards Brahma must be introvertive (Vidyá), one should not give up Avidyá completely in relation to the practical world. This also has got to be made compatible with one's own spiritual way of life by ascribing normal and divine bearing to it. Here the balance between Vidyá and Avidyá refers to the equitable conduct and behaviour during the period of material enjoyment.

Consciousness as the ultimate orientation

Psychic Structure and a Philosophy of Life

I said a little while ago, and I say again, that the psychic structures of human beings should be created by an all-encompassing philosophy which combines the magnanimity of the sky with the vibrational vastness of the ocean, ruffled by endless waves. A philosophy which fails to do so plunges people into the dark caverns of dogma and stifles their mundane, supra-mundane and spiritual progress under its crushing weight. People forget that the unlimited expansion of intellect is the predominant quality of human beings. When they lose this quality and become like beasts drawn to sensual pleasures, then regardless of what they might have achieved, they hardly deserve to be called human beings. Thus it is the duty of human beings to embrace with open heart and outstretched arms that all-inclusive philosophy which will never encourage them to harm humanity, either directly or indirectly.

Gradually those early humans developed science in the physical sphere and philosophy and spirituality in the psychic sphere. And while inventing philosophy, they began to search for the answers to many questions. During this period of search, Sadáshiva appeared, about 7000 years ago. He consolidated all human endeavours, and gave them a particular form and system. As a result, education, medicine, dance and music took a new form, and a new life.

Expansion versus crudification of mind

Spirituality as the Summum Bonum of Life

In the present environment many fissiparous tendencies are working to divide humanity into mutually-belligerent groups. Spirituality must inculcate sense in human psychology, and develop a natural affinity amongst this species of the creation. The approach of spirituality should be psychological and rational, and should offer a touching appeal to the deepest psychic sentiments of human beings. Human beings should appreciate by a rational analysis their relationship with the Cosmic Entity and recognize the most benevolent kindness of the most beloved Entity. Spirituality should lead human beings to the one Cosmic truth from which they have derived their selves,³ and which is the ultimate destiny. That ultimate and absolute ideal is the Cosmic ideal – an ideal beyond the scope of time, place and person. It is the Absolute, without and beyond relativity. It stands with its own lustre for all times and for every factor of the Cosmos, may it be a human being or a less-evolved animal. The Cosmic ideal alone can be the unifying force which shall strengthen humanity to smash the bondages and abolish all narrow domestic walls of fissiparous tendencies.

All the sentiment-provoking ideas should be firmly opposed. This does not mean an attack on those sentiments, traditions and habits which are innate in human beings and which do not hamper their Cosmic development. For example, the movement for uniformity in dress for all people will be but a ridiculous and irrational approach. Different selections of dress are the result of climatic factors and corporal necessities. Moreover, dissimilarity in dress is not detrimental to world fraternity.

3. (1) Unit selves, or *jīvātman*s, are derived from the Cosmic Self. See “*Pratīśaiṅcara* and *Manah*” for a discussion of the reunion of the two. –Eds.

There will also be many zonal or regional differences as regards other traditions and customs. These should be appreciated and encouraged for the indigenous development of society. But under no circumstances should there be a compromise in principle or yielding to tendencies detrimental to the inculcation of Cosmic sentiment.

The inspiration of Cosmic sentiment will depend upon certain objective physical problems which must be solved on a collective humanitarian basis. In the relative objective sphere the following few fundamental problems must be attempted at [tackled] and solved. These are: Common philosophy of life Same constitutional structure Common penal code Availability (production, supply, purchasing capacity) of the minimum essentialities of life

A common philosophy of life demands a clear conception in the human mind that the development of the human personality means an evolution in all the three spheres – physical, metaphysical or mental, and spiritual. Some objective materialist thinkers have held the opinion that spirituality is a utopian philosophy, bereft of practicalities pertaining to actual problems of life. Other thinkers conceived it as a wise and intelligent device to befool the toiling mass. But the logical analysis given above must have clarified to thoughtful readers that spirituality is the summum bonum of life in all its aspects.

~ CHAPTER SEVEN ~

Karma, Moral Responsibility and Moral Law

Human beings are morally responsible because action produces reaction and saṁskāra; disciplined action offered to Brahma becomes a path beyond bondage.

ACTION, REACTION AND RESPONSIBILITY

Actions and Their Results (Karma and Karmaphala)

The creation of the Universe is sustained by actions or Karma. Where there is expression, there is invariably vibration and behind the vibration there is action. Where the active capacity is dormant, motionless or quiescent, there are no waves, and there is no expanding evolution of life and spirit. Under these circumstances the Cosmic consciousness is lying in blessedness as if it were a tranquil, serene and boundless ocean. When

the surface of this ocean is agitated by a gust of wind, surging waves are created. Hence, when the unmanifested Cosmic Consciousness is tossed by Prakrti, the refulgence of expression begins. This Universe, full of fleeting shows and wonders, is the crude manifestation of Cosmic Consciousness. This crudeness results from the domination of Prakrti over Puruśa.

In situations where Cosmic Consciousness is less intense, the influence of Prakrti is proportionately more pronounced. The bondage of Prakrti on finite objects is much greater than the bondage of Prakrti is in the limitless field of activities of Universal Puruśa, otherwise called Saguña Brahma. What, after all, is a piece of stone? It is a finite manifestation of Puruśa where tamoguña is extremely dominant and as a result of this, the Consciousness in the shape of Puruśa appears crude. Prudent people will consider Puruśa dominated by tamah as crude or Jada.

Names are assigned to different objects according to the variation in the degree of crudeness of consciousness. Every object in this perceptible world is pervaded by tamoguña for the simple reason that nothing is free from the bondage of Prakrti. Why are human beings said to be the highest creature? It is because the Consciousness of human beings is very highly developed. Humanas desire to attain happiness from within the subtle entity rather than from the crude objects. This insatiable hunger leads human beings towards divine happiness. In those unit beings where the consciousness is moderately developed, that is to say, where the entire consciousness has not been overpowered by crudeness, there is the endeavour for self-evolution and for achieving happiness. The strong display of rajoguña in Prakrti is an outcome of this effort.

For the sake of self-preservation, one cannot remain in the state of inaction, because inaction is indicative of death, not of life. Now, the question may arise that since every

entity is composed of the three guñas does not the dead body also contain them? All the signs of what is called crudeness exist in the dead body; tamoguña predominates while sattva and rajah are only indistinctly expressed. Therefore, there is no propensity for action and far less the capability for action. Thus we arrive at the conclusion that everything existent is pervaded by the three guñas, but in accordance with the variation of their proportion, Prakrti is dynamic in certain situations and inert in others.

According to both Science and Philosophy, every action has a reaction which is co-existent with the original action, whether the action be a physical one or only a psychic vibration. For example, suppose you have stolen something with your own hands. In this instance there is no doubt that you have committed an act of theft. But supposing that for fear of public scandal or state punishment, you only conceived of the theft but did not carry it out. Alternatively you arranged for the theft to be committed by another person. Are you not still committing this theft from behind the scene? If you think that you will not reap the consequences for a theft committed mentally, you are wrong.

This potentiality of reaction or Saṁskāra that you get through physical or mental action, has to be endured by some other act inevitably. But when you perform one act which is reaping the consequence of a previous act, you are not acting independently. In such a case you act mechanically, propelled by the reaction of the previous act, and you may be obliged to do some undesirable acts that bring to you disgrace, accusation and affliction. You upbraid yourself and regret at leisure for it. It is as if your hands and feet are fettered and you are unable to avoid such actions.

So long as you consider your identity separate from Supreme Brahma and so long as you are engrossed with the individual “I”, you will have to continue to perform actions

and inevitably earn their reactions, which in potential form are known as Saṁskáras. In order that these seeds of reaction can germinate, you will have to select a new physical form. In other words, you will have to subject yourself to the cycle of birth and death in this revolution of Karma, like the oil-mill bullocks. Both Mokśa and Mukti (emancipation and liberation) will remain remote from you, beyond your access. If you make your mean ego the object of your Átman, your actions will be a source of your enjoyment but not of your salvation.

Ásana máre kyá huyá, yo gayii na mankií ásh; Jyoṅ teliká boyelko, gharhii kosh pacásh

Does not the oil-mill bullock move on? It keeps going around in circles all the day. But though it may walk more than fifty miles, it does not advance in the least, since it is tied to the pillar of the oil-expressor. Likewise, those working with the Unit “I” as their object are similar to the bullock of the oil-expelling machine.

Yávanna kśiiyate karma shubhañcáshubhameva ca távanna jáyate mokśo nrñám kalpashataerapi Yathá laohamayaeh páshaeh páshaeh svarñanmayaerapi tathá baddho bhavējjiivo karmábhishcáshubhaeshubhaeh

In other words, until the actions, whether good or bad are annihilated, human beings cannot attain salvation or Mokśa. Can the gold chain be looser and less torturing than the iron chain to someone in bondage? Similarly, the bondage of bad actions is exactly as tight as the bondage of good actions.

Nábhuktañ kśiiyate karma kalpakotishataerapi Avashyameva bhoktavyañ kṛtañ karma shubháshubham

Therefore, for salvation or emancipation, it is necessary to be liberated from the bondage of Saṁskáras. The question is, how to attain salvation? When it is essential to act for maintaining one's existence, how is it possible to avoid the cycle of action and reaction?

It is known from philosophic propositions that the attainment of Mukti (liberation) or Mokśa (salvation) is possible only through spiritual practices or sādhaná. It therefore follows that there is certainly some means to attain liberation from saṁskáras.

There are three processes for attaining freedom from the bondage of action: (1) relinquishing any desire for the fruits of action, or Phalákáṁkśá Tyága, (2) Abandoning the vanity of performing an act, or Kartrtvábhimána Tyága, and (3) surrendering all actions unto Brahma. All of these have to be followed in the individual life, but it must be kept in mind that they all have to be strictly observed. To be more explicit, these rules are the different aspects of one and the same process.

Relinquishing the Desire for the Fruits of Actions

Phalákáṁkśá Tyága: – A man performs each act with a particular objective or other in mind. No act can be accomplished without an objective. For example, someone is studying for an MA then their aim is to graduate? But if he or she only broods over the aim and does not strive to attain it, can they be successful? What is the significance of reflecting over or striving to achieve an aim? For instance, suppose a piece of iron is tossed upwards. The higher it will go, the more it will gain the force of coming down, and as soon as its force for going up is exhausted, it will come down with the same force as it went up. This is natural, an invariable law of Prakṛti. Similarly, with every thought or deed the reactions in potentiality will inevitably have to be accumulated. As soon as any act is accomplished, the growth of the potentiality of reactions is stopped and this potential energy is invariably transformed into the reactions of the actions performed. Therefore, it has been said in the Gīitá –

Karmaṇyevádhikáraste má phaleśu kadácana.

The Science of Action

What is action? Action is the relative change of position or place of an object. When an object is transferred from one place to another, or when an object acquires a new position temporarily or permanently leaving its former position, we call it an action. When an overweight person loses weight after strenuous physical exercise, it can also be called an action because he or she now occupies less space than before.

No action can be performed in the absence of the will. Will is the initial stage of each action, and is thus called the primary action. One may think that actions such as the beating of the heart, sleeping and awakening occur independently of the will, but this is not so. In these actions, too, the will plays a dominant role.

In the mundane sphere some actions depend on the unit will and some on the Cosmic Will. Human beings move according to their individual wills but the wind blows according to the Cosmic Will. Actually, most of the actions which human beings supposedly perform by their own will are directly guided by the Cosmic Will. Some actions are performed by the indirect human will, such as the beating of the heart. When the indirect will ceases to function it should be understood that one's individual *saṁskāras* (reactions in potentiality) have been fully exhausted. Under such circumstances a person is sure to die. This death is called the final glorious death (*mahāmṛtyu*).

Most people who commit suicide do not have the direct will to survive. However, their indirect will remains partially active, sustained by the desire to be free of the untold sorrows, miseries, and humiliations of this life. Deep within they cherish an indirect desire to acquire a new, dignified life in another world after death. This desire is the work of the indirect will. Their indirect will seeks a way to

escape the ignominy of humiliation and build a new and better life in the future. Their will did something in the past for which they must undergo their present humiliation.

The Macrocosmic Will is eternally active behind the creation of this universe. This Supreme Will of Parama Puruṣa is termed Shambhūliṅga in philosophy.

An action which is done independently is called *pratyayaṁulaka karma* (original action). Suppose one has a desire to go to Calcutta and then actually goes there. This is an original action because to go or not to go to Calcutta depends entirely on one's will. But an action which one is obliged to perform mechanically under pressure of circumstances is called *saṁskāraṁulaka karma* (reaction to the original action). In these actions it is the indirect will and not the direct will which functions. The original deed which was performed by the direct will is later expressed as a reaction by the indirect will. Your indirect will forces you to become a tool to restore the equilibrium in the universe which was lost due to your original action.

In *saṁskāraṁulaka karma* individuals have no free will, but are slaves to the dictates of the indirect will. Suppose a person commits a theft by his free will. As long as the reaction of the original action of theft is unexpressed, his indirect will remains in seed form as reactive momenta. But the moment the indirect will finds a congenial environment it expresses itself, resulting in the thief either being arrested by the police, or having to undergo some punishment or humiliation. This is how the thief reaps the consequences of his previous action of theft.

Good reactions to good actions are experienced in a similar way. One will have to reap the consequences of one's past actions until one's *saṁskāras* are exhausted. If one's previous deeds were virtuous, life will be blessed, but if they

were wicked, one will be branded as a sinner. Only when all good and bad reactions have been expressed do the bondages of vice and virtue snap open.

All actions, whether introversial or extroversial, crude or subtle certainly lie latent in individuals in seed form as potential reactions. One day, with the help of the indirect will, they will be expressed in the external world. Suppose one harms someone. The reaction of one's action will lie in potential form until the proper time and place arrives for its expression.

Even if one does not harm anyone physically, but simply thinks of harming someone, *saṁskāras* will still be created. Whatever feelings one may have for a person, good or bad, will certainly cause a reaction. That reaction will remain in potential form in the subtle mental sphere until the opportune time arrives for its expression. This is why wise people look upon this universe with an attitude of equanimity and pray for the welfare of all. *Sarvesam maṅgalam kāunkṣe*. People who fail to do this will have to suffer endlessly for their mean-mindedness.

Action is of various types. When the mind, under the domination of *avidyāmāyā*, is tossed by the waves of worldly desires, that is, when it associates itself with crude psychic pabulum, it is called *abhilāsa* (desire). When *abhilāsa* becomes firmly rooted it is called *saṁkalpa* (resolve) for attaining psychic pabulum. When the mind functions in collaboration with *prānendriya* and *karmendriya* (motor organs), it is called *kṛti* (physical action); and when it associates itself with *prānendriya* and the *jñānendriya* (sensory organs), the mental expansion is called *avadhāna* (advertence). *Abhilāsa*, *kṛti* and *avadhāna* are all actions.

Avadhāna is of three types. When the sensory organs connect themselves to certain objects, but the mind does not accept them, that mental state is called *anavadhānatā*

(inadvertence). For example, a student's eyes may be reading the pages of a book while his or her mind is diverted elsewhere. Many students cannot learn their lessons due to this sort of inadvertence in study. When the mind perceives an object through the medium of the sensory organs, but does not have any deep knowledge about that object, then that special state of anavadhána is known as álocana jñána (sensation). Here the word álocana does not mean serious reflection.

The firmly established sensation which occurs when knowledge is acquired from various sources of an object is called perception (caettik pratyakśa). Perception may also be called coordinated sensation. Suppose three blind people feel an elephant to find out what it is like. The one who feels the legs might think that the elephant resembles the trunks of banana trees, the one who feels the trunk may think that the elephant is like a pipe, and the one who feels the ears may think that the elephant is like bamboo trays. Each one experiences a different kind of sensation. Only when the totality of the legs, trunks and ears is produced as an image in the mind can one acquire a true image of an elephant. The temporary idea acquired about an elephant is called perception.

When perception becomes meaningful, that is, when a particular name is given which corresponds to the nature of things already perceived, it is called conception. The perception of an elephant is only possible when all the parts of its body – legs, trunk, ears, etc. – produce an image of an elephant. When one sees the elephant a second time one thinks, “It looks just like the animal I saw previously. Yes, it must be an elephant.” When this confirmation occurs one can say that one has a concept about something.

When a past perception is recreated in the mind with the help of memory, it is called tattva-jñána. Tattvajñána can be of various types. In the process of meditation, the crude

mind merges into the subtle mind, and the subtle mind loses its identity in the causal mind. When the newly awakened subtle and crude minds return to their active states, they perceive things in a completely different way. This new set of perceptions is also called tattva jñāna or siddha jñāna. In fact tattva jñāna is also a type of action, though it is not included in avadhāna.

It was explained earlier that kṛti occurs when the mind is associated with the motor organs and the prāñendriya, and avadhāna occurs when the mind is associated with the sensory organs and the prāñendriya. But prior to reaching the stages of kṛti and avadhāna the will must be converted into saṁkalpa (determination) or abhilāsa (desire). Saṁkalpa is more likely to be successful than abhilāsa. What is saṁkalpa? When the mind is firmly associated with its objects in a relationship of iron-determination it is called saṁkalpa. This vast universe has originated from the saṁkalpa of the Cosmic Mind.

Action depends on desire. The nature of an action is determined by the nature of the desire. Feelings of pain and pleasure occur in the mental sphere only because the vibrations of mental feelings are stored there. Reactive momenta are created out of these feelings of pain and pleasure. Desire originates from the sum total of one's pain or pleasure. Put in another way, it can be said that desire (vāsanā) is one's total reactive momenta in potential form of all feelings of pleasure and pain. People determine their own course of action according to their inherent desire. It is desire which puts a bridle on people and drives them according to its whims. People rarely attain the results they seek. What they actually attain is determined by the nature of their original actions.

Human beings strive to acquire objects which satisfy their desires and avoid those objects which displease them. They only pursue those things which give them pleasure. Because

of this psychology, human beings do not want to listen to bad news, see horrifying images. When they cannot avoid a painful situation they immediately close their eyes. This behaviour is a good example of how action depends on desire. To separate action from desire is impossible. If desire is compared to an earthen pot, then the water inside the pot is comparable to *pratyayamúlaka karma*. The water inside the pot assumes the form of the pot, that is, the action representing the water takes the same form as the desire representing the pot. The process of withdrawing the water-like karma from the pot-like desire is termed *sádhaná* (the process of attaining liberation). The action which assumes the shape of the pot-like desires is called *karmáshaya* (bundle of *sańskáras*). The course of human life is determined by the nature of one's bundle of *sańskáras*.

The bundle of *sańskaras* gets lighter due to non-original actions. After death this bundle loses its connection with the sensory organs, motor organs, *práńendriya* and mind. It becomes compact after imbibing a new set of *sańskáras* of pain and pleasure. During a prolonged period of unconsciousness or at the time of death, the bundle of *sańskáras* becomes even more compact. It can be created in one life or in many lives. Disease, grief and other deep sorrows are merely the reactions of self-created *sańskáras*. After reaping such tremendous reactions as a result of the temporary disconnection of the sensory organs, motor organs, *práńendriya* and mind, a new bundle of *sańskáras* is created which brings tremendous change to the fortunes of human beings.

According to one's desires, original or non-original actions produce pleasurable or painful experiences, or both, or neither. Pleasure occurs when one's actional vibrations create a congenial sensation which relaxes the nerve fibres, and pain occurs when one's actional vibrations create tension in the nerve fibres.

By nature human beings long for pleasure and not pain. The action which creates a pleasurable sensation in the mind is called *shukla karma* (white action), and the vibration which creates a painful sensation is called *kṛśṇa karma* (black action). The action which creates both pleasurable and painful experiences is called *shuklakṛśṇa karma* (black and white action), and the action which creates neither pleasurable nor painful experiences is called *ashuklakṛśṇa karma* (neither black nor white). Worldly actions are either *shukla*, *kṛśṇa*, or *shuklakṛśṇa*. Only an action or reaction related to *samádhi*, that is, spiritual *sádhana*, can be called *ashuklakṛśṇa*, for spiritual actions take one beyond the state of pleasure and pain. When the actional vibrations become embedded in the domain of desire, that is called *saṁskára* (reaction in potentiality). The *saṁskára* is destroyed by those actional vibrations which are equally powerful and opposite to the original actional vibrations.

Every living being which has a physical body has a mind. The *átman* or soul is the reflecting plate of the mind. As long as the existential feeling of human beings is reflected on the *átman*, human beings are considered alive. A *videhii mana* (bodiless mind) cannot function at all because existential feeling does not exist in its mind. The *videhii* mind only has a bundle of *saṁskáras* which rests on its spiritual base. This is why the *videhii átman* does not act as the witness to the functions or existential feeling of the bodiless mind. It remains only as the witness of its bundle of *saṁskáras*. Thus it is proper to call the *átman*, *pratyak cetana* (cognitive counterpart).

Pratiipam vipariitam aiñcati vijánáti iti Pratyak.

As a rule, the bundle of *saṁskáras* that is continually formed until the moment of one's death in this life, is exhausted through *saṁskaramulaka karma* (non-original actions) in one's next life. Generally, the bundle of

saṁskáras does not fully ripen during a person's life unless there is a disconnection of the sensory organs, motor organs, práñendriya and mind. Thus the actions performed in one life are not experienced as reactions in the same life.

Action, Reaction and Doership

According to Lord Krśńa, neither action, nor reaction nor the sense of doership devolves on the Supreme Soul (Paramátman). All these follow certain laws of nature.

Let us first examine whether Parama Puruśa, without whose permission not even a blade of grass can move, has any role to play in relation to action, reaction and the sense of doership; whether He Himself does anything in this connection.

It is said that doership, action and reaction are performed by nature. But what is the philosophical definition of “nature”? What is ordinarily called “nature” in English is called “Svabháva” in Saṁskṛta. What is the normal state or form of “Svabháva”. Svabháva is the style adopted by Prakṛti for her operation. That is, Svabháva is not an objective entity, it is only an actional flow, a special style of action.

Now the question arises, what is Prakṛti? In “Ānanda Sūtram” it has been said: “Shaktih sá Shivasya Shaktih.”

Prakṛti belongs to whom? She belongs to Parama Puruśa. Now Prakṛti, who is sheltered in Parama Puruśa, operates both directly and also through others according to Her style of functioning. It is of course a fact that Parama Puruśa does not do anything directly; rather He gets things done indirectly through the vast operational system He has created.

It has been said before that Prakṛti is a force dependent upon Parama Puruśa. Her only work is to keep Parama Puruśa satisfied. The only aim of Prakṛti is to satisfy and give pleasure to Parama Puruśa. What should be the aim of Prakṛti? Her only thought is, “I shall satisfy Parama Puruśa, I

must please Him.” That is why Prakṛti always remains engrossed in the thought of Parama Puruṣa, and, as a result, is gradually transformed into Parama Puruṣa Himself.

*Mādhava, Mādhava Anukhaṇā Souṇari Sundarīi
Mādhava Bhelīi*

Vidyāpati said, “Thinking of Mādhava (Kṛṣṇa) every moment, gradually She herself became Mādhava”. By constantly ideating on Mādhava, Rādhā gradually merged into Mādhava. This is why different scriptures and renowned philosophers have proclaimed, “Prakṛti sā nitya nivṛttā”. In other words, Prakṛti gradually dissolves each and every moment. As a result of constant ideation on Parama Puruṣa, portions of Prakṛti gradually merge in Him.

As Prakṛti is also infinite, Her absolute merger is not possible. Prakṛti is a perpetually dissolving entity. Every moment a certain portion of Prakṛti gets metamorphosed into Parama Puruṣa. So, when Prakṛti is constantly being transformed into Parama Puruṣa and is also dependent on Him, Parama Puruṣa may say, “I am absolutely unconcerned about doership, action and reaction.” Parama Puruṣa may certainly say that neither is He involved directly in these affairs, nor does He do anything, and He continues to do everything through the vast operational system which He created. It is of course true.

What is understood by “Kartṛtva” of an action? The literal meaning of “Kartṛtva” is authority, that is, I am the proprietor or owner of a particular action, and everything there shall move according to my will. This feeling, centering on “I”, is called “Kartṛtva”. Parama Puruṣa never wants that there should be this “I”-centered feeling towards the small worldly objects. He will never permit this to happen. It occurs primarily because of the influence of Avidyāmāyā. That is why if Parama Puruṣa says that He does not do anything directly, it is not a false statement.

Now we must consider “Karmāñi” or action. What is action? The relative change of position of an object is called action. Suppose there is a certain object to my left. When I move this object and place it to my right, then the object is displaced. This displacement is called action. Whatever exists in this Cosmos is within the all-pervasive mind of Parama Puruṣa – there is nothing outside Him. Hence the question of spatial change in relation to Him does not arise. Everything happens within His mind. For this reason, what Kṛṣṇa said about action is true, because action or inaction lies only within His mind. So it was correctly said that Parama Puruṣa does not directly do any action.

YAJÑA, KARMAPHALA AND ACTION IN LIFE

Yajña and Karmaphala

Today's subject is “Yajña and the Fruit of Yajña”. The word “Yajña” is formed by the root “Yaj” and the suffix “na”. It means actions. Whatever a person does, we can call it a yajña. What is the origin of actions? Where is the unmanifested potentiality of action? The doer of an act is the mind. Before doing an act a person thinks of it and the thought gets manifested as corresponding vibrations or sensations in his mind. Those mental vibrations are then transformed into the actions in the external world. That is, when after thinking about doing an act, the hands and feet begin to move, then the action being done is called an act or kriyá. Vibration exists in the mind or Sublime level and an act exists both in the crude and sublime levels, because all vibrations are not necessarily transformed into acts. Whenever there is an act, then the existence of a precedent thought is a certainty. That is why Karma or Yajña is called psycho-physical.

Human beings cannot exist even for a moment without doing an act. Salvation means the eternal emancipation from this very Karma or Yajña. Ordinarily Yajña is of four

kinds: Bhúta Yajña, Nr Yajña, Pitr Yajña and Adhyátma Yajña. Of these four Yajñas, the first three, namely Bhúta, Nr, and Pitr Yajñas, are psycho-physical, that is, both mental and physical, but Adhyátma Yajña is one hundred percent internal. The origin of Bhúta, Nr and Pitr Yajña is in mental vibrations and they take shape in the physical world. The actual origin of Karma, however, is in the arena of the mind. Suppose I donated ten rupees to a particular person. This is called Nr Yajña. In the first instance I gave the donation mentally, and when this mental donation took the shape of a physical act, then I practically made the donation. As soon as the thought of giving the donation occurs in the mind, the physical act of donating flashes before the mind, that is, the act actually originated in the mental domain. Adhyátma Yajña, on the other hand, originates in the domain of the soul and terminates in the soul.

(1) Bhúta-Yajña: Bhúta Yajña means services rendered to any created entity of the manifested world. For example, watering trees, serving cattle, undertaking scientific explorations and doing anything for the sake of welfare. In Saṁskṛta, Bhúta means that which has been created. It does not mean ghost or spirit. The Saṁskṛta synonym of the English words ghost and spirit is “Preta”.

(2) Nr Yajña: Nr Yajña is action for human welfare. In fact Nr Yajña is a part of Bhúta Yajña because human beings are also created beings, I will explain Nr Yajña later on.

(3) Pitr Yajña: Pitr Yajña means remembering the ancestors and the sages. As long as a person possesses the physical body, he remains indebted to his ancestors. Those who are capable of working for their own emancipation, as well as of the society by virtue of the knowledge acquired through the austerities practised by the sages, are indebted to the sages. Sages are those who are helping and who have helped human society in numerous ways, such as the

invention of new subjects. You enjoy the fruits of the inventor of railway engines. Is it not a fact that present intellectual currents originated from the fountain of their wisdom? Many people say that science is detrimental to civilization and an impediment to civilization, that the old world was indeed good. They forget that science also existed in the old world and, although it was very undeveloped, the people had adopted it according to their standard of wisdom and knowledge. We are progressing on the road constructed by them. We proceed and extend these roads by cutting down the jungles and the hills. Their bullock carts have given us the incentive for our railways and cars. We have converted the yachts constructed by them into submarines. That is why I say that there is no fault in the development of science. Time is also not to blame. The fault rests with us. Science does not tell us to use nuclear energy in destructive ways. To do so is to use science to establish our animality. Those who have invented destructive weapons with the help of science are not sages, because their Sádhaná does not contribute to the welfare of humanity. On the other hand, those sages who have looked to the well-being of humanity certainly deserve our revered memory. To pay homage to them is Pitr Yajña.

(4) Adhyátma Yajña: I have already said that Adhyátma Yajña is one hundred percent internal. The impetus for Adhyátma Yajña comes from the soul and this impetus becomes operative in the mental province. The mind performs the sádhaná and the Karma also terminates in the province of the soul. That is, the ultimate goal of mental sádhaná lies in the province of the soul. Adhyátma Yajña is a liberating sádhaná and the remaining three, Bhúta, Nr and Pitr yajña are both liberating and subjugating (Nivrtti Pravrtti).

Nr Yajña is of four kinds: (a) Shúdrocita, (b) Vaeshyocita, (c) Kśatriyocita and (d) Viprocita. To serve the world by the physical body, to make others happy by one's own sacrifice, or to alleviate the afflictions of others, for example by example by nursing the patients, comes within the scope of Shúdrocita sevá.

The services rendered by supplying food, money, etc. are termed Vaeshyocita sevá. Protecting others, even by risking one's life is Kśatriyocita Sevá. Viprocita Sevá is to give expression of Adhyátma yajña by imparting the spiritual knowledge you have gained. Instil in others the earnest desire to follow the path of virtue – only then will you justify your existence as a social creature.

Shúdrocita sevá is the backbone of society. Those who undervalue Shúdrocita sevá cannot render Vaeshyocita sevá. In the same way, one has to become a Shúdra, in order to be eligible for rendering Vaeshyocita-sevá. Exactly in the same way, one has to become a Shúdra, a Vaeshya and a Kśatriya in order to be eligible to render Viprocita Sevá. Hence only those who possess these four qualities are Vipras.

Although the excellence of all the different services is equal, Viprocita sevá is particularly glorious because it is directly related to Adhyátma yajña. But it must be remembered that the value of a particular service depends on time, place and circumstances. Suppose a wayfarer is in distress in a lonely place and is about to die. In this situation viprocita sermons are entirely useless. While Shúdrocita sevá, i.e. nursing will be of great value. What will you do for a man who is dying of starvation? Will you nurse or preach sermons? Food must be arranged for him. In this circumstance Vaeshyocita sevá is of great value. In another situation, some men are attacking a helpless person. In this case neither sermons nor nursing is needed, nor is food to

be offered; there you will have to render Kśatriyocita service. In this situation, Kśatriyocita Sevā is of greater value and other services are entirely meaningless.

Shúdrocita service is meaningless to a drunkard, so is Vaeshyocita, because giving money to him gives impetus to the addiction to drinking and does not encourage him or her to give it up. If you give the drunkard a beating then he or she will leave the place and go elsewhere to get a drink. Therefore, a drunkard has to be treated firmly with Kśatriyocita sevā and with Viprocita sermons. They must be emancipated from this bad habit by good counsel. The problem can not be solved just by simply inflicting punishment or enacting laws to close the liquor shop. In such circumstances the drunkard will seek to satisfy his or her bad habit in secrecy and consequently the whole society is affected. Thus we see that all the four types of services are important in particular circumstances. Still the effect of Viprocita sevā is stable whereas the effects of other types of service is not.

At the time of rendering service, you should feel that object of service is Nārāyaṇa or God and that you are a spiritual aspirant. With such feelings there is no room for conceit. Conceit causes the fall of human beings. To get rid of conceit we will have to regard the object of our service as Nārāyaṇa.

When you render service to anyone you must mentally address them with sincere devotion. “O Lord, O Nārāyaṇa! Oblige me by accepting my services. You are merciful to me, and for this reason you have appeared before me as a living being to offer this very precious opportunity of rendering service to You.” By maintaining such sentiments, conceit will not arise in you, nor will you be bound by the reactions of your actions. The principal cause for bondage to the fruits of actions is conceit or the yearning for fame. Suppose a certain man donates one thousand rupees to a particular

institution. The next day he looks anxiously for his name in the newspaper. If his name does not appear in the paper, then with an air of conceit he brags amongst his kith and kin. "I have donated a thousand rupees, but I do not desire recognition and therefore I have not published my name in the paper." The desire for fame exists in a concealed form in that man's mind. Clearly, he did not make the donation with the spirit of service. However, when you perform acts with the ideation that the person served is Nārāyaṇa, there is no possibility of arrogance or the desire for fame growing in your mind. Then you will realize that through the grace of Nārāyaṇa you have been given the opportunity of serving Nārāyaṇa. Our hands and feet are not ours, they are His, and by serving Himself with those hands and feet, He sports with Himself. Such an action is an action without attachment. Only in this way can one attain salvation from the bondage of Karma. You must feel that the person served is Brahma. The person served is a finite manifestation of Him. Never, even by mistake, take the object as a human being. A devotee in ecstasy says:

Yāṅhá yāṅhá netra paṛe Táṅhá táṅhá Hari sphúre.

Wherever I look Hari is visible. To attain this stage is the consummation of the aspirant's efforts. By working with ideation of Brahma, you will gradually be able to perceive Brahma in everything. Why should ideation of Brahma or Hari be adopted? Before realizing this you will have to understand what Bháva signifies.

Shuddhasattvavisheśadvá premasuryaṁshu sámyabhak
Rucibhishcittamásrṇya kṛdasao bháva ucyaṭe

Bháva is where the mind is sanctified. All the ten directions are brightened by the rays of the sun of Love, and love is developed for the Supreme Brahma. The mind develops gentleness or tenderness. This is the aim behind treating the objects of service with ideation of Brahma.

The development of ideas in a person's mind takes place in three ways: direct imposition, indirect imposition and spontaneous idea.

Direct imposition : Suppose you are playing the role of Sháhjahán in a certain drama. Though your mother tongue is Saṁskṛta you speak in Persian. In that situation you have consciously thought, “I am Sháhjahán”, and having influenced the mind accordingly, you behave in that manner. Here your own personality is masked by that of Sháhjahán. This is known as direct imposition of ideas.

Indirect imposition : Here you do not knowingly assume any idea, but are influenced and hypnotized by another person. You act unconsciously. Your personal exclusiveness is drowned in the currents of another's ideas. Under directions of a hypnotist, you will take sand for sugar and find it sweet as well.

Spontaneous idea : In this case, the ideas spring from within and only the true ideas get expressed. This occurs while you are in Iishvara Prañidhāna. Initially the feeling of “I am” certainly exists in the aspirant's mind. He or she feels that “I am practicing Sádhaná for a realization of Brahma.”

In the method of Sádhaná prescribed of Ananda Marga, this feeling of “I am” having been developed and expressed spontaneously is then transformed into feelings of Brahma. This spontaneous idea is not easily understood by those who do not practice Sádhaná. For this very reason, more often than not, non-aspirants are overtaken with false apprehensions since they do not know the transcendental currents of happiness in which the Sádhaka is drifting. You don't have to take the idea “I am Hanuman”, or “I am Rádhá”. Adhyátma yajña is performed entirely in the mental arena and there is no necessity of any experiment or imposition.

But in Bhúta, Nr or Pitr Yajña, experiment or imposition is necessary. One has to feel that the object of service is Náráyaña. If you do not adopt this feeling your efforts are in vain. It should be remembered that the reaction of an action is intimately connected with the action itself and when you perform an act you have got to bear its brunt.

The Gītá says: “Karmañyevádhikáraste má phaleśu kadácana.”

You are free to act, but you are bound to undergo the reaction. The moment you do an act you acquire the possibility of its reaction. Simultaneously with the performance of an act is being done, the seed for its reaction is also sown and its consequences have to be undergone. There is no escape from it. It is not within your right to get rid of it or to escape its fruits and consequences. You have a right only to the action. Just by wishing you may or may not do an act.

What we call Saṁskára is the reaction of Karma in potential forms, that is, it is the seed of the reaction to an action. The completion of a Yajña lies in its offerings. Karma and Yajña are the same and the accomplishment of the four varieties of Karma lies in offering one's dearest thing, that is, in offering one's own self. Ráma Yajña signifies offering or surrendering unto Ráma. Viśnu Yajña has a similar significance. The word Vishnu means all-pervasive. For this reason the accomplishment of Viśnu Yajña lies in merging oneself into the Supreme Entity. Those who offer clarified butter in Yajña are misguided. They think that by offering ghee in the fire, it will rain. Still today people are following such blind superstition. Science tells us that when ghee is offered in the fire, the ghee is burnt and the unburnt carbon particles evaporate in the form of smoke. Everyone knows that ghee is basically the chemical composition of hydrogen and carbon and that the water vapor generated by burning ghee is negligible. Therefore, what will be the magnitude of

the cloud formed by burning even one thousand tons of ghee? It is an utter misuse of ghee. The proper use of ghee is to feed it to the weak so that they may have a good health. If you want rain you should perform Bhúta Yajña. Scientific research comes within the purview of Bhúta Yajña. Manufacture artificial clouds and make use of them wherever rainfall is needed.

O Sádhakas! Justify Ráma Yajña by offering yourselves unto Ráma or Paramátman. Accomplish your Maháviśnú Yajña by merging the arrogance of your “I” feeling in the all-pervading Paramátman. For this you need not go begging from door to door. Adhyátma Yajña is an internal affair and money has no use. Only in the case of Bhúta, Nr and Pitr Yajña are crude physical things needed and not in the case of Adhyátma Yajña. By this the mind gradually obtains enlightenment and there is no need to entertain the idea of Ráma or any similar idea.

“Kurvanneveha Karmmání”

*Kurvanneveha Karmmání jijivíśecchataṁ samáh; Evaṁ
tvayi nányatheto'sti na karma lipyate nare.*

Human beings have come to work. What is the body? The body is a machine (Yantra). What is the meaning of “Yantra”? Yaṁ + traē + Ía = Yantra - that is, that which is controlling everything. And when one can have this control. It can be done when some work is performed. Therefore work must be done. But how? The answer is, work is to be done with control and self-discipline. And that is the job of a machine. Human body is a machine. If we think deeply, we see that mind is also a machine. That is, what we do with the help of mind, we will do that in a well planned way. Just as working is an action, thinking is also an action.

The word “Kurvan” has been derived from the word “Kurvat”. Kr + shatr makes the word kurvat, the meaning of which is, what is being done or going to be done. “Iha”

means, “in this world”. When the body is attached to the world then that stratum is called “Iha” in Saṁskṛta. And that stratum to which body is not attached and mind may or may not be attached, mind may or may not be active, is called “Páratra”. Átman, or Self, exists in all the strata. Iha + śník makes the word “Aehik” and paratra + snik makes the word “Páratrik”. “Aehik” means concerning this world and “Páratrik” means concerning that world.

As I have already said, mind may or may not remain active. The fundamental thing is that when mind goes beyond the scope of body, the mind in the form of seed [–the saṁskára in the form of seed –] remains attached to the átman. In that stage saṁskára or the reactive momenta can not do any work whatsoever. After death disembodied souls cannot do anything. Hence human beings have to do any good and noble work, any constructive or benevolent work when they are physically alive.

In the ancient days, there was a popular belief that even the gods were to come down to earth to perform spiritual practice. The reason is, when one does not have a physical existence, one cannot perform action. So long as human being is alive, so long as one possesses one's physical structure, one cannot but engage one's body in action. One should not remain idle for a second. Once a leader said, “Árám hárám hyáy” (“Idleness is harmful”). Although many of his sayings are not to be accepted as true, this one saying deserves acceptance.

[The following section was also printed separately as part of “The Real Culprit” in Discourses on Tantra Volume 2. This is the Discourses on Tantra Volume 2, 1st edition, version.]

A question may arise whether the mind can at all function in an entity lacking a physical body. In a disembodied state the mind cannot work, because ectoplasmic structure can never function in that state. The stuff of which the mind is composed cannot function once it is detached from the body,

because the mind-stuff functions only when the brain is active and the nerve cells are active. Physical death brings about dissociation of the nerve cells, hence the ectoplasmic structure stops functioning. So when people say that there is a ghost in such-and-such tree, it is totally baseless. The brain of a dead person has already been burnt in the cremation fire or transformed into soil in a grave, so how can it function? A disembodied soul or disembodied mind can never function.

But it is true that often a powerful person will associate his or her ectoplasmic structure with the disembodied mind. Suppose there is a man named Ráma Bábu who has great ectoplasmic strength, great *mánasadhātu*. (In *Ánanda Sútram*,⁴ the word *cittāñu* has been used for *mánasadhātu*). He, employing a portion of his own ectoplasm, activates the disembodied mind according to its *saṁskáras* [reactive momenta]. In this case the reactive momenta remain associated in the form of seed with the disembodied mind. Now, the disembodied mind has no ectoplasmic structure because it has no physical body. Under the circumstances Ráma Bábu can get that particular disembodied mind or soul to do many things. If people such as this happen to be wicked by nature, they can cause the disembodied entity to hurl pieces of bone, brick, etc., into someone else's house. Sometimes the cots on which people recline are also found to be tilting. All these actions are done by the ectoplasmic structure of a powerful person, not by that of the dead person.

So to stop this nonsense you should find the real culprit and give the person a good shaking. You will find that the throwing of pieces of bone, brick, etc., will immediately stop. All this comes within the scope of *Avidyá Tantra*. It often turns out that the person who was responsible for the throwing of the bricks is found sitting quietly in a corner of

4. (1) Shrii Shrii Ánandamúrti, *Ánanda Sútram*, 1962. –Eds.

the burial ground, and their ectoplasmic structure is getting that hapless disembodied soul to do all those wicked things. If you hit their arm with a good stick then their wicked deeds will immediately stop. And when you see a cot rising from the ground with the ectoplasmic strength of that person (though you cannot see the ectoplasmic arm that raises it, as ectoplasm cannot be seen), just brandish a stick at random. It will turn out that the arm of that wicked Tantric gets broken. Perhaps that person was seated three miles away from the actual site of occurrence. These are all interesting things – Avidyá Tantric things.

[end of section that was printed separately as part of “The Real Culprit”]

However, as long as the human beings remain alive in the world they can utilize body, mind and Self. Now what will the Átman or Self do? It will proceed more and more to the internal world. It has got no other function than this. So the function of mind is that it should always remain engaged in virtuous deeds for the purpose of continuous spiritual progress. Physical body also should be utilized constantly for noble deeds. Because if the body is engaged in noble deeds, the mind also remains engaged in virtuous deeds. If a person is a thief by nature whenever they think something in seclusion they will think of thieving. So, his mind will be degraded. Physically, he is not stealing, yet his mind is degrading. On the contrary, when a person is engaged in good deeds his mind also remains engaged in good thoughts and his spiritual progress remains unhindered even though physically he may not be active and imposed saṁskáras which are instrumental for people's progress or degradation. In a 1200-year-old Buddhist Bengali poem it is said –

Pára gajara soi durjana saun̄ga avasara toyi; Náda na bindu na ravi na shashii maṁdala.

It means all the created objects in this universe seem to be real to you because they are perceptible to the sense organ. Otherwise, the reality of those external objectivities is not recognized. By nature the human mind is liberated. But the human beings mentally do not consider themselves liberated; rather they think they are in bondage, that is, why the people gradually fall into numerous bondages.

The word “uju” in Saṁskṛta is derived from the Saṁskṛta word “rju”. “Rju” means straight. The meaning of this line is “don't accept the crooked path rejecting the straight one”.

That is, just proceed along the path of “suśumná” not along the path of “idá” and “piuṅgalá”. The word “báṁka” in Prākṛta is derived from the Saṁskṛta word “bakra”. The modern Bengali word “báṅká” has come from old Bengali “báṁka”.

The Saṁskṛta word “nikāṭa” [close, near] became “nioṛi” in old Bengali. The word is no longer used in modern Bengali but is used in Bhojpuri. The word is very [close] to the English word “near”. “Bohi” means Bodhi, that is intuition – spiritual realization – “Parinirvána”. The Saṁskṛta letter “Dha” becomes “Ha” in Prākṛta, e.g. “Badhu” becomes “Bahu”, “Madhu” becomes Mahu, “Sádhu” becomes “Sáhu” and then “Sau”. Similarly Bodhi becomes “Bohi”. So the meaning of above mentioned line is “the intuition is very near to you. You need not go out elsewhere”. That is, to attain spiritual realization you need not wander about. In old Bengali “laṁká” means overseas country – not necessarily Ceylon. The Persian word is “viláyet”. The “laṁká” or chilli which we eat came to India from America about 450 years ago. Prior to that [piipul and golmaric [black pepper] were] widely prevalent in India. As chilli came from beyond the sea it was named “laṁká maric”. The funny thing is that now-a-days the word “maric” is no longer used. The people use the word “laṁká”.

“There are bangles on the wrist. To see these bangles, one need not use a mirror.” A mirror is called Adarshi or “Darpaña” in Saṁskṛta. From Darpana it became Dápana in old Bengali. In Marathi language a mirror is called Ársá. Now-a-days the word Darpaña is no longer used. The word Áyaná in the sense of mirror is a Persian word.

“You can analyse your own mind and find for yourself how pious or impious, how simple or crooked you are.” To understand that you need not have to take the help of another person. You can very well judge that by yourself.

Áppane appa bujhta niyamana Pára gajara soi durjana saṁga avasara toyi.

“This mind, when it is in the company of virtuous persons can easily take one to one's 'Íśta' and when in bad company it can bring about one's downfall.”

ACTION BEYOND BONDAGE

Virtuous Action, Perfect Completion and Karma as Brahma

Tyaja durjanasámsargaṁ, bhaja sádhusamágamam Kuru puṇyamahorátraṁ smara nityamanityatáṁ.

All creatures are born on this earth, live and then go away. “Yah ágacchati sah gacchati” – “one who comes goes away” – this is the way of the world. But if certain beings only come, eat food and then die, it is because they do not understand the value of their existence. The creatures who understand the value of their existence are mind-dominated. Only those creatures whose minds are developed can realize this. The mind-dominated beings are known as human beings.

It is true that human beings are also born, live and then die, but they also do such work which leaves its impression on the earth. Swami Vivekananda said, “As you have come onto this world, you must leave some mark behind.”

The quality, efficiency and tastes of all human beings are not the same. According to their efficiency and taste, human beings do some great work in the world – that alone is their impression or mark on the earth. The Bengali word for impression, “dág”, is of Persian origin, while the word “cháp”, is from Portuguese.

How then should the humans live and work in this world? – this should be learned if they are to do some work which is truly worth doing. Shankaracarya said, “Tyaja durjana sańsargam” – “You should keep away from evil-doers (durjana).” Who is a durjana? It is a relative term. Those who are bad to someone may be good to others. A notorious criminal may be bad to society, feared by many, yet to his little daughter he is quite dear. To her, he is not a criminal, because he loves his little daughter so much.

The meaning of “sujana” (good person) is that if you get physico-psycho-spiritual elevation from your association with someone, then that person is “sujana”. All those in a large gathering of people are usually addressed by the speakers as “gentlemen” in order to please them, but it is well known that every person there is not a true gentleman. “Sujana” are only those in whose company you get mundane, supramundane and spiritual elevation, whereas “durjana” are those who cause your downfall. Hence “durjana” is a relative term, for a thief cannot be an evil-doer when he is near a great person, a sannyasin, as he is unable to cause their downfall. For an ordinary person, though, that thief would be a “durjana”.

Since ancient times the mind has had to undergo transformations as a result of its association with different objects on it. Accordingly each object was given a particular name. This associative resultant transformation was in turn dependent upon transitory factors like time, space and person. Suppose you see a white object. The moment it comes within the range of your vision, the rays of light from

that object are reflected on the retina of your eyes; at the same time the reflection is also transmitted deeper. In fact, the visual sensation is not subjected to the eyes only. It is the mind that actually perceives everything with the help of the visual organ. And in reality eyes are simply the gateways of organ. The real organ is situated at a particular point within the brain from where the act of vision is completed. Human mind in consonance with the vibration occurring in the brain recognizes the white, red or black colours of objects. There is a “positive” movement connected with this process of conception. Suppose one has a sensation of an object of white colours. Then that vibration of white colour received externally in brain, will naturally give rise to a sympathetic vibration within the mind. That vibration is certainly a “verb” in nature – neither noun nor adjective. When it is movement it is verb. White colour – vibration has an acoustic vibration like the sound of dhab, dhab, dhab. What type of white we say dazzling white (in Bengali dhab dhabe shadá). This acoustic vibration of dhab, dhab, dhab, is actually a verb from which the word dhabala in sanskrit has been originated. From that acoustic root verb namely dhab in sanskrit is formed. Verb means, action. By adding suffix “al” and “la” and “da” with the root verb dhab, we get the word dhabala which means receptacle of the verb dhab. The words like dhaul, “dhaura”, dhauri (dhauri in Bhojuri) have originated from the word dhabala. A large portion of Rarh (Western portion of West Bengal) was known as dhabalabhum or dhalbhum even in recent past. Dhabala Deva was the king of that Dhabalabhum State. Therefore originally all words in any language are actional faculties that's verbal in nature. Action (Karma) is the prime cause of all existential entities and inertia is the root cause of their annihilation. That is why I say you are to march ahead with the highest aspirations and this will bring you to the highest state of all-round fulfillment.

Work is Brahma, and hence, do more and more and still more work. Brahma consists of everything. Work is a microscopic fraction of Brahma. Hence how can work be called Brahma? Whatever human beings do or think, and with whatever method, they move towards Brahma, they impose the ideation of Brahma on them. One who is a “Karmayogii” ascribes Brahmahood to Karma. For the sake of attainment of the Supreme entity one can advance either through the path of knowledge or through the path of Karma. In the same way one can also proceed through the path of Bhakti (devotion).

What is knowledge? It is the understanding, with sharpened intellect, of what is permanent and what is temporary. Besides this, one has to analyse that out of the permanent which one is true and which one is false. It is like the mixture of gold ore with many kinds of stones. First of all the ore has to be smelted and separated and whatever remains is not pure gold. That again, is melted and pure gold is obtained. Thus after removing impurities repeatedly, we get pure gold. Likewise in worldly affairs the human beings, eliminate the unsubstantial and adopt the substantial. And out of the substantial they keep only the cream and reject the dross. Just like that, by constant intellectual analysis, human beings arrive at the Supreme truth this alone is Brahma to the seeker of knowledge. This alone is the path of knowledge.

“You Have the Right to Action Only”

Karmaṇyevādhikāraṣṭe mā phaleśu kadācana; Mā karmaphalaheturbhūmā te saṁgo'stvakarmaṇi. ⁵

[You have the right to action but not the right to the fruits of the action. You must not do actions that will bind you, but you must not be averse to action, either.]

5. (1) Bhagavad Gītā. –Trans.

It is said: “O human beings, you have the right to action, but not to the fruits thereof. So don't perform any action hoping for certain results, keeping an eye on the results, greedy for the results.” There seems at first glance to be an inconsistency in this statement, or at least a serious misunderstanding of psychology. For such a great personality as Lord Krśńā, at least, to misunderstand psychology or to give defective teachings, is quite unthinkable. Yet the apparent inconsistency remains.

Karmaṇyevādhikāraṣṭe – “You have the right to action.” What does karma mean? The word karma is derived from the root verb *kr* and the suffix *man*. The verb *kr* means “to do something”. You know that a verb is created on the basis of the reaction that a sound produces within the mind; and on the basis of the verb, other words are created – this is the general rule. For instance, the presence of an [annoying] object, or the motion of such an object, may produce a sound like *kar kar*, and people will say: *Cokhṭā karkar karche*, *cokhe vāli pāreche* [“My eye is going karkar, feeling a scratching sensation – maybe some dust has gotten in”]. Or people may say: *Jiniṣṭā dekhe manṭā karkar karche* [“Having seen that unpleasant thing, my mind is going karkar”]. We see the form of the type of wave that arises in the imaginative mind, and on the basis of that we create words – and also on the basis of the action [such as the scratching] itself. A vibration of the colour red comes floating and through the nerves reaches the eye; then a vibration is produced in the mind. Whenever an object vibrates, it has sound and colour as well. The vibration produced by red is itself red in colour. Your eyes also see the colour red. What you see as a result of the vibration in the mind, you call red. Now, what is red to you may be a different colour to someone else. Yet that person will call it red, because his or her mind experiences the same sort of vibration.

The colour you see and call red – which is one particular kind of colour – another person will also see and call red. But the red that you are seeing may not be the same colour that that person is seeing. That person may be seeing a different colour. The colours in the two people's eyes may be different. It may be that for you it is violet, and for the other person it is yellow. It may also be that you can detect something which someone else cannot. What you call red when you are speaking, someone else does not see as red when he or she speaks – they see something else – but they say “red”. Of course I am not speaking of colour-blindness here, but of normal vision.

At the sight of red, a vibration arises in your mind, and the name that you give to that vibration is “red”. The name you give to what you see with your eyes is “red”.

As mentioned earlier, every vibration has sound; even vibrations in the mind have sound. When you see a certain vibration, you call it *śākrākrā lāl* [scarlet red], because the sound that colour produced was something like *śākrākrā śākrākrā*. Similarly, when you see something white, a white colour is produced in your mind and you call it “white”; and because of that vibration, a sound is produced within your mind. That sound is *dhav dhav dhav*, from which in Sanskrit the word *dhava* + *la* = *dhavala* is derived. *Dhavala* means “white”. In the Bhojpuri language it is *dhaorii*. This is how words are created – *dhavdhav śākrākrā* [perfectly white], *śākrākrā lāl* [scarlet red]. Nothing comes out of nothing. Everything has a logical history behind it.

The word *karma* is derived from the root verb *kr*. The verb *kr* means “to change the position”. Adding the inflection *man* lends the sense of “assuming a special form”. Now, the verb *kr* means “move”, “change position”. If an object does not confine itself to a particular place, and does not remain static, it will always be on the move. Rabindranath said: “When I sketch any object, when any

object is drawn, it does not lose its mobility.” When you see a picture, you cannot deny that it has mobility. If you say that something is confined within the scope of lines and is presented as a picture and as such it is static, you are wrong, because the idea represented by the picture enters your mind and vibrates it, and you cannot confine those vibrations; you cannot declare anything to be static or inert.

Kii praláp kahe kavi, Nahe nahe nahe shudhu chabi; Ke bale, rayeche sthira; Mari mari sei saondaryya Nibhe yeta yadi

[What a meaningless utterance the poet has made! No, no, no, it is not simply a picture! Who says it is static? It would be a great tragedy if that beauty vanished.]

Everything in this world is restless. All the ideas in everyone's minds lie there in seed form. Whatever work you do contains latent mobility, which has to be expressed – but it is a partial expression. How can you give full expression to an entity which is in eternal motion from anádi [beginninglessness] to ananta [endlessness]? You cannot fully confine it within the scope of lines. At one end is anádi and at the other end ananta, so if you try to confine it within lines, where will you put the lines? So a partial form extends from anádi to ananta; it cannot be confined within lines everywhere. Suppose you demarcate something here, and something else over there: what you are doing is demarcating particular parts, partial forms. You can confine only a particular form, a particular projection of the flow of action from anádi to ananta which is progressing continuously in the segmented eternal flow of time. It is in this context that the word karma is derived from the root verb *kr* plus the inflection *man*. You grasp only a particular portion, a partial expression of the eternal flow of time – that is karma.

PART III

YAMA AND NIYAMA

Yama — The Principles of Moral Restraint

Yama restrains conduct so spiritual force is not dissipated.

Meaning of Yama

The first lesson of human conduct is Yama Sádhaná. We shall discuss all the aspects of Yama Sádhaná. You know that Yama consists of five principles – Ahimsá, Satya, Asteya, Brahmacharya and Aparigraha.

The Five Principles of Yama

The principles of Yama are ahimsá, satya, asteya, aparigraha and Brahmacharya. Ahimsá means not causing suffering to any harmless creature through thought, word or deed. Satya denotes action of mind or use of words with the object of helping others in the real sense. It has no relative application. Asteya means non-stealing, and this should not be confined to physical action but [extended] to the action of the mind as well. All actions have their origin in the mind, hence the correct sense of asteya is “to give up the desire of acquiring what is not rightly one's own”. Aparigraha involves the non-acceptance of such amenities and comforts of life as are superfluous for the preservation of the physical existence. And the spirit of Brahmacharya is to experience His presence and authority in each and every physical and psychic objectivity. This occurs when the unit mind resonates with Cosmic will.

Ahiṁśá

Ahiṁśásatyásteyam Brahmācaryāparigrahāh yamah

The practice of these five principles achieves control by different processes. The word Saṁnyama in Saṁskṛta means “regulated conduct”. It should be clearly understood that Saṁnyama does not imply destroying something or somebody.

Manovákkāyāh sarvabhūtā nāmapiidā namahiṁśá.

Ahiṁśá means not inflicting pain or hurt on anybody by thought, word or action. This word is wrongly interpreted by many. Some so-called learned persons in fact, define the word ahiṁśá in such a manner that if one adheres to it strictly, it is impossible to live not only in a society but also in forests, hills and caves. In such an interpretation of the term ahiṁśá, not only is killing prohibited, but even to fight a defensive fight is not allowed. By tilling the land one may cause the death of innumerable insects and creatures under the earth's surface. Therefore, the use of a plough is not permissible. The followers of such an interpretation of ahiṁśá say that those who want to lead a religious life should not use the plough themselves, but employ other low-born people to do the same to save themselves from the sin of destroying life. Sugar must be poured into the abodes of the ants; no matter whether human beings have food or not. The poor must spare their blood from their bodies to save insects, the born enemies of human beings.

This is no definition of ahiṁśá. It merely causes confusion. It is contrary to true dharma; it is against the very laws of existence. Even the process of respiration involves the death of numberless microbes. They are all living beings and to save them one will have to stop breathing. The administration of medicines to the suffering

will have to be stopped, because such medicines cause the destruction of disease-causing bacteria. If *ahimsá* is so interpreted, where will such interpreters be able to stand? They will have to give up even filtered water, because the process of filtration of water means destroying the insects that cause impurity. It is also not possible to drink impure water, because then it is likely that such microbes might die in the stomach.

In the post-Vedic age this type of *ahimsá* was practised in India for a long period, and as a result life for ordinary citizens became very miserable. The populace viewed with fear the religion dominated by this so-called *ahimsá*. They were forced to accept an atheistic belief, and they left the path of dharma. Devoid of any code of conduct, and intent on giving first preference to their own selfishness, such atheists became a burden to the society and to the world. Those who wanted to enforce the so-called *ahimsá*-influenced religion, became impractical and impotent by nature. Thus there is a pressing need in the modern age to re-think these historical facts from a new angle of vision.

This age was followed by another wherein another new definition of the word *ahimsá* was propagated. According to this definition, *himsá* meant to cause pain to living beings, but did not include the slaughter of animals for food. This idea is very much mistaken. If causing pain amounts to *himsá*, the slaughter of animals for food must also be called *himsá*, because the animals do not offer their heads willingly at the altar of death for this cause.

Recently one more interpretation for this word has been heard. It somewhat resembles the second definition described earlier, but it even lacks the simplicity or sincerity of that interpretation. According to this interpretation, *ahimsá* means non-violence or non-application of force. Possibly it is this interpretation which has distorted most the meaning of *ahimsá*. In all actions of life, whether small

or big, the unit mind progresses by surmounting the opposing forces. Life evolves through the medium of force. If this force is not properly developed, life becomes absolutely dull. No wise person would advocate such a thing, because this would be contrary to the very fundamentals of human nature.

The champions of non-violence (so-called *ahimsá*) have, therefore, to adopt hypocrisy and falsehood whenever they seek to use this so-called *ahimsá* for their purposes. If the people of one country conquer another country by brute force, the people of the defeated nation must use force to regain their freedom. Such a use of force may be crude or subtle and as a result, both the body and mind of the conquerors may be hurt. When there is any application of force, it cannot be called non-violence. Is it not violence if you hurt a person not by your hands but by some other indirect means? Is the boycott movement against a particular nation not violence? Therefore I say that those who interpret non-violence and *ahimsá* to be synonymous have to repeatedly resort to hypocrisy to justify their actions. The army or police are necessary for administration of a country. If these organizations do not use force even in case of necessity, their existence will be of no meaning. The mark of so-called *ahimsá* or non-violence on a bullet does not make the bullet non-violent.

Those who are not adequately equipped to oppose an evil-doer should make every endeavour to gain power and then make the proper use of this power. In the absence of ability to resist evil, and in the absence of even an effort to acquire such ability, declaring oneself to be non-violent in order to hide one's weaknesses before the opponent may serve a political end, but it will not protect the sanctity of righteousness.

The meaning of the word *ahimsá* in the sphere of *Sádhaná* has already been explained. According to its correct meaning, one will have to guide one's conduct carefully to ensure that one's thought or actions cause pain to nobody and are unjust to none. Any thought or action with the intention of causing harm to someone else amounts to *hiṃsá*. The existence of life implies destruction of certain lower forms, no matter whether there is intention of doing harm or not. The process of respiration kills thousands of millions of protoplasmic cells. Whether one knows it or not, in every action such living cells are dying and being destroyed. The use of prophylactics means destructions of millions of disease-carrying germs. The crop-eating insects, parasites, mosquitoes, bugs, spiders, etc. are also being killed in innumerable ways. This is necessary to maintain one's livelihood; it is not with the intention of causing pain to them. Such acts also, therefore, cannot be classed as *hiṃsá*; they are to be done for self-defense.

As a result of clash and cohesion within the physical structure of every entity and also for the maintenance of structural solidarity at every moment, a process of formation and deformation is always taking place. Rice is obtained from paddy – is there no life in paddy? Paddy can sprout. It is also capable of reproduction. For the preservation of the physical body you prepare rice by killing the paddy. Do you have any intention to harm anybody while preparing rice? It is thus seen that life depends on other forms of life for its very existence. There is no question of *hiṃsá* or *ahimsá* here. If this is conceived as *hiṃsá* living beings will have to subsist on bricks, sand and stone. Even breathing will have to be stopped or one will have to commit suicide.

It is, however, very necessary to remember two things in respect of edibles. First, as far as possible, articles of food must be selected from among those items in which

development of consciousness is comparatively little; i.e., if vegetables are available, animals should not be slaughtered. Secondly, under all circumstances before killing any animal having developed or under-developed consciousness, it must be considered whether it is possible to live in a healthy body without taking such lives.

The human body is constituted of innumerable living cells. These cells develop and grow with the help of similar living entities. The nature of your living cells will be formed in accordance with the type of food you take. Ultimately all these together will affect your mind to some extent. If the cells of the human body grow on rotten and bad-smelling food, or on the fresh flesh of animals in which mean tendencies predominate, it is but natural that the mind will have a tendency of meanness. The policy of eating, without due consideration, whatever is available cannot be supported in any case, even though there may not be any question of *hiṁsá* or *ahiṁsá*. It should not be your policy to do what you wish. You must perform actions after due thought. For continued subsistence a policy will have to be adopted for taking food; otherwise it will be against the code of *aparigraha*. What *aparigraha* means will be explained later.

Hiṁsá and the use of force are not identical. Sometimes the use of force may result in *hiṁsá*, even though there is no thought in the mind to cause pain. When the pressure of circumstances compels the use of force against certain individuals resulting in *hiṁsá*, such individuals are termed as *átatáyii* in *Saṁskṛta*.

*Kṣetradárápahárii ca shastradhárii dhanápaháh
Agnidagaradashcaeva śadete hyátatáyinah*

“Anyone who, by the use of brute force, wants to take possession of your property, abducts your wife, comes with a weapon to murder you, wants to snatch away your wealth,

sets fire to your house or wants to take life by administering poison, is called an átatáyii.” If any person or a nation wants to occupy all or part of another country, the use of physical force against such invading forces is not against the principle of ahiṁsá. Rather, by a wrong interpretation of the term ahiṁsá or by interpreting hiṁsá and brute force as identical, common people will have to suffer from loss of wealth, happiness, or other hardships.

Sometimes it so happens that people instead of convincing superstitious people, injure their sentiments by their behaviour. A perusal of history shows that the antagonists of idolatry have, on many occasions, destroyed beautiful temples which were unique examples of architecture. They destroyed the beautiful images which represented the expressions of sculptural art. All these acts are extremely violent, because they cause severe pain to the idolaters, and consequently the idol-worshippers adopt an obstinate attitude towards idols even though they are fully convinced that idol-worship is futile. As a result, not only is the spiritual progress of the idol-worshippers hampered, but the progress of the whole human society is retarded. It is worth noting that even if in any country all the people without exception give up idolatry, the spiritual aspirants, who follow the principles of Brahmacharya, will preserve images carefully in museums out of appreciation for sculpture and aesthetic taste. They will not destroy these beautiful works in any circumstances. Destroying a work of art also results in the destruction of the sense of subtle appreciation, and this is in no way proper.

While the mind is still attached to religious or sectarian signs or submits to superstitious rituals, it remains engrossed in crude objects. Any crude method to prevent such sectarian superstitions will cause reactions in the mind and this will hamper Sádhaná. The best course, therefore, is

to help these persons to expand their minds by means of Brahma bhāvanā – cosmic ideation – and only in that case will they be able to give up superstitions easily.

The principle of ahiṁsā, one of the aspects of Brahma Sādhana, must have been clearly understood now. Let us now consider whether parents punishing a child amounts to hiṁsā or ahiṁsā. No, it is not hiṁsā because there is no intention of causing harm or pain at all. The purpose of such punishment is not to make the child shed tears, the purpose of such action is only correction. Whether it is a thief or a robber or a gentleman or a friend or anybody else, any action with a true spirit of rectification cannot be termed as hiṁsā, no matter how harsh it may seem.

It must now be clear that in day-to-day life it is not at all difficult to follow the path of true ahiṁsā. Taking meat as food is harmful in hot countries, especially where vegetables are available in abundance. However, under medical advice, as a diet after recovery from illness or as one of the constituents of medicine, eating meat cannot be called either hiṁsā or greed, because the meat is eaten under those circumstances only to maintain life. In extremely cold countries people eat animal flesh, wear animal skins and burn animal fat under the pressure of necessity.

Heroism is revealed in fight against aggressors. Consider the Rāmāyaṇa, the great epic. It describes Shrii Rāma waging a war with all his might against Rāvaṇa, who abducted his wife. Shrii Rāma's action was in no way against the principle of ahiṁsā, because he did not invade Lankā with any desire to conquer the territory or to cause harm.

Consider the Mahābhārata. Mahāpuruṣa Shrii Kṛṣṇa had insisted to the Pandavas to take up arms against the Kaoravas, because the Kaoravas were aggressors (ātātāyī) who had taken possession of the land by force. No one would accuse the very incarnation of love, Shrii man

Maháprabhu, one of the great revolutionists in the social and spiritual world, of adopting ways associated with hiṁśá; but he too pounced like a lion on the tyrant Kázii (Judge). If hiṁśá and use of force were synonymous, Maháprabhu, the incarnation of mercy, certainly would not have done so.

Satya

Parahitártham váunmanosó yathárthatvam satyam.

Satya implies proper action of mind and the right use of words with the spirit of welfare. It has no English synonym. The word “true” or “truth” would be translated in Saṁskṛta as “rta” (to state the fact). The Sádha is not asked to follow the path of rta. One is to practise Satya. The practical side of Satya is dependent on relativity, but its finality lies in Parama Brahma, the Supreme Spiritual Entity. That is why Brahma is often referred to as the “essence of Satya.”

Even though the objective of a Sádha is to achieve that ultimate entity, in the process Sádhas have to deal with the relativity of their surroundings. Humans are rational beings: they possess in varying degrees the capability to do what is necessary or good for humanity. In the realm of spirituality such thought, word or action has been defined as Satya.

For example, a person rushes to you for shelter. You do not know whether he is guilty or not, or perhaps you know for certain that he is not guilty. He is followed by a ruffian bent on torturing him. If this terrified man seeks refuge in your house, and then the ruffian comes and asks you regarding his whereabouts, what should you do? By adhering to rta or truth you would inform the ruffian of his whereabouts. Then if he is murdered, will you not be responsible for this murder? Your mistake may have resulted in the murder of an innocent person. By adhering to rta or truth you become indirectly guilty of this heinous

crime. What would be your duty if you followed the correct interpretation of Satya? It would be not to reveal the whereabouts of the person and rather to misguide the aggressor so that the refugee may safely return home.

Suppose your mother is taking food. A letter is received about the death of your maternal grandfather. If mother enquires about the contents of the letter, what reply will you give? If you adhere to “truth”, you will reveal the news of her father's death, which will cause a great shock to her mind and she would not even be able to take her food. It would be preferable in this case to state that all is well in their family. After your mother has had her food, a mention of her father's illness would prepare the ground for her to bear the news of the tragedy. In this way, even though something other than truth was uttered, the dignity of Satya has been maintained.

Satya Is Immutable

Satya is immutable. If it mutates it is no longer Satya. Satya is that which does not vary. It remains in one unaltered state in all times – past, present and future. Because of its immutable characteristic in all times – past, present and future – it is [not] only beyond the bound of time (Kálátiita) but also beyond the bounds of space (Deshátiita) and beyond the bound of form(s). It is beyond the bound of time, space and form. It has no differences even in the different parts of its own Being. Even one portion does not differ from another. Brahma or Satya is an indivisible, uninterrupted and immutable entity. Satya knows no difference. Then can there be any difference between Him and external objects? No, there can be no difference within or without. Nothing can exist beyond Him. That which is indivisible is infinite. Hence anything identical with Him shall also be contained within Him.

Asteya

Asteya in Practical Life

1. Physical theft of any material object. Ordinarily those persons who steal material objects are called thieves. But thieves are not only those persons who flee with stolen objects after committing armed robbery. Whatever is taken in possession by the use of brute physical force, of arms or of strength of intellect, whether it is money or goods, amounts to theft, because behind such actions there is the intention of taking others' property deceitfully. However, acceptance of anything like money, crops, gold, etc., in exchange for money in a proper way is not theft.

2. Psychic theft. Here you did not take material possession of anything, but you planned it in your mind. This also called theft, because you have mentally stolen. Only the fear of law or of adverse criticism prevented you from doing the action physically.

3. Depriving others of their due physically. Even if you do not take possession of what belongs to others, but you deprive others of what is their due, you become responsible for their loss. This is also stealing.

4. Depriving others of their due mentally. If you do not actually deprive anybody of what is justifiably their due, but you plan in your mind to do so, that too amounts to theft.

Some explanation here is necessary regarding the third and fourth types of theft referred to above. You may have seen that many educated people travel by train without purchasing proper tickets. They do not directly steal money from the Railway administration, but they deprive the railway administration of its due. A little thought will reveal that there is a sort of barter relationship of the passengers and the railway administration and therefore ticketless travel amounts to theft of the type referred to under 3 and 4 above. Those who travel by train have obtained the facility

from the railway administration. By purchasing tickets they pay for that facility in full and consequently the railway administration cannot be held in high esteem for rendering a social service. When the railway is not rendering free services, not to pay one's travelling fare is theft.

Consider for a moment: what type of person commits such a theft for a few rupees only! Often people of the type indulge in all types of tall talks, freely criticize the leaders, and accuse them of corruption and nepotism. If their shortcoming is pointed out, they plead "It is difficult to live in the world with such strict morality. Those who run the railway administration in such a manner deserve it – this type of theft is justified." Missionaries or ascetics who convey a divine message, or political leaders with the noble purpose of doing good to the country, are seen to be often indulging in ticketless travel. This is a daily occurrence. Bribing government employees to evade income and other taxes, or demanding travelling allowance for a higher class when they actually travel in a lower class, these are all nothing but cheating. It is not only theft, it is also pettiness.

All these tendencies to steal are contradictory to the code of *asteya*. In many cases even educated people often act knowingly against the principle of *asteya* or do not want to accept that petty stealing violates it. The author was once questioned by an acquaintance who was a Railway employee as to why he had purchased a full ticket for a nephew aged thirteen years, when a half ticket might have done (half tickets being permitted up to the age of twelve only).

There are some moralists who do not want to cheat any particular individual, but do not consider anything wrong in cheating the well-to-do or the government. Many a shopkeeper would sell adulterated commodities to his customers but entertain his own friends and guests with genuine items. It should be remembered that all actions

with such a psychological background are against asteya. The easiest way of practising asteya, as in the case of all other principles of Yama and Niyama, is auto-suggestion. If people, right from the childhood, remember these codes and remind themselves what is correct, they will not go astray when they grow up – even in the midst of temptations – and they will be able to maintain the high standard of thoughts and character.

Brahmacarya

The correct meaning of Brahmacarya is “to remain attached to Brahma”. “Brahmañi vicarañam iti Brahmacaryam”. Whenever people do some work or think of doing any work extroversially, they look upon the object, with which they come in contact, as a crude finite entity. Because of their constant aspiration for material achievement their mind is so engrossed in material objects that their very consciousness becomes crude. The meaning of practising Brahmacarya Sádhaná is to treat the object with which one comes in contact as different expressions of Brahma and not as crude forms. By means of such an ideation, even though the mind wanders from one object to another, it does not get detached from Brahma because of the Cosmic feeling taken for each and every object. As a result of this Preya Sádhaná (extroversial approach) is converted into Shreya Sádhaná (introversial approach) and Káma into Prema. ([Preya means attraction towards crude material objects, while] Shreya means attraction towards the ultimate reality. Káma means desire for finite objects and Prema means desire for the Infinite).

Many misinterpret Brahmacarya to mean preservation of semen. It should be remembered that neither the word Brahma nor the word carya has any relevance to the word “semen”. Moreover, even physiologically such a preservation of semen is a bluff. Either owing to the disease

in certain glands or by the use of similar other processes, unless one becomes maimed, it is not possible to observe such Brahmacharya. It is certainly true that if the correct meaning of the word Brahmacharya is accepted (that is, to feel the Cosmic Entity in every material object), control in life becomes essential, but such control does not imply disobeying the laws of nature. Control means to abide by nature's laws.

The prevention of the discharge of semen by some special measures or prevention of its surplus formation by fasting is ordinarily termed as so-called Brahmacharya. For those who are not married, this so-called Brahmacharya (which is really not Brahmacharya) has some meaning, because it reduces the possibility of sexual excitement and thus prevents a discharge which may occur due to excitement while awake, asleep or dreaming. This is because when there is no formation of surplus semen, there is no physical desire to waste it. Further consideration will, however, show what this so-called Brahmacharya is worth. Are the prevention of formation of surplus semen and the loss of surplus semen not one and the same thing? All that can be said is that the first alternative is good for the unmarried and the second for the married.

People who by different suppressive methods seek to prevent the discharge of semen, create a bad reaction on their body and mind. Their bodies become rough and lack in lustre. A suppression of the sexual desire results in other desires, especially anger, taking a more terrible form. In the olden times only the actual meaning of Brahmacharya was accepted. Later, when society was dominated by the intelligentsia, the so-called monks, who had taken to complete exploitation, thought that if ordinary citizens were allowed to pursue spiritual practices, they might lose the machinery of exploitation at any moment, of which they were so fond. If common people are inspired by spiritual

ideals their rationality will grow and grow. The monks realized therefore that the people will have to be kept maimed and helpless. Fear and inferiority complex will have to be infused in people to exploit them. They found that such an exploited mass consisted of ordinary worldly people, most of whom were married. If, therefore, the loss of semen was anyhow declared as anti-religious, they would be able to gain their end without difficulty.

And the result was promptly achieved. Ordinary worldly people began to think that they, by leading a married life, had committed a serious wrong, a heinous sin: they had indulged in activities against Brahmacharya. The monks observed celibacy and were, therefore, far superior. The so-called recluses took advantage of the situation and have, without difficulty, been exploiting the society.

Whether these recluses in fact are naeśthika Brahmacháris (those who do not waste semen at all) cannot be decided by arguments. This can be decided by medical test. But it can be said without doubts that many of the so-called monks will not pass this test.

Marriage is a natural function like bath, food, sleep, etc. Therefore, there is nothing to be condemned in it, nor does it go against dharma. When a great man or an elevated sádha is not prohibited from taking food, etc., there is no reason why he or she should be debarred from marriage. But proper control is no doubt greatly needed, not only over food and sleep, but in every walk of life. The lack of such control causes disease. Food is essential for life, but absence of control over eating causes indigestion. A bath is refreshing, but in absence of control over bath, i.e., a long-continued bath, would make one catch cold. Similarly, marriage has its function but the absence of restraint in married life would cause various diseases in body and mind.

Marriage is slightly different from other natural functions in life, such as eating, sleeping, etc. Marriage is not so essential for life as are food and sleep.

The need for marriage differs with individuals. That is why in the opinion of Ananda Marga every individual has complete freedom in matters of marriage. For example, marriage of those persons who suffer from some physical or mental disease, or who are not financially well off, or whose present circumstances are not favourable for marriage (i.e., where marriage can cause unhappiness), is not desirable. Those who are constantly engaged in the fulfilment of an ideal, or those who have to spend the greater part of their day in earning their livelihood or some mental occupations, should not marry, because they will not find it possible to fulfil their family commitments properly. The marriages of such people are harmful to the society in many cases. Although marriage is not desirable for those who are suffering from some disease or whose circumstances are not favourable to getting married, there remains a possibility of their indulging in vices stealthily if they are not married. To avoid this, they should work for the attainment of some high ideals or do rigorous spiritual practices. The psychological degeneration which is inherent in the suppression of psychic tendencies can be avoided only by an effort to fulfil a lofty ideal.

It has been said earlier, and it is being repeated, that one has to exercise control in every sphere of life, whether big or small. Such control does not imply killing the desire but controlling it. Desires and tendencies are natural attributes of a living being. Therefore, those who want to kill the desires should better adopt some easy method of committing suicide instead of pursuing any difficult method of spiritual practices. I do not find any reason to support the so-called Brahmacarya for those who are Shaeva, Shákta, Vaeśnáva, or who believe in Puráñas, because their deities,

Shiva, Viśnú, Krśńa and others, were what is commonly known as worldly people. In Puráńa the names of their wives and children are also mentioned.

Dharma is based on Satya, “Dharma sah na yatra na satyamasti.” “Where there is no satya there is no dharma.” This peculiar interpretation of Brahmacarya may contain anything and everything save except satya. Hence there is no dharma or Brahma in it.

Humanity has to progress towards the ultimate reality by accepting what is truth. That is the path of a sádha; that is the path of dharma. It may be a privilege to parasitic religious professionals to deny what is simple truth in practical life, but thereby the sanctity of dharma cannot be maintained. It is not the path of satya, it is nothing but hypocrisy.

Aparigraha

In case of enjoyment of any material object, the control over the subjectivity is called Brahmacarya while the control over objectivity is aparigraha.

“Deharaśá tiriktabhogasáadhanásviikaro'parigraha.” Non-indulgence in the enjoyment of such amenities and comforts of life as are superfluous for the preservation of life is aparigraha. For our existence we require food, clothes, and also a house to live in. Provision for old age and money and cultivable land for one's dependents are also essential. Therefore, a number of factors have to be taken into consideration to determine an individual's necessity for the preservation of life. It may be that the requirements of any two persons are not similar. It is therefore, difficult to determine the minimum requirements for any particular person, because it is entirely a relative factor. The minimum requirement of a person can, to some extent, be determined and decided by the society.

For example, no one shall accumulate more than a certain amount of money or no one shall possess more than a certain number of houses or no one shall be owner of more than a certain area of landed property. But it is not possible for the society to fix the minimum limit in all spheres. Even after setting a limit for land, property etc., it is not possible to fix a quota in respect of edibles. The voracious may overeat and be attacked with diseases, the seekers of luxury may overspend on their luxuries and incur debt. That is why it will be easier for an individual to be established in aparigraha, if the individual and the society work together cooperatively. Those items of personal requirement which are left to the discretion of the individual largely depend on the conception of that individual's happiness and comforts.

This also changes according to time, person and place. For example, one person may easily bear certain physical hardships, while another person under the same circumstances may possibly die. Under these circumstances the latter requires greater comforts of life than the former to remove his or her difficulty and this will not be against aparigraha. The place is to be considered also. In the summer season in India woollen clothing is unnecessary, but it is a necessity in Siberia during that time. Time should be considered also. The minimum necessity of an ordinary person today is not limited to the minimum necessity of an ordinary person in prehistoric age. The reason is that the objects of pleasure are more easily available today and will be available even more easily in the future. Therefore, while practising aparigraha, if the time factor is neglected, one will become unfit for social life and will have to withdraw from the physical world. Advocating the use of [raw sugar], i.e., guṛ, in the age of sugar, and bullock-cart in the age of railways, has no meaning in the practice of aparigraha. Today for an ordinary person whose time is not more

valuable than that of another, travelling by aeroplane is definitely contrary to aparigraha, whereas travelling by rail is certainly not against aparigraha.

That is why I said that the society may help individuals to be established in aparigraha by setting a standard in certain spheres of life. But the complete establishment in aparigraha ultimately depends on the individual.

Aparigraha is an endless fight to reduce one's own objects of comforts out of sympathy for the common people, after ensuring that individuals are able to maintain solidarity in their physical, mental and spiritual lives for themselves and their families.

In practising aparigraha the objects of pleasure will increase or decrease with person, place and time; but the definition of aparigraha, as mentioned above, will be applicable to all persons, in all countries and at all times.

~ CHAPTER NINE ~

Niyama — The Principles of Inner Discipline

Niyama purifies the inner life for sustained sáadhaná.

Meaning of Niyama

Niyama is also divided into five parts – (1) Shaoca, (2) Santośa, (3) Tapah, (4) Svádhyáya and (5) Iishvara Prañidhána.

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

Shaoca

The first aspect of Niyama Sádhaná is Shaoca. It means purity or cleanliness. It can be subdivided into two parts, one relating to external sphere, i.e., external cleanliness, and the other to mental sphere, i.e. internal cleanliness.

*Shaocantu dvididhaṁ proktaṁ báhyamábhyantarantatha
Mrijalábhyaṁ smrtaṁ báhyaṁ manahshuddhistathántaram.*

The proper use of soap, water or other cleansers to keep the body, clothes or surroundings clean is external cleanliness. By this cleanliness the physical objects with which people are directly associated are cleaned and made fit for use.

When people, driven by instincts, direct their mental stuff blindly towards the objects of pleasure without taking any help from their conscience – or when mind ultimately gets

crudified by being constantly goaded by selfish motives – whether or not they think of doing harm to others, their minds get distorted. The complexes by which this distortion occurs are the dirts of the mind. For example, if any acquaintance suddenly earns much name, fame or knowledge, many will develop a feeling of jealousy towards him. People suffer from mental trouble at the prosperity of others; they do not give the least thought as to how much potentiality they themselves possess to earn those things or to acquire those qualities. Though that fortunate person did no harm to them, yet being overpowered by jealousy they create trouble for, or think ill of, him or her.

Where selfish interest is hampered, the minds of even the so-called honest people also become distorted within a very short time. Just as one's clothes and houses get dirty very quickly in a dust storm, so also the mind becomes much more polluted by the storm of even insignificant passion in much less time. Therefore, it is a necessity to maintain the cleanliness of body, dress and house, but the need to keep the mind clean is still greater. Cleansing the mind is a far more laborious job than cleansing the body, clothes, house, etc.

Intelligent people should not, therefore, allow their mental purity to be stained. You must always guard against the tempest of passion. You must not yield to such storms. One more difference between external and internal cleanliness is that to remove external dirt – while cleansing the body, clothes or houses – one has to come in contact with impurities for some time. But in the mental sphere the cleansing process does not require your coming in contact with any filth. The application of force is necessary to remove the impurities. The weight of the actual gold can be determined only by removing the impurities from the gold.

The application of force must be a special type of action. External shaoca is an external activity and mental shaoca is an internal activity. If the impurity of selfishness, which, by entering into every cavity of the mental body, makes it weak – makes life a heavy burden – it has to be removed, it has to be burnt and melted in the fire of sádhaná. Such sádhaná is just the opposite of mean and selfish sádhaná; it is such that no impurity, no black spot, remains in the mind. The feeling of selflessness, the feeling of universalism is the only remedy to remove mental impurities. People who have fascination or temptation for any material object, can gradually remove that mental pollution arising out of selfish [motives] by adopting just the reverse course. Those who are very greedy for money should form the habit of charity, and they can serve humanity through such a practice. Those who are angry or egoistic should cultivate the habit of being polite, and they should serve humanity through that practice. Therefore, only selfless service to humanity and the efforts to look upon the world with a Cosmic outlook alone can lead to establishment in mental shaoca.

Human beings' desire to acquire things from others knows no bounds. Their hopes are never quenched, but their spirit of giving to others is very meagre. Generally when people do give something to others, the intention of charity or service is absolutely secondary; their predominant feeling is to receive something in exchange. In other words, they have extreme greed to garner fame by one hand and give charity by the other. A sádhaka will have to adopt the opposite course to get rid of the burning flames of greed, he/she will have to develop an infinite desire to give to others with no intention at all of obtaining anything from them. You will have to establish yourselves in the realm of infinity by smashing the fetters of unit ego.

You must have seen many people who become angry and sorrowful at the time of his distress saying, “I helped those persons in their adversity, served them so much on their sick-bed, but today they are so ungrateful that they do not even cast a glance at me.” They may even curse, “God is witnessing everything – they will have to reap the consequences of their actions.” You know that such remarks are an extremely vulgar expression of mental meanness. Such persons have not done *sādhana* for mental purification, nor have they truly served anybody in adversity or sickness. In fact they took advantage of other people's distress and gave them some assistance as an advance; but the motive behind such assistance was to recover it with full interest.

A question may be raised as to how much people should donate for *shaoca sādhana*. Should they make paupers of themselves? Where service is the goal, people should fully observe *aparigraha*, acquiring only the bare necessities of life, for themselves and their direct dependents, without which they cannot live, and utilize the rest for the collective welfare of the universe.

But one who is dedicated to an ideal must be prepared to gladly and eagerly give up one's all – even one's life – for the collective interest. Even in a house where food is not abundant, you should keep something for the residents of the house to appease their hunger, and donate the rest to the needy. In this case, thinking of the residents' necessities is not narrowness or meanness, because the preservation of life is certainly very important, though not the ultimate aim. When one is fighting for an ideal, however, to accept defeat means to plunge in severe gloom. Where there is not the least possibility to remove the gloom, one will have to sacrifice everything to uphold one's ideal. You should always be ready like an armed soldier to meet such exigencies.

Santośa

Tośa means the state of mental ease. Santośa, therefore, means a state of proper ease. Contentment is not at all possible if the individual is running after carnal pleasures like a beast. As a result of extroversial analysis, the objects of enjoyments go on increasing both in number and abstraction and that is why one's mental flow never gets any rest. Under such circumstances how can one attain perfect peace of mind? Achieving the desired objects may give one pleasure for an hour or so, but that will not last long. The mind will again run in pursuit of new objects, leaving behind the objects already tasted – the long-cherished objects will lose their importance. This is the rule; this is the law of nature.

Human desire knows no end. Millionaires want to become multimillionaires, because they are not satisfied with their million. Ask the millionaires if they are happy with their money. They will say, "Where is the money? I am somehow pulling on." This answer indicates their ignorance of aparigraha. But such feelings have another adverse effect on body and mind. Out of excessive fondness for physical or mental pleasures people become mad to earn money and amass wealth. As money becomes the be-all and end-all of life, the mind gets crudified. Constant hankering after money results in negligence of one's health, and this makes the body unfit. Therefore, santośa sādhanā lies in being contented with the earnings of normal labour, without any undue pressure on the body and mind. To remain contented, one has to make a special type of mental effort to keep aloof from external allurements.

You are aware that there are two effective methods to detach the mind from tendencies; one is auto-suggestion and the other outer-suggestion. If anyone always tries to think thoughts just opposite to the mean tendencies which

occupied the mind, a change in one's nature is bound to occur. This is auto-suggestion. A change in one's nature is also brought about if such ideals are repeatedly conveyed to one's ears by some external agents. This is called outer-suggestion. In the case of *santośa sādhanā* the aspirant must always follow auto-suggestion.

Santośa sādhanā does not imply that you should allow yourself to be exploited or oppressed by someone who takes advantage of your simplicity, and you should tolerate it silently. It is by no means proper for you to give up your right of self-preservation or your legitimate dues in life. You have to go on fighting with concerted efforts for the establishment of your rights. But you must never violate the principle of *santośa* by wasting your physical and mental energy under the sway of excessive greed.

Tapah

“Tapah” means undergoing pains, troubles, predicaments, tortures for the purpose of attaining the goal. It is called “tapasyā”. Those munis, those rśis, those spiritual aspirants who undergo tapah, who expose themselves to tapah to attain their Supreme Desideratum, undergo such troubles, for what reason? To attain that very Entity.

Tapah means to practise penance to reach the goal. To practise shaoca it is not necessary to undergo physical discomfort to serve humanity. A donation of ten rupees brings no physical discomfort for millionaires. It is, therefore, not tapah for them but this gift helps them in practising mental shaoca. There must be one and only one purpose behind the practice of penance and that is to shoulder sorrows and miseries of others to make them happy, to free them from grief and to give them comforts.

Just like shaoca sādhanā, in the practice of tapah there must not be even the least bit of commercial mentality. Shudrocita sevā (physical service) in almost all cases relates

to tapah. Therefore, those who are afraid of physical labour or hate the shúdra (labourer) can never become a tápasa. If you serve sick people who are in great pain for hours together to give them needed relief, this is tapah; but if you serve them with the selfish motive of securing their assistance in your bad days, the entire effort of tapah is lost in a moment. Tapah sádhaná is, therefore, to be above selfishness. As a rule, practice of tapah will lead to mental dilation, and this dilation will certainly help a sádhaka, to a large extent, in practising Iishvara prañidhána. The sádhakas of tapah know that the served is Brahma, their cherished goal. They are servants and the service rendered by them is their sádhaná.

The very purpose of tapasyá of those who ready themselves to render service to the served only after consideration of their caste, creed, religion or nationality is defeated, because it is not possible for them to serve with due sincerity with such a lack of large-heartedness. Those who look upon the served only as an expression of the Cosmos and look after their comforts selflessly develop devotion or love for the Supreme in a short time. When love is aroused, and devotional sentiment is expressed, what else remains to be achieved?

What place does knowledge or reasoning occupy in tapah sádhaná? This is a very important question. Truly speaking, far greater knowledge is required to render service pertaining to tapah than to render service pertaining to shaoca. Tapah devoid of knowledge is bound to be misused.

The opportunists will misuse your energy by extracting work from you to serve their selfish ends, and at the same time this will deprive the real sufferers of their due services from you. A rich miser approaches you with a tale of woe and entreats you to give him relief. Being moved with pity, if you do what is needed to relieve him of his suffering, the very purpose of tapah will be defeated, as it is without any

knowledge or reasoning. The end result of your service will be that the rich man whom you have served will become more miserly and more selfish and will, in the future, try to deceive in a greater way people who dedicate themselves to the service of humanity. Secondly, as you will, to some extent, know his inner motive, you will become mentally depressed and you will also develop a hostile attitude towards him.

Therefore, while following the principle of *tapah* you should ascertain fully well whether the person you are going to serve, really needs your service. Only then should you engage yourself in service.

In practising *tapah* you should always give consideration to those who are inferior to you and not to those who are superior. Your responsibility is greater for those who are weaker, poorer, less educated, more ignorant and downtrodden in comparison with you. Your responsibility is very little for those who are above your level, who are better off and more powerful than you. Therefore, you will have to ascertain with discrimination where your responsibility lies and to what extent; otherwise all your time, energy and labour employed in *tapah* will be in vain. To banquet the rich is of no use – give food to the starving. There is no need to send presents to your superiors – send medicine and food to the sick. Don't waste your time in flattering the rich; it will yield no result. Conquer the hearts of the underprivileged by your sympathetic behaviour and accept them in your society.

You cannot attain *Brahma* by *tapah*, if it is devoid of discrimination; because in such cases you do not make the proper use of objects. Of course it is better to do something than nothing and with this end in view, *tapah* even without discrimination has some value. It has some psychological benefit. Buddha said,

Win the miser by charity, Win the liar by speaking the truth.

You can definitely influence a miser by your charity, and there is nothing bad in this; but it is not what is understood by the term “tapah”.

There is another peculiarity in tapah. When the activities of human beings are not guided by discrimination, they are goaded by instinct. Tapah with discrimination changes the course of action and leads people towards emancipation. Of course, devotion also gives rise to discrimination but such devotion cannot be aroused in those who have not experienced Cosmic bliss.

Tapáñsi sarváñi ca yad vadanti. Tapah means to undergo trouble, difficulty, just to give relief to others; and in the spiritual arena, tapah means to undergo trouble only to satisfy one's dearest Supreme Being; that is tapah. So tapáñsi sarváñi ca yat vadanti – “aspirants, spiritual aspirants, are undergoing tapah just to give pleasure to the Supreme.”

Svádhyáya

Svádhyáya means the clear understanding of any spiritual subject. In ancient days students carried on their day-to-day Svádhyáya in the hermitage of the r̥sis. But the circumstances have changed and the term Svádhyáya has also lost its meaning with passage of time. Nowadays reading religious scriptures without grasping the meaning is also considered to be Svádhyáya. Religious professionals have misguided the public by their misinterpretation of the term svádhyáya. They say, “These are the results of reading such-and-such books; it matters little whether you understand the meaning or not. If you cannot find time to read books, simply touch your head with them thrice; or if

you have no time to hear religious sermons, offer fruits or sweets to the deity. This will yield the same result. This is the real thing”.

Svādhyāya means not only to read or hear a subject, but also to understand its significance, the underlying idea. Acceptance of the outward or crude meaning has only led to the corruption of Vaeśṇava and Shákta sádhaná and this ultimately greatly distorted people's religious belief. For example, one aspect of tantra sádhaná is called māmśa sádhaná. What is this māmśa sádhaná?

*Má shabdát rasaná jineyá tadamshán rasaná priye Yastad
bhakśayennityam sa eva māmśa sádhakah.*

“Ma” means “tongue” and “māmśa” means “action of the tongue”, i.e., vocal expression. The sádhaka who takes māmśa (vocal expression) every day, i.e., who practises control over speech, is a māmśa sádhaka. How beautiful the meaning is! But the so-called interpreters who are dominated by their material desires never hesitate to slaughter innocent goats at the altar of the deities in the name of māmśa (meat) sádhaná. The number of goats to be sacrificed is determined by the number of those who will eat the flesh. Alas! what an interpretation!

To understand the underlying meaning of what is laid down in scriptures, the idea is to be grasped first; otherwise the proper spirit will never be realized. If I say, “Shaoṇḍikah surálayam gacchati,” it will naturally mean “The liquor merchant is going to the liquor (surá) shop.” But if I say, “Naradah surálayam gacchati,” it means “Nárada is going to the abode of surá (heaven).” But in the former case it was the house of surá, i.e., liquor shop. Thus the same word carries different meanings in different contexts. You have now understood how cautious you have to be in practising

svádhyáya. Those with vested interest seek to keep the public away from the true spirit of the true shástras, because this facilitates their exploitation.

Study Without Inner Purity Is Not Svádhyáya

There are many people who are fond of reading good books – voluminous books on philosophy, spirituality, etc. Now if one's mind roams about in the filth of hell, what real purpose will be served by reading the scriptures? You have seen some white ants living in the pages of books of scriptures. They are always immersed in the scriptures: do they attain liberation or salvation thereby? No, certainly not. Besides, the path of knowledge is more analytic than synthetic, and often in the minds of those who follow it there is a hidden desire that other people should accept them as great scholars. Now if they cherish the internal desire that others should regard them as great scholars, their minds will become extroversial. So what is to be gained thereby? The desire for praise will go on increasing and in the process they will finally turn out to be inferior people. Any dishonest people, merely by praising them, can easily get them to perform even bad actions.

Iishvara Prañidhána

Prañidhána is devotion attained through japakriyá or repetition of one's íśta mantra. Thus Iishvara prañidhána is the incantation of the name of the Supreme Being with cosmic ideation. Iishvara prañidhána does not mean to escape from the world, nor to avoid one's responsibilities like a coward. On the contrary, iishvara prañidhána is a dynamic spiritual practice performed with the courage of a lion. The more one masters the technique, the more the mental wave becomes straightened, and the easier it becomes. Through iishvara prañidhána one can reach the state of asamprajñáta samádhi, yet for this attainment dhyána is actually more effective.

There may be many interpretations of the term “Iishvara.” But it commonly means “the controller of this universe”. He who controls the thought-waves of this universe is Iishvara. Therefore, “Puruśottama” and “Iishvara” are not identical conceptions. In philosophy the word “Iishvara” has one more meaning – it is the witnessing counterpart of the objective Prakṛti where the static principle is dominant. It is the witnessing entity of the causal world, it is the magnified essence of prājña, it is an entity free from all bondages.

क्लेश-कर्म-विपाकाशयैरपरामृष्ट पुरुषविशेष ईश्वर॥

*Klesha-karma-vipākāśhae raparāmrśtah Puruśavishēśa
Iishvarah.*

Whatever may be the minor differences, to a sādḥaka, Iishvara is understood to be nothing other than Saguṇa Brahma or God.

Prañidhāna means to understand clearly or to adopt something as a shelter. Therefore Iishvara prañidhāna means to establish oneself in the Cosmic idea – to accept Iishvara as the only ideal of life. The physical body constituted of five fundamental factors does not disobey the laws of the cycle of His thought-wave, extroversial or introversial. It is your mind that violates them, and this results in the degeneration of the unit consciousness; because unit consciousness is reflected in the mind and nowhere else. So Iishvara prañidhāna means to move with accelerated speed towards that Supreme Shelter, God. Therefore, Iishvara prañidhāna is absolutely based on bhāva, or ideation – it is a mental effort in its entirety. Shouting at the top of one's voice for a big crowd to assemble, or showing devotion by beating drums, etc., has got no place in it. Your Iishvara is not deaf. Don't shout to convey your mental feelings to Him.

One will have to detach the mind from worldly propensities while meditating upon Iishvara (God). First the mind will have to be withdrawn from the limited “I” feeling, and focused at a point. Then one will take the thought of the Macrocosm around that point with the help of the ideation of the mantra prescribed according to one's own saṁskāra (mental potentiality). He is the subtlest Entity; therefore He can be realized only through feeling and by no other means.

Perhaps you know that japa is of three kinds – vācanika, upāṁshu, and mānasika. Vācanika japa, the attempt to attract His attention by reciting prayers in a loud voice, is absolutely meaningless. Respect, affection, sincerity and devotion are attributes of the inner heart and are not to be expressed loudly in the language of flatterers. Vācanika japa, therefore, serves no purpose. However when a desire for vocal expression of an internal feeling is aroused, the divine touch can be expressed in sweet language in the form of a verse or song. As for example the mantra “Om namaste sate sarvalokāshrayāya” occurs to my mind. Mantras of this type are very good, but they cannot serve the purpose of auto-suggestion of Iishvara prañidhāna.

Verses or mantras uttered in such a low tone that they are hardly audible are called upāṁshu japa. Although this is better than vācanika japa, it cannot be considered an ideal style of japa. Mental japa is the best process of Iishvara prañidhāna. One's ideation should be expressed mentally and the mind should be its witnessing entity.

If this mental japa is practised regularly and properly after learning the same from a competent teacher, the mind will progress in a particular flow, a forward movement on the path of Pratisaiṅcara of Brahma. The speed of the mind generated by a Sādhaka by means of Iishvara prañidhāna is faster than the mental speed of Brahma by which He is leading His psychic creations towards perfection through the path of Pratisaiṅcara.

PART IV

INNER LIFE

~ CHAPTER TEN ~

Mind, Propensity and Moral Character

Moral character arises through mind, propensity, habit, and mental discipline.

The Nature of Mind

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम्।
तमक्रतुः पश्यति बीतशोको धातुप्रसादान्महिमानमात्मनः॥

*Aṇoraṇīyānmahato mahīyānātmāsyā jantornihito guhāyām;
Tamakratuh pashyati bīitashoko
dhātuprasādānmahimānamātmanah.*

This Átmá, or Soul, which is indestructible – which is immortal – is smaller than the molecule or atom, smaller than the small ultra-microscopic. Due to its smallness you cannot feel it with your sensory power. In the language of science, if you take molecule as the English equivalent of Añu, you will find a series of other things, even smaller than the atom, like proton, neutron, electron, etc., which are too subtle for your senses to grasp. Apprehension is possible only through the power of imagination. If you further try to analyse them, your imagination will stop functioning or will be compelled to get engrossed in a deep reverie. On the last Phálguñii Púrñimá (the of the month of Phalguna) I told you that the apprehending capacity of your organs for the small and the big things was limited. The organ concerned can apprehend only a particular wave-length, i.e., from one particular point of movement to another particular point, neither more nor less. Just as the soul is the molecule of the molecule on one hand, similarly it is greater than the great on the other. This being ultrasensual, you cannot apprehend it as it is. Just as you cannot see things properly in a dim light, similarly a blazing light dazzles your vision and you cannot see either. The soul abides in your mental horizon as the knower of your world of imagination and as the certifying witness of your existence. If you direct your sentimental entity towards Its great sentiment, then your emotion or thought, being on the higher plane, loses its pettiness. Your existence then is hardly distinguishable from It. If you direct your sentimental entity towards Its micro-atomic sentiment, then also your mind goes out of action. If you cherish the sentiment of attaining Him, you will have to be devoid of all sensuous desires by carefully and deftly bringing under control the selfish, individualistic frivolities of your mind. In such an event your attraction for the finite objects will disappear. You will bask in the sunshine of Macrocosmic favour. Your mind will then be installed in the

super-celestial region of abiding tranquillity beyond the pale of weal or woe. Then alone you will be free from grief – then alone you will realize that Grand Glorious Brahma.

आसीनो दूरं व्रजति शयानो याति सर्वतः।
कस्तम्मदामदन्देवं मदन्यो ज्ञातुमर्हति॥

*Ásiino dūraṁ vrajati shayāno yāti sarvataḥ;
Kastammadāmadandevaṁ madanyo jñātumarhati.*

He remains covert in your existential “I”-feeling. But does He really remain at one place? In your mind you go out to London or America in a jiffy. But who actually goes there? Your objective mind of course – the mind, which is His object. Along with the mental travel to and fro, His knowership also remains, does it not? Now you understand that, inwardly and on His own, He goes on traversing distant and yet more distant countries. When the mind sleeps i.e., when the organs are inactive and all epithymetic actions (desires) are also at a standstill, He is supposed to be asleep also in the mind, isn't He? Well, does He have any movement? Yes, of course He has His movements. He is the Omneity – the all knowing seed. Even without an object He maintains His Supreme Existence. So you see, you cannot bind him with a single strand of quality. He imbibes different contrary attributes. Your mind, however, cannot have two contrary qualities like the refulgence of pleasure and the shadow of pain simultaneously. His mind being free from any singular bondage. He alone has been able to become the ultimate refuge of all kinds of contradictory objects. He is the wonderful conglomeration of pride and non-pride. The Yama said, “None but I can attain Him”. Yama means controller. The Yama is the prototype of restraint. Really speaking, without “Yama” or regulated sadhana, it is impossible to attain Him. Átma or Soul is not attainable by one devoid of control. You will certainly

realize the significance of this observation after you have pursued the path of sádhaná for some time. But then I have already told you many a time and I repeat again that restraint does not mean running away, giving up everything. Adequate and proper use of everything is what is called restraint. You can honour adequately every obligation of domestic life but you must never lose your head. When the animal instinct of hunger is there, you must eat but you must not invite a disease by taking excessive food out of greed.

Supreme bliss and yoga are one and the same thing. At such a stage all propensities, all entities, become calm and tranquil. Common people are normally madly preoccupied with mundane objects according to their saṁskáras. Their organs continually run after one object or other with an intense desire for self gratification. But the state of Yoga is a state of the tranquillity of the organs. In such a state the sádhakas remain calm and tranquil. In this sádhaná of absolute composure, sádhakas have to be fully established in self-restraint through the attainment of nirodha (the cessation of all mental functions). This can only be achieved by surmounting the four lower states of citta: restlessness (kṣipta), infatuation (mudhá), distraction (vikṣipta) and concentration (ekágra).

One's sense of reality often becomes distorted in a paroxysm of rage (kṣipta), and a sort of mental inertia occurs. This is also a type of crude samádhi in which all the propensities of the irate person are absorbed in the object of anger.

Mudhabhútni samadhi, or the trance of infatuation, is a little higher than this. This is a state of mental stupefaction which results from excessive infatuation, causing a person to lose all common sense. All the propensities of the infatuated person become absorbed in the object of infatuation. This sort of samádhi may even occur in the

mind of the most common person if he or she is suddenly fettered tightly by this overpowering bondage. In the Mahábhárata it is said that Jayadratha was a victim of such samádhi due to excessive fear.

Viksípta samádhi occurs when the mind is engrossed in an elevated thought one moment, and the very next moment suddenly returns to its meaner propensities. Those who do not follow Yama and Niyama (codes of self-restraint), those who endeavour to attain God without the sádhaná of saṁyama (self-control); are troubled by a multitude of distractions. If they absorb themselves in singing spiritual songs (kiirtana-bhajana), their mental proclivities are temporarily focused on the Divine One. Their bodies show signs of spiritual awakening, tears flow from their eyes, and they attain the trance of subjectivity (bháva samádhi). But immediately after the kiirtana-bhajana session has ended their unrestrained and incontinent minds race towards mean propensities with an even greater momentum. That is why such sádhakas are very dishonest, depraved and deceitful, and even go so far as to defraud their own relatives. Most people are a little wary of such bhajana singers. People lacking self-control do enjoy a little transcendental happiness by forcing their mental flow towards the auspicious name of God, but soon after the end of the divine singing (náma kiirtana) their dammed up minds burst and race towards the crude world with redoubled speed, and they become even more inclined to scandal-mongering and rude behaviour. You may have noticed how blatantly those bhajana singers indulge in abusive language at the least provocation. These are symptoms of the distractions of the citta.

The emergence of the five fundamental factors occurred due to the movement of the Macrocosmic mind from subtle to crude. In the process of crudification the cosmic mind-stuff (citta) was metamorphosed into the ethereal factor,

which comes within the scope of microcosmic perception. The ethereal factor further condensed and crudified and was metamorphosed into the aerial factor, coming within the more direct perception of the unit mind. The aerial factor, becoming even more condensed and crudified, was transformed into the luminous factor, the medium of perception of the visual organ. The luminous factor, in the process of further crudification, was converted into the liquid factor, becoming a drinkable substance for living beings. And the liquid factor, in the process of even further crudification, was metamorphosed into the solid factor. In this descending order of movement, the crude manifestations of the Cosmic Mind can be perceived by a greater number of sense organs (indriyas) than the subtle ones. So in the process of withdrawal (pratyáhára) one should first withdraw one's mind from those crude physical objects which are perceptible to a greater number of sense organs, and then direct it towards subtler objects, thus completing the process of bhúta-shuddhi (an important part of spiritual cult). The initial struggle that a sádharma has to wage, standing firmly on the ground of yama and niyama, is the struggle against the static pressure of the five fundamental factors. It is the struggle to perfect pratyáhára sádhaná.

*Yathaeva bimbaṁ mrdayopaliptaṁ Tejomayaṁ bhrájate tat
sudhántam Tadvátmatattvám preasmiikśya dehii Ekah
krthártho bhavate viitashokah*

Do you know what unit beings are? They are like impure gold. Put this impure gold – and its impurities are not unnatural – in the hands of an experienced goldsmith, and it will become pure and glittering after the impurities are removed through the application of heat and other processes. The impurities are bound to be removed. In a similar manner, human beings will have to remove their

mental impurities with the help of the heat of sádhaná, after first washing the human mind with the holy water of yama and niyama (the first two limbs of the eight-limbed aśtáuṅga yoga). An intelligent person never misutilises or under-utilises any object. The impurities are not an integral part of your original stance, but are distortions created by Prakṛti. To realize that original stance they must be removed. However, they are embedded in the mind, they are inseparably associated with it, they are the propensities causing pleasure (positive mental propensity) and pain (negative mental propensity). If these propensities lie dormant or are unexpressed, the mind is unable to maintain its existence centring around its Mahattattva or existential I-feeling, and when they are over-active they lead microcosms far away from the original stance. Those people can be called kṛtátma (successful in their mission) who have freed themselves from these distortions, like pain and pleasure, and have thus become as pure as gold.

Propensities and Moral Direction

There are two distinct paths. The first is to stop the extroversial tendencies of mind and become absorbed in the inner goal; the second is to keep all the sense organs engaged in the same activity, such as kiirtana. When kiirtana was first invented, the psycho-philosophy behind it was this: at the time of kiirtana, the vocal cord sings, the ears hear, and the hands and feet dance, and thus all the organs are kept preoccupied with the divine. They are not allowed to move wherever they want but are kept engaged. There is a popular Indian superstition that when ghosts are not kept busy they break the necks of their prey. Similarly, if the sensory and motor organs are not kept engaged in the attainment of the divine, they may lead one astray. Kiirtana is therefore most beneficial as it keeps all the organs fully engaged in a spiritual pursuit. However, while doing kiirtan,

if one listens to anything else, the mind will be diverted. Suppose, while doing kiirtana, one lady asks another, “Well sister, what did you cook today?” This will also be heard by the practitioners of kiirtana. To prevent these undesirable sounds from being heard, it is advisable to play some instrument during kiirtana. A mrdaṅga [a kind of drum] or some similar instrument should be used, but one should not play any heavy-sounding instrument like a dhák [a large drum played with sticks], a dhol [a loud drum] or a gong. The mind prefers to hear a sweet sound, like that of the mrdaṅga, than a harsh sound. Some time ago I mentioned that Bhola Mayra said that when the cawing of crows and the beating of drums stop, human ears get some relief. People do not like to hear such harsh, unpleasant sounds. The sound of the mrdaṅga may not be perfect, but it has one quality: it is very sweet. Thus, whenever a distracted mind hears the sweet music of a mrdaṅga, it returns to the proper place. A remarkable science lies in kiirtana.

The first question that the jñāna mārgiis pose whenever they see an object, whether psychic or spiritual, is invariably, “What is this?” Their next question is, “What is its source or origin?” Then they proceed further along that line to another source of knowledge where both reflection and refraction end. That is, the mind of the inquirer reaches a point where it fails to comprehend that plate on which the processes of reflection and refraction operate. The point where the mind loses its capacity to analyse or compare further is the Supreme Point; and this is the Shaeva cult of knowledge. Judged in this light, Ananda Marga philosophy also supports the Shaeva cult as it strives for the further enrichment and advancement of the cult of knowledge. It encourages the development of intellect and wisdom, and thus motivates people to acquire more and more knowledge. This is a great boon for humanity, as the highest treasure of human beings, which distinguishes them from the other

creatures, is their intellectual superiority. Had there been no intellect in humans to distinguish them from other creatures, there would be hardly any difference between humans and animals. Therefore, this philosophical consciousness, which can also be called “Ananda Marga consciousness”, will lead humanity to greater intellectuality. And the constant pursuit of intellectuality leads one to its furthest point, the place where intuition begins. Hence in the realm of spiritual practice, it is immensely helpful. The path of *sádhaná* is not devoid of intellect or intuition; rather it is based on intuition. It gives no scope for superstition or blind faith. Instead it facilitates the maximum all-round progress of humanity and the manifestation of the highest human excellence.

Confinement to the *Annamaya Kośa* tends to crudify a person since it does not allow for psychic elevation. There is some scope for discussion of philosophical controversies, which have arisen with respect to the *Mamomaya Kośa*, On account of mental difference, different philosophical thoughts have sprung up e.g. Buddhism, Jainism, Islam, Christianity, and so on. Only in spirituality do we find discussions on subjects from the subtle to the subtlest, including the *Átman*. The mind is the object of *Átman*. To attain *Átman*, blend the mind with its original subject. Unify the object with the subject. The relationship between them is the same as between you and your hand. There is only one way to self-realisation and that is to fuse the mind with the knower of the mind and eliminate the crude manifestation of the *Átman*. How is this possible? It is only possible by the introversion of the tendencies, which can be achieved through knowledge and *Sádhaná*. It is not possible to be introverted until each and every cell (*kośa*) is realized. When the mind realizes that the physical body is the vehicle of the mind, then you will know that there is progress in *Sádhaná*. In other words it is necessary to have perfect

conception of each kośa and for this it is necessary to know where one kośa ends and another begins. There are two minds – one immature and the other mature; one introverted, the other extroverted. Only the knowledge of these five Kośas (paiṅcakośas) can be the perfect knowledge. Take a ripe mango, for example. Although the pulp and the seed of a ripe mango remain together they are in fact, separate. Ripeness means perfection.

Habit and Character

Now you see, instinct is generally something inborn, but I told you that human beings can increase their instincts by sādhanā, study, association, etc. But sometimes instinct is imposed on human beings, on human minds, as something which must be followed, must be obeyed. Under such circumstances you see that imposed item, and the mind flows, the mind moves, developing its instinct, but coming to that particular mental structure it cannot come outside that imposed idea. What happens? The mind cannot move forward. The mind will have to move within the periphery of this imposed idea. That imposed idea is called dogma or bhāvajaḍatā. You are moving forward. You are developing your fraternity throughout the universe but if a dogma says – a dogma based on a particular scripture or a particular philosophy says – “You know, you are a blessed being and they are slaves – they are there to be ruled by you, they are to be governed by you” – this idea checks the progress. It is dogma. You have developed fraternity for all animals, and suppose the scriptures say, “O human being, those animals are your food. You should kill them. You should eat them.” Now your progress in the realm of spirituality, in the phase of development, is choked there. It is dogma, and when a dogma comes you should first apply your common sense. If common sense fails to give you a satisfactory reply, apply

logic. If logic fails to give you a satisfactory reply, apply your sense of humanity and get the reply and do accordingly. You are not to be guided by any dogma.

“Seeing the bad condition that Bengal was in at that time, Shobha Singh, the king of Midnapore’s Cheriyaberia, came forward. Shobha Singh was as brave in character as he was firm. Most of the people of Bengal wanted him to be king of the entire Bengal. The British also secretly wanted this and thus supported him from behind the scenes. Shobha Singh saw that the British had come to his country to do business and realized that if they were afforded convenient business opportunities their friendship could be won, but two people were thorns in Shobha Singh’s path. One was Maharaja Bahadur of Burdwan. He was not a man of strong character but he was Bengal’s biggest zamindar. ⁶ In a secret corner of his mind he felt that he had the greatest right to be Bengal’s king. The second thorn in Shobha Singh’s principled, strong-charactered path was the king of Mallabhum (Bishnupur of Bankura District) – Raghunath the Second (there is some difference of opinion in this matter).

“Raghunath was a man of vacillating character, a symbol of poor conduct. Forgetting his family’s illustrious tradition, he became infatuated with a certain Persian dancer by the name of Lalbai ⁷ and made up his mind to marry her. This fueled a dispute with the queen and with his ministers. Finally he met his death at the hands of the queen (Shobha Singh’s daughter). Lalbai was probably also killed at this time. Anyhow, as a result of his own conduct Shobha Singh came into conflict with Raghunath the Second.

6. He also had a few army leaders. He had forts in Sháktigarh (people mistakenly say Shaktigarh), Talitgarh, Panagarh, and so forth.

7. Lalbai did not have any kinsmen in India. A distantly related paternal aunt lived in the capital, Agra. The extremely large pond that the king had dug in the name of Lalbai is called Lalbandh. Later the corpse of Lalbai appeared floating in the waters of Lalbandh. In some people’s opinion, the body of Lalbai was not found floating in the waters of Lalbandh but rather her rock-bound skeleton stayed at the bottom.

Let me digress a little to explain further the significance of the term *ta* [derived from *tan*]. You know the Sanskrit name of India is *Bháratavarśa*. The root verb *bhar* means “to feed” or “to nourish”, and the root verb *tan* means “to expand”, “to grow”. So the entity whose function is to feed, to nourish, and then help to grow, is called *bhárata*. And thus the land which feeds its population and thereby helps in the physical, psychic and spiritual growth of that population is called *Bháratavarśa*. (*Varśa* means “land” or “country”.) *Bháratavarśa* is a land which facilitates gradual growth and finally leads to emancipation; in other words, the mind and the soul gradually expand, and the soul becomes one with the Universal Soul. And in the state of highest expansion, all the eight fetters and six enemies of the human mind, that is, all the external [externally-imposed] and internal enemies of the human mind, will cease to exist; and thus when the microcosms are free from all bondages, they cease to remain as microcosms and become one with Shiva [Supreme Consciousness]. In Tantra it is said, *Páshabaddha bhavet jiivah pásha muktah bhavet Shivah* – “Those who are bound by the fetters are *jiiva* [unit consciousness] but one who is free from the fetters is Shiva.”

Mental Discipline

Yama said, “O *Naciketá*, the broad gateway to the realm of God lies open before you. One who has acquired a thorough knowledge of mortal objects has verily acquired the knowledge of both the perishable and the imperishable ones.” With the development of mental faculties as one proceeds from transient happiness to permanent happiness or *ánanda*, one gets more and more inclined towards one’s mental happiness in preference to physical joy. For the love of country or many such subtle happinesses, people make no bones about laying down their life. These are actually signs of the preponderance of the human mind. The

happiness of cats and dogs is purely physical. In such receptacles, their mental happiness cannot have the priority. Beat them and then call them to eat some delectable food, and they will come running after it. Yet human beings are reluctant to stand the least dishonour or any little blow to their mind. A person who serves you under circumstantial pressure and keeps your mind constantly humoured by his sycophancy, is actually at heart not very pleased with you. They constantly try to escape the bondage of slavery. You cannot conquer the human mind through circumstantial pressure.

Wounded Pride and Propensity

Wounded pride stems from the desire to have honour, to have respect. How can we describe it? Drinking alcohol is a bad habit. [Defending one's] pride is as bad as that bad habit. You may ask, why do we call drinking alcohol, in particular, a bad habit? Drinking coffee or cocoa, or chewing betel leaf – all these things are bad actions. Why is so much being said about wine? The answer is this: That which destroys the naturalness of the brain's functioning is the most harmful thing. The most valuable wealth of humans is their intellect. Human beings are intellectual creatures. If a person drinks alcohol, the intellect is completely destroyed. Out of all addictive things, the worst one is alcohol. And pride, that is, the yearning to be honoured by others, is as bad as drinking alcohol. That is, just as if people drink, they will undergo intellectual and spiritual degradation, so also the desire to be honoured by others is the cause of degradation. Humans will have to save themselves from these vices.

Bharga and Mental Discipline

Bharga signifies the existential effulgence of the Supreme Being. Thus bharga – tat saviturvareṇyam bharga, “the bharga, the effulgence, worthy of adoration of the Supreme

Father”. Dhyánaṁ kurmmah, vayam dhyanaṁ kurmmah, “we meditate.” Vayaṁ, that is, “we”. What do we have here? Collective spirit – not only I, but we. Vayaṁ dhyánaṁ kurmmah [“we meditate”]. For what purpose do we meditate on this universal effulgence? So that He will guide our intellect along the path of righteousness. Dhii means “intellect”. One who has intellect is dhiimán. One whose dhii is very good is sudhii. And dhii also means “unit mind”. This unit mind in a state without intellect is also called dhii. Dhiyo also means “intellect”, “understanding”. Since it is Vayam, that is, “we”, “our intellect”, then it becomes dhiya in plural. Dhii, dhiyam, dhiya. Dhiya yah. Ya means “he” or “respectable he”. Pracodayát sad vidhánam karotu – “so that He may guide our intellect unto the path of righteousness.” “We have to meditate so that He may guide our intellect, wisdom unto the path of righteousness.”

Purification of Mind

The relation between the physical body and the mind is very close. Mental expression is brought about through the vrttis, and the predominance of the vrttis depends on different glands of the body. There are many glands in the body and from each there is a secretion of a particular hormone. If there is any defect in the secretion of hormones or any defect in a gland, certain vrttis become excited. For this reason, we find that in spite of having a sincere desire to follow the moral code, many persons cannot do so; they understand that they should do meditation, but they cannot concentrate their minds because their minds become extroverted due to the external excitement of this or that propensity. If a person wants to control the excitement of these propensities, he or she must rectify the defects of the glands. Ásanah help the sádha to a large extent in this task, so ásanah are an important part of sádhaná.

The essence of the human mind is known as intellect. Intuition cannot be precisely called the essence of mind. In fact, intuition is subtler than the mind, and a very special aspect of human existence. Intuition should be called the eleventh organ or the sixth sense. Discrimination between holy and unholy, permanent and impermanent, pure and impure in the intellectual sphere has a certain yardstick of its own. This yardstick should remain unstained. Due to the bondage of various types of exploitation and tyranny against the intellect in the physical sphere, the human spirit writhes in suppressed agony. Likewise in the mental sphere, the human capacity to think is snatched away. And in the same way in the intellectual sphere, when human beings try to think and act for their spiritual and intellectual unfoldment, various kinds of dogmas arise and create obstacles.

Formation of Moral Character

Ans.: – The characteristic (dharma) of the mind is to seek the infinite. The mind attains this goal by concentrating on a particular ideation. As material objects are finite, those who accept them as the aim of life eventually feel frustrated. They fail to attain bliss because neither wealth nor material objects can be enjoyed infinitely. Moreover, those who make material objects their aim in life find their self-interests in conflict with those of other people. They try to deprive others, to protect their own endless greed for wealth and material objects. There will have to be a continuous pressure on the minds of these people to keep them away from material objects. People cannot tolerate such imposition and, on becoming disgruntled, take the path of revolution or counter-revolution against those who pressurize them.

So when the respiratory system becomes restless, due to one's individual reactive momenta, the mind also becomes restless. When the mind becomes restless a particular propensity or sense organ also becomes very restless, and another particular propensity or indriya also remains inactive. This is the general rule. But, if one's respiratory system becomes rhythmic and calm through the process of *prāṇāyāma* then a particular propensity or sense organ becomes tranquil. This is something which is very important to remember. Through prolonged practice of *prāṇāyāma* one learns which propensity or indriya becomes more active due to the restlessness of the respiratory system and which propensity or sense organ becomes more tranquil due to the pause of the respiratory system. This regular practice is known as yoga.

Moving the body-like chariot becomes difficult if the horses of the chariot are stupid and if the control of the mind-like rein over them is improper or lax. Thus it is of primary importance to have a perfect hold on the mind-like rein and guide the horses properly with its help. The rein should be strong and the horses should become disciplined through proper training. This is the way to gain control over the organs and for this the principles of *yama* (abstinences) and *niyama* (observances), *āsana*s (postures), *prāṇāyāma* (breath control), etc. are taught in *Ananda Marga*. The rest of the principles of *sādhana* serve to control the mind and the intellect.

Moral Psychology and Conscience

Physical Propulsion, Psychic Propensities and Spiritual Attainment

The subject of today's discourse is "Physical Propulsion, Psychic Propensities and Spiritual Attainment." Wherever there is any physical structure, be it animate or inanimate, there is certain propulsion, or you may say propensive

propulsion. In the case of inanimate objects the propulsion is of physical nature. In magnets there are certain characteristics. In water there are certain characteristics. These are all their physical propulsions or propulsive propulsions.

In the case of animated structures, in animals or in human bodies, the propulsion is based on psychic specialities. That is, the propulsion is psycho-physical.

Everything moves in this universe; everywhere there is expressed dynamicity. Nothing is static in this universe of ours. Not only in the realm of physicality, but in the psychic stratum also there is, we find, this movement. In the psychic stratum, rather in the psychic arena, the movement takes place through different propensities and with the help of certain inferences. So the mental structure of each animate body moves sometimes with proper acceleration, sometimes with retardation. Where there is retardation, a day will come when the mental structure will get crudified and become one with crude or material objects. Those who have not got any subtle ideology or goal are sure to become one with the crude world, one with the physical world, one with the world of atoms and electrons. What a dangerous situation! They will lose their identities and become one with the dust of the earth. So it is the duty of each and every sane human being to see that there remains movement in his or her mind, in his or her mental world, and that mental world, that mental movement should be charged with proper acceleration, because when there is no acceleration, retardation is sure to take place.

Now in the realm of physicality, in the stratum of physicality, there is some urge and there is some movement, rather actional movement. This urge is psycho-physical. What is this urge?

Phalisyatiiti vishvāsah siddherprathama lakṣaṇam
Dvitiyaṁ shraddhayā yuktaṁ trtiyaṁ gurupūjanam?
Caturtho samatābhāvo paincamendriyanigrahaḥ Śāsthaiṇca
pramitāhāro saptamaṁ naeva vidyate.

In this phase of physicality, the first item of the psycho-physical urge is the firm determination that “I must be successful in my mission.” This firm determination is the first requisite factor. The second item is that one should have respect for one's goal. “Shrat + dhā = shraddhá.” “Shrat” means satyam, the Supreme Veracity, and “dhā” means movement towards that. So “shraddhá” means movement towards the Supreme Veracity. Sometimes people wrongly understand the word “shraddhá”. Shrat satyaṁ Tasmin dhiiyate yásā shraddhá.

Trtiyam gurupūjanam: one should do as per the gospels of the preceptor.

Caturtho samatābhāvo: one must have balanced mind, that is, one must establish Pramā within and without i.e., in the physical, psychic and spiritual spheres. If Pramā is lost, it must be restored immediately.

Paincamendriya nigrahaḥ: one must have self-restraint, one must not be goaded by crude propensities. How can a person who has no control over himself or herself, exercise control over others? It is not possible.

And “Śāsthaiṇca pramitāhāro”: one must have a balanced diet. “Whatever I get, that I will eat” – this must not be the policy of a sane being. This human body is a composite of protoplasmic cells, and these protoplasmic cells are made of the food we take in. If the food and drink is defective, then the protoplasmic cells will also become defective, and the human mind, which is the collective mind of so many protoplasmic minds, will also become defective. That is why tāmasik or static food has a negative influence on the human mind. These are the requisite factors.

And in the psychic sphere, when the mind proceeds internally towards its Supreme Fulfilment, there will also be three separate stages for accelerated progress: Prañipátena pariprashnena sevayá. Prañipáta means surrendering oneself before one's goal. The attitude of self-surrender is represented by sáshtaunga-prańáma, which means to lie flat in a straight line like a rod. The idea is, however crooked I may be to others, to my ideology I am as simple and straight as a rod. That is why I lie prostrate.

When one surrenders before one's ideology, one will automatically attain self-knowledge. One need not move here and there in pursuit of self-knowledge.

Idań tiirtham idań tiirthań bhramanti támasáh janáh. Átmátiirthań na jánanti kathań mokśa varánane.

Here is a place of pilgrimage: if one takes a holy dip in this holy place of pilgrimage one will acquire one sort of merit. Over there is another place of pilgrimage: if one pours water on the deity over there one acquires another sort of merit. One does not acquire any spiritual progress in this way. This is not the path of true spirituality. One will have to move internally. So only a person who surrenders himself before his ideology can attain self-knowledge. This is the only way.

Pariprashna means to get the detailed answers to all the questions which will facilitate one's individual progress as well as the collective progress of the cosmos, and also to apply that acquired knowledge in accelerating both individual and collective progress, Pariprashna does not mean to become a ship of knowledge: it means to know the answers to those queries which will accelerate and make the path of progress smooth.

Blind Mind and Conscience

Now I'll say something regarding Bhagaván and His Giitá.

The name of the scripture is Shriimad Bhagavad Gītá, because it is the Gītá of Bhagaván. Yá Bhagavatá gītá sá Gītá [“That which has been sung by Bhagaván is the Gītá”] – that is, “The Gītá is the expression of Bhagaván.”

What is Bhagaván? Bhagaván means “owner of bhaga”. In the Vedic language the word bhaga has three meanings. One is “divine effulgence”. The other is “primary cause”. And the third meaning is –

Aeshvaryaiṅca samagrainṅca viiryaiṅca yashasah shriyah;
Jiṅána vaerágyayoshca tu śańńám bhaga iti smrtam.

[Bhaga is a collection of six attributes: aeshvarya, viirya, yasha, shrii, jiṅána and vaerágya.]

That is, the word bhaga means a collection of six attributes. What are those attributes?

Aeshvaryaiṅca samagrainṅca – “the combination of all the occult powers”. What is aeshvarya? Aeshvarya means “occult power”. He who has aeshvarya, or occult power, is called Iishvara. So one of the attributes is occult power.

Then the second one is viiryam, that is, stamina. ⁸ And the third is yasha – reputation.

The fourth is shrii. Shrii means “charm”. You know, shrii means “activating charm”. Not only ordinary simple charm, but activating charm. Sha – the letter sha, tálavya [palatal] sha, is the acoustic root of the mutative principle. And the sound ra is the acoustic root of energy. Sha plus ra is equal to shra. In the feminine it becomes shrii. The sha represents the mutative principle, and ra represents energy; and shrii means “activating charm”, “charm that activates”. And that's why it is the Indian system to use the word Shrii before the name.

So the first thing is occult power, the second thing is stamina, the third thing is reputation, the fourth is shrii, and the fifth is spiritual knowledge, jiṅánam.

8. (1) A word here was inaudible on the tape. –Eds.

The sixth is vaerágyam, renunciation. Not exactly renunciation: to remain unassailed by the attractive colours of this universe is vaerágya. Rága means “colour”.

The combination of all these six attributes is called bhaga, and he who is the owner of this bhaga, that is, he who is owner of these six attributes, is called bhagaván. By sádhaná an ordinary man can become bhagaván – after acquiring bhaga, these six attributes.

Yá Bhagavatá giitá sá Giitá – that is, “The Giitá is the expression of Bhagaván.” The Giitá is the call, the Giitá is the clarion call, of the Supreme; ⁹ the Giitá is the clarion call of the Supreme Guide. Yá Bhagavatá giitá sá Giitá. Now, it is the divine call. Now, let us see what is its spirit. The spirit of the Giitá is that one should march, one should move, towards one's spiritual goal, by making proper adjustment between inner urge and external physicalities. But you know, the external mundanity always tries to deprave a sádha, so he will have to fight a ceaseless battle against these depraving factors. In the Giitá, it is the order of Bhagaván to fight against depraving factors, to fight against inner and outer enemies. This is the spirit of the Giitá, and the spirit of the Giitá has been represented, properly represented, in its first shloka. In that first shloka, what has been said?

Dhrtaráśtra uvāca: Dharmakṣetre Kurukṣetre samavetá yuyutsavah; Mámakáh Páñdaváshcaeva kimakurvata Sainjaya?

[Dhritarastra said: “O Sanjaya, now that my children and the children of Pandu have gathered on the battlefield of Dharmakṣetra, of Kurukṣetra, eager to fight, what is taking place?”]

This shloka represents the entire import of the Giitá.

Dhrtaráśtra uvāca – “Dhritarastra said.” Who is Dhritarastra? Ráśtram dhrtam yena sah Dhrtaráśtrah – “He who holds the structural solidarity”. Ráśtra means

9. (2) A word here was inaudible on the tape. –Eds.

“structure”, “framework” – in Hindustani, dhāncā. So rāśtra means “structure”; and dhṛta means “holder” – so he who holds, he who maintains, the structural solidarity, is “Dhṛtarāśtra” – Rāśtram dhṛtam yena sah Dhṛtarāśtrah. Now, who maintains the structural solidarity of the human structure? The mind. Because the mind is there, its structural solidarity is maintained. When the mind goes away, the different limbs will dissociate, it will start decomposing. So the mind, Dhritarastra, calls Sanjaya.

Now you know, mind without conscience is a blind force. Dhritarastra was blind; Dhritarastra was janmāndha [born blind], Dhritarastra could not see. Blind Dhritarastra said – the blind mind said (Dhṛtarāśtra uvāca means, “The blind mind, blind human mind, mind of a non-sādhaka, mind of a non-aspirant of spirituality, said”) – Dharmakṣetre Kurukṣetre samāvetā yuyutsavah ¹⁰ – Dharmakṣetre Kurukṣetre [“On the field of dharma, on the field of this universe”] yuddhārtham [“for war”] samāvetāh [“gathered”] māmākāh [“my people”] (mamapakṣīyāh [“my party”]) Pāṇḍavāshcaeva (Pāṇḍavā + ca [+ eva = “and the Pandavas”]) kimakurvata [“what are they doing?”]. Dharmakṣetre Kurukṣetre [“On the field of dharma, on the field of this universe”] yuddhārtham [“for war”] samāvetāh [“gathered”] mamapakṣīyāh tathā Pāṇḍupakṣīyāh [“my party and the Pandava party”] te kimakurvata [“what are they doing?”]. Bho Sainyaya kathaya ahaṁ shrnōmi [“O Sanjaya, tell me, let me hear”].

Dharmakṣetre. What is dharmakṣetra? What is dharma? The root verb dhr plus the suffix man equals dharma. Dharma means “characteristic”; dharma means “property”; dharma means “natural wont”. And what is the characteristic, what is the natural wont, of a human being?

10. (3) After quoting the shloka as it appears in the Bhagavad Gītā, above, and repeating the first line here, the author now proceeds to give a prose Sanskrit paraphrase, clarifying at the same time the etymology of Pāṇḍavāshcaeva. –Eds.

To move towards the Supreme Self – to long for pleasure. To long for pleasure is the wont of each and every human being. And because He is the fountain, He is the home, He is the supreme abode of all pleasures, that's why to long for Him is proper dharma. And dharmakṣetra – one can practise dharma – where? Only when one is within this physical structure. After death one cannot practise dharma. So this human body is the dharmakṣetra.

The blind mind said that within this dharmakṣetra of the human body, and this kurukṣetra –

In Sanskrit kuru means “do” – imperative mood, second person – “do, kuru”. Kurukṣetra means the field always saying Kuru, kuru, kuru, kuru – “Oh, man, do something, do something, do something, do something.” The kṣetra, the field, always saying, “Do something, you must do something, you will have to do something,” is kurukṣetra. That is, this world is kurukṣetra. Kurukṣetra is not a town near Delhi. The entire universe is kurukṣetra. Here everybody will have to do something, must do something. So it is kurukṣetra. And this universe is also doing something; it is always moving. One name of this universe is jagat: gam (root verb) + kvip (suffix) = jagat; jagat means “characteristically moving”. Another name is saṁsāra: the root verb sr means “to move”, so saṁsāra means “moving on its own”. Everything here is moving, so it is kurukṣetra – and this universe is always telling you to do something.

The Five Kinds of Conscience (Viveka)

Viveka (conscience) is a special kind of deliberation. Deliberation (vicāra) is the endeavour to select a particular idea from several ideas. If a particular person is presented to you as a criminal, then there are two opposing ideas before you: the guilt of the man or his innocence. The process whereby one comes to a conclusion after

deliberating upon these two opposing ideas is called vicára. When you finally make your decision it is called siddhánta (conclusion).

Conscience (viveka) is defined as a special type of vicára (deliberation). The denotation of vicára is broader than that of viveka. A thief, on entering his victim's house, considers whether it would be better to start stealing in the dining room or the sitting room. This is a kind of deliberation after which the thief reaches his conclusion. This deliberation is vicára and not viveka.

Viveka is that kind of deliberation where there is a conscious endeavour to decide in favour of shreya (benevolence) when confronted with the two opposing ideas of shreya and preya (malevolence). Viveka is of five types, and their collective name is viveka painçaka.

The first type is nityánitya viveka (discrimination between permanent and impermanent). Whenever an intelligent person ponders over something, he or she discerns its two aspects – the permanent and the impermanent. The attempt to accept the permanent aspect after due deliberation is called nityánitya viveka. The permanent is not dependent on the relative factors of time, space and person, whereas the impermanent is the collectivity of the relative factors. The best way to recognize the impermanent is that if one of the three relative factors is changed it will undergo an immediate transformation. Nityánitya viveka enables human beings to realize the necessity of observing dharma. It helps them to understand the fundamental differences between dharma and religion, or doctrine. Religion is something entirely relative whereas dharma is a permanent truth.

The first characteristic of religion is that it gives excessive importance to a single individual. Different regions claim that such-and-such great personality (mahápuruśa) is a son of God, a prophet, or even God himself. However wise these

great persons might be, they are nevertheless mortal. Some also claim that the propounders of other religions could not come as close to God as their own propounder did. These words are not only irrational, but contain a concealed attempt to make the impermanent permanent. Dharma is an eternal truth credible and does not depend on any individual, prophet or avatára (direct descent of God) for its substantiation. The goal of dharma is the attainment of Brahma; its base and its movement are Brahma-centered. Brahma is the Absolute Entity independent of time, space and person; He is permanent. Brahma sádhaná, therefore, is the sádhaná for the attainment of the permanent entity.

Through nityánitya viveka, human beings become aware of the fleeting nature of transient objects. They observe that with change in time, place and person, corresponding changes occur in social, political, economic, and all other spheres of life take to which they have to adapt themselves. Those who are reluctant to adapt themselves to the changed circumstances are doomed to destruction. A religion or an “ism” is created in a certain age which itself is a product of the three factors of time, place and person. However, the religion does not recognize the necessity of adjustment with the change in social life. It refuses to realize that the old rules and regulations of the previous age are now only mere historical records, having lost their relevance in the present dynamic society.

To stifle the progress of humanity, the followers of these religions play on human sentiments and other weaknesses. They want to perpetuate the hold of the vested interests by infusing an inferiority complex into the human mind. While preaching their religious ideas, some claim that the social, economic and political systems were direct creations of God and hence destined to be observed in all ages and all times with equal veneration. They pronounce that those who refuse to follow this divine decree will be doomed to burn in

the scorching heat of God's wrath, or dammed to suffer eternal hell-fire. To deny people the scope of verifying the rationality of different scriptures they declare that such-and-such scriptures are infallible and so nobody has the right to question their veracity. If the philosophical texts contradict the scriptures, then their propounders will be declared as atheists.

So it is seen that in the absence of *nityánitya viveka* the propounders of religion want to thwart the intellectual progress of human society at large. They knowingly refuse to understand that any observation regarding the spatial, temporal and personal factors, from whatever person it might come, is bound to lose its relevance in a transformed situation.

Through *nityánitya viveka* try to understand what is permanent and what is impermanent. You will certainly realize that no scripture is a revelation of God; that everything in this world created by time, space and individuality is transient phenomenon. For the transient body and the transient mind one cannot deny the necessity of transient mundane objects. Though these things are necessary, they are still transient.

In the introversive phase of the cosmic imagination, intellectual progress of human beings is bound to take place and consequently their control over matter will gradually increase. In the process of further intellectual development, the old ideas and values of the undeveloped life will become outdated. You must have noticed that people with old, outdated ideas very often lament that the present younger generation has no spiritual inclination whatsoever. "Everything is lost," they lament. Perhaps they do not understand, or maybe knowingly refuse to believe that scientific knowledge is increasing, dramatically. Modern youth is becoming acquainted with newer inventions and discoveries. They are learning about many new things and

accepting them from the core of their hearts. As a result, the intellectual backwardness of the past seems to be totally absurd to them. The more scientific knowledge they acquire (in the Pratisaincara movement of the Cosmic cycle they will certainly advance) the more they will try to liberate themselves from the noose of religion and “isms”, and the further they will advance along the path of dharma directly, scientifically and supported by rational judgment. Are the proponents of isms not aware of this fact? They are well aware and that is why they deliberately criticize material science at every opportunity. But this sort of criticism does not impress intellectual people.

It is not enough to equate the so-called religious scriptures with transient philosophy. Rather, these scriptures are [even inferior to the] material science. Although the material sciences are still imperfect from the ideological and practical point of view, they do not stifle the scientific progress of humanity; though they do stifle subtle intellectual and spiritual progress. But the conniving religious theologies seek to shackle peoples' feet, making them as static as birds sitting on a perch in a cage. Too often they are satisfied with the amount of scientific progress they inherit and do not care for further development. To them molasses is sacred whereas sugar made at the mill is unholy because it is a product of science. To them bullock carts and rowing boats are sacred whereas trains and steamers are unholy because they, too, are the products of science. And yet, if these proponents of religion think a little deeper, they will realize that both molasses and sugar are products of science. The age of molasses was an age of undeveloped science. Sugar was a product of a comparatively developed age.

We cannot advise today's human beings to go back to the age of candles and oil lamps neglecting the electric light. But some religions impart such teachings. Human beings will

have to understand the proper spirit of nityánitya viveka and adjust themselves with the prevailing age. They will have to accept without reservation the situation of the particular age they are born into. It would not do to waste one's time in unnecessarily gloating over the past.

Nityánitya viveka is an inseparable part of the practice of dharma. Dharma lays down clear guidelines for moving ahead in perfect adjustment with the prevalent situation. Dharma is the throbbing vital faculty of living beings. In dharma there is no scope for the accumulated inertness of staticity.

Brahma alone is an Eternal Entity, and the sádhaná of Brahma is the real practice of dharma. The ritualistic observances centred around the spatial and temporal factors cannot help in attaining the Eternal Entity, Parama Brahma. The sustained effort for psychic purification is the only means to become one with Him. People who observe ostentatious rituals after indulging in various antisocial activities may be seen as righteous people from the religious point of view, but if they are tested in the touchstone of dharma their sinful nature will be revealed.

As religions are dependent upon various changing factors, they differ widely from one another. They criticize and mock each other, exaggerating the other's defects and refusing to acknowledge the other's positive qualities. As they have no Eternal Entity as their goal, they are influenced more by allegiance to their own sect than by any love for humanity. But real dharma teaches that all living beings of the universe belong to one family; all are bound by the common touch of fraternity. The entire universe is everyone's homeland, and all the animate and inanimate entities are the various expressions of one and the same Supreme being.

Hararme Pitá Gaorii Mátá svadesha bhuvanatrāyām.

[Parama Puruṣa is my Father, Parama Prakṛti is my Mother, and the entire universe is my home.]

But strangely enough, many religions teach the opposite. They proclaim the exclusive greatness of a particular country, race, mountain or river. But in dharma there is no scope for intolerance, for Dharma is based on the solid foundation of vigour derived from universal love. The goal of religion is a non-integral entity and as such there remains a narrow outlook. The goal of dharma, however, is infinite Brahma. So the pursuit of dharma increasingly expands one's vision. Sometimes a kind of alliance is noticed between religions but that is entirely an external alliance. The talk of synthesis of religions is totally absurd; it is merely an apparent show of honesty and grandiloquence to hoodwink the common people. Dharma is always singular in number, and never plural. So there is no question of religious synthesis in dharma. Religion is always plural in number – never singular. The synthesis of religions means their annihilation. Where impermanent entities are worshipped as the goal through various ritualistic paraphernalia, there is no scope for synthesis.

Religion is practiced for the fulfilment of mundane aspirations. This is the reason why a class of clergymen emerged centring around the religion. Ultimately the adherents of these religions become mere tools in the hands of vested interests. With the awakening of nityānitya viveka in human minds and the opening of the door of scientific knowledge, it will not be possible to deceive the people in the name of religion or by holding out the lure of happiness in the next world. The vested interests are quite aware of this fact and hence strive to keep the masses lost in the darkness of ignorance. Like parasites, they manoeuvre themselves to misappropriate, by injecting fear and inferiority complexes, a lion's share of what the ignorant masses earn with their sweat and blood.

Religious exploiters maintain an unholy alliance with the capitalistic exploiters. With hands upraised, a religious preceptor blesses the wealthy merchants for their future prosperity but refuses to see the faces of his poor disciples who fail to provide handsome *prañámii* (a fee for the priest's blessing). You will notice that in many religions mythological stories and fables are given more importance than science and rational ideas because they contain ample scope for exploitation of human weaknesses.

But in scientific and rational analyses, there is no scope for exploitation. If you consider yourself a *Bráhmín* by caste, then you will have to admit indirectly that the *Bráhmíns* had their origin from the mouth of a god named *Brahma*. But will your scientific intellect agree to this sort of irrational interpretation? Likewise, if you consider your self as a warrior (*kśatriya*) or a merchant (*vaeshya*) or a labourer (*shúdra*), then you will have to accept that you were born of *Brahma's* hands, thighs or legs. Anthropology, archaeology and human history can not accept these absurd notions. But the adherents of so many religions have to conform, more or less, to some mythological stories, which are totally contrary to science. By developing *nityánitya viveka* you will be able to clean your mind of the garbage caused by such superstitions with little effort. *Nityánitya viveka* teaches that the entities which are dependent on time, place and person are all transient. The only entity beyond the scope of time, place and person, is *Paramátma*, so He is the Eternal one, *Nityam Vastrekaṁ Brahma*.

The second type of *viveka paincaka* is *dvaetádvaeta viveka*. Through *dvaetádvaeta viveka* one gains the capacity to analyse whether the eternal entity is one or more than one and come to a conclusion accordingly (*dvaeta* means dualistic and *advaeta* means non-dualistic). There cannot remain any *svagata*, *svajátiiya* and *vijátiiya* differentiation in the entity which is beyond time, space and person. So it is

not possible for the Eternal Entity to be more than one. Various beliefs about the so-called gods – that one god defeated another in battle, but was later harmed enormously by his adversary's wrathful vengeance; that a certain god spreads or cures a certain disease; and that another god distributes wealth or learning – are contrary to Dvaetádvaeta Viveka.

Awakened Conscience

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

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

depriving their fellow humans of their physical wealth, or deceiving them in the psychic sphere, they are also depriving them of their precious spiritual treasure.

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

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

I said that there are two ways to fight against those people who are motivated, knowingly or unknowingly, by geo-sentiment. One of these ways is through study, and the other is through rationalistic mentality, rationalistic outlook. “Study” here means intensive intellectual analysis. What do I mean by intensive study? – internal assimilation,

subjective assimilation of objective happenings. You should remember that existence is also an event, an external event. The assimilation of events is achieved through study. Now, knowledge can be divided into two categories, and indeed the entirety of knowledge does not come within the scope of study.

Knowledge is of two types: *parájiñána*, or *áptajiñána* [transcendental] and *aparájiñána*, or *práptajiñána* [non-transcendental]. Transcendental knowledge operates in the purely spiritual world, and derives its inspiration from the Cosmic Centre, the Universal Nucleus. It has nothing whatever to do with worldly gain or loss, exploitation or administration; nor has it any relation with imperialism, fascism or any variety of ism. This transcendental knowledge will inspire people to move in the purely spiritual world; it will inspire them with countless elevating spiritual ideas. It is also called self-knowledge. Those who, in the name of this transcendental knowledge or in the name of God or of incarnation theory ¹¹ hoodwink the simple and semi-educated, unwary masses to achieve their selfish ends, deserve extreme reprobation. But here our topic of discussion is not this transcendental knowledge; that comes within the scope of purely spiritual philosophy. Here our main concern is non-transcendental knowledge related to this material world. I have already spoken about transcendental knowledge, and I will do so again in future.

There are so many defects or drawbacks in study as well. Even in the case of intensive study, one may commit certain errors. You may ask, how will an illiterate person study? To this I will reply that such people can also study; they will learn by hearing others' discourses; so no one is handicapped in this regard. Moreover, study does not mean only the study of books. Study is of two types: literal and

11. (1) The idea that someone is the direct descent of the Almighty. –Trans.

non-literal. Those who can read and write can avail themselves of literal study, and those who cannot read can benefit from non-literal study by listening to others.

Regarding non-literal study, people can collect much information from the material world by coming in contact with different objects through their various senses. There is a necessity for both literal and non-literal study, and human beings can avail themselves of both.

Now, there may be defects in both literal and non-literal study; thus knowledge acquired through study cannot be accepted as absolute, nor should it be. There are two kinds of defect. What is the first? Defect due to ignorance. And the second is defect due to change in tempor [time].

The person who taught me or the person whose writing I read – within that person's knowledge there may be a defect, and that defect may be passed on from person to person. This is called defect due to ignorance.

The second defect is due to change in time. For instance, a certain book was written at a particular time, or certain knowledge was imparted at a certain time. That book or that knowledge expresses a certain reality according to its own temporal perspective; but the moment there is a change in time, then that reality loses its validity. In my childhood, we used to read in geography books that Allahabad was the capital of Uttar Pradesh (Uttar Pradesh had a different name then). But now that is considered erroneous due to change in time, because now Lucknow is the capital of Uttar Pradesh. After the shifting of the capital due to the change in the time factor, what was written in that book in those days is now confusing. So if the internal, or subjective, assimilation of external objectivity is effected through study alone, it may be wrong.

Suppose you collected certain knowledge through study, but the knowledge thus collected is defective. Those people who are motivated by geo-sentiments have been harming

society in countless ways. You cannot identify such people through your defective knowledge; you cannot detect those human chameleons. So what is the solution? They will certainly continue to follow the path of vice; they are sure to harm others.

If you alone are personally harmed by those people, if you alone are persecuted, humiliated, or exploited, it does not matter much. But if a whole social group is affected, that cannot be ignored. You will have to identify such reactionary forces in the society, such vocal revolutionaries who claim to be socio-economico-political reformists, but who actually befool the people by adopting such pseudo-reformist, pseudo-humanistic strategies. You will have to recognize them all.

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

What sorts of bondage? The bondages of geo-sentiment. You will have to shatter all of them. The frog in the well thinks that its well is perhaps the biggest body of water in the world. But when it comes in contact with a big pool, it realizes that the pool is greater than was the well. After coming in contact with a pond it further realizes that this is greater still than the pool. When finally it sees the ocean, it realizes that this is something really big. It thinks, “As long as I was in the well, I thought the well to be the greatest.”

Similarly, until geo-sentiment is removed, people will fail to realize the truth. Hence the tremendous importance of study.

But at the same time, care must be taken to avoid the limitations inherent in study. For instance, we are taught that our country is blessed with profuse water and laden with fruits. After hearing this, we may pass on this information to thousands of people. But after proper study, we come to discover that our country is suffering terribly from an acute scarcity of water: People do not even get a sufficient supply of drinking water, what to speak of water for irrigation. We are told, “Our country abounds in agricultural produce, especially fruits, which are then exported to different countries;” but after we study, we discover that our country is importing thousands of tons of food grains from different countries, and the very lives of our people depend upon these imports. Sometimes even rotten flour comes from distant lands, and that flour, after being soaked in water, serves as food. Yet we say, parrot-like: “My golden land, I adore you.” These are some examples of the bondages of geo-sentiment which people fall into due to their ignorance. Those who detect the facts later on simply burst into laughter and think, “When I repeated these tall tales to others, I wonder what they thought of me!” These types of false notion based on geo-sentiment have to be totally smashed, and for this there is no other way but careful study.

Psycho-Spiritual Transformation

The Transformation of Psychic Pabula into Psycho-spiritual Pabulum

The innate instincts of crude psychic propensities of human beings instigate them to accumulate and enjoy material objects in an unlimited manner. These psychic urges towards the acquisition of physical wealth are common to

all living beings, but in human beings they are infinitely insatiable. Psychic pabula are nothing but these different psychic urges projected objectively.

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

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

So the unchecked psychic urges and psychic pabula for material acquisition end in merciless exploitation. The inhuman exploitation causes the mass-level deprivation of millions of people. The curse of capitalism engulfs the whole of society. Thus capitalism is anti-human.

Communism is also a socio-economic-political theory based on materialism. In communist society people's psychic urges and psychic pabula instinctively run after material acquisition and crude enjoyment. When psychic pabula are guided by a materialist outlook, human beings develop negative behaviour patterns. For example, they become extroversial in nature, develop strong attachment to material wealth and worldly pleasure, become aggressively intolerant of other's views and thoughts, resort to brute force to repress opponents, deny the existence of spirituality and suppress the psychic urges or pabula of the people. The communist society suffers from all these evils.

The psychic urges and psychic pabula in a communist society are bound to develop a tendency towards materialism and physical accumulation because the mind does not get any scope in such an atheistic society to divert the flow of its propensities towards spirituality. As a result, the psychic pabula indulge in material pursuits. The totalitarian rule of the communist world then desperately tries to suppress the tendency towards material enjoyment by brute force in the name of equal distribution—a proposition which is basically wrong and illogical. At this stage, communist society is tragically caught in a triple bind. First, it is based on the ill-founded ideological proposition of equal distribution. Secondly, the irresistible materialistic tendencies of communist society emanate from unchecked psychic pabula, fed by the poison of materialism. Thirdly, there is the vain effort by the totalitarian communist state to suppress people's psychic urges and psychic pabula. These

urges and pabula cannot be suppressed by brute force for a long time, not even in communist states behind their “iron curtains”.

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

Both Capitalism and Communism Are Defective

Both capitalism and communism are anti-human. Under both these systems psychic urges and pabula, instead of being properly channelized, are involved in detrimental physical psycho-physical and psychic interactions, causing [negative] Prati-saiṅcara or negative movement of the mind.

In capitalism the rich, in their affluence, misuse the psychic urge and direct their psychic pabula to the pursuit of material gains. And the poor, in their extreme poverty, misdirect their psychic urges and concentrate their psychic pabula on antisocial activities in their struggle for existence. In communism, the elite and party leaders misuse their psychic urges and direct their psychic pabula towards political manipulation and totalitarian repression. Under the oppression of communist rule the psychic pabula of the general people are suppressed into a state of doldrums.

~ CHAPTER ELEVEN ~

Morality and Sádhaná

Morality is the indispensable foundation of spiritual practice.

Why Sádhaná Requires Morality

Morality is the foundation of Sádhaná (spiritual practice). It must, however, be remembered that morality or good conduct is not the culminating point of the spiritual march. As a moralist one may set an ideal for other moralists, but to do this is not something worth mentioning for a Sádhaka (spiritual aspirant). Sádhaná, in its very start, requires mental equilibrium. This sort of mental harmony may also be termed as morality.

People often say, “I follow neither a religion nor rituals; I abide by truth; I harm nobody and I tell no lies. This is all that is necessary; nothing more need be done or learnt.” It should be clearly understood that morality is only an effort to lead a well-knit life. It will be more correct to define morality as a dynamic force rather than a static one, because balance in the extroversial spheres of life is maintained by waging a pauseless war against all opposite ideas. It is not an intro-external equilibrium. If the unbalanced state of mind takes a serious turn by pressure of external allurements, and if the mental disturbance is found to be intense, it is likely that the power for internal struggle may yield and consequently the external equilibrium, the show of morality, may at any moment break down.

That is why morality is, no doubt, not the goal, not even a static force. The morality of a moralist may disappear at any moment. It cannot be said with any certainty that the moralist who has resisted the temptation of a bribe of two rupees would also be able to resist the temptation of an offer of two hundred thousand rupees. Nevertheless, morality is not absolutely valueless in human life. Morality is an attribute of a good citizen and it is the starting point on the path of Sádhaná.

Moral ideals must be able to furnish human beings with the ability as well as the inspiration to proceed on the path of Sádhaná. Morality depends on one's efforts to maintain a balance regarding time, place and person and therefore there may be differences in moral code. But the ultimate end of moralism is the attainment of Supreme bliss and therefore there should not be any possibility of any imperfections of relativity. It cannot be said that the ultimate aim of human life is not to commit theft; what is desirable is that the tendency to commit theft should be eliminated. Not to indulge in falsehood is not the aim of life; what is important is that the tendency of telling lies should

be dispelled from one's mind. The Sádharma starts spiritual practices with the principles of morality, of not indulging in theft or falsehood. The aim of such morality is attainment of such a state of Oneness with Brahma where no desire is left for theft; and all tendencies of falsehood disappear.

In the Sádhaná of Ananda Marga, moral education is imparted with this ideal of oneness with Brahma, because Sádhaná is not possible without such a moral ideation. Sádhaná devoid of morality will divert people again towards material enjoyments and at any moment they may use their mental power, acquired with much hardship, to quench their thirst for meagre physical objects. There are many who have fallen from the path of Yoga or Tantra Sádhaná and are spending their days in disrepute and infamy. Whatever little progress they achieved through forcible control of their instincts, was lost in a moment's error in pursuit of mundane pleasures.

It must, therefore, be emphasized that even before beginning Sádhaná, one must follow moral principles strictly. Those who do not follow these principles should not follow the path of Sádhaná; otherwise they will bring about their own harm and that of others. Ácáryas must have noticed that people of over-selfish nature fear Ananda Marga itself for fear of following its strict moral principles. They are concerned that the spread of Ananda Marga may inconvenience the fulfilment of their mean, selfish desires and therefore, they malign the Marga in an effort to conceal their own weakness and dishonesty. But remember that those who are lacking in moral spirit do not deserve to be called human beings. However hard they may try, their tall talk alone cannot camouflage the meanness of their minds for a long time.

Spiritual Discipline in Daily Life

Brahmacarya in Daily Spiritual Life

Do you know what the meaning of Brahmacárii is? Human life is for spiritual sáadhaná only. There is not, there cannot be, any other motive; there cannot be any other intention; there cannot be any other desideratum. But your physical body is within the scope of this physical world, and to maintain this physical body you require food, dress, a house, and so many things. So a certain portion of your thoughts will certainly be occupied by those physical entities, by those physical objects. So what are you to do? You are to ascribe Brahma-hood, you are to ascribe Náráyaṇa-hood, to all physical objects, all physical entities, when you come in contact with those entities, physically or mentally. When you do this – when you ascribe Náráyaṇa-hood to each and every physical object, when you ascribe Brahma-hood to each and every physical object – then you are following the code of Brahmacarya.

Discipline in Bhágavata Dharma

Lord Kṛṣṇa also advised people to follow this Bhágavata Dharma only. And to follow Bhágavata Dharma, you are also to follow the shástra of Bhágavata Dharma. You are to follow Yama and Niyama, you are to follow the code of discipline, you are to attend Dharmacakra weekly. These are all codes of discipline as prescribed by Bhágavata Dharma. You must follow these codes. There cannot be any concession in this respect, rather concession is dangerous. Atha yogánushásanam. “One must follow anushásanam. One must follow the code of discipline.” One may be a king or may be a very poor man, but the code of dharma is equally applicable to all. In this matter, nobody can claim any

special concession or favour. Lord Krśṇa says, “You follow me, that is, you follow my word, follow Bhágavata Dharma, because you are a human being.”

Spiritual Practice and Fearlessness

Spiritual practice was common in the Tantric society. There is no spiritual vigour whatsoever in the lives of those who support pompous, so-called religious, ceremonies, as there is in the lives of introspective spiritual practitioners. After the Aryans came into India, two types of practice used to take place side by side: on the one side the sacrificial fires of the rśis, characterized by the smell of burning ghee and the sonorous refrains of those paying homage to the manes while offering oblations into the fire; and on the other side, the non-Aryans' Tantra sádhaná, the practice of self-control and attainment of divine power. Spiritual depth and power of sádhaná brought fearlessness into the spiritual lives of the non-Aryans, as befitting staunch Tantrics.

Samata Bháva and the Danger of Spiritual Pride

The fourth is samatábháva [seeing others as yourself]. Say you have performed sádhaná and you have obtained some occult powers; you feel that you are a bit above X, Y, and Z, and that you are not an ordinary person. If this feeling creeps into the mind, samatábháva is lost, because then one begins feeling that there is a group of people far inferior to oneself. Such a pattern is to be observed in the case of people who have come to the city from the village. They say that they don't feel like returning to the village, as the villagers are illiterate and under-developed. This feeling is very dangerous. And if such feelings creep into the mind as a result of having acquired a little intellectual knowledge, the chances of developing this complex are much greater in the realm of spirituality, when a sádhanika begins feeling somewhat elevated with the development of some occult powers and the feeling of a little bliss. In the second stage of

spiritual practice every sádhaika faces this test. One must be very, very cautious, so that vanity may not develop. What vanity will do to a sádhaika is,

अभिमानं सुरापानं गौरवं रौरवं ध्रुवम्।
प्रतिष्ठा शूकरीविष्ठा त्रयं त्यक्त्वा हरिं भजेत्॥

*Abhimánaṁ surápánaṁ Gaoravaṁ raoravaṁ dhruvam;
Pratiśthá shúkariiviśthá Trayam tyaktvá Hariṁ bhajet.*

[Abhimána is like surápána, gaorava leads to raorava, and pratiśthá is like shúkariiviśthá: an inflated ego is like drinking wine, self-aggrandizement leads one into the deepest hell, and social status is like the excrement of a pig. Give up all three of these and only sing the glories of the Lord.]

Materialism Cannot Ground Sádhaná

The greatest drawback of materialistic thought is that materialists think that this visible world is the ultimate reality. They deliberately refuse to understand that their existence is completely transient, subject to time, space and person. They deliberately refuse to turn their eyes towards the original causal entity of the world, in whose body the rhythms of changes appear and disappear. Matter resides in energy and energy resides in thought; energy begets matter and thought begets energy. Rejecting this simple, obvious truth, their palsied minds cannot face all problems with courage. Thus, they become avidyá's slaves by worshipping transience as eternity, impurity as purity, sorrow as happiness, and self-ignorance as self-consciousness. Truly speaking, any molecule, atom, electron or proton which is taken to be the fundamental stuff of this world, are but the manifestations of energy, for matter is nothing but bottled-up energy. But energy is not an original entity either; it is simply consciousness under the bondage of Prakṛti. Hence for the true comprehension of the essence of matter one

must accept the theory of Brahma composed of Puruśa and Prakṛti. Whether He is considered in His all-pervasive aspect or in any of His individual aspects, His Macrocosmic State manifests the same characteristic that is manifest in His individual aspect also.

The Yama said, “The materialistic sādhakas are bound to take birth repeatedly in order to fulfill their materialistic saṁskāras. They cannot attain the supreme final death of the emancipated sādhaḥ.”

Sādhana for the attainment of introversive knowledge or bliss is the path of final beatitude and human beings have to proceed on this path while adjusting their behaviour to the environment. With a feeling of scorn for the world, sādhanā is an impossibility. You may become superhuman in the eyes of the people – you may even achieve the reputation of a renunciate by rejecting this visible world that is all around you – but still your mental thirst will remain unquenched, and your heart will never be satisfied.

Why are human beings afraid of sādhanā – why do they hesitate to seek introversive knowledge? Let me tell you the reason. Human life is the result of evolutionary progress from animal existence. Energy is expressed through the clash of belligerent forces, and through these clashes the various so-called “inanimate” entities of this quinquemental world such as sand, iron, stone, etc., are transformed into self-activated entities like primitive plants and unicellular protozoa. Indeed through these clashes they attain the power to gradually convert their passive energy into active mental energy. We encounter the manifestation of this mental energy in some particular plants and organisms. Where life is averse to struggle, no progress is possible. That is why in some countries we find pre-historic creatures of undeveloped intellect that are alive even today; and elsewhere creatures of developed intellect have come

into being out of the dust of those very pre-historic carcasses. The intellect of a monkey is not in the same category of that of an earthworm.

Through these clashes animality has attained humanity. It is the residual momentum – this credit balance of the balance sheet of our pre-human struggles with animality – that has made us the possessors of human minds. That is why the momentum of animality can understand only in terms of material enjoyments, for that momentum does not imbibe the untasted joy of consciousness; and the attainment of that joy is inspired by the human soul, the subject of the mind – such an inspiration could not be properly utilized by the animal mind, but may be used to better advantage by the strong human mind.

Thus it is the empirical knowledge of previous animal life that leads human beings to material enjoyments on the one hand, while the more developed inspiration of their soul seeks to lead them to consciousness; and thus a constant clash is going on in the human mind between crudeness and consciousness, between vidyá and avidyá. Human beings are normally afraid of struggles; so it is hardly surprising that materialistic-minded people are averse to such struggles in the beginning.

To attain the opportunity to learn the esoteric practice of sádhana, the secret strategy of psychic struggle, is a rare good fortune. Until such an opportunity presents itself, success in the struggle is impossible. The Yama said,

श्रवणायापि बहुभिर्यो न लभ्यः।

शृण्वन्तोऽपि बहवो यं न विद्युः।

Shravaṇáyāpi bahubhīryo na labhyo, shrñvanto'pi

bahavoyannavidyuh; Áshcaryo vaktá

kushalo'syalabdháshcaryojiṇátá kushalánushiśáh.

Moral Purification of Mind and Conduct

Mental Expansion and Inner Struggle

In the process of expansion clashes occur between the boundary of one object and that of another object. In the case of mundane objects it is impossible to expand without encroaching upon the boundaries of other objects. This clash over boundaries brings out the worst in human beings – narrow-mindedness, greed, casteism, provincialism, nationalism, etc. – as they strive to establish themselves in the empire of the universe. Those who are bound by these sentiments deny the existence of the Absolute Entity. Even if they set out with a goal before them, their love for crude desires grows so intense that their goal becomes totally obscured. Being preoccupied with their own self-interests, they lose their capacity to look towards their goal. Such people are called *mohándha* or blindly infatuated.

Those who are moving will have to think constantly of their goal, not of their movement, and certainly not about the probable obstacles they may encounter along the way. If one thinks of obstacles, the obstacles themselves become one's goal, and the actual goal is relegated to the background. Hence in the sphere of Brahma sáadhaná only Brahma is the goal, only Brahma is to be meditated upon. Spiritual aspirants must not entertain any thought about the impediments which may arise at the time of meditation, but focus their minds upon the supreme culminating point. To establish a heavenly kingdom in this mundane world human beings will have to fight tirelessly against the internal and external demons. But this does not mean that the demons should become the object of ideation.

Discipline, Concentration and Spiritual Movement

Correct Direction toward Parama Puruśa

There are also some people who have correct Esana but don't have correct direction. They know that Parama Puruśa is the goal but they don't have the real direction. It is said that spiritual practice should not be performed studying from books. For it, Preceptor is essential. Reading the book or hearing from other if a man starts doing Sadhana, that too is dangerous because in that case a clear conception about the goal is not formed. Hence one does not know where one is going. The boat is sailing but the sailor does not know where the boat will go to. The sailor will get exhausted ultimately and will have some accident in the long run. In that case when such persons die, the state after death is known as Videhaliina. Their existence is not finished herein, but their feelings remain in the ideational world as an abstract. This too is as dangerous as Jada Samadhi. The difference between Jada Samadhi and Videhaliina is that in the former there is a folly because of a hidden desire but in the latter there is no folly but the correct direction could not be had. Hence everybody should know that without direction nothing should be done. Everything should be done with proper direction, proper guidance. As for instance, people utter loudly the word revolution, revolution, but revolution does not mean putting buses and trains on fire or removing the railway lines. This causes damage to government and government is people's. Therefore it is a damage to the people themselves. All these are destructive approaches. The persons who do such destructive approaches lack in knowledge. Just like that, in Sadhana if some hodge-podge is made, it means the lack of knowledge. Because of this, both the individual and the society are harmed. So this is Videhaliina. Hence Videhaliina is sure to be there if there is no love for Paramatman.

And where there is love for Paramatman, there is action and knowledge also, service to humanity is also there, Sadhana is also being performed, in that sense if there is duality (Dvaeta Bhava) between Parama Puruśa and the devotee – in such a case if there is excess of Iishvara Bhava (Cosmic Ideation), Sadhaka enjoys Bliss and temporarily he becomes free from miseries. That state of Bliss is Bhava Samadhi. The persons who attain Bhava Samadhi are devotees but the duality exists. Everybody is born out of Parama Puruśa, so how can there be two – the devotee and the Parama Puruśa? Hence in Bhava Samadhi much higher stage is not attained. As long as there is Bhava Samadhi there is Bliss, but after this the aspirant is an ordinary human being.

Discipline, Concentration and Tantra

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

What is Tantra? The process of transforming animality or latent divinity into the Supreme Divinity is known as Tantra. The spiritual practice which liberates the aspirant from dullness or animality and expands one's self is Tantrik practice (sáadhaná). So, there cannot be any spiritual practice without Tantra. Spiritual practice means a practice for expansion, and this expansion is nothing but a liberation

from the bondage of all sorts of dullness. Irrespective of caste, creed or religion, one who aspires for spiritual expansion, or does something concrete, is a Tantrika. Tantra in itself is neither a religion nor an “ism”. It is the fundamental spiritual science.

Morality Is the Base, Sádhaná the Means

The Form of Sádhaná

Paramártha is that by which the worldly afflictions are alleviated completely and the effort to attain this Paramártha is Sádhaná. Where the Átman is free from all objects, that is, free from all types of afflictions, it is called Paramátman. As long as the aspirant maintains dualistic feelings, then he or she will say that sádhaná is the process whereby Átman and Paramátman are unified.

Are Átman and Paramátman two independent entities? No, it is not so. Jivátman, which is bound by its saṁskáras, moves about in the universal waves subject to the changes of birth and death. It does not attain the supreme bliss of its original form. However, it becomes Paramátman the moment it eliminates all its saṁskáras through sádhaná and the efforts of the indwelling unit mind. No difference remains between Átman and Paramátman except that caused by the saṁskáras.

Dvá suparná sayujá sakháyá samánaṁ brkśaṁ
pariśasvajáte Tayoranyah pippalaṁ
svádvattyanashnannanyo bhicákashiiti

Two pretty and identical birds are dwelling in a single tree. One of them tastes the delicious fruit of the tree and the other witnesses it. This is a wonderful Vedic allusion. Here, the bird tasting the fruit is alluded to as the Jivátman, and the bird which is only witnessing is alluded to as Paramátman. The underlying meaning is that the unit soul is the entity which enjoys all the fruits and Paramátman is the witnessing entity to all the actions and reactions in the

world. Jivátman is under the influence of Prakṛti, it is Mâyādhiina or controlled by Mâyá, whereas Paramátman, in whatever form He may manifest Himself is Mâyádhiisha or Controller of Mâyá.

Paramátman is the only Supreme Entity. Sat and Satya are equivalent words. Satya is that which is unchangeable. Every finite object is transmuted by the influence of time, space and person, that is, it suffers from consequences, but Satya does not undergo changes in accordance with changes in time, place and person. There are different kinds of customs and rituals peculiar to different climates. On account of the changes in the climates none of these can truly be called Satya. An incident which one day appears as a reality and is considered true, may on the following day be found to be incorrect and far from the truth. Thus it is found that what appeared to a person's mind as a fact in the past is unreal in the present and what appeared, as unreal in the past assumes a real aspect in the present. Hence none of these worldly realities or unrealities are permanent truths. A single fruit is known in a particular place as a sweet fruit, while the same fruit in another land is a sour fruit due to changes in the soil. A particular object appears to the general public as white, but to the jaundice patient it appears yellow. None of the objects of the universe can be a permanent reality on account of their dependence on time, space and person. Brahma alone is the eternal reality beyond the influence of Prakṛti, that is beyond the mind. His abode is certainly above the bounds of time, place and person.

In this manifested universe all the things that we treat as real at first sight are in fact relative truths. All of them bear Svajátiiya or homogeneous, vijátiiya or heterogeneous and svagata or self-differentiations. Relative objects are only identifiable through these differences. A tree, for example, is heterogeneous or vijátiiya to the houses, hills, rivers etc. and

amongst the trees there are homogeneous or svajātīya differences – the mango tree, jackfruit tree, palm tree, etc., and amongst the mangoes, there are differences in varieties – langra, bambai etc. And there are also self or svagata differences in the trunk, branches, leaves etc. of each mango tree. Paramātmān is a universal entity and is therefore above these three-fold differences.

This visible world is the mental manifestation of Brahma. He is an unparalleled and all-pervading reality. It has been said in the Shruti:

All is Brahma. Everything in the universe has been created by Him, is sustained in Him and absorbed in Him. Tantra also confirms this:

Yato vishvaṁ samudbhūtaṁ yena jātaṁca tisthati yasmin sarvaṇi ltiyante jineyaṁ tad Brahmālakṣaṇaḥ

The word Brahma means Great. It is not sufficient simply to call Him Great, since Brahma is He who has the power of making others also great. Through His grace the living beings become absorbed in thoughts of Him and attain Him, that is, Greatness.

Brhattvād Brahma, Brṁhaṇatvād Brahma.

Yatra nānyat paśyati nānyacchr̥ṇōti nānyadvijānti sa Bhūmā.

When a person attains that stage, then they cannot see, hear, or feel anything, they attain the rank of Brahma. But ordinarily people do not attain this state since worldly glammers keep their senses engrossed with different objects. In order to be free from the objects they have to undergo special processes. Where there is an object, the feeling of Brahma is not there. Humankind as a whole has to undergo certain disciplines in order to be free from the objective feelings. These disciplines are termed “Sādhanā.

Human beings are more conscious than all other creatures in this world, but they are also more engrossed with worldly attachments. Through intellectual powers

humans invent new items for the sake of achieving pleasure, but everything manufactured is the object of intellect. It is only when these products of intellect present an impediment to the realization of happiness that people make an effort to realize the true knowledge. True knowledge is unchangeable. In the course of one's research, one finds Brahma at the origin of everything and becomes prepared to attain Him. This is called "Sádhana".

*Návirato dushcaritánnáshánto násamáhitah
Náshántamánaso vápi prajñánenaenamápnuyát.*

That is, so long as human beings fail to tranquilize their mind by detaching themselves from their desired acts, and thereby purifying their inner self, till then, regardless of how much they may study, they cannot attain Brahma.

There is reason behind whatever we say, because thoughts take their origin in Citta and the mind transforms them into action with the help of the Indriyas. The Indriyas work when the mind works; when the mind does not want to do anything, the Indriyas are also inactive. It is said in the Shástra:

Mana eva manuśyánám káraṇam bandhamokśayoh

[Mind alone is the cause for the bondage or emancipation of human beings.]

Thus, the mind is behind all our activities, whether we direct it towards worldly objects or towards Brahma. No action is possible without the mind. The mind has infinite potentialities and controlling these infinite potentialities is sádhana.

Though the mind is very powerful it has one serious shortcoming. It cannot think of two objects concurrently.

Whenever it thinks it has one single object. Nevertheless the speed of the mind's action is baffling. While concentrating on a particular work we may also hear others about us [talking]. This is due to the fast acting power of the

mind, which leads us to believe that the thought currents of the mind are unbroken. For example, while witnessing the pictures in cinema, we also enjoy the dialogue. The activities of the mind can be understood by diligently applying the mind and we see that the mind can do only one thing at a time. Therefore worldly acts and meditation on Brahma cannot be done simultaneously. It is impossible that on one side humans will remain bound up with passion, anger, avarice etc. and on the other, will worship Brahma. The mind must be sanctified for the worship of Brahma. Apathy towards worldly objects through mental purification is not our goal. Living on this world we can[not] be apathetic with regard to the world. Our object is to act, but our actions will be such that they will not bind us to the object. Many persons ask: Since both good and bad are causative for bondage, then surely inactivity is to be preferred? No, this is not feasible. So long as we maintain our body we cannot be absolved from action. We must act, whether we will like it or not. Until death we will have to perform the act of respiration.

No attachment to worldly objects will be developed if we observe Yama and Niyama, since every item of Yama-Niyama is part of Brahma Sádhaná through worldly deeds. Hence when you are able to perfectly observe the spiritual practice of Yama-Niyama, your mind becomes absorbed in Brahma – the ultimate goal of this spiritual practice. For example, suppose a woman is extremely occupied in earning money. For her nothing remains in the world except money. In the same way for the aspirant who is absorbed in Yama-Niyama Sádhaná and dedicated to the attainment of Brahma, there is nothing but Brahma. The life of the person devoted to earning money becomes like a desert because everything except money is alien. But the aspirants of Brahma cannot call anything alien since everything is Brahma.

According to the beliefs of the human beings, Sádhaná is not practicable in normal life and it is necessary for an aspirant to sever connections with the home and members of the family. This is fallacious. How can a sádhaika devote himself to Brahma when he cannot even support the four or five members of his family? A person is associated with a family right from birth. Every family is beset with one problem or another. If instead of solving the problems, you leave your home and live in solitude, will you then forget about these problems? Furthermore, while in solitude you will have to think for your food and clothes. Sádhaná is possible only through this physical body, and for the sake of sádhaná it is useless to create unnatural situations by forsaking the home. We can practise sádhaná by practising restraint in whichever situation we are placed. The only thing necessary for practising sádhaná is an ardent desire for it.

Psychic Assimilation in Psycho-Spiritual Practice

Mental functions are saṁkalpa (action in seed form) oriented and vikalpa (actional expression) oriented. The sense organs (indriyas) are activated by the saṁkalpátmaka portion of the mind, and then actions are performed in the practical world. If someone considers that as actions are performed by the saṁkalpátmaka portion of mind, they are true, and that as actions are not performed by the vikalpátmaka or negative portion of mind, they are untrue, such a statement of theirs is not philosophically justifiable. How far does this sort of positive or negative mental movement of mind influence the life of a spiritual aspirant? How far is it related to samádhi? If sádhaikas actively render social service and accept it as the supreme goal of life, will they become established in samádhi?

In fact samádhi is neither a positive nor a negative state of mind. Samádhi is a state of equilibrium. When the surface of water remains smooth and unruffled by the wind, we

may call it a state of equilibrium. If the outer surface of turbulent, water is saṁkalpātmaka or positive aspect of mind, then the currents below the surface should be called the negative aspect. When a state of equilibrium is attained the upper surface and the lower currents of the mind attain parallelism. In the course of their agitated movement, the saṁkalpātmaka and vikalpātmaka portions of the mind meet at certain common points. Thus in every thought wave, in every entity, at all times, and in all countries there is some kind of temporary equilibrium.

While one is engaged in extroversial actions (pravṛttimūlaka karma) it appears that both nivṛtti (introversial actions) and a state of equilibrium are possible to attain. Similarly, to a person who is engaged in nivṛttimūlaka karma, both pravṛtti and a state of equilibrium seem to be impossible to attain. Generally, people accept those objects or actions as natural with which they easily adjust themselves, and those objects or actions as unnatural with which they are unfamiliar. Aquatic creatures think that the only place to live in is water and cannot comprehend how any living object could live on land. Conversely, those creatures who live on land think that land is the only and natural habitat. They gasp for breath after remaining only a little while in water. This is nature's arrangement – no question of free choice arises here.

People who try to bring their minds to a state of equilibrium, find that a tranquil mental flow is something quite natural. For them pravṛtti and nivṛtti, that is, extroversial and introversial states of mind, are something unnatural. The paths of pravṛtti and nivṛtti depend upon the mundane propensities neither of them leads to psychic balance, thus neither can ensure absolute bliss.

For success in the extroversial (pravṛtti) sphere of life one must develop an attachment for an external object or extroversial idea, and then make efforts to attain it, For

success in the introversial sphere (nivr̥tti) one must develop dveṣa or the feeling of repulsion for an external object or extroversial idea, and then make the requisite effort to succeed in that endeavour. The greater one's attachment for an object, the greater the possibility of attaining success in the pursuit of pravṛtti. But if there is only attraction for an object, with no endeavour made to attain it, one cannot be successful. If someone wants to become rich, but does not try to acquire wealth, he or she will never become rich. Similarly, the greater one's psychic repulsion for an object, the more easily one will be able to withdraw from that object. But if one does not try to increase one's repulsion one will not be successful in nivr̥tti sádhana. Those who are the advocates of the nivr̥tti cult strive to convince people that wealth, opulence, and near and dear relations create snares of bondages and are thus impediments to spiritual progress. And their exhortations do not end here. They incite people to abandon their homes and embrace the life of renunciation. In other words they advise people to practise the cult of repulsion.

A spiritual aspirant who wants to attain samádhi needs to develop vaerágya (spirit of renunciation) and abhyása (continued practice). Remember, samádhi is neither pavṛtti múlaka nor nivr̥tti múlaka. Vaerágya is the absence of attachment, not repulsion. In order to deal with objects properly one should never become subservient to them, but should ascribe Brahmahood to them by cultivating the repeated practice of cosmic ideation or Brahma Bhávana.

What is abhyása? Tatra sthita yatno'bhýasah. Abhyása is the creation of a particular continuous psychic vibration. It is the most essential factor in the spiritual sphere. The continuous endeavour to maintain the state of equilibrium of citta leads to the attainment of samádhi. When one is attracted by an object one runs after it, and when one feels repulsion for an object, one runs away from it. A person

who is fond of wine often thinks of wine, whereas a person who detests wine prevents his or her mind from thinking about wine. Unless attraction and repulsion are both transcended, the mind can never attain a state of equilibrium or samádhi. Mental equilibrium only becomes possible when one makes a constant endeavour to attain psychic balance.

Samádhi becomes a natural phenomenon as a result of continuous spiritual practice. Procrastination is something undesirable on the spiritual path. If ever spiritual practice is discontinued endless desirable and undesirable waves of thoughts occupy the mind. Spiritual practice should be continued uninterruptedly and with proper sincerity and veneration, otherwise samádhi will forever remain a theoretical subject of philosophy, never entering the periphery of practical realization. One must not adopt the psychology, "I'm practising spirituality because my ácárya (spiritual teacher) told me to." Rather one should think, "I want to attain spiritual realization. My ácárya is merely guiding me along the path." Only when one takes full responsibility for one's own spiritual life can one attain the peak of spiritual progress and become fully established on the solid ground of spirituality.

When one accepts something as absolute after due logical deliberation one develops shraddhá (veneration) in the mind. One who has no respect for the goal can never attain success. *Shrat satyam tasmin dhiiyate iti shraddhá.* "Shraddhá is the pursuit of Supreme Truth." The expansion of citta is also called shraddhá. One should have immense, respect for that object which causes the citta to expand. Samádhi is the state of maximum expansion of citta, and thus shraddhá is the first stage in the attainment of samádhi. Pravriti and nivrtti are both psychic tendencies. The more one practises either of these the more one's mind becomes adjusted with them. Samádhi is beyond the scope

of pravrtti and nivrtti. Even shraddhá, is not necessary in the pursuit of pravrtti and nivrtti, but it is indispensable for attaining samádhi. Sometimes an undesirable thought blocks the smooth uni-directional flow of the mind along the spiritual path. When this occurs viirya or spiritual vigour, a special type of psychic power, is required to dispel the negative thought. Spiritual vigour arises as a result of shraddhá.

Anubhútavisayásampramosah smritih. “The re-creation of an object already perceived is termed smriti (memory).” Memory is strengthened by spiritual vigour. When one successfully eliminates all impediments to spiritual progress by developing spiritual vigour born out of shraddhá and moves towards the spiritual goal without interruption it is called dhruvásmrti or fixed memory. The waves of extroversial propensities create obstacles in the way of dhruvásmrti and the waves of introversial propensities keep the mind oblivious of everything. But when dhruvásmrti is perfect, that is when one's only object of ideation is the Supreme Entity, and none other, one attains samádlhi. At this stage the mind becomes fully identified with its goal. In subtle analysis this is also a type of a positive stage of mind.

The mind takes the form of the physical object or psychic idea it encounters. This assuming of a form in the mind is called psychic pabulum or ábhoga. Unless the mind is liberated from its pabulum permanent peace is not possible. How can one attain liberation from one's pabulum? Liberation cannot be attained through repulsion. Repulsion for an object is a negative tendency – this too is a kind of pabulum. Although the mind detaches itself from its object it is nevertheless attached to the non-existent form of that object. When the mind withdraws from its object citta becomes suspended in unmanifested Prakrti due to the attainment of vashiikára siddhi. This is not a supreme attainment. This state of samádhi is neither static samádhi

nor nirviiija (seedless) samádhi, nor samprajñāta samádhi. Within citta there remains the possibility of future rebirth, even after a million years, and thus the attainment of permanent samádhi (kaevalya samádhi) is not possible. The samádhi attained in this state can be called nirbiiija prakṛtiliina samádhi. Unless this nirviiija samádhi is permanent we may at best call it asamprajñāta or nirvikalpa samádhi, and not salvation of a permanent nature,

In the states of prakṛtiliina and videhaliina (two of the seven devayonis) the saṃskāras lie latent in the seed form waiting for a congenial environment to acquire a proper physical base. Videha means bodiless state, liina means merged or dissolved. Videha liina are caused by ones bhavapratyaya (bundle of saṃskāras). The bhavapratyaya contains the reactive momenta which cause one's rebirth. The states of prakṛtiliina and videhaliina are niviiija and not asampraliināta because although the seeds of the reactive momenta are burnt, one does not attain full omniscience.

~ CHAPTER TWELVE ~

Bhakti and Spiritual Strength

Bhakti supplies spiritual strength and moral courage for ethical life.

Devotion and Moral Strength

In the primordial stage all living beings are just like animals. Spiritual awakening takes place when a person's proper spiritual education is completed. Without proper spiritual education, without good company, a person remains like an animal. When spiritual yearning arises in the mind of a human being, then that person becomes spiritually hungry, the person feels that something good should be done. "I am surely being showered with the grace

of Parama Puruśa. Since I have got a human body by His grace, I must do something.” When this realization dawns on a human being, he/she no longer remains like an animal. At this stage, the person is called viira. Viira means a courageous person. That is, the person is moving forward, boldly fighting against worldly and mental obstacles. One who has in him/her this fighting boldness is a viira. That is, the spiritual path is the path of a viira, not of a coward. This is the second layer.

The spirit of a viira is, “I shall move forward, boldly fighting against obstacles; I shall not fear any type of obstacle.” When this feeling takes strong root within the mind, the person will be called a devatá.¹² In this very human body, the person will become a devatá. In the initial stage, that is, in the animal stage, human beings have in them different kinds of defects. And they try to rectify those defects. This effort, this careful advancement, is their great feat, their superiority. They are superior to animals. Animals do not try to become good, but humans do try. Although there are defects in their conduct, they try their best to become good. This is called Pashvácára Tantra. I have called this pashvácára. [Pashu = “animal”.] Suppose a person is an M.A., has become a pandit. This does not mean that the person has become great. An uneducated person can become great, while a pandit may be small. Here Parama Puruśa does not judge in accordance with learning or intellect. He makes His judgement considering how much prema [divine love] one has in him/her. Those pashvácáriis who are prema sádhakas are certainly the beloved of Parama Puruśa, because they are the progeny of Parama Puruśa, they have been created by Parama Puruśa.

12. Mythologically, a deva is a god, a deity. Philosophically, a deva is any vibration, or expression, emanating from the Cosmic Nucleus. Mythologically, a devatá is a god or goddess. Philosophically, a devatá is a minor expression of a deva, controlled and supervised by the deva. (Deva and devatá are sometimes used interchangeably.)
–Trans.

Scriptures say that because of these pashvácárii sádhakas, Parama Puruśa [must be] Pashupati [Lord of Animals]. “O Parama Puruśa, I am equal to a pashu [an animal]. But I am not far from You. I am a pashu and You are Pashupati.”

As human beings keep on performing spiritual practice, devotional love for Parama Puruśa gradually increases; courage awakens in them; and they get the force to fight against obstacles. They already have force within them, but at that time they also feel that they have force within them. At this stage, they are called viirácárii. The spirit of a viirácárii is “O Parama Puruśa, I am viira [valorous]. I have courage in me. But I got this courage from You. I am a viira and You are Vireshvara [Lord of the Valorous].”.

There are more rules and regulations at this second stage of spiritual practice. When you are at the stage of being like an animal, I will say, try to take less mutative food, and try to altogether give up static food.

For the stage of viiracariis, I will say, altogether give up static food, and try to altogether give up mutative food. Try to follow discipline more and more. Be strict in following Sixteen Points. I will say all this. But at the same time, I will say that there are no rules during an emergency. If your life is in danger, you can take static food to keep alive. The Sixteen Points can be relaxed to save yourself from enemies, to keep alive. I will say all this. That is, for them [viiracariis], rules are harder than for pashvácáriis.

For those who are sincere spiritual aspirants, there is no relaxation in the rules and regulations. What is good for them? “I absolutely will not take static food, and will avoid mutative food to the extent possible. I will take only sentient food. I will do spiritual practice in accordance with prescribed rules. I must be strict in following Sixteen Points. Even if my life is in danger, I cannot accept relaxation in following rules and regulations – I will not accept it.” This hard vow is called divyácára – Krameña devatá bhavet.

[Viirabhávaṁ sadá prápya krameṇa devatá bhavet – “And when he is firmly established in viirabháva, he becomes a devatá.”]

While moving along the spiritual path, a pashvácárii sádhaḥ will learn the practices, will learn concentration. Kiirtana and bhajanas [devotional songs] are a must for all sádhaḥ, so they must certainly practise them. At some point in time the person will become strict in following the rules and regulations, and then the person will learn spiritual practices of a subtle stage, and then will move forward quite easily, because of the inner force that has come. As the person has kept moving forward following rules and regulations, with sentient ideation, his/her force has increased. So along the path of sádhaná, the person will learn spiritual practices of still subtler layers/stages. In accordance with the person's psychic layer, the person will, in the sphere of sádhaná, attain that same stage. When the person will arrive at divyácára, he/she will, in the sphere of sádhaná, learn subtler layers/stages of spiritual practice; and will be strict in following rules and regulations; and when the person will do sádhaná and sing bhajanas and kiirtana, he/she will feel that Paramátmá is seated inside him/her. That is, Paramátmá will be with him/her under all circumstances. The person will take His name not only during emergencies; he/she will take His name also in suffering and in pleasure; if the person is in heaven, he/she will take His name, and if the person is in hell, he/she will take His name. If the will of God forces him/her into hell, he/she will not be sorrowful. This is because Paramátmá will go even to hell to build a relationship of love with him/her.

The only dharma [characteristic] of the life of a true devotee is to remain with Parama Puruṣa, to set up a relationship of prema [divine love] with Him. He is to be loved to such an extent that, continuing always to love, the person will feel as if he/she has become lost in Him. Thus in

the course of spiritual practice in accordance with the particular psychic layer, the teachings of that spiritual layer will be conferred. But, finally, it is to be accepted that the fundamental hub of sádhaná, and its fundamental goal, and its fundamental base and its target point – all these are one, that is, Parama Puruśa. There is no scope for a second entity, there is only one entity. You are to work for that One, you are to move towards that One. You must remember one thing: whichever [level of] spiritual practice you may do, everything will go in vain without devotion for Parama Puruśa. All spiritual paths are founded on divine love. In addition, you should remember one more thing: kiirtana makes the mind subtle in a short period of time. For this reason, you must do kiirtana for some time before spiritual practice. Because Parama Puruśa says:

नाहं तिष्ठामि वैकुण्ठे योगिनां हृदये न च।
मद्भक्ताः यत्र गायन्ति तत्र तिष्ठामि नारद॥

*Nāhaṁ tiśṭhāmi Vaekuṇṭhe
Yoginām hrdaye na ca,
Madbhaktā yatra gáyanti
Tatra tiśṭhāmi Nārada.*

Long after the Sámkhya philosophy was propounded, another great philosopher was born in Rárh – Maharshi Patanjali. He took special care to correct some of the basic defects of the Sámkhya philosophy, but in some matters he lagged behind. His school of philosophy, which is popularly known as Pátainjala Yoga, Yoga Sútram or Seshvara Sámkhya, is an eloquent testimony to his high degree of intellect and erudition. Some aspects of the philosophy were explained in a very psychological way, but it lacked the detailed analysis of Kapila's Sámkhya. Another positive aspect of Patanjali's philosophy was that it accepted the existence of the all-controlling Iishvara and provided

spiritual aspirants valuable guidelines for their intuitional practice. But a most glaring defect was that it failed to demarcate the relation between the jīvas [living beings] and Iishvara, the Supreme Controller of the universe. Moreover, it did not explain clearly and conclusively how Iishvara exercises His supreme authority in controlling the universe, nor why people should practise yoga, why they should try to suspend all their psychic propensities, etc.

Thus the fundamental difference between Shiva and the Iishvara of Patanjali's philosophy is obvious. Shiva looked upon all the living beings of the universe as His loving children. He raised them with loving care and, at the end of their physical existence, pulled them onto His affectionate lap. Not even a hint of the glory and sweetness of Shiva's ideology can be found in the Pátainjāla philosophy. Pátainjāla Yoga is a dull and dry school of yogic discipline; it does not make the yogi's heart ever-fresh and ever-green. And unless the heart of a yogi is fresh and tender, the seed of devotion, although sown in time, does not sprout. Without that blissful flow of devotion which vibrates and inspires living beings to attain the highest spiritual realization, the Pátainjāla school of philosophy could not create a large group of devotees, a Hariparimañḍala [circle of people around the Lord].

The sense of differentiation and distinction are of no value to devotees. For them, all become one, all discriminations disappear. Only human beings can have this type of mentality and that is why they are superior to all other beings. Those birds and animals living in close proximity to human beings, will surely develop this God-loving mentality if they have not already done so. The universal love which has remained suppressed in the human mind is also bound to express itself one day. That day is not very far away. By observing people's conduct one will easily notice those who are absorbed in divine love.

Such people could never think of exploiting others. Some of you know how I have described the exploiters. I said they are adharmika – unvirtuous and sinful people. If, by building big temples and large rest houses for pilgrims they think they are showing their love for God, they are false, vain, and hypocritical. By giving away ill-gotten money the exploiters will never be able to cover up their sins: one cannot acquire love for God so easily. Those who have attained Iishvaraprema, can never and will never exploit others. They will raise their voice against all sorts of tyranny, injustice and exploitation. Those who do not possess that kind of honest courage to oppose all wrongs are nothing but fakes – they are never genuine.

Sáttvika Sádhaná – Those who pursue their practice with the prayer "O Lord, may my karma be annihilated. Emancipate me from the cycle of karma." and those who pursue their practice as their duty or for the fear that people may decry them if they do not do so, are classed as sáttvika spiritual practitioners. They are sáttvika sádhakas and sadhikás, in as much as they do not seek attainment of the Supreme.

However, this sáttvika sádhaná is not a superior degree of sádhaná or the supreme sadhana, because none of the above control the energies of the aspirants and direct them towards the adored, the Supreme Brahma. The aim of these aspirants is channelized in a different direction and they carry on with an inferior object. All the three such bhaktas - sáttvika, rájasika and támasika are gaoñii or inferior bhakti. Where there is no object other than the Supreme Brahma, it is called mukhya bhakti (higher bhakti). In mukhyá bhakti aspirants are free from the three guñas. They are absorbed in spiritual practices (which lead them] to Nirguña Bhakti.

People's life becomes mechanical, if they are overwhelmed with the sentiment that they must do such acts, must perform such yajña, must rise in this manner

and sit in this manner and get up in this manner and so on. Such a person is not happy and this type of ritualism cannot be called real Karma. To serve others at one's sacrifice is called penance. In the absence of love any service or penance is for show and is therefore fruitless. All ritualistic devotion, sham penance, counting beads etc. are meant only for public show and true love and the Supreme goal are lost from sight. Brahma cannot be attained through actions, since the sweetness of joy is lacking in such ritualism. On the other hand the divine bliss is easily attainable to those who base their Sádhaná on love.

While bhakti is free from any defect, jñána and karma may create certain shortcomings. The acquisition of jñána often results in making a person alasa [lazy] and ahaṁkárī [proud]; while karma has the possibility of making a person proud. Unless a spiritual aspirant is able to get rid of these defects, the aspirant cannot be established in kevalá bhakti [non-attributional devotion], which is absolutely essential for the attainment of Parama Puruṣa. The wise will, therefore, adopt such a conduct as to save themselves from the evil effects of jñána and karma.

Karma, Jñána and Bhakti

So the formula is, karma minus jñána is equal to bhakti. You must remember it. Now, this bhakti is Rádhiká shakti, this bhakti is the cogitative faculty.

*Náyamátmá pravacanena labhyo na medhayá na bahuná
shrutena*

*Yamevaeśa vrnute tena labhyastasyaeśa átmá vivrñute tanúṁ
svám*

Baba explains the opening teaching:

“You cannot get that Supreme Entity by tall talk.” Na medhayá – “Not by your intellect.” Na bahuná shrutena – “Nor by reading or going through so many books or lectures.”

Today's subject of discourse is “Yoga, Tantra and Kevalá Bhakti”. In the sphere of spiritual practice, yoga, Tantra and kevalá bhakti, all three, are essential for the realization of Parama Puruśa. We should not ignore any of the three, although [ultimately] Parama Puruśa can only be attained by dint of bhakti – rather, kevalá bhakti [non-attributational devotion].

Whatever a man is to do in his spiritual life he is to do – why? Because he is in love with the Supreme Entity. Love is the first word, love is the starting point, and love is the last point. And scriptures have no moral right to create a fear complex in the human mind.

So you should always remember one thing: that your spiritual practice, your mundane activities, your worldly ideology, your social, economic, and moral ideals in every sphere of your existence must be suffused with the ideation that you love your Lord, and you should love Him for only one reason – to please Him.

Sevá and Collective Welfare

Ananyamamatá Viśñormamatá premasaṅgatáh – “We should move ahead not towards objects of earthly bondage, but towards Parama Puruśa, towards Viśñu.” When complete wholehearted attachment to Viśñu is established, that is called bhakti. Bhaktir Bhagavato sevá bhaktih prema svarúpiṇii [“Bhakti is service to God; bhakti is the form taken by divine love”]. What is it that is of utmost necessity for spiritual progress? The most important thing needed for spiritual progress, for uniting the individual self with Paramátmá, is bhakti.

The Nature and Power of Bhakti

The Nature and Highest Category of Devotion

The major difference between the development of human beings and that of animals is that the latter is fully action-oriented. Animals are not guided by knowledge, intellect, nor conscience, but by the sanction of experience and the allurements of crude enjoyment. Humans, however, are both action and knowledge-oriented. In addition to experience they are guided by the sanction of intellect, the inspiration of conscience and the spirit of benevolence. On the basis of this difference in the process of development, one should distinguish humans from animals. An animal cannot transcend its animal characteristics, but a human being, when freed from all petty sentiments and endowed with an ardent desire to attain the supreme, can reach the pinnacle of human glory.

Whatever the humans do, whether guided by crude instincts or the desire for eternal peace, is motivated by the desire for enjoyment. This desire may focus on petty or vast objects, or may be crude or sublime according to the nature of one's innate *saṁskāras*. When the desire for enjoyment concerns petty material objects, the expressions will be purely action-oriented, and the mentality will be animal-like. However, when the desire for enjoyment concerns the vast and the sublime, the expressions will be action and knowledge-oriented and one's outlook will be truly human. The innate characteristic of an animal is to derive crude pleasure from physical objects, and that animals mistakenly think crude pleasure to be happiness. But those humans who shine with spiritual radiance and observe the world with an all-embracing vision, can never satisfy their unquenchable thirst with finite material objects. They are the real humans. They realize that happiness does not lie in finite objects but in infinity.

In the flow of Pratisaiṅcara the cosmic cycle of creation all animate entities – the plants, trees, worms, insects, reptiles, birds, mammals and human beings – are advancing from crudity to subtlety. Even those who say, “I won't move, I will sit by the wayside,” cannot escape this relentless movement. Everyone must move. Some will move with the flow of creation under the direct guidance of the Cosmic Will; others, whose consciousness is slightly more developed, may move against the flow, that is, towards animality or physicality, by means of their will-power; and others, by virtue of their developed consciousness will accelerate their progress along the Cosmic flow. This psycho-spiritual progress is not possible by mere actional faculty, and hence, it is beyond the capacity of animals.

Through knowledge, one should ascertain the best path and the proper direction to take, and then advance along it with ceaseless efforts. This path of movement is the path towards the Supreme attainment (Paramārtha). By knowing and understanding the path as well as the goal of life, and acting accordingly, one will unify oneself with the Supreme Desideratum in the end. Total merger with the Cosmic Desideratum becomes a reality through absolute sincerity. Hence, the r̥si says that to attain the Supreme, knowledge and action are not enough, the real success is absolutely dependent on devotion. Those who possess actional faculty and knowledge will advance no doubt, but they will fail to attain the highest goal. This highest attainment depends entirely on one's kevalā bhakti (the highest category of devotion).

By perfecting knowledge, action and devotion, should one strive to attain Puruṣa (Consciousness)? Or Prakṛti (Operative Principle)? Or a composite of Puruṣa and Prakṛti? Although Puruṣa and Prakṛti are inseparable, one should only try to attain Puruṣa, not Prakṛti. In the attempt to

merge with the all-pervasive Consciousness (Puruśa), Prakṛti, the Operative Principle, may sometimes be expressed, or may sometimes lie dormant in Puruśa.

Puruśa is the culminating point, not Prakṛti. Though Prakṛti has the predominant role in creation, Puruśa is the fundamental stuff of which the creation has been made. Prakṛti is merely creating innumerable transient forms out of that fundamental stuff. Hence, although Prakṛti creates the universe, She does not and cannot create the original stuff or ingredients of creation. When Prakṛti's influence over Puruśa reaches its peak, crude objects are created in the physical universe. The more the influence of Prakṛti on Puruśa, the greater the degree of crudity and solidity of objects. What we call energy (shakti) in the relative world is not synonymous with Prakṛti. Shakti is created at an earlier stage (in Saincara) due to the influence of the Operative Principle (Prakṛti) on the Cognitive Principle (Puruśa). The greater the degree of static bondage of Prakṛti, the greater and quicker the transformation of energy into crude objects. Whatever is expressed as crude, subtle or causal factors is nothing but a metamorphosed form of energy. Even the psychic world is but a subtler stage of energy. And this is why we observe that energy and mental force appear to be the same thing. Mental force very often performs the same functions as physical force.

The practice of Sādhana aims at converting the crude physical energy into subtle psychic energy, and the psychic energy into spiritual energy or cognitive faculty, and in the final stage enables the practitioner to become one with the Supreme Entity. Thus, in successive stages, sādhana converts matter into energy, energy into idea, idea into consciousness, and at the highest stage, ensconces one within Supreme Consciousness.

So the goal of sádhaná is to establish one's self in the cognitive Principle (Puruśa). Puruśa is everywhere in everything. In fact every manifestation is a form of Puruśa bound by the principles of Prakṛti. Your goal is not the Puruśa who is bound by Prakṛti; your goal is that Puruśa in whom Prakṛti lies dormant, the Puruśa who is free from all bondage. You will have to realize through real knowledge that He is absolutely unblemished all-knowing and unbiased. While performing actions you must remember that the manifested world of both individual and collective forms is His manifestation, and through devotion you should realize that He is the life of your life, the Lord of your inner heart. You should not try to look for any other Entity.

*Eko haṁso bhuvanasyásya madhya sa evágnih salile
sanniviśtah Tvameva viditváti mṛtyumeti nányah panthá
vidyateyanáya.*

A follower of the cult of knowledge knows that in the universe Puruśa (or Haṁsa) is One. When the unit mind is bound by limitations, only pluralities and multiplicities can be seen. But in that Entity which is beyond the periphery of mind, there is no scope for pluralities. In fact, with regard to Brahma, no numerals such as two, three or four can be used, because numerals come within the scope of psychic knowledge only.

Only the word “One” can be used regarding Brahma, not because He is one in number, but because we cannot logically divide Him into any parts or segments. He is beyond the limitation of space, time, and individuality. In Him svajātīya, (differences within the same species), vijātīya (differences between species) and svagata (differences within the same unit being) are absent. There cannot be two Infinite and Endless Entities; if there were one would have to become finite.

It is impossible to describe the inner essence of Puruśa to the microcosm, for He is beyond the scope of human mind.

Fire and water are apparently two contradictory things. Yet in water He lies in a subtle way as fire-energy. This may sound very strange: that the fire, which turns water into vapour, the fire which appears as something so contradictory to water; lies latent in every molecule and atom of water. Oxygen, which burns objects, is one of the basic components of water – a compound object.

Just as the force of fire is bound with, though seemingly unrelated to, the very existence of water, similarly He is in the mind, beyond the scope of the mind. Sādhakas should realize that He is the only goal, the only Entity for whom one should yearn.

To attain Him, the flow of the microcosmic mind should be directed towards Him alone. Those for whom Puruśa is the only object of constant ideation, the be-all and end-all of life, unfold their cognitive faculty by degrees, thus acquiring the strength to overpower the static bondages and become established in the spiritual stance. This Supreme Entity is beyond all limitations. To grasp the real nature of this Entity, one must develop an integral outlook by transcending all the bondages of narrow sentiments and isms. Where there are no bondages of limitations, where there is no domineering influence of Prakṛti, there cannot be the four so-called noble truths as propounded by Buddha: sorrow, the causes of sorrow, the cessation of sorrow and the means for the cessation of sorrow. It is absolutely meaningless to attempt to attain immortality or absolute bliss in any way other than by ideating on the Eternal one (the state of Vajrasiddha by the Buddhists) who is totally unassailed by vicious cycle of birth, decay and death.

Where mental development is knowledge-oriented, the latent cognitive faculty of the sādhaka will unfold. Thus, sādhanā is the expansion of one's self, the gradual

assimilation and subjectivisation of the universe. Sádhaná is not the path of self contraction; it is the path of self-expansion. Some so-called philosophies want to dismiss the world as illusory, but are in fact telling lies, consciously and unconsciously. These blood-sucking parasites knowingly indulge in lies of this sort under the inspiration of the political, economic and other social exploiters, out of greed for their financial gains. These parasites are fully aware of the fact that as long as people remain confused due to the unhealthy effect of defective philosophies, the actional faculty will remain unexpressed, and they can easily be utilized as tools.

Remember, the path of sádhaná is not the path of escapism, but the path of the brave... the path of vigour. O sádhakas, advance undaunted, courageously fighting against Avidyá (the force of negativity). Make your spiritual life fruitful with the warmth of your heart, the strength of your muscles, the vigorous activity of your nerves, and the rapid flow of blood in your veins. Yours is not the path of retreat, nor the path of unholy compromise as wretched slaves to the rapacious businessman or as pawns in the hands of power-hungry politicians. Yours is the path of ceaseless advancement towards union with the all-benevolent Supreme Entity by connecting the flow of action and devotion with the flow of knowledge. Never surrender meekly like a slave allowing your inherent power and vigour to be sapped. Remember, the fullest manifestation of your vigour is immortality.

Those who dismiss the world as illusory, do injustice to their individual prowess, and become very cynical. This negative approach leads the human society astray, partially or fully. Seeing how deeply you love your children a máyavádin (a proponent of the doctrine of illusion) will say, “Be careful, you are about to fall in the snare of attachment. Remember this relative world is just an illusory prison”. To

such a negative statement a genuine Ánanda Margii will say with robust optimism: “Of course I will love my children with all my heart, and through sádhaná, expand this love to its greatest or unlimited extent. Let this love which was confined to one child be extended to all children. By taking the hearts of all parents within one's own heart one realizes that every child is worthy of this love.” This sort of awareness is possible only through real knowledge – the knowledge of truth. Those who deny the importance of knowledge in sádhaná want to throw humanity into the abysmal darkness of staticity.

The word Bhakti (devotion) means worshiping. For worshiping, both the person who worships and the person who is worshiped must be present. Hence as long as there remains a difference between the devotee and God, there is the opportunity and necessity of Bhakti-Sádhaná.

Bhakti signifies longing for the Supreme –

The meaning of the word “Paránurakti” should be considered. Rakti denotes Raga or attachment. Anurakti means maintaining attachment with or being attracted by a particular entity after having understood its meaning. Anurakti is of two kinds. The Anurakti for the Supreme Brahma or Infinite Cosmic Consciousness is Paránurakti. The Anurakti for Brahma under the sway of Prakrti or the Anurakti for the crude manifestations is termed Aparánurakti. God is an object for Paránurakti. When the aspirant considers the Supreme Brahma to be his or her own, it is termed Bhajaná or Bhakti.

The two varieties of Anurakti exist only on account of the introverting or extroversial actions of the mind; that is extroversion denotes Aparánurakti, while introversion denotes Paránurakti. The externalizing forces subordinate a person to the sense organs and render him or her crude. Such a person is divested of his or her spiritual force. Paránurakti on the other hand releases a person from the

grips of the Indriyas and through sublime meditations establishes him or her in the finer sublimated senses, in the infinite blessedness beyond the bounds of the Universe.

Now the question arises as to whether Bhakti is natural or unnatural for the living beings. All the things we see in the manifested Universe, whether they be conscious or crude, have attraction for one another. This attraction is the Dharma of the created Universe and as a consequence the continuity of the thought projections of the Cosmic Mind is maintained. Therefore, I say that attraction is natural for everything. It is due to the attractions for one another amongst myriads of heavenly bodies oscillating in the infinite space that balance is maintained in the firmament. In every planet or sub-planet, there is the effort for self-preservation. People run and assemble at a place which yields good water, good fruits and fertile lands, because they find adequate materials for self-preservation. The bee flies around the flowers in quest of honey for the sake of preserving its existence. Every entity runs more towards that which is more lasting and secure and which will provide it with greater and longer safety. People run after money because they believe that they can maintain their lives under the shelter of money, that money alone can save them. They do not know that money can provide neither a permanent stability nor securely founded shelter. During the span of one's life money will come and go several times. At times its glamour will dazzle our eyes and at other times the lack of money will make one cry from hunger. Not only money, but all finite objects have this characteristic. One uses finite objects with the intention of enjoying only one of their portions, then sooner or later the residue will be reached. That which is finite cannot permanently remain the object of your enjoyment or your permanent resort. The existence of all these things is dependent on other things – bounded by the limits of time, place and person.

In philosophical terms the attraction for finite objects is called Ásakti and the attraction for the infinite is Bhakti. Rága or Rakti means both the attraction for the infinite and attraction for the finite objects. “Sakasmae parampremarúpá,” that is, Bhakti is the symbol of love and this love is dedicated towards Iishvara, signified by the letter “ka”. In the vedic language the letter “Ka” means God. God is indescribable. God is the nucleus of the Universe and is supreme love personified.

Sa iishvara anirvacaniya paramapremusvarúpah.

Puruśa and Prakrti. Where a change in Puruśa occurs on account of the influence of Prakrti, the mind comes into being. The senses and organs are the recipients and the vehicles of the workings of the mind; so the mind is the worldly knower or subject of all worldly acts. The mind is the object of the untainted knowing Puruśa, and Puruśa is its subject or knowing self. When the mind as an object merges into Puruśa as the subject, distinction between the object and the subject ceases to exist. This is the supreme state of the aspirant. However when the mind is guided by Avidyá, that is, when it seeks enjoyment in the finite objects, then, that externalized energy of the mind is ultimately identified with the crude object. This is so whether this object is a creation of the mind itself or is taken from the crude quinquemental world.

If the terrific speed which the extroverted person runs after the finite objects is introverted towards the Supreme Being, then he or she can attain Brahma and achieve the Supreme State. The devotee recites:

*Yápriitiravivekinám viśayesvanapáyinii
Tvámanusmaratah sáme hradayán mápasarpatu.*

That is, O Almighty, may the attraction which ignorant people bear towards the objects of their mind become an eternal love for thee, through Thy remembrance.

Pure Bhakti cannot be based on finite objects since the very existence of finite objects is derived from extroverted feelings. Nevertheless, I painfully observe that many people confine their love and devotion to finite objects and as a result they do not attain the pervasiveness which love confers. They do not realize that every tiny atom of this vast universe is a creative manifestation of Cosmic Consciousness – God's grand expression. They spend millions on the installation of idols and do not relent on seeing the afflictions of suffering humanity. They don't hesitate when killing in cold blood a young goat for the so-called satiation of a goddess.

Vistárah sarvabhútya Viśnorvishvamidaṁ jagat;
Draśtavyamátmavattasmádabhedena vicakṣāṇaeh.

The world is a changing phenomenon. Therefore, it is unwise to be attached to any object in this ever-changing world. The name and form of objects undergo changes with the change in time and place. The child changes into a youth, the youth into an old person, and the old person into a dead person. Wise people take every object of the world as the expression of one and single Viśnu and are not be affected by pain or pleasure when they witness changes in the name and form of any particular object. Viśnu to them remains Viśnu and they lose nothing.

While practicing Bhakti a person proceeds with feelings ingrained in their saṁskáras, because they derive pleasures out of them. However to proceed in accordance with the saṁskáras will not perfect an aspirant in pure Cosmic feeling.

Bhaktiyogo bahavidhaermargaerbhávini bhávyate
Svabhávaguñmárgena puṁsaṁ bhavo vibhidyate.

That is, the methods and kinds of Bhaktiyoga, are manifold. A person adopts the process of Bhakti sádhana according to his own propensities.

Támasika Sádhaná – Sañskáras inherently for their own implications are Tamoguñii (static) but they manifest according to the past acts, which are sometimes dominated by Rajah (mutative) and sometimes by Sattva (sentient). An aspirant is called Támasika when instead of being drawn to the Rájasika or Sattvaguñii splendors, he or her practices Bhakti after having immersed their Tamoguñii existence in the static force.

Abhisandháya yo himsáñ dambhañ mátsaryameva vá Sañrambhi bhinnadrkbhávo mayi Kuryat sa támasáh.

Persons craving for finite pleasures instead of the supreme bliss, under the influence of violence, arrogance or jealousy are Támasika Sádhakas. From amongst the Támasika seekers there are some who do not forget the Supreme even after the realization of their object. Such persons had Rájasika and Sáttvika tendencies in dormant states and in fact were not Támasika Sádhakas.

Rájasika Sádhakas – Those performing spiritual practices with the object of attaining a particular finite object are called Rájasika, The characteristic of Rájasika Sádhakas consists in their being engrossed in realizing their selfish ends and, not in causing detriment to others.

Viśayánabhisandhyā yasha aeshvryamevabā Arcádavarçayed yo mañ prthagbhāgvah sah rajsah

Those worshiping the lord in the crude way with flowers and the trifoliated leaves of Aegle marmelos, worship for the sake of worldly objects, fame or wealth. In fact they long for those objects and not for the Lord. They are Rájasika Sádhakas. A few out of these Rájasika seekers do not forget the Supreme Brahma. Even though they are Rájasika seekers, they have sáttvika feelings to a significant degree.

Karmanirhārmuddisya parasmin vátadarpañam Yajed yásti vá prthagmha sah sáttvikaśh

Those who pursue their practice with the prayer “O Lord, may my Karma be annihilated. Emancipate me from the cycle of Karmas” and those who pursue their practice as their duty or for the fear that people may decry them if they do not do so, are classed as Sāttvika Sādhakas. They are Sāttvika Sādhakas, in as much as they do not seek attainment of the Supreme. However, this Sāttvika Sādhana is not a superior degree of Sādhana or the Supreme Sādhana, because none of the above control the energies of the aspirant and direct them towards the adored, the Supreme Brahma. The aim of the aspirant is channelized in a different direction and he or she carries on with an inferior object. All the three such Bhaktas – Sāttvika, Rājasika and Tāmasika are Gaoñii or inferior Bhakti. Where there is no object other than the Supreme Brahma, it is called Mukhya Bhakti. In Mukhya Bhakti There the aspirant is free from the three guñas. He or she is absorbed in spiritual practices to Nirguña Bhakti. In general then, Bhakti can be classified into many groups according to the object in view.

Nirguña Bhakti : Here the aspirants have no other object. They take themselves towards the Supreme Brahma only by the urge of their own spirit. If questioned as to why the love Him and devotes themselves to Him they say: “Oh, why do I love? I do not know. I love Him just because I like to love Him. Should I not love? He is the life of my life the soul of my soul”. This type of Bhakti is Nirguña Bhakti.

Bhakti and Kṛpā

*Bhaktirbhagavato sevā bhaktih premasvarupinii;
Bhaktirānandarupāca bhaktih bhaktasya jīvanam.*

Bhakti or devotion is service to Parama Puruṣa. It is love and bliss personified, the very breath of devotee. Now what is meant by devotion?

The word bhakti is defined as bhaj + ktin. Bhakti means “to praise with love”, “to worship someone”. Two entities are required – the one who is eulogized, and the other who eulogizes. Here the two entities are the Lord and the devotee.

Ananda Sútram defines bhakti as “Bhaktirbhagavadbhávaná na stutirnárcchaná”. Bhakti means ideation on the Supreme, neither eulogy nor ritualistic worship. Stuti is derived as stu+ktin – which means to praise the one in front. This is nothing but flattery. If a son praises his father in front of him, the father gets angry instead of being pleased. The word archaná has come from the root verb arc. Archaná means to worship a deity with flowers and other paraphernalia like vilva leaves, ganga water etc. In this ritualistic worship, how much genuine love is there. The ritualistic worship with paraphernalia is done in the midst of time space and person. The difference between time place and person brings difference in ritualistic paraphernalia. So in external rituals, the spatial and personal difference between the Lord and the devotee is not obliterated. But with cosmic ideation people advance towards Parama Puruśa a bit by bit. The more the sádharma comes close to him, the greater will be the degree of devotion. At that time the devotee will realize Parama Puruśa as his or her own, as the soul of souls and will surrender his or her unit existence in the Macrocosmic flow. If human beings cannot surrender themselves at the altar of Parama Puruśa they can never attain spiritual progress in life. Without total surrender, Macrocosmic grace is not attained, and without Macrocosmic grace nothing is attained. Besides this there is no other way, (Nányah Panthá Vidyateyanáya).

Another definition of bhakti or devotion is “Sá Paránuraktiriishvare”. The word rakti means colour, attraction. Anurága means attraction for something. The

attraction is of two types: 1) attraction for aparabrahma or finite objects and, 2) attraction for Parama Brahma or the Infinite entity. Attraction is the law of nature, repulsion is negative attraction.

In creation one object attracts another. The sun as the nucleus of the solar universe attracts the different planets and satellites. Similarly the planet earth is attracting various objects lying on the surface of the earth. Just as honey bees rush towards beehives, greedy for honey, the people of country-sides flock to towns and cities in search for food, clothes and accommodation. It is notice that people rush towards those objects or shelters which are lasting and dependable, which can guarantee greater safety and security. The same psychology prevails behind the human desire to possess properties, name and fame, sons and daughters. But unfortunately although these finite objects and entities provide apparent happiness to people, they ultimately bring sorrow and pain. A billionaire undergoes heart rending grief at the death of his only son. No finite object can ensure permanent happiness or eternal peace to human beings. Only the infinite, imperishable, deathless Brahma can be the Supreme object of ideation. “Satyam jñānanantam Ānandam Brahma”. Only the people with all the warmth of their hearts move steadily towards the god of their hearts (just as a person, under the spell of Avidyā Mâyā, moves towards finite objects can attain Parama Brahma.

In philosophical language, this love for the finite is called āsakti. The transactional relationship of human beings based on āsakti is business and attraction or love for Parama Puruṣa is called devotion. The relationship between the Lord and the devotees is the relationship of service. The devotees want to serve the Lord out of pure love, to please Him, and wish for nothing and return.

On a deeper analysis, it is found that human beings have nothing to call their own. They may boast about their intellect, intelligence, power and influence but the real owner of these is Parama Puruśa. By His grace, alone can one utilize or enjoy objects. If Parama Puruśa so desires. He can snatch away all these possessions from humans, And the humans will be unable to do anything about it. After realizing the Supreme truth intelligent people should endeavour to realize Parama Puruśa with the power He has given them.

This realization of the Supreme also depends on His grace. In order to merit Parama Puruśa's grace, unit beings will also have to do something. Their duty is to contemplate or ideate on Him.

Thákur Rámakrśná used to say, *kr* means “do something” and *pá* means “get something”. It is the birth right of unit beings to attain cosmic grace. Rights and duties are inseparably related. So if one wants to attain cosmic grace, one will have to arouse devotion in one's heart. The one who feels this devotion is a blessed person. He has nothing else to do. He is sure to realize Brahma with that devotion. The main purpose behind intuitional practice is to arouse and develop devotion.

A person who wants to realize Brahma and has the required devotion in Him is sure to attain Him. But suppose a person lacks devotion, does not perform *sádhana*, does not understand philosophy, is an ordinary neglected illiterate villager having no social prestige can such a person attain liberation? Can he attain Paramátmá?

The answer is simple: Yes, certainly he can attain Brahma. To attain salvation is the birth right of all individual beings. Paramátmá makes no difference between educated and uneducated, rich and poor, young and old – no such external difference has any meaning to Him. He is the all-knowing entity. He judges everything by studying the inner

sentiments of individuals. Even the most sinful and most virtuous people are equally entitled to salvation in the eyes of Paramátmá.

Paramátmá only considers the inner thoughts and devotional sentiments of people. The intense desire to know Him, the deep urge to attain Him, the intense longing for Him – these are the qualities which Parama Puruśa values.

Now the question is, How can this latent devotion be aroused? One of the ways is through sádhaná and accumulated virtues in previous lives. People of this category are really fortunate, because with that devotion, they will be able to attain Cosmic grace. But suppose one does not possess the accumulated virtue of previous lives – what will happen? Will one's latent devotion not be aroused? Will one remain deprived of the Cosmic grace? Through one day's intense longing for Him can one's supreme devotion be aroused? Yes that is enough to attain His grace. The life of the bandit Ratnákar is a good example of this. The world has witnessed few bandits as cruel as Ratnakar was in his younger days. It is said that in only a few years he took the lives of a few thousand people. But even such a confirmed criminal is not deprived of divine grace. The moment he developed an intense desire to switch over to an honest life, a pure sentient and divine life, discarding his previous criminal ways, he receive Cosmic grace in abundance. This transformation of the ignoble life of the bandit Ratnákar to the devotional life of the holy Ratnákar took place within a few years only. The life of a bandit Ratnákar was worse than that of ordinary men, but because he developed an intense desire to lead a pure spiritual life, he became a noble man. So every person like Ratnákar through pious thought, benevolent deed and constant spiritual practice can become extraordinary. Should such a person still be called sinful or dishonest?

Everyone invariably lived an ordinary life or sub-standard life in the past. This is only natural, because although everyone has become from the same source, yet everyone has come through the process of Sain̐cara and Pratisain̐cara. Naturally, however black one's past life might have been one should erase it from one's mind. Human beings have no control over the past events. They can only build their future by making use of the present. God has put eyes in the front of the person's head. Hence the sages of the Upanisads say, "Caraeveti, caraeveti," "Proceed on, proceed on," make proper utilization of the present and build your future. Direct your propensities all your longings towards Parama Puruśa. Remember that you have none as your own except Parama Puruśa or Viśnú.

~ CHAPTER THIRTEEN ~

Spiritual Progress and Liberation

*Moral purification serves progressive spiritual
emancipation.*

Spiritual Progress

The subject of today's discourse is “The Stance Of Salvation and How To Attain It.” Salvation as you know, is liberation of a permanent nature. The question of liberation arises only where there is bondage. Where there is no bondage, the question of fighting for liberation does not arise. Now let us see what are the bondages of a spiritual aspirant.

Within the realm of this Macro-psychic conation, bondages are of three kinds: 1) physical bondage, 2) intellectual bondage, 3) spiritual bondage. In the case of physical bondage there are three binding factors, there are three rudimental relative factors i.e., time, space, person – temporal bondage, spatial bondage and personal bondage.

In physical stratum one must try to conquer these factors, and this fight has started from the very dawn of human civilization, and this fight helps the human civilization in its progress.

In the age of bullock cart the time taken for a journey from Madras to Salem was a long period, but after the invention of locomotive the period of time was shortened. Man partly conquered the time factor. But in the age of aeroplane it has been still more conquered and in the age of rocket still more but even in case of rockets, certainly, it will take some time in terms of microscopic fraction of a second. So this time factor can never be fully conquered. Similar is the case with other two factors i.e., the bondage of person and space. So in the sphere of physicality liberation is not at all possible. Also the question of liberation of permanent nature does not arise.

Now take the case of intellectual bondage. What is intellectual bondage? Suppose there is a question in your mind. Unless and until you get a satisfactory answer, a satisfactory reply, you are under intellectual bondage, and whenever you get the satisfactory reply, you are free from this intellectual bondage and get liberation. But the next moment another question comes. Again you are under the intellectual bondage. Again the problem will be solved and you will get liberation. So you see, in the intellectual stratum liberation is possible but liberation of permanent nature is not possible. Do you follow? Liberation of permanent nature is only possible in spiritual sphere. What is spiritual bondage? It is a fact that each and every entity of this

observable universe is a part of the Cosmic Self, of the Supreme Cognitive Principle. It is a known fact. But even then a Sadhaka in his personal life does not feel that unicity with his Lord. When I am one with Him why don't I feel this unicity with Him? – this trouble, this pain, this agony is his spiritual bondage; when we should be one, and I should feel that we are one and when I am not feeling it in practice – I know it in theory but I don't feel it in practice – this is the bondage. This is what is called spiritual bondage.

By one's sádhaná, by one's intuitional practice one is identified with the Supreme Controller of the Universe. Then what happens? He attains liberation and that liberation is of permanent nature and so only in the spiritual sphere one can attain liberation and that liberation is of permanent nature. That is, liberation is possible only in spiritual stratum. Now, what is this feeling of separateness? Although a devotee and his Lord are two entities, fundamentally they are one; yet this feeling of separateness exists. And as I already told you this is nothing but the creation of Mâyá. Since it is a creation of Mâyá a sádha who wants unicity with his Lord must surmount Mâyá; there is no alternative. Lord Krśṇa says:

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥

*Daevii hyeśá guṇamayii mama Mâyá duratyayá; Mámeva ye
prapadyante Mâyámetáñ taranti te.* ¹³

This Mâyá is an attributional principle of Mine. She is my attributional principle. She is my attributional force and she is duratyayá. It is very difficult to surmount this Mâyá but the one who has ensconced himself in Me only can surmount this Mayá, there is no alternative. One will have to surrender oneself before the altar of the Almighty, there is

no other way to conquer Máyá. This universe is a Máyaic creation. What is Máyá? Máyá is the Operative Principle and practically there is no difference between Cognitive Principle and Máyá. Where there is Cognitive Principle there is Operative Principle also. They cannot be separated from one another. In Saṁskṛta this is called “Avinábhávii”.

The Supreme Self lies hidden deep within every object. It is impossible for the crude organs to see or understand this deeply caverned Entity. Take ether for instance. Akáśhatattva or ether lies hidden in the molecules and atoms of every object. Do you see it with your crude eyes or can you feel its existence through any of your organs? Now an illiterate man may ask a scientist, “You say there is ether. If there is then show me”. It is useless to laugh at the ignorant man. He has to be guided and directed to the appropriate state of understanding its existence. Only then will he accept the existence of ether fully because his intellect and intelligence has risen above the common intellect of the ordinary non-scientific person. Brahmatattva or the spiritual principle is an extremely subtle principle. So to understand or know Him certainly calls for a very subtle and sagacious intellect, as sharp as the point of a needle. The scripture call it Agryábuddhi or pointed intellect. The Yama (the mythological God of Death; philosophically, the Controller) has said that this truth can only be experienced through agryábuddhi. No other bearing can comprehend it. That is why the deeply caverned Supreme Being is not equally reflected on all minds, inspite of the fact that He is present in all entities and is indeed the essence of every entity. It is only when the mental mirror becomes pure with the help of agryábuddhi that the Supreme Entity is properly revealed. This spiritual principle is beyond the comprehension of the crude organs like the eyes, etc.

Tantra, as you know, is divided into two branches – vidyá and avidyá. Shiva formulated all the tantras and thus all tantriks regard Shiva as their supreme and final shelter. In all schools of Tantra there are certain rules, and these are compulsory for practitioners of both vidyá and avidyá tantra. The difference between these two is that avidyá tantra invariably leads one towards crudification, and ultimate annihilation, whereas vidyá tantra leads one from crude to subtle, and invigorates the human life, mind and soul – in fact the whole existence – with exuberant joy. In the initial stage of progress in spiritual sadhana the human mind becomes more subtle, enabling one to achieve a certain degree of control over the physical world as well as the mind. This realm of existence, where psychic control is exercised to some extent, is called káamamaya kośa (crude mental world). Through such psychic control one can gain material wealth, or earn a certain degree of name, fame, etc. Now, where do these things come from? They come from the cruder manifestation of the Cosmic Mind. (This perceptible world is in itself a cruder manifestation of the Cosmic Mind). Thus in this stage sádhakas may attain and establish supremacy over certain things in the crude world.

In the hub of this Absolute Truth there is no change and no movement, no absolute pause, no relative pause. But in the outer arena of the Hub, of the Causal Matrix, there is movement, but there is no second entity. This internal movement, although a movement, is as fundamental as the Absolute Truth.

But in the realm of creation there is relativity; and because there are relativities, that is why there are pains, pleasures, sorrows and afflictions. All human beings reside in that portion of the Supreme Body. But whether plants, animals or human beings, the goal of all is the Supreme Hub. And this pauseless movement towards the Supreme Nave is human progress, progress in the proper spirit of the

term. This is spiritual life, and this life is the real life. It is the only path for human beings to follow; no other path can be accepted as the path of progress that does not lead to intellectual growth and spiritual elevation. Only that can be termed as genuine progress which elevates all aspects of human existence – physical, mental and spiritual – and makes them one with the Supreme. This is the path of Sádhaná.

Liberation and the Supreme Goal

Bhakti, Mukti and Parama Puruśa

The subject of today's discourse is “Bhakti, Mukti and Parama Puruśa”. [The existence of] living beings, and especially of human beings, is based on four principles, four fundamentals: physical; physico-psychic; psychic and psycho-spiritual; and pure spiritual. These four strata are known as caturvarga in Sanskrit. But human endeavours and human expressions are trifarious. Existence itself is based on the fourth one, that is, the spiritual one, so there cannot be any expression in that stratum.

And in all those three strata where human endeavour functions, there are several bondages. Those bondages are personal, spatial and temporal. From the very dawn of human civilization, human beings have been trying to get liberation or emancipation from these bondages. And whenever they could solve a particular problem or a particular bondage, partially or temporarily, they called it artha. And when they liberated themselves permanently, they called it Paramārtha.

Now, this liberation from temporal, spatial and personal bondages in the three spheres [or strata – physical, physico-psychic and psychic/psycho-spiritual] is [known] as artha. Human beings tried to liberate themselves with this artha, [but certainly that liberation was never perfect]. Only liberation in the spiritual stratum can be of permanent

nature, hence it is called Paramártha. One can get mukti from the first three bondages, but never vimukti. Vimukti is liberation of permanent nature.

Now let us see how humanity functions in these three strata.

The first bondage is the bondage in the physical stratum. You are hungry – you want food. Food gives you temporary liberation from the bondage of hunger. You purchase food with the help of money. So in this case money is your temporary liberator; so money is called artha in Sanskrit.

Suppose you do not know the meaning of a particular word. You consulted a learned man and you got a reply. Your mental thirst was temporarily quenched; your hunger was temporarily satisfied. So “meaning” is also known as artha in Sanskrit. Artha is temporary liberation, temporarily liberating you from your psychic hunger or psychic thirst. But “money” in the sense of artha, or “meaning” in the sense of artha, cannot grant you permanent liberation.

But in the spiritual sphere – What is spiritual bondage? Spiritual bondage is: You are one with the Supreme Entity. The Supreme Entity is always with you, and you are always with Him. You should have this realization permanently, but you lack this realization. Your lacking in this realization is your spiritual bondage. And when by dint of your sádhaná, your devotion, your self-sacrifice, you get that realization permanently, then you have got what is known as Paramártha – not artha, but Paramártha.

So human existence is based on four fundamentals, but human endeavours are trifarious. These four spheres are physical; then physico-psychic; psychic and psycho-spiritual; and spiritual. The first one is known in Sanskrit as káma, the second one is known as artha, the third one is known as dharma, and the fourth is known as mokśa, mokśa [giving Vedic and Tantric pronunciations]. Emancipation means

liberation from these three bondages. Now, how are you to liberate yourself? There are mainly three approaches: jñāna, karma and bhakti.¹⁴

Jñānam. A jñānii [person of knowledge] will say, Satyaṁ jñānam anantaṁ Brahma – “Parama Puruṣa, the supreme goal, is the absolute truth, and He is infinite.” You are to be one with Him. When someone instructs you, “Be one with Him,” it is simply a [theory]. How can you be one with Him? What is the practical approach? What should be the practical course? The jñāniis have nothing to say in this respect. They cannot give you practical guidance, though it is a fact that Satyaṁ jñānam anantaṁ Brahma.

Then karmiis [persons of action] will say, Karma Brahmeti karma bahukurviita – “Look upon karma as Brahma and do as much karma as possible.” But how do you look upon karma as Brahma? There was no reply.

Then the bhaktas [devotees], what do the bhaktas say? They say:

Bhaktir Bhagavato sevā bhaktih prema svarúpiṇii; Bhaktirānanda rūpā ca bhakti bhaktasya jīvanam.

[Bhakti is service to God; bhakti is the form taken by divine love; bhakti is the embodiment of bliss; bhakti is the life of the devotee.]

You know, the jñāniis are simply theoreticians, and in the final phase of their karma, the karmiis are also theoreticians. That's why the well known jñāna márgii [follower of the path of jñāna] of India, Sri Shankaracharya, said, Mokśakāraṇasamagryāṁ bhaktireva gariiyasii – “Amongst all the ways and approaches to mokśa, bhakti is the best.”

Now, what do the bhaktas say? Bhaktir Bhagavato sevā [“Bhakti is service to God”]. There are two gentlemen, Mr. X and Mr. Y. Now how can Mr. X come in close contact with Mr.

14. (1) Jñāna, karma and bhakti are forms of spiritual practice which emphasize, respectively, discrimination, selfless action, and devotion. –Eds.

Y? “Oh, Mr. X, ásálám válekum.” “Válekum sálám.”¹⁵ But do they come in close contact? Or do they keep a gentleman's gap? Certainly they are maintaining a gentleman's gap; but in case of Bhágavata sevá, when you are doing sevá you come in closest contact. Is it not a fact?

The bhakta says, Bhaktir Bhagavato sevá bhaktih premasvarúpiñii – “Bhakti is prema personified.” What is prema? In this universe each and every object attracts all other objects. And by this mutual attraction, the balance of the entire universe is properly maintained – the equilibrium is maintained, the equipoise is maintained. So this attraction is natural for all created beings, animate or inanimate. Attraction is natural; repulsion is not natural. Repulsion is negative attraction, but attraction is not negative repulsion. Now, the attraction of a particular created being for another finite object is called káma, and one's attraction for the Infinite Entity is called prema.

Samyaunmasrnito sváto mamatvátishayánkitah; Bhávah sa eva sándrátmá budhaeh premah nigadyate.

[That whereby one's own identity is lost, whereby intense mamatá (mine-ness) is imprinted on the mind, and which causes a bháva (mental stance or attitude) that is soft and pleasing to the soul, is called prema by scholars.]

So this is prema. And for a bhakta? Bhaktipremasvarúpiñii. For a bhakta, “bhakti is prema personified.” Bhakti is the spirit of prema.

Bhaktiránanda rúpá ca. And you know ánandam [bliss]. When one comes in contact with another object and after coming in contact with that object a sympathetic psychic vibration is created, and that sympathetic psychic vibration maintains a parallelism with the physical vibration of that object, then we say it is sukham [pleasure, happiness]. And when the psychic vibration of a person cannot maintain parallelism with the physical vibration of that object, then

15. (2) A Muslim exchange of greetings. –Eds.

we say it is *duhkham* [pain, sorrow]. Suppose a gentleman comes in contact with a rose. And after coming in contact with that rose, a vibration is created in the mind of the gentleman, and when that vibration maintains parallelism with the physical wave, light waves and other waves of that rose, then we say the gentleman is feeling *sukha*. And suppose you come in contact with a decomposed dead body. A certain mental vibration is created, and if your mental vibration cannot maintain parallelism with the physical vibration of that decomposed dead body, then we say you are feeling *dukhka*. This is the difference between *sukha* and *dukhka*. And when the wavelength of *sukha*, the wavelength of the sympathetic vibration, becomes almost infinite, that is, becomes straightened just like a straight line, then it is *sukham anantam* [endless happiness]. It is *ánandam*. So, Bhaktiránanda rúpá ca – “Bhakti is *ánanda* personified.”

Bhakti bhaktasya *jíivanam* – “and for a *bhakta*, *bhakti* and his life, his vitality, his vital energy, his very existence, are inseparable.” If suppose a robber, a dacoit, says, “Oh, *bhakta*, I want, I'll take, your *bhakti*!” the *bhakta* will say, “You better take my life! Let me keep my *bhakti*.” Bhakti bhaktasya *jíivanam*. So that's why it has been said, *Mokśa káraṇasamagryám bhaktireva gariiyasii*.

Now, when one lacks proper [culture] one distorts the very spirit of his or her psychic object. Bhakti is closely associated with *prema*. So, there can be *bhakti* only for the Supreme, for *prema* is always for the Infinite; so *bhakti* can only be for the Infinite. But there can be distortions. When one wants money from Parama Puruśa one says, “O Parama Puruśa, I am Your devotee.” No, [that person] is not His devotee! Because he or she does not want Parama Puruśa, he or she wants money from Parama Puruśa. “O Parama Puruśa, I'm Your devotee. I have got a girl of marriageable

age, I want a groom. I don't want to spend a farthing.” Is he a bhakta? No, no, no. Now, there have been distortions. These are all distortions of bhakti.

That's why it has been said that these are all aparābhakti. When one wants something else from Parama Puruśa other than Parama Puruśa, then that bhakti is called aparābhakti, and when one wants Parama Puruśa from Parama Puruśa, then that bhakti is parābhakti.

The bhaktas say: Suppose Parama Puruśa appears before you and says, “O my boy, do you want something from Me?” then what should be your reply? Your reply will be, “What I require and what I do not require is best known to You. You know better than I do. So You do according to my requirements. I won't say anything.” But if even then He says, “O my boy, say something, try to get something. Ask something, say something. I want that you yourself say, 'O Parama Puruśa, I want this thing or that thing'” – in that case you should say, “O Parama Puruśa, give me parābhakti.” Or you should say, “O Parama Puruśa, give me shuddhá buddhi.”

Shuddhá buddhi means “benevolent intellect”. That is, the intellect should always be associated with benevolence. If it is not associated with benevolence, then that particular person will be worse than an animal. Nobody can check his or her degradation. And when the bhakta has shuddhá buddhi, benevolent intellect, he or she will certainly acquire parābhakti. Wherever there is shuddhá buddhi, there must be parābhakti, and wherever there is parābhakti there must be shuddhá buddhi. So you should remember that bhaktas are very [intelligent] and jñānīs are [foolish].

There are three classifications within aparābhakti. When a so-called devotee (aparābhakti means they are not devotees, they are so-called devotees) says, “O Parama Puruśa, I am Your devotee,” and then says, “X is my enemy. Please kill him, please kill him!” this type of bhakti is called

támasika bhakti. Actually it is not bhakti. When someone says, “O Parama Puruśa, I am Your devotee, but You know, I am not getting any employment, please arrange for my employment,” he is not trying to harm anybody, but he wants physical development or physical elevation, his [physical] betterment. His bhakti, his so-called bhakti, is known as rájasika bhakti. And that is also aparábhakti, and aparábhakti is not bhakti. And suppose someone says, “O Parama Puruśa, I am Your devotee, and You know, I want mukti, I want mukti,” and Parama Puruśa asks, “O my boy, why do you want mukti?” “Oh, I don't find any charm in this world, because I lost my digestive power. Either give me back my digestive power or give me mukti.” This is sáttvikii bhakti. Actually sáttvikii bhakti is not bhakti; aparábhakti is not at all bhakti.

PART V

SOCIAL AND UNIVERSAL MORALITY

Living Morality in Daily Life

Morality must be embodied in daily conduct.

Daily Moral Conduct

In this universe there are people whose thoughts, character and behaviour are similar – similar but not identical. Differences in human character and mentality, which are reflected in external human conduct, are due to varying propensities and tendencies. This is what accounts for the differences between people. Just as individual human beings have their distinctive characteristics, similarly, groups of people brought up in various geographical environments, historical eras, or cultural

atmospheres, acquire their own group characteristics, too. Later those characteristics inherent in a particular group get mixed with the internal thoughts and ideas of other groups within a society. This leads to the development of national characteristics. In this way an entire national psychology – its external behaviour, its social outlook, and its philosophy of life – is developed. This process produces different national outlooks which distinguish one nation from another. It is also in this way that different human groups have developed different viewpoints towards life and the world. These differences are internal rather than external. Through proper education and well integrated social living in the individual and collective strata, internal qualities can be properly developed. Internal discipline in the psychic sphere of individual life is what we may call the *Práña Dharma* of individual life. When the national characteristics are expressed in a particular vein, we may call it the *Práña Dharma* of the nation. Although Italy, France, England and America are part of the western world, their national characteristics are not uniform. There are considerable differences in the mental thought-processes and external conduct of the East and the West. The thoughts and ideals of India are quite different from the other countries in the East. Since ancient times, India has been adhering to her distinct *Práña Dharma*. Regarding life and the world, the Indian people are certainly spiritually inclined. They look upon each and every thought and deed as part of their spiritual practice. The reason is that in ancient India, children studied from the age of five till the age of twenty-five. They lived virtuous, disciplined and holy lives and received extensive training in spiritual knowledge as well as some degree of mundane knowledge. At the conclusion of their student careers, they returned home to adopt the life of householders. As householders they continued to cultivate both spiritual knowledge (*pará*) and mundane

knowledge (apará). When they reached the age of fifty, having met all their family commitments, they would adopt the life of a Vanaprastha and retire to a forest to concentrate on the cultivation of spiritual knowledge. Thus all aspects of Indian life were based on spirituality. This subjective approach to life became the Práña Dharma of Indians. Spirituality has penetrated so deeply into Indian social life that even the toughest and most notorious robbers offer something to the goddess Kálí before committing theft. They pray to mother Kálí and make pledges to her to ensure their success. The ancient Indian system of education was based on this original Práña Dharma. Consequently, the Indian students developed a reverential, humble and noble trait in their conduct. The subtle way to undermine an individual or a nation is to divert them from their original Práña Dharma, sometimes by forcibly snatching away their right to pursue it. This will sap them of their inherent strength and capabilities causing them to become increasingly weak. Just as a bird divested of its right to fly freely gradually becomes reduced to the status of a biped, similarly, human beings when deprived of their Práña Dharma lose their elevated stance.

Although this is not written down as part of any code of conduct, my considered opinion is that if a person fails to marry, or fails to arrange the marriages of his or her brothers, sisters, sons or daughters, according to the revolutionary-marriage system, ¹⁶ we will not allow the person to become an ácárya/á. In this way the door will be closed on their becoming, and enjoying the rights of, ácárya/ás. In other words, those who have married according to the revolutionary-marriage system, and those who joined Ananda Marga after their marriages, should arrange the revolutionary marriages of their brothers and sisters. And if their brothers and sisters are already married, then at least

16. (1) I.e., the Ananda Marga marriage system. –Eds.

they should arrange the revolutionary marriages of their sons and daughters. I think this is a really logical step. There is no place for hypocrites in our organization.

Do not indulge in unnecessary criticism of offenders, but immediately take suitable steps, under a certain system, against them. This system should henceforth be called “silent action”,¹⁷ do you agree? Although it is silent action, it will force strict adherence to our principles, and it will put those against whom it is directed to shame. It will always take some time for the Board to pronounce its verdict in a case, because it is not easy to arrive at a verdict.

Sincerity is reflected in actions, not in words only. One who displays sincerity in words but not in actions is a hypocrite. You should not tolerate hypocrites, not at all. But do not indulge in criticism. If you criticize too much, that will create internal weaknesses. So carefully abstain from criticism. Instead of criticizing, simply do not accept such persons in practical life. Why? That I have already explained in the definition of *ácárya*, *Acáraṇát páthayati yah sah ácáryah* – “One who teaches through one's conduct is an *ácárya*.” If one's conduct is not exemplary, he or she is not an *ácárya/á*. The verdict of the Board in this regard is not your concern.

If there is any allegation against the conduct of any Ananda Margi, it must be brought to the notice of the *ácárya/á*; and in the *ácárya/á*'s absence, to the notice of the other *ácárya/á* who has taken the responsibility of further guiding the accused Margi regarding spiritual practices. If the second *ácárya/á* is not easily available, the matter should be brought to the notice of the *upabhukti pramukha* or the general *bhukti pradhána*¹⁸ concerned. Then, within a week, these persons will form a tribunal consisting only of *ácárya/*

17. (2) Throughout the discourse the Hindi *nirava vyavasthá* has been used for “silent action”. But here the author used both the Hindi term and the English term. –Eds.

18. (1) See chapters concerning these officeholders. –Trans.

ás to investigate the matter. If the allegation is proved true, the tribunal will decide the proper punishment for the accused. If the accused so desires, he/she can, with the permission of the members of the tribunal, appeal against the judgement of the tribunal to the general bhukti pradhána. The bhukti pradhána will then form another tribunal consisting of ácárya/ás. If even then the accused is not satisfied with the judgement of the tribunal constituted by the bhukti pradhána, he/she may, with the permission of the members of the second tribunal, appeal to the general secretary of the Saṁgha. In that case, the decision taken by the general secretary or by the tribunal appointed by the general secretary will be taken to be final.

Personal Conduct

Falsehood as the Root of Crime

Falsehood is the noumenal cause of all phenomenal crimes. Those who lie are hypocrites and cheats. All crimes and sins are embedded in falsehood. If a thief stops telling lies, then will any theft be possible? No, certainly not. According to the wise people, a thief must be free from two defects – but I want to add one more: 1) a thief should not stay awake during the day – a thief should sleep during the day and stay awake at night. 2) A thief must not speak the truth. Suppose the thief is caught red-handed and the police ask, “Have you committed this theft?” If he is truthful he will straightaway admit his crime. So you see, to speak the truth is a grave defect in a thief. And the third defect is that a thief is that a thief should never cough, because if he does the inmates of the house from which he is stealing will wake up and he will be caught.

Moral Courage and Inner Shelter

Those who have simplicity, straightforwardness and moral courage say, beating their breasts, “I have taken shelter on the vast lap of the infinite Parama Puruṣa. Besides this I have no other shelter.” Those who are timid or cowardly, those whose tongues become inert when they utter the truth, say, “I disown Him in whose loving shelter I have been raised throughout my infancy, childhood and youth.” But Shiva says, “My loving children always were and are, and will always remain on my lap, under all circumstances. However sinful, however vile, however arrogant, however filled with the pride of superiority, I cannot keep them away from my lap. Mayi sarvaṁ layaṁ yāti [‘everything will merge in Me’].”

Daily Moral Conduct

The preceptor of the society leads, and when the condition of social peace gets very degenerated, very depraved, at that time if those preceptors or those sadvipras [spiritual revolutionaries] ¹⁹ cannot rectify the order, free the society from so many physical and psychic ailments, at that time the Mahāsambhūti ²⁰ comes. But when the Mahāsambhūti comes or when the Mahāsambhūti doesn't come, there must be certain leading personalities in the society who will be conducting the mass, who will be giving proper guidance to the ignorant – not only ignorant, but oppressed and suppressed – persons. We say Ācaraṇāt pāthayati iti ācāryah – “Those who teach by their own conduct are ācāryas.” Society requires this type of leader. You boys and you girls, you are to establish yourselves as developed human beings and as blessed with the glory of human excellence at the

19. (2) A word here was inaudible on the tape. –Eds.

20. (3) Elsewhere the author has written: “When Tāraka Brahma [Liberating Brahma] takes the assistance of the five fundamental factors [in order to function in a human body]... it is called His Mahāsambhūti.” –Eds.

helm of every affair. Society will recognize you because of your service, because of your sacrifice. And not only that, everybody is expecting that they will get your help, your assistance, your guidance, when there is a dire necessity for the same. You boys and you girls, you should know that I solely depend on you for the translation of our lofty ideology.

Marriage, Mutual Responsibility and Moral Commitment

Following the ácárya/á, the bridegroom will repeat, “I say on oath in the name of Parama Brahma and Márga Gurudeva that out of my own free will I accept Shriimatii/Ms. as my wife. I take upon myself all the responsibility for her food, clothes, education, medical care, etc., from today.”

Then the bride will say, “I say on oath in the name of Parama Brahma and Márga Gurudeva that out of my own free will I accept Shrii/Mr. as my husband. I take upon myself all the responsibility to look after his family life from today.”

Then the bridegroom will say, “I say on oath in the name of Parama Brahma and Márga Gurudeva that out of my own free will I accept Shriimatii/Ms. as my wife. I will be vigilant in every way to safeguard her mental peace and ensure her mental progress from today.”

Then the bride will say, “I say on oath in the name of Parama Brahma and Márga Gurudeva that out of my own free will I accept Shrii/Mr. as my husband. I will be vigilant in every way to safeguard his mental peace and ensure his mental progress from today.”

Then, the bridegroom will say, “I say on oath in the name of Parama Brahma and Márga Gurudeva that I accept Shriimati/Ms. as my wife. I will be vigilant in every way to ensure her spiritual progress from today.”

Then the bride will say, “I say on oath in the name of Parama Brahma and Marga Gurudeva that I accept Shrii/Mr. as my husband. I will be vigilant in every way to ensure his spiritual progress from today.”

Those present, [at least ten persons,] led by the *ácarya/á*, will repeat, “We say on oath in the name of Parama Brahma and Marga Gurudeva that we are witnesses to this wedding. By the grace of all-merciful Brahma, may we be helpful to the best of our capacity for the all-round progress of this newly-married couple.”

A marriage feast is completely optional and depends upon the financial capacity of the people concerned. Arranging the feast by taking a loan or incurring a debt is prohibited.

(1) While arranging a marriage [in the case of that kind of marriage], the guardians should not consider the caste or nationality of the bride and bridegroom, but they must consider the family and the merits and demerits of the two. The guardians, before fixing the marriage, will seek the opinions of the bride and the bridegroom and proceed accordingly. The guardians should not allow matrimony between persons connected with each other either on the paternal or the maternal side for three generations, ascending or descending.

The Social Order and Superiority and Inferiority Complexes

Most people suffer from either a superiority complex or an inferiority complex. A balanced state of mind is one of the most essential qualities that one should possess. It is that state in which a person does not suffer from any complex, that is, neither from superiority complex nor from inferiority complex, neither from fear complex nor from hate complex. People should be free from each and every kind of complex, they should not suffer from any of these. People have many vices and virtues. One of the virtues is to be free from any kind of complex. What is vice?

*Nidrá tandrá bhayañ krodha álasyañ
diirghasútratá, Ete hátavyáh, sadadośáh bhútimicchatá*

In this manifested world there are six kinds of main vices – nidrá, tandrá, bhaya, krodha, álasya, and diirghasútratá.

Nidrá means sleep. No one should be a slave to this habit. Tandrā means you are hearing but your mind is somewhere else. I will tell you one story on tandrá from the Rámáyāña. (The Rámáyāña is a purāña, it is not a narration of facts, but an educative story. When something has got some educative value it is called a purāña.) Rama and Laksmana went in exile. Laksmana took the responsibility of security but he felt sleepy. This became very embarrassing for him and he picked up his bow and arrows ready to attack the goddess of sleep. On seeing this the goddess of sleep told Laksmana that it was not fitting for such a brave and gallant man as him to attack a woman with his arrow. Laksmana replied that he was on security duty. They then made a pact that the goddess of sleep would not sit on his eyelids for fourteen years, that is, till the period of exile was over. On returning to Ayodhya, after the lapse of fourteen years, Rama's coronation ceremony was held and on that occasion Laksmana was fanning Ramchandra. As the period of fourteen years was over, Laksmana felt sleepy. He was about to pick up his bow and arrows but the goddess of sleep protested saying that she had come after fourteen years in accordance with their pact and so Laksmana had no right to use his bow and arrows. Laksmana entreated that he was very busy waving a fan for Ramchandra and should therefore be spared from sleep on that occasion. The goddess asked where she should go as she had already arrived with her full force. Laksmana suggested that she should go and sit on the eye lids of any sinners who might

be attending a spiritual function. So be careful, all of you, and do not sleep when you come to attend a spiritual function.

Bhayam [fear]. Fear complex is another human shortcoming. The other remaining vices are krodha [anger]; álasya [lethargy] and diirghasutrata (procrastination, that is to postpone today's work for tomorrow and then for the day after).

Maintaining a balanced mind is one of the greatest virtues. There are no complexes in a balanced mind. One neither feels inferior nor superior to others; one never fears anybody nor ever gets perturbed. One maintains a mental balance.

Inferiority and superiority complexes – not fear complex which is altogether different – arise due to a defective social order. Some people have to live like slaves in the society and thus suffer from a strong inferiority complex – their heads remain forever bowed – while others inherit vast wealth as well as family pride from their ancestors and keep their heads held so high that at times it appears as if it will fall backwards. These complexes are due to a defective social order. The complex is in the crude physical world and in the socio-economic strata, not in the stratum of spirituality.

There cannot be any complex in the spiritual level or existential sphere. In spirituality there is no complex because every person has contact with Parama Puruśa on a purely personal level. There is no third existence between them. There are only two – the spiritualist and the Parama Pitá [Cosmic Father]. Spiritualists move towards the Cosmic Father and sit on His lap. To do this is every one's birthright. Nobody can be debarred from doing so on the pretext of inferior caste, colour, education or poverty. Since this is every one's birthright there cannot be any complex in the arena of spirituality. The defective social order injects an inferiority complex in the mind which often persists even

when people enter the spiritual field. They feel that as the Cosmic Father is so great, how can they, being of low caste or poor or uneducated, go to Him? This is called mahimnabodha in the shástras [scriptures]. But one should not forget that the relation of father and child exists. Even if the father is a great scholar, the uneducated child will go to him and ask for whatever he requires because he or she has affection for the father. Just now I said that in the field of spirituality there cannot be any complex, but there are complexes due to social defects. It is our spiritual duty to rectify the social order. If we fail, there may not be good spiritualists. Even those who have the potentiality to become good spiritualists may not progress. They may be like a flower that dies before it blossoms.

Personal Discipline

Personal Conduct, Gambling and Moral Discipline

38) The habit of making wagers is extremely undesirable. You must avoid lotteries and gambling.

a) Before punishing a person you should consider whether you love him/her or not. You do not have the moral right to punish one whom you do not love.

Idealism, Character and Moral Education

Moral education and idealism cultivate character from childhood.

Art, Character and Moral Education

Decency and Indecency in Art

Also, there is a serious difference of opinion among artists and sáhiyikas with regard to decency and obscenity in art. The conservative among them, or the connoisseurs of art and literature, are somewhat like the supporters of the cult of varnáshrama [casteism]. They think that a slight deviation from the established tradition will tarnish the purity of art or literature. Excessively worried about matters of caste and outcaste, about the analysis of decency and vulgarity in art or literature, they lose sight of its main objective. If while writing and drawing or using the chisel and hammer they become entangled in the wranglings of so-called ethics and morality, they cannot make any contribution to any section of the people. If you open a book to find that it contains only moral sermons, you will have a headache before you read even five pages of it. If in a motion picture only moral ideas are paraded over and over again to the exclusion of everything else, the public will never appreciate that film.

Art, Literature and Moral Responsibility

Many people complain that a major part of modern literature is full only of the whimperings of cheap erotic love. I cannot but agree with their complaint. Such allegations can be brought not only in the sphere of literature but in every sphere of art. After seeing Bombay-made films it seems as though juvenile society has, indeed, no other job than busying itself with so-called love – as though every college girl of any respectable community is engaged in amorous escapades, throwing all decency and decorum overboard. In fact, the mentality of those artists and litterateurs who depict only this type of situation is nothing but impotent.

Whatever be the profound, philosophical implications of the word *prema*, or love, the true characteristic of *prema* is supra-physical – beyond the bondage of any limitation. When artists, absorbed in the essence of love, try to convey it to the people through their language, rhetoric and subtle suggestions, the sweetness of their artistic genius reaches the apex of expression. But then this creation of the artist cannot be regarded as popular literature or art, because the subtle sense which is capable of comprehending that transcendental feeling is, indeed, undeveloped in most people. We do find at places in the literature of Rabindranath Tagore some semblances of this pure, supra-physical love, but whenever Rabindranath tried to give expression to it, he became unintelligible to the mass. The transcendental thoughts and ideas of the sweet, graceful *shlokas* of the *Upaniśads* are also incomprehensible to the common people.

This sublime *prema* or love has established itself for all eternity beyond the limits of time, space and person. Infinite love is the ultimate ecstatic expression of finite love. This very sense that artists try to awaken in the popular mind – when they devote themselves to the task of establishing the

link between the finite and the infinite, between the mundane and the transcendental – this very awareness though not purely transcendental, verily bears the highest importance in the realm of art. Through expressions which are comprehensible to ordinary intelligence, it gradually leads the sweetness of the human mind to a supra-sensible dreamland. Rabindranath's poem “Urvashii” is a composition of this type. There is no dearth of physicality in the poem, nor is it difficult to understand; and yet its crude materiality gradually expands into a subtlety beyond understanding.

Love that is completely physical is not love at all in terms of philosophy. Therefore philosophy will not, and perhaps should not, entertain such love at all. But can an artist ignore it? It is in every great or small incident of life that an ordinary person feels pleasure or pain. Even love concerned with the body is not something completely cut off from pleasure and pain. How then can the artist, given to delineating human happiness and sorrow – sworn to giving form to the impact of human grief and pain, hopes and desires – neglect this physical love? Regarding this, no artist or litterateur can dispute the statement of Rabindranath:

Ore kavi sandhyá haye ela, Keshe tomár dhareche ye pák
Base base úrdhvapáne ceye Shuntecha ki parakáler dák?
Kavi kahe, sándhayá hala baáte, Base áchi laye shránta deha
Opáre oi pallii hate yadi, Ajo hathát dáke ámáý keha. Yadi
hetháy bakul taruccháye, Milan ghafe tarún-taruńiite Dufi
ánkhir pare dúti ánkhi, Milite cáy durante sańgiite Ke
táháder maner kathá laye Biińár táre tulbe pratidhavani
Ámi yadi bhaver kúle base Parakáler bhála mandai gańi.

[“O poet! Evening has come Your hair is streaked with grey
Are you listening to the call of the other world, As you sit and gaze at the sky?”

“Ah! Yes, evening has come,” replied the poet “And here I sit, with limbs tired and frail Waiting for a sudden call from yonder village - A call that might come even today.

“If here under this shady Bakul tree Two young hearts meet in longing long And two pairs of eyes seek to merge as one In the eloquent melody of song

“Who will play on the strings of the lyre Who will echo the secrets of their hearts If I sit on the shores of the ocean of time And ponder the virtue and vice of my life?”]

Here it must be noted that artists must seek to exhibit before people the simple form of truth, sweetened with the sweetness of their hearts. But it is a matter of great regret that a class of modern artists, in the realms of poetry, novels, cinema, drama, etc., employ all their artistic talents for the sole purpose of kindling people's crude sensuality, instead of portraying human propensities with the idealistic outlook of a true artist – what to speak of portraying their subtle human feelings. Without giving indulgence to conservatism, I would say that this class of artists is truly a blot on society.

Moral Education and Childhood

Sometimes uneducated or semi-educated parents abuse their children, using bad language and beating them, but the behaviour of teachers is often far more despicable. In many cases, even after studying numerous books on psychology, they deliberately wound the sentiments of their students with their offensive remarks. Instead of trying to rectify the bad habits of their students, they assail their minds with caustic language. There are many teachers who hurt the feelings of students by ridiculing either their castes or their fathers' occupations, saying, “The plough suits you better than the pen, my boy,” or “You had better join your father at the potter's wheel.” Even today such utterances come out of the mouths of many teachers. If a student is ugly, there are teachers who will make faces and say, “Your intelligence is

like your appearance” – not to mention the beatings and other kinds of physical torture. Even today we can observe that many teachers use fear tactics to compel the students to prepare their lessons. The day such teachers are so unfortunate as to fall sick and miss school, their students go into raptures of joy.

How many teachers try to awaken a genuine thirst for knowledge in their students? Some teachers say, “The education system is itself only a profit-making business. What are we supposed to do?” Can they escape their responsibilities with such remarks? Is profit-making education no education at all? Is there no scope for acquiring knowledge in such education? Is it devoid of the seeds of welfare? And surely teachers cannot dismiss everything by saying, “How can we give attention to one child out of a crowd of two or three hundred?”

It must be the teachers' responsibility to impart knowledge, teach restraint in social life, and give instruction about all the various aspects of collective endeavour, but the parents will have to take on most of the responsibility for the moral and spiritual education of the child. It should be the duty of society as a whole to ensure that the children of immoral and unrighteousness parents are brought up as virtuous citizens. If possible such children should be removed from the unwholesome environment of their parents.

Similarly, by keeping bad company people become debauched, slanderers and thieves. Men or women who have to do little or no household work, who fail to cultivate high ideals in life, who are unable to evolve a spiritual outlook, or who do not have to work hard for a living, generally develop an extremely critical nature. By constantly associating with such people, those who possess high ideals or a diligent nature will gradually begin to spend their leisure time in slanderous gossip. If the parents or

older members of a family are quarrelsome, the children will also become quarrelsome due to constant association. Similarly, if the women of a family have a highly critical nature, the children will invariably become critical because they will learn how to criticize from their elders. Children will also tend to become depraved if they associate too closely with older children in schools or colleges. When they stay among children their own age, however, they generally play in an innocent, joyous way. Childhood companions should be selected with great care, but young children are incapable of doing this.

The base propensities which lie dormant in everyone are easily stimulated by constant association with bad people. Through the united efforts of parents, people living in the locality and educators, it may be possible to save children from bad company. But it is very difficult to save them from the evil influences which reside in their own homes or preponderate in their neighbourhood. The only way to overcome such influences is to popularize the ideals of dharma, spread moral education and train an honest police force.

Education Against Dogma and Psychic Inertia

The followers of religious dogma do not like to discuss such issues. As a result of ideating on

religion, the human mind becomes inert. No amount of discussion or intellectual persuasion can shake that psychic inertia. From childhood, human beings are taught irrational ideas, so when they grow up it is extremely difficult to remove preconceived notions. For example, students conversant with science know that a solar or lunar eclipse is caused by scientific factors and has nothing to do with the mythological demons Ráhu and Ketu. But even then, due to their inherent reactive momenta, they go to the Ganges and take a holy bath. Is this not due to ingrained religious beliefs? When people's ideas are so fixed that they will not

entertain any discussion or argument it is called “fanaticism”. It is said that religion is a question of faith, not logic. In India, there are many religious fanatics. Due to religious fanaticism and bigotry, there have been innumerable violent clashes in the past. How repugnant that thousands of people were killed on the pretext of a single strand of hair! These fanatics never bothered to listen to the beliefs of others, and moreover, for them it is a sin to listen to others. In one sense they are worse than animals, because animals do not harbour any communal feeling. Physical sentiments are predominant in such religious expressions. People should keep aloof from the bondages of religion. Behind all religious dogma, physical considerations are dominant. One community considers it a sin to eat beef but not goats or deer. The custom of wearing a vermilion mark on the head and forehead by Indian women is an expression of religious sentiment. The women of other countries do not follow this practice. It does not matter at all if Indian women stop using vermilion. All religions exploit people by appealing to religious sentiments. There are many people who worship particular scriptures. These scriptures were most likely composed, printed and bound by the followers of other religions. As soon as a book of scripture has been published, Hindus regard it as the goddess Saraswati. There are many people who spend money extravagantly to build idols, then after a day or two, a long procession and a lot of fanfare, the idol is immersed in a river. If a member of another religion accidentally damages any part of the idol, an undesirable incident of unprecedented magnitude may occur. Fanaticism occurs when physical considerations outweigh rationality. Religious fanaticism occurs when fanaticism centres on a particular religion. A powerful intellectual appeal rather than

the application of force is required to bring religious fanatics onto the right path, because force will only create a reaction which will intensify religious fanaticism. Certain practices were not originally religious rituals, but traditions or customs. Long ago the Jews started practising circumcision. When Moses converted some of his contemporaries to Judaism, and later when Mohammed converted some local people to Islam, neither prophet dared to instruct their new followers to discard the old customs they followed, consequently the old customs continued after their conversion. In ancient times, the Austrics used to worship the sun god because they believed that if it was propitiated it would send abundant rays and produce rich harvests; In Austric society, women have a very important role, consequently the role of the priests is not so important. The Austrics believed that the sun was a female god and that the moon was a male god, so they addressed the sun as mother. They introduced Chat Puja, the worship of the sun goddess. In olden times, people used to worship the sun goddess only once a year, but in Magadh it is worshipped twice, during the two major harvests. The tradition of Chat Puja became so strong among the inhabitants of Magadh that despite the enormous influence of the Aryans, Buddhists and Muslims, the custom of Chat Puja continued unchanged. Even today, the Muslims in some areas of Magadh worship the sun goddess. In some places they perform the worship themselves, and in other places they get it done with the Hindus. Similarly, in Bengal the Muslims worship the deities Satya Narayana and Olabibi. These are expressions of traditional beliefs which have been passed down from one generation to another. The only way to combat religious fanaticism is to strengthen the logical wave. Through the study of science, we know that an eclipse is a physical phenomenon. The deities Ráhu and Ketu have nothing to do with it. Although this sort of superstitious

belief is no doubt diminishing, there are some people who still worship mythological deities because they believe that the deities can be propitiated to release the sun and the moon from an eclipse. The reason is that the fear psychosis in human beings is stronger than logic. When human rationality is strengthened, irrational ideas will vanish from society. Many people today advocate the formation of theocratic states (dharmarāśtra). But when they use the term theocratic states,

they mean religious states, not states which uphold the cause of righteousness. We should strive to establish states which uphold righteousness (dharma), and for this the physical sentiments that are the basis of religion should be ignored. People must remain aloof from dogmatic religious ideas. Some people perform religious observances which relate to the moon—after sighting the moon, they start their religious penance. But what will happen to those who will live on the moon itself. Rational thinking will remove the fear psychosis from the human mind—rationality will defeat fanaticism. In India, the Aryans tried to establish the Vedic religion by destroying the Austric religion. In the Buddhist period, particularly during the reign of King Binbisai of Magadh, Buddhism was imposed upon non-Buddhists. Later, the Hindus forcibly converted Buddhists and Jains to Hinduism. During the Muslim period, the Islamic rulers forcibly imposed Islam in India, Iran and Egypt. In false contemporary Egypt is a mixture of Arabian civilization and Islamic religion. Countless Jews were forcibly converted to Christianity. During the British rule of India, the Christians propagated Christianity in a very psychological way, consequently thousands of Hindus became Christians. Before the British came to India, there were hardly any Christians in the country. In the Muslim period, many Hindus were converted to Islam by both psychological pressure and physical force. Besides this, many Hindus

embraced Islam because they were disgusted with the defects in Hinduism. At that time, along with severe religious upheaval, there was also extreme social disparity, and as a result many people turned to Islam. Even today, some missionaries are converting people into their respective religions by taking advantage of the peoples educational backwardness, superstition and poverty. The medieval crusades are also burning examples or the suppression of one religion by another.

Idealism and Character

Idealism Requires Insight and Courage

Where society is caught in a whirlpool of superstitions and prejudices, where it has lost its vision in the darkness of ignorance, there sáhityikas and artists will have to come forward, even if they have to take risks to do so. They will have to show the path to others with a flaming torch in their hand. It is not proper for them to remain inert and inactive, out of fear of stumbling. It is only by

waging a ceaseless struggle against all opposing forces that they will lead humanity forward. For their offence of outspokenness, the vested interests of the different sections of society may threaten them menacingly, but they must remain undaunted by this. As the symbol of the hopes and desires of millions of people, they will have to hold aloft the possibilities of the next era, after transcending the limits of this one. This undertaking involves every bit as much responsibility as it does hard work. Artists will have to take into account the natural means of expression of human aspirations, and portray the ideal in a manner which is easily understandable to the masses.

Moral Education and Childhood

The spirit of morality will have to be instilled in human beings from the moment that they first start to learn the lessons of interaction. By interaction I mean social interaction. Viewed from this perspective, the mind of a child is the best receptacle for morality.

But who will impart moral training or education? Parents find fault with teachers, and teachers in turn argue that they cannot give personal attention to an individual child in a crowd of two or three hundred children. Although it is true that most parents are either uneducated or semi-educated, and while it is not unreasonable to expect that teachers will be well-educated, it is not proper to place the sole responsibility for children's moral education on the shoulders of their teachers. Increasing the number of teachers in educational institutions may partially solve the problem of moral education, but the key to the solution lies with the parents themselves. In cases where the parents are unfit to shoulder this responsibility, the teachers and well-wishers of society will have to come forward and demonstrate their greater sense of responsibility.

I want to tell you only this: That in your personal lives you should never let your wrong thoughts sink below the level of that which it would be better to forsake, to the level of punishability. Do not even think of allowing them to. Remember that strong samája gurus must be developed. A samája guru simply means a teacher. That is why we in Ananda Marga lay great emphasis on education – in order to bring about a widespread expansion of learning, and remove all defects in the world of education. If the samája gurus are unable to protect the society, then the sadvipras will have to take on that responsibility. If even the sadvipras are not able to cope with the social problems, then Parama Puruśa Himself has to appear in the world in a physical

framework. Your duty is to cooperate body and soul with the samája gurus, the sadvipras and Parama Puruśa in their joint noble work. This indeed is your dharma.

Defective systems of education also strike a blow in Prāña Dharma. This is exactly what happened in India during the British regime. Ananda Marga is ever vigilant in this regard. Hence, the Ananda Marga system of education has been formulated in such a way that the fundamental Prāña Dharma of humanity has been fully recognized. The educational system of our schools is based on the principle of Prāña Dharma. It includes the study of various aspects of modern branches of human knowledge, as well as the development of qualities such as reverence, good manners, humility, dignity of labour, social consciousness, etc. The Western system of education has miserably failed to inculcate these rare qualities in the students minds. Had there been radical reforms in the defective education system introduced in post-independent India, she could have solved many undesirable problems. The reformers of Indian education can make an experiment even today by introducing a new system of education based on national Prāña Dharma.

Yes, human beings should be goaded by human feelings – human sentiments, human ideas. No doubt it is good if human feelings serve as a moral check in this competition of weapons, but it is not the last word; human feelings cannot check the internal fighting, the type of infighting prevalent amongst human beings. For this purpose we should have a two-fold approach. For the purpose of training this turbulent mind, what is to be done? One is to get proper education, one is to be imparted with proper education – not general education – in the gospel of, in the idea of Neohumanism. This will help human beings in training the

mind. And at the same time spiritual practice should go on for proper psychic remoulding. This what we require most. There is no alternative.

Psychological treatment and strict prison discipline help to a great extent in reforming the nature of habitual criminals. (Of course such criminals must live in a pure social environment as well.)

This type of criminal nature is often formed as an indirect result of people being forced to submit to strict control without being given any moral education or guidance as to how to develop strength of mind. For example, some parents do not impart moral education to their children, and do not help them to acquire strength of mind or teach them how to lead a virtuous life; instead, they beat their children with or without justification. It is the children of such parents who later take part in antisocial activities.

In democratic countries the party in power tries to propagate their party ideals through the educational system. They prescribe only those text books which coincide with their party ideals. The universities are forced to surrender before the government because of their financial dependency. The Proutist movement will have to make the universities and educational institutions free from dirty party politics, otherwise the educational system will go on changing according to the rise or fall of different party governments. The duty of the government is to finance the universities and not to interfere in their internal affairs. The broadcasting system, too, should be free from government control.

The guardians used to consider themselves fortunate in sending their children to these seats of learning. Usually, the Upādhyāyas (lecturers or assistant lecturers) used to give classes to the students. The academic side was controlled by Adhyāpakas, the adhyāpakas activities were supervised by the Ācāryas who in turn were assisted by upa-acāryas. The

meaning of the word *acárya* is: one who imparts lessons to others by their exemplary conduct – *Ácarañát páthayati yah sah ácaryah*. That means, the *Ácáryas* will have to teach others by their exemplary conduct. Only then the education imparted by them will be firmly established and properly assimilated by the pupils.

Proper care should be taken in the selection of teachers. Academic certificates are not the only criteria for selecting teachers. Qualities like a strong character, righteousness, social service, selflessness, an inspirational personality, and leadership ability should be evident in teachers. Teachers should get the highest respect in society and their economic needs should be properly looked after.

Knowledge, Conscience and Character

Education, Knowledge and Awakened Conscience

According to PROUT, the aim of education is:

The real meaning of education is trilateral development – simultaneous development in the physical, mental and spiritual realms of human existence. This development should enhance the integration of the human personality. By this, dormant human potentialities will be awakened and put to proper use. Educated are those who have learnt much, remembered much and made use of their learning in practical life.

In PROUT's educational system, emphasis should be given to moral education and the inculcation of idealism – not only philosophy and traditions. The practice of morality should be the most important subject in the syllabus at all levels.

The sense of universalism should also be awakened in the child. Etiquette and refined behaviour are not enough. Real education leads to a pervasive sense of love and compassion for all creation.

As I have mentioned before, the word E-D-U-C-A-T-I-O-N itself has special significance:

E – Enlargement of mind D – DESMEP (D Discipline, E Etiquette, S Smartness, M Memory, E English, P Pronunciation) U – Universal Outlook C – Character A – Active habits T – Trustworthiness I – Ideation of the Great O – Omniscient grace N – Nice temperament

Special importance should be attached to children's education because today's child is tomorrow's citizen. The receptive capacity of a child is great, but to enhance the receptivity the method of education should be thoroughly psychological.

From the beginning, children in India can be taught three languages – their mother tongue or natural language, basic Saṁskṛta or the appropriate classical language, and the world language. Students should be encouraged to learn the history of their respective mother tongues. By learning the world language, students will develop a feeling of world citizenship in their minds.

According to the policy of PROUT, besides the mother tongue, students can also learn as many languages as possible. Let people know as many languages as they can. But in the practical field – government and non-government work and court work – the mother tongue should be used.

During secondary education, (in India this is years 8, 9 and 10), vocational education should be introduced according to the natural tendency and spontaneous aptitude of the students. Talented students should be provided with special facilities if they are poor. After higher education, students with talent should get the opportunity to do research work with the financial aid of the government.

THE SUBTLEST WAY OF ENMITY IS THE DEPRIVATION OF PRĀṆA DHARMA

The words *prāṇa dharma* mean the cardinal characteristic of a person which differentiates one person from another. Just as each human being has his or her own traits, similarly an entire race living within a particular geographical, historical and cultural environment will also inhere some traits which distinguish that particular race from other. These traits or specialities are inseparably embedded in the internal behaviour of the entire population, and they help to form a particular bent of mind, expression of external behaviour, attitude towards life and society, and on the whole a different out look.

If we look at the racial stocks of the world, this fact becomes evident – that in their approach of life, different races invariably differ from one another. This variation is less external and more internal. The gradual development of internal discipline springs directly from the mode of living and education. This internal discipline is known as *prāṇa dharma*. To be more clear, when the vital expression of a race takes a particular course of manifestation, that course of manifestation is known as *prāṇa dharma*.

Take the example of India. The people of India have been inhering their own *prāṇa dharma* since time immemorial. They are basically subjective in their approach to life and the world. By nature they are *parabhimukhi* from the very inception of childhood – that is, they ascribe Godhood to every action, thought and expression. The reason for this is very clear. In ancient India, at the age of five, a boy was sent to the residence of a Guru or enlightened teacher to learn till the age of twenty-five. The child used to learn mainly *paravidya* or spiritual knowledge and some *aparavidya* or mundane knowledge from the Guru. After the completion of student life, the youth could return to *Garhasta Dharma*. In the *Garhasta Dharma*, he used to cultivate both spiritual knowledge and mundane knowledge. After reaching 50 years of age, he used to leave *Garhasta Dharma* and entered

into Vana Prasta where he used to only cultivate spiritual knowledge. This is the very reason why people developed a subjective approach towards life. This subjective approach to life became the práña dharma of the people of India. We find that in India, even when a notorious robber goes to commit a crime, he takes the name of Mother Kali. In the educational system of India, the cultivation of spiritual knowledge was primary, and this instilled in the students a high standard of behaviour, reverence and modesty.

Now, the best way of enmity against a person or a race is to deprive the person or the race of the freedom to cultivate their práña dharma, and to prevent them from channelizing their potentiality accordingly. For example, the best way of enmity against a bird is to put it in a cage so that it will become a biped animal. The long confinement in the cage, which is against the práña dharma of the bird, will deprive it of the capacity to fly.

Capitalism and communism are both ultravires to the práña dharma of the people of the world. PROUT wants to maintain the integrity of práña dharma of each and every race. Capitalism, by its hydra-headed greed for economic exploitation, has made human beings slaves to circumstances beyond their control. In India, capitalism has sucked the vital energy of the people by rendering them poverty stricken. Similarly, communism has gone against the very vital life surge of the people of India. Communists mouth enchanting, hollow slogans, and are trying to push the entire race down the path of animality where cardinal human values are non-existent.

Práp̄ta Vákya and Ápta Vákya

This quinquemental universe is a relative truth, a changing reality, a passing phenomenon – a passing flow of constantly changing events. It rests on the three pillars of the relative factors – time, space and person. Space is always changing. It is composed of countless atoms and molecules.

With the change in the movement of atoms and molecules, space also changes. That is why numerous rich and beautiful cities of the past are now buried under the earth. Many splendid palaces and mansions, many churches, temples, mosques and synagogues, and many pyramids have been reduced to rubble. With the constant change in the flow of time, how many major changes have occurred in the universe? Similarly, with the change in time and space, people also change. A small two-year old child becomes a smart and active twenty-five year old youth. And the same energetic youth becomes an infirm, inactive, old person in due course. Thus, nothing in this universe is permanent. Many gigantic animals in the past have become totally extinct from the surface of the earth. Royal pomp and opulence, the pride of power, the vast knowledge of mighty scholars have become things of the past, thrown into the dustbin of history. Many objects emerged in the past, remained on earth for a short time, and then disappeared according to the inexorable law of nature.

The only eternal truth is Parama Puruṣa. He is anadi, beginningless, endless, all-pervasive; an entity beyond the scope of time, place and person. He is the only eternal, undecaying, imperishable, immutable entity. He is the Supreme Source from which the inanimate, plant and animal worlds have emerged. He is the starting-point and the culminating point of everything. Hence, wise people should utilize their physical, psychic and spiritual power to realize that Supreme Omni-Telepathic Entity to become one with Him.

While trying to realize that singular entity, the balance between the subjective and the objective worlds is divided into two branches – *prāpta vākya* and *āpta vākya*. Whatever people learn from the external world – be it from a book of facts or a learned discourse, or any source of knowledge – is “*prāpta vākya*” or “relative knowledge”. It is sometimes

correct, sometimes incorrect. When human beings, through psycho-spiritual practice, make their minds as expansive as the Cosmic Mind, they can receive instructions or directions directly from Him due to His proximity. The knowledge thus acquired is called “*áp̥ta vākya*” or “absolute knowledge”. As people receive the knowledge directly from the Cosmic Mind, that knowledge is true and beneficial for all people in all ages and in all countries. Absolute knowledge is the direct message from God.

There are three sources of relative knowledge – direct perception, inference and authority. Now let us see which source is reliable and to what extent. The empiricists contend that perception is the only real knowledge. How can something which can not be seen, heard, smelled, tasted or touch, they say, be accepted as something real? But the question is: If the *indriyas* (organs) through which we gather knowledge are defective, how can true knowledge be attained? Similarly, if the object of attainment is defective, how can true knowledge be attained? Similarly, if the object of attainment is defective, or if there are difficulties in the radiation of inferential vibration, knowledge cannot be acquired. That is why in the shadows of the night we wrongly think a piece of rope to be a snake; we fail to see the difference between a chilli and eggplant seeds; on seeing a bushy tamarind tree we mistake it for a ghost and frighten ourselves out of our wits. Thus, with the slightest defect in the knower, knowable and knowledge, real knowledge is not possible.

Can one attain real knowledge through inference? Suppose smoke is rising from a mountain. Many people may think at first that the mountain is on fire, but on examining the spot they will discover that the smoke had come from a nearby village where the inhabitants were cooking and the smoke had simply accumulated near the mountain. Inference in this case proves false. If some persons look

towards the desert during a hot day they will see a vast lake shimmering in the distance. But in reality it is only a mirage. Thousands of people may see the mirage and swear that it is a lake. So inference is also an unreliable source of knowledge.

The third source of knowledge, *ágama* or authoritative documents, can provide real knowledge to human beings. However, if it is not based on spiritual realization, if it is a mere interpolation arising out of the fertile brain of an opportunist *Vipra* or intellectual, it can never bring real knowledge to people, but will sow seeds of disharmony and dissension in the human society. For instance, the scripture of a certain community states that the earth is fixed and the sun is moving around it. This assertion is of course absolutely wrong scientifically. If an erudite scientist points out this mistake, the orthodox followers of the scriptures will brand him or her an atheist. The scriptures of other communities proclaim that only the followers of their religion are the favourite children of God and others are damned heathens. To kill them is not at all a sin, rather one will attain a permanent place in heaven after their death. Such scriptures are very detrimental to human society.

Thus it is seen that relative knowledge promotes the welfare of human beings in only a few cases, whereas absolute knowledge is always conducive to human welfare.

Generally there are three recognized means to bring about social welfare: 1) the rule of brute force, 2) the rule of reason, and 3) spiritual leadership.

1) The rule of brute force. Sometimes the members of a society are made to follow rules in accordance with the dictatorial decrees of their leaders. But these dictating authorities are far from being benevolent. Rather, they trick the members of society into believing that they are acting for their welfare but their sole concern is to promote narrow self-interest, power and privileges. Their guidance is

not at all helpful for the growth of social welfare. For example, the British government ruled India for two hundred years, but how much real progress has there been in India? In most cases, their rule was based on their own self-aggrandizement.

The political leaders of so many countries have led their countries to the brink of war. The political history of Germany, Italy, Spain, Pakistan and China is a clear proof of this truth. Even though thousands of citizens hardly get enough food to fill their bellies, their leaders continue to spend vast amounts of money on arms.

History does provide some examples of benign, enlightened kings such as Ashok the Great and Alfred the Great who did some good for society, but they are few in number. Most were warmongers, such as Genghis Khan. They were so cruel that they stained the green earth under their feet with blood, and caused the sky to resound with the wails and tears of their innocent victims. The rule of a brutal dictator is no rule at all.

2) The rule of reason. What is reason or logic? There are three aspects of logic: *váda*, *jalpa* and *vitańdá*. In the battlefield an efficient general does not start the battle without strengthening his own army first. First he sends out his intelligence unit to find the weak points of the opposing army. Secondly, he stations his army in such a way that his own soldiers can mount a surprise attack on the enemy installations. Thirdly, the moment he gets the advantage he invades the enemy camp and attains complete victory. In exactly the same way a logician strives to detect the loopholes and weaknesses in his adversary's argument. This part of the debate is called “*váda*”. In the next stage the logician formulates convincing argument to defeat the logic put forward by his opponent. This part of the debate is called “*jalpa*”. In the third stage the logician will present very clear views in such a way that his adversary is completely defeated. This part of the debate is called “*vitańda*”. When one's mind is perfectly adjusted with these three phrases of logic it is called “*yukti*” or “reason”.

The Best Character

Long ago there was a lady by the name of Madalasa. She was a great *sádhiká* [spiritual aspirant]. In Aryan literature she has been mentioned as Rakshasi ²¹ Madalasa because she belonged to the Dravidian race.

At the time when she was to be married to [Chitrasena,] the king of Kashi, she said to her would-be husband, “I will marry you only on the condition that I will be solely responsible for the education and upbringing of the children. The moment you will interfere in this, I will leave you.”

21. (1) In mythology, a demoness. The terms *rákśasa* and *rákśasii* were used by the Indo-Aryans to refer derogatorily to the indigenous Indians, especially the Dravidians. —Eds.

The king of Kashi agreed to this condition set by Madalasa, and the marriage between the two was held. [Three] children were born to them. [The first] was named Vikranta and [the third] Alarka.

Madalasa started imparting spiritual education to Vikranta. She would put him in the cradle and sing lullabies in very sweet and rhythmic tunes which were full of the highest spiritual truths. One of her lullabies was

Shuddho'si buddho'si niraiṇjano'si saṁsāramáyá
parivarjito'si; Saṁsārasvapnaṁ tyajamohanidrám
Madálasollápamuváca putram.

This means, “O my son! You are that [pure] Entity; you are that all-knowing Entity; you are that spotless Entity. This world is a passing show, is ever-changing. It is all like a dream. O my son, awaken from your sleep of ignorance and realize the Reality.”

Vikranta grew up among such spiritual ideations, and by the time he was about twelve he left his parents and took to sannyása [renunciation]. This was a great blow to his father, the king of Kashi, for, he, the king, had planned great wordly things for Vikranta. He had planned to make Vikranta king after him.

[The second son, under Madalasa's training, followed in the footsteps of the first.]

Now Madalasa devoted her time to her [third] son, Alarka. [Madalasa] was not happy at the naming of [this third] son, for alarka meant “mad dog”.

Once when the king was strolling by the palace where Madalasa lived, he heard the same spiritual lullaby being now sung to Alarka that Madalasa had sung to his first two sons. He thought, “Madalasa spoiled [my first two sons]. I see she is doing the same thing with Alarka as well. No, I can't let this happen.” Thinking thus, he rushed to Madalasa

and said, “Stop this now. I have had enough of it. From now onwards I shall look after Alarka.” The king picked Alarka up in his arms.

Madalasa then said, “You have gone against the promise you made to me. I will therefore stay with you no longer.” Madalasa prepared for her departure. Just when she was about to leave, she gave one ring to the king and said, “Please put this ring on Alarka’s finger as he grows up a little more. Please tell him that at any moment when he might be in great trouble, he should break open the ring, and therein he will get the right advice.” Madalasa then left her husband’s place.

Alarka was then brought up under the care of the king. The king had gotten himself too involved in material pursuits. There was hardly any evil to which he had not gotten habituated. Naturally, under an evil care, Alarka as well developed evil habits. These grew in intensity as he grew. And when he became the king of Kashi after the death of his father, Alarka had hardly any time for the state and its people. He was too engrossed in his own entertainments. The condition of the state and its people deteriorated, going from bad to worse. The officers of the state ruthlessly exploited the people, as generally does happen in any state ruled by a king who finds no time to look after the affairs of state. All the people of the state wanted a change in the administration.

Vikranta, the sannyásii brother of Alarka, heard of the miseries of the people of Kashi. He approached the [king of Kaushala] and said, “You see, I am the [eldest] brother of King Alarka. The kingdom actually belongs to me. You know also the sorry state of affairs in Kashi. I therefore request you to please march with your army to Kashi, conquer it, and hand it over to me.”

[The king of Kaushala] was a moralist. He thought the proposal to be a wise one and attacked Kashi. As there was no one to support Alarka, Kashi was conquered without a fight. Alarka fled to save himself.

Vikranta then thought, “I requested [the king of Kaushala] to attack Kashi only to give Alarka a good lesson. My duty is now over and I hope Alarka will now rule nicely.” Vikranta returned to his own place.

But Alarka had run away from Kashi. Hiding here and there, he reached a forest. He found himself helpless and in trouble. Suddenly his eyes fell upon the ring given to him by his mother. He broke open the ring. Therein he found two pieces of advice written. The first was, “Do not have any desire, but if that be not possible, then have the desire for mokṣa [non-qualified liberation].” The second was, “Do not keep any type of company, but if that be not possible, keep good company, satsaṅga.”

Service and Collective Welfare

Selfless service expresses morality in collective welfare.

Selfless Service

Sevá Is Unilateral

The third factor of Bhágavata Dharma is sevá. You know that there are two words, sevá and vyavasáya. The meaning of vyavasáya is “business”. Business is always mutual. If you want one kilo of sugar you will have to pay for it: you give something and they will give you sugar. So business is mutual, not unilateral. But sevá [service] is always unilateral; you give something in sevá but take nothing in return. This is sevá. In the advertisements of certain business concerns, you can find written: “We have been serving the nation for fifty years.” No, no, that is not sevá, it is vyavasáya, because they are being paid for it. The railways are not rendering service to you, because you are paying for your journey by train. If it were unilateral, then only could you have accepted it as service. You should understand clearly the difference between sevá and vyavasáya, between service and business.

Service Psychology and Social Synthesis

So, we notice that in the sphere of society building, there are two distinct psychologies. One is service psychology, which inspires people to promote collective interest. The second is group psychology, which only tries to promote the limited interest of a small group. Those who are guided by service psychology do not like to separate politics from morality. Their thoughts and ideas remain far above narrow group interests. On the other hand, those who are guided by group psychology want to establish the authority of their group and impose their interests on others. This leads to interpersonal and inter-group conflict. Only the synthetic approach leads to unity and cohesion amongst numerous individuals and groups. The followers of the analytical path often become vocal revolutionaries, and become extremely active to establish their raj (kingdom) entirely without niiti (morality). Thus out of these two distinct types of psychology two social outlooks arise: those who are guided by service psychology have a synthesis outlook, and those who are guided by narrow group interest or self-interest adopt an analytic outlook.

Those guided by group psychology are like ravenous tigers. Of all the different types of flesh, human flesh is said to be the most delicious. That's why the tiger that has once tasted human flesh will raid a village if it cannot get human flesh in the jungles. If it happens to see human beings nearby, it will immediately attack them without bothering about domestic cattle. Where the analytical approach is ingrained in people's social psychology, separatist tendencies flow through their bones, blood and marrow. Such people become extremely avaricious for human flesh. That's why those who have rejected the path of synthesis and are guided by group psychology and have accepted separatism as a political creed, are lying in ambush to catch

any group for their blood. Beating the drum made from the skin of their victims, they announce to the world that they have annihilated the separatist elements.

Those of you who ardently believe in PROUT should be vigilant in this regard. You should remember it is not the barrel of a gun but the spiritual force of human beings that is the real source of power. Human beings want selfless service. PROUT is dedicated to the service and welfare of one and all. You should immediately build a one and indivisible human society without further delay by popularizing PROUT.

Compassion, Devotion and Service

“Bhakti Bhagavatoseva” – Devotion is for pleasing the Lord and not for pleasing any worldly object. “Bhakti Premasvarupinii” - Bhakti is love personified. The man who does not have compassion, the man who does not shed tears at the miseries of others, is not a man but a stone. He cannot do any great work. Be happy with the happiness of others and troubled with the trouble of others. This alone is natural. Don't be unnatural. The effort to make everybody one's own culminates in love for the Lord, i.e., devotion is love-for-God personified. “Bhakti Anandarupashca” – devotion is the ecstasy of Bliss, the ocean of Bliss. And “Bhakti Bhaktasya jiivanam” – devotion alone is the life for the devotee. The greatest enmity against devotees is to take away their devotion. Don't ever try to snatch devotion from devotees since devotion is their life. Paramatman himself will teach knowledge and the technique of doing the work. It is not the devotees' headache. Surrender everything to the Lord. Because man has not been able to solve his problems by his efforts, nor will he be able to, hence a devotee has not to be disturbed. And if one requires something from God, one has to require only Parabhakti (Absolute Devotion). When devotion is attained, God is attained. If God is attained, everything is attained. What remains unattained!

Therefore from ancient time learned people have been accepting that the wisest man in the world is the devotee. Devotee is not bereft of intellect. On the contrary he is the wisest. If you want to remain in the world remain like a devotee. As long as devotion is not there one's heart is like a desert and when the devotion is attained, an oasis in the desert advents. You have not to be afraid of anything when devotion is with you. Nothing is to be afraid of when Parama Puruṣa is with you. When devotion is there, Parama Puruṣa is there. And when He is there fear none. In no case you have to be disturbed. You must remember that devotion is a unique creation of Parama Puruṣa. And for getting this, learning, intellect, money etc. are not all needed. Ask and you get the cheapest but the most invaluable.

Selfless Service as a Path to Bhakti

Now in this march of life – and particularly in human life – there are three kinds of expression; and those three expressions, or those three factors, are jñāna, karma and bhakti. Bhakti is the supreme one. And how to acquire bhakti, how to get bhakti? The simple formula is, karma minus jñāna is equal to bhakti. Suppose there is a Mr. X. Mr. X has no jñāna, he is illiterate; but he has rendered two hundred degrees of service, selfless service, to society. So in his stock of karma there is two hundred; and jñāna is zero, nil; two hundred minus zero is equal to two hundred – he acquires two hundred degrees of bhakti. And suppose that Mr. P.K. Nair is a learned man, MA in ten subjects; and he has five hundred degrees of jñāna. In order for him to acquire two hundred degrees of bhakti, he will have to acquire – five hundred plus two hundred – seven hundred degrees of karma. He will have to render so much selfless karma, selfless service, to the society.

Meaning of Sevá

The Practical Dharma of Service

Pariprashna means to get the detailed answers to all the questions which will facilitate one's individual progress as well as the collective progress of the cosmos, and also to apply that acquired knowledge in accelerating both individual and collective progress, Pariprashna does not mean to become a ship of knowledge: it means to know the answers to those queries which will accelerate and make the path of progress smooth.

And the third one is sevayá. Sevá means rendering selfless service to the universe, not to a particular group of people but to anybody and everybody, to all living creatures – animals, plants or human beings. Service is unilateral, not mutual. Where it is mutual, it is not service – it is commercial transaction. You are giving salt to somebody and he pays you in return. This is not service. People should carry on commercial transactions to earn their bread and render service in order to attain their spiritual progress. Only those are successful people who follow this principle in life. This is the dharma of humanity. This is the practical dharma. When people deviate from this practical dharma, their progress is stopped, and the pramátrikoña in the physical stratum is also destroyed. And in the absence of pramá trikoña in the physical stratum, material prosperity will become an impossibility.

Sevá and Moral Duty

The main duty of the Táttvikas is to make a propagation which aims at collective welfare. Collective welfare is Shiva. So the propagation of collective welfare is full of the greatness of Shivatva, and therefore, it is indispensable. At the time of propagation, your views, nay, all your tendencies should be pointed towards Satya, because it is only through

the propagation of Satya that collective welfare is possible. Satya and Shiva are so interrelated that neither can stand, or be achieved without the other. Satya is that through whose observance you will proceed towards Kalyāña and ultimately you will be one with it in its entirety i.e. with Parama Puruśa whom the sages have given the name “Kalyāña-Sundaram.”

The absence of spiritual morality and spirituality in individuals will break the backbone of the collectivity. So for the sake of collective welfare one will have to awaken spirituality in individuals. The mere presence of a handful of strong and brave people, a small number of scholars or a few spiritualists does not indicate the progress of the entire society. The potential for infinite physical, mental and spiritual development is inherent in every human being. This potentiality has to be harnessed and brought to fruition.

Service to Humanity Is the Supreme Ideology of Life

All the created objects in this cosmological order are dynamic. Nothing is stationary, all have to move, movement is compulsory.

This movement alone is “Dharma”. Different creatures have [obtained a] mind for the sake of pleasure. The undeveloped and underdeveloped creatures gradually move ahead in the path of evolution out of great struggle. Out of struggle alone dogs, monkeys and jackals attain their lives.

This has to be accepted, that there is certainly struggle in animal lives. Take for example, case of the wild creature. Now these creatures have to move about in search of food. For instance, there are tigers, deer and boars in the forest. They have to move here and there in search for food. And together with this they have to think where they will go and how they will procure food. Thinking like this, or worrying like this, their psychic development is affected out of physical and psychic clash. Because of this, a little

development is effected. After their death all these creatures attain higher bodies of developed creatures. As for instance, you will mark there categories in the dogs also, some of them have more intellect and some have little only. This is also true in the case of human beings.

Kalao shayáno bhavati sain̐jihánastu Dvápara; Uttiśthan Tretá bhavati Krataṁ sampadyate caraṁ; Caraeveti caraeveti.

There was a great scholar named Rohit. There was a rule in those days that students used to go to their teacher's residence at the age of five. Studying scriptures for twenty to twenty five years, they would return home. This Rohit was conversant with many scriptures. You know, We sometimes call people "pandeya" or Pandit, but all of them are not pandits. In ancient saṁskṛta i.e. in ancient vedic language there was a word "Paṇḍá". From that "Panda" the word "Pandaya" is derived.

Ahaṁ Brahmásmi Iti Buddhih Tām Itah Prátap Páṇḍitah

"Panda" means self-knowledge "I am Brahma" – one who has attained this realization, one who has realized the self, is a pandit. Nobody becomes a pandit with the word "Pandit" affixed at the end of one's name. One who is eager to attain this Panda, one who has indomitable urge for this attaining self-realization is known as "Pandeya". You can see several pandeyas who keep standing with sticks in hand, but really they are not Pandeya, The surname "Pandey" is only at the end of their names. Hence one who has yearning for self-realization, one who is a Sádharma (Spiritual practitioner) can alone be called Pandey. By adding the suffix "Śnéya" to the word "Panda" the word "Pandey" is derived. Human beings have to march ahead on the path of progress. It will not do to sit idle like Rohit. A great scholar, Rohit returned home after study. He began to say "this world is transitory. Today it is there, tomorrow it will not be. Hence, what is the use of doing work in this temporary and

ever changing world? What is the use of individual effort? Hence, I do not like to do meaningless work.” But, that Rohit didn't speak a single time that he would not take food. Rohit's old father used to earn his livelihood by hard labour and Rohit, the scholar, used to swallow the food. Indeed he would take food but not work. Really speaking Rohit was a big fool, to eat is also an action, a verb. Respiration is also an action. If one does not work, it does not mean that his respiration will stop. Hence, the father of Rohit said to him – “well Rohit, on this earth human beings will have to labour, they will have to be active, spiritual practice is also a kind of labour. Nothing is attained without diligence. We go on [doing] physical work naturally. Spiritual practice begins with the body and towards the end it culminates in spiritual evolution. In the first phase, sadhana is physico-psychic, and in the second stage it is only psychic. In the third stage psycho-spiritual and in the fourth stage it is entirely spiritual – These are the different stages of physico-psycho Spiritual practice.”

Spiritual practice begins from physico-psychic level. For instance somebody does “Prañáyama”. Externally the prañáyama is a physical process but its effect is on the mind. If the body is controlled, mind is also controlled.

Indriyánám Mano Nátha Mano Náthastu Márutah

The controller of the Indriyas – the Sense-organs is mind and the controller of mind is vayu (air). By being goaded by mind the Indriyas get activated. And this mind too is activated by being influenced by aerial factor. Therefore, at its starting-point sádhana is physico-psychic. It starts from [physicality] and then proceeds to psychic stage. In the second stage sadhana is only psychic. Seating at a place quietly and repeating mantra psychically. As for instance, you are doing “Svadyaya”, studying holy scriptures, listening to noble ideas – all these are psychic. Our mind is

certainly vast but not unlimited, infinite. It has its limitation, it has to work. There is nervous system in human body, there are nerve cells in it – with their help we receive vibration from external world and that internal vibration we externalize. And besides the mind there are nerve cells. The brain that exists in the cranium, is the basis of all nerve cells.

Human beings want to do something, they have to do with the help of mind. Take for example, Rama or Shyam is the name of a person. When he performs some action, then the hub behind every action is his individual name, Ram or Shyam. This very psychic force or psychic limitation is known as unit mind. You have a small “I” and encircling that “small I” there is limited field of action. Therefore, your “small I” is not able to do unlimited or infinite action. It is because the unit mind is limited but the “I” feeling which is in you is extended beyond your psychic arena.

You have certainly knowledge in yourself to know that which is outside you. You don't have capacity but you have eagerness, and a yearning for knowledge, that hunger that you have to go ahead still more. You have to go somewhere else starting with mind. Starting with a limited mind you have to merge it in unlimited mind. This is the third stage of sádhana – the psycho-spiritual stage. Starting from unit “I” feeling and moving towards cosmic “I” feeling is your spiritual practice and this is the third phase of sadhana.

And when your limited mind merges in infinite mind and becomes one with it, that is, when you transform your unit mind into cosmic mind but when you make effort to be free from cosmic “I” and be merged in “Self” – this very effort is purely spiritual.

Now which science operates behind the movement towards the spiritual world. Moving towards the Great by expanding the mind is psycho-spiritual sadhana and merging the mind into the Great and then establishing

oneself in Supreme Self is the real science. For this the path of knowledge is there, path of action also there. The path of knowledge is the path towards the world excluding Self.

To pursue the path of knowledge one has to study and learn a lot. In the process of learning, a stage comes when human beings leave the unreal and get established in the real. With the help of the path of knowledge one is able to attain Parama Puruṣa. It may also be possible that while studying the burden of knowledge increases a lot and the brain is overstuffed. Because of development in the field of knowledge, the ego also gets puffed up. “I know so much, I know so much”. If a person always says like this he degrades himself. While climbing the mountain suddenly he falls down – this can also be possible. Hence this path of knowledge is risky.

Now, what about action? Human beings have come to the world for work, work has got to be done. In the context is Rohit's father says [when a person's face get perspired due to constant labour], the beauty of the face of that person is unprecedented. Since that is the perspiration due to hard labour, its beauty is flawless and unparalleled. Even Indra, the king of gods aspires for befriending such a person. Where face is beautified with perspiration out of hard labour, the king of gods, Indra, becomes a friend to such an industrious person. Hence Rohit, go ahead, go ahead, don't sit like a crude object devoid of lustre. You are a well-read person no doubt, but don't sit like an inanimate object – “Caraeveti, Caraeveti” – “Move ahead, move ahead”.

In ancient sanskrit language, the verb “Cara” means “to move”. In modern Sanskrit, the verb “Cara” means “to move” while eating. In sanskrit there are many verbs which mean “to move”, as for instance the root-verb “cara” – people say the cattle are grazing. The cattle eat and while eating they move. Just think you are moving on the road while chewing peanuts or chocolates. I shall say you are

grazing. The difference is that the cattle are grazing, whereas you are taking chocolate. In modern Sanskrit the word “cal” means to move like that.

“Vraj” is another verb. “Vraj” means to move ahead joyfully. You are moving and at the same time enjoying – in that sense the verb “vraj” is there. In the past people used to visit “Brindavan” for going around “Braj”. Hence that was called “Braja bhúmi”.

In ancient times when the Aryans were moving towards the east from the Middle Asia, they entered India through Iran. First, they came to Afghanistan and then to India. Its name was “Gandhava”. Certainly at that time Afghanistan was part and parcel of India. Its name was “Gandhar”. The Aryans were the people of cold countries the people of the Caucasia region of Russia. While in Iran, they discovered abundance of food materials and the climate was also congenial. Hence they liked that place very much. When these people were moving and moving joyfully, they named their country “Aryanavraja” that is, the Aryans lived in that country happily. In ancient Iranian language “Aryanabraja”? It got changed into “Iranbej”. At present it is Iran and in Arabic language it is “Pharas”. The word “Persia” is derived from the word “Pharas”. In English language its name is “Iranbej”. Furthermore, suppose someone is moving, he may or may not find joy but he gets the scope of gathering knowledge. In that sense, the word “Pari-ata” is used. “Paryataka” means one who moves and while moving learns.

Self-Realization and Service to Humanity

If a person is doing sádhaná just for self-realization, no matter that the world is going to hell, will we not call such a person utterly selfish? If one is not doing service to humanity and has no concern for them and is engaged only in sádhaná for self-realization, then he or she deserves to be called self-seeking despite his or her spiritual longing. So it

has been said, Átmamokśárthaṁ jagaddhitáya ca. This is the purpose of life. You take much service from the world, by way of subsistence and maintenance, which you must return, or else you accrue a debt. If you are burdened with a big loan at the time of death, what will happen? You will have to be reborn in order to repay your debt with interest.

Neohumanism and Universal Morality

Neohumanism expands moral consciousness to all beings.

NARROW SENTIMENT AND PSEUDO-HUMANISM

Geo-Sentiment

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

Now let us examine various sentiments, such as socio-sentiment, geo-sentiment, and even so-called human sentiment.

Human existence is more psychic than physical. The existence of animals is primarily physical, but human existence is mainly psychic. Suppose someone wounds your feelings and then offers you delicious food and drink – you will not be inclined to accept it. You will be more afflicted when someone speaks ill of you or reproaches you than when someone beats you, because you are a predominantly psychic being. The word manu came into existence meaning “mind-predominant being” [in Sanskrit man, “contemplate”, plus suffix un equals manu]. And manu + śna = mánava [human being].

Now, the mind performs various activities like thinking, remembering, etc. In addition, the mind works in three different ways.

Discrimination : One of these is the way of discrimination. What is its nature? “I should do this! No, I should not do this!” – to do or not to do. When, in judging and discriminating between proper and improper, human beings select the proper path, this is called viveka [conscience]. And the path of discrimination is called “rationality”. When one is moving forward, guided by conscience, these alternatives exist side by side: propriety and impropriety, dos and don'ts. There is movement involved and its speed may be increased, but not by much. One must examine both the propriety and impropriety of an issue; then when one takes a decision on the side of propriety, it is called “conscience”. When I examine first this side and then that side – analysing and then taking a step – naturally it is rather difficult to move quickly in this process. There is advancement, but the degree of speed is comparatively slow.

Sentiment : The second way of psychic movement is sentimental. One is not discriminating between the just and the unjust; one merely has a liking for something and allows the mind to run after it. In this process of letting the mind run after something, perhaps what I did, from start to finish, was proper or desirable. On the other hand I may have acted improperly or undesirably from start to finish. But this is a very risky path, because if there is impropriety in the beginning, middle and end, not only will a particular individual be destroyed, but he or she may lead a whole family, a whole social group, a whole state or a whole society towards utter destruction. A great danger! This running blindly without discriminating between the proper and the improper is called “sentiment”. One races after the idea that has come into one's mind like an unbridled horse, without considering its good or bad consequences. The horse may move along the right path, or it may fall into a chasm. One cannot be certain.

Now, human beings are capable of judging between right and wrong because their minds are somewhat developed, but the minds of creatures other than humans are not so developed. Because of their undeveloped minds, they cannot follow the path of rationality, the path of discrimination, which almost every human being can. Those who say that there is no need of study – “Leave your books aside!” – are incorrect. Study is essential, knowledge is essential, and association with learned and enlightened people is essential. Listening to learned discourses, studying and understanding the scriptures, all have their importance.

But animals less-evolved than humans are incapable of this. They cannot follow the path of rationality or conscience. The more-developed animals merely follow the path of sentiment. When an animal likes something, it runs after it; when it does not like it, it does not run after it. For instance, a dog runs toward a piece of bread without looking

to either side. Or, for example, some grains of rice are spread under a net. Suddenly a bird catches sight of the grains and alights on the ground. It thinks: "Let me go down and eat them!" So it is caught in the net. But had it pursued the path of rationality, it would have thought: "Hmmm, rice is strewn in such a remote woodland! This is unnatural. There is neither a village nor rice fields nearby – so this is indeed strange. Let me think this over for a while... Aha! A net has been spread and ropes are laid on all sides. I must not alight there!" This is the way of logic. But if it follows the path of sentiment it will alight and be caught in the net.

Instinct : Undeveloped creatures are devoid even of this sentiment. They act according to inborn instinct only; they act with the limited minds which they have inherited at birth. An octopus catches a crab with the help of its limited mind. A mosquito, guided by inborn instinct, sucks blood whenever it sits on another's body. We cannot judge their actions as good or bad, nor are they guided by sentiment – they do not possess these things at all. In the case of developed animals, sentiment exceeds inborn instinct. And more-developed beings, such as human beings, possess sentiment and rationality and the faculty of discrimination as well.

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

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

the inner asset of devotion within their hearts and follow the path of rationality in dealing with the external world, must be victorious. They alone can accomplish worthy deeds in this world.

Those who are motivated by sentiment may earn temporary applause, but ultimately people realize, “No, they committed a mistake, they did not follow the path of rationality. They themselves were caught in the current of sentiment, and they drifted the society also in that current. As a result society has been destroyed.” From then on, people start forming bad opinions about them. So those who once earned the highest positions of respect in different fields of life, later find that their thrones of glory lie shattered in the dust. This is the lesson which history teaches us.

At a particular time, people treat someone with great respect, give him or her great importance, and elevate him or her to a throne of glory; but a time comes when the same people drag him or her down to the dust, saying, “Your days are finished. You have done much harm.” Those who follow the path of rational judgement may perform great and glorious deeds, or mediocre deeds, or perhaps they do not even do anything worthy of mention at all – but at least they do no harm to society. So whatever degree of respect they have earned, remains unaffected, because they did not injure society at all.

What is that geo-sentiment which inflicts the first blow on the inner asset of humans? It is to let one's sentiment flow towards a particular territory. One does not consider whether what one is doing is right or wrong, logical or illogical. In this situation, sentiment is substituted for logic; and in the next phase, superstition is substituted for logic. All those religious, economic, political or social theories which are based on geo-sentiment, yield to superstition from their very inception. The so-called religions which

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

I have already said that when people move along the path of a particular geo-sentiment in the social sphere – even worse than in the case of geo-sentiment in the religious sphere – they do not think at all of others. They thrive on the lifeblood of others, thinking this to be natural. The other day I said that in practical life, fascism is born from such a mentality – and also imperialism, capitalism, oligarchy and bureaucracy. Thus you can easily understand how dangerous this mentality is, and how detrimental to the progress of humanity.

This is regarding geo-sentiment in social life; the same is the case in economic life. “Although there is no iron ore or cheap electricity, we must have a steel plant in our area.” This is nothing but an expression of geo-economic sentiment. “Although crude oil and cheap electricity are not available, we must have oil refineries in our area!” – another expression of geo-economic sentiment.

Pseudo-Humanism

We were discussing socio-sentiment. When sentiment expands beyond the limit of an individual to embrace others also, it is called “socio-sentiment.” Where does it end?

Just as zero cannot have any radius, infinity has no radius either. You can form a circle with a radius greater than zero but less than infinity; only in this circumstance can it exist. Unless the radius of anything is greater than zero and less than infinity, its existence becomes meaningless. Then there may be existence in theory but not in actuality.

Now, family sentiment is also a kind of socio-sentiment, but its radius is very small. Greater than this is the radius of caste sentiment, and still greater is that of community sentiment, national sentiment, international sentiment and so on. Now, the narrowest of all the socio-sentiments is technically called “socio-sentiment minimitis”; and the greatest is called “socio-sentiment maximitis” or “socio-sentiment excellencio”. What is the difference between these two terms?

The small theoretical gap between excellencio and maximitis makes little difference so far as the collective welfare is concerned. It merely soars high in the realm of theory, just like the argument whether the pot contains the oil or the oil is contained in the pot, or the argument whether the palmyra fruit falls first or the sound of its hitting the ground comes first. This is how the ancient logicians used to endlessly debate.

It is said that once the scholars in Navadvipa conducted a long research on the subject of whether the sound is produced before or after the palmyra fruit hits the ground. The story goes that the scholars carried on this debate for three days and nights, and five maunds of snuff was consumed in the process! After three days and nights it was found at daybreak that almost all the scholars were dead. And what was the cause? The palmyra fruits fell on their heads, and that is how they died!

Now, this socio-sentiment, in its stage of excellencio or in theory maximitis, is called “humanism.” Suppose I was working for a particular nation, but now I am working for all nations. When I admit the existence of nations and say that I am working for all nations, then it is neither humanism nor universalism – it is merely internationalism. When I use the term “internationalism”, I am admitting the existence of separate nations, and along with this I must naturally also think, within the nations, of the people's five

fundamental requirements of life (food, clothes, education, shelter, and medical care). But when I discover that one nation is trying to thrive on the life-blood of another, I oppose it, and this opposition ultimately leads to world war. So internationalism is not the solution either.

Now, if we enlarge the circumference beyond the scope of nationalism or internationalism, and embrace all people within one fold, this is called “humanism”, or, still better, “ordinary”, or “general”, humanism.

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

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

Suppose we discover that a particular group is educationally backward. We feel pity for them because they are also our fellow human beings; so we think, “Let us

introduce them to the printed word, at least!” and actually we do something towards that end. But through this so-called “literacy drive”, we inject ideas in their minds that paralyse them mentally, and then we ultimately govern these mentally-paralysed people as colonized people. In this way the peace of the world will be destroyed. This is all “intra-human conflict”. The intention is to develop them socially in the way we like and thus destroy their originality. This mentality is at work.

What is the reason for this type of mentality? “I pity them” – this vanity, this superiority complex, will eventually create satellite social groups. This adulterated [humanism] is not genuine [humanism], nor is it true humanistic spirit; it is ordinary human sentiment or pseudo-humanistic strategy in another form. It has some affinity with pseudo-reformist strategy.

How does pseudo-reformist strategy work? What is its nature? It arises within socio-sentiment: “Yes, what my opponents [revolutionaries] say is correct; but if this really materializes, it will greatly inconvenience me and disturb my individual sentiment. So what we must do is to try to adjust with the existing situation. We don't want any great changes, we will just go ahead step by step. Externally we may speak of reform, but in our heart of hearts, we have decided not to allow any change to take place.” This is pseudo-reformist strategy.²²

And what is “pseudo-humanistic strategy”? “Outwardly we preach the gospels of humanistic idealism but actually we stab others in the back.” In the absence of a firm foundation, this sort of ordinary human sentiment remains unstable. This situation is prevalent all over the world today; you must make sincere efforts to see that it continues no longer.

22. (1) Prāksam saṁskāravādātmak raṇāniiti [in Sanskrit].

Intra-humanistic clash is a continuing phenomenon, and as a result there are constant conflicts between individual and individual, between group and group. What is the reason? It is because this so-called ordinary humanism or general humanism is nothing more than an enlarged form of nationalism: only its radius is large, or maximitis, as I said in the beginning. That is the only difference.

So you see, socio-sentiment minimitis and socio-sentiment maximitis, although they differ in radius, are both mental diseases which demand our equal attention. Suppose in someone's body there is a certain disease in one place affecting a limited area, and the same disease in another place affecting a broader area. The disease is the same; the difference lies only in the magnitude of the affected area. The socio-sentiment maximitis or excellencio that is included in socio-sentiment results in clash not only among human beings, but also in mutual clash among humans, animals and plants. If, instead of firmly establishing one's mind in humanism, one is guided by pseudo-humanistic strategy, one is bound by some means or other to bring the social group to which one has given aid within the scope of one's own socio-sentiment. Thus today or tomorrow they will become exploited, either directly or indirectly, and the exploitation will be more intense in the economic sphere than in other spheres.

This has one very interesting aspect, which most people overlook. Depending upon the degree of economic affluence, some countries are called "developed", some "developing" and some "undeveloped". Now the interesting thing is that none of these so-called developed countries can stand on their own legs. They are simply compelling the developing and undeveloped countries to buy their industrial goods by creating circumstantial pressure on them. None of these countries gets developed by developing its own resources.

In those countries which are developing their own resources, the resources are not equally distributed among them, so naturally some countries' resources will become exhausted sooner than others'. And when this occurs they will have to use force – either physical or intellectual – against others.

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

UNIVERSAL MORAL CONSCIOUSNESS

Neohumanism and Moral Consciousness

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

and sentiments were exchanged and official activities were conducted in Saṁskṛta, from the Himalayas to Cape Comorin. The influence of Saṁskṛta on all modern Indian languages is easily discernible: 92% of Bengali, 90% of Oriya, 85% of Maethilii, 75% of Malayalam and 3% of Tamil has come directly from Saṁskṛta vocabulary. Obviously no one can oppose the Saṁskṛta language. Had national solidarity been the main purpose, then the leaders could have tried to establish national unity by advocating Saṁskṛta as the national language of India.

What is dogma? Dogma is a preconceived idea which forbids human beings to outstep the limits of that idea or object. In this situation the human intellect cannot freely function. Some people say, “All right, we may not get the maximum utilization of our intellect, yet we can have at least ten to twenty percent of its services.” My considered opinion is that where there is dogma, even ten to twenty percent of the human intellect cannot be properly utilized; and the meagre amount of intellect used is not something worthwhile. The greatest treasure of human beings is their psychic faculty, or their intellect. When I cannot utilize this precious intellect to its fullest advantage – what more tragic situation could there be than this! So we need the liberation of the human mind, and even before this we need the liberation of the human intellect.

Protection and Compassion for All Beings

To suppress the arrogance of the tyrants, Shiva held an axe. And, as He used to take care of all humans, animals and plants as His own children and loved them with all His heart, the animals used to approach Him without any fear. It should be remembered that mrga in Sanskrit does not mean only “deer”; it means any wild animal. Shákhámrga (“tree animal”) is another name for monkeys, because they live in the branches of trees. Mrgacarma means the skin of any wild animal, not only deer-skin. In olden days, the kings

used to go hunting (mrgayá); this does not mean that they were hunting only deer; they used to hunt any wild animal. Thus all wild animals used to receive safe shelter near Shiva. When any human or animal would come to Shiva, fearful and in danger, He would always reassure them and grant them boons of welfare. This Shiva, who was indifferent to His personal comforts, could not remain unmoved if He saw tears in the eyes of the wicked; He prepared the path for their rectification and also granted them boons.

Living Beings and Their Mentality

The living world is divided into two categories according to natural law: one lives collectively, and the other lives individually. Now let us examine these two classes.

Those creatures whose minds have just started functioning, whose ectoplasms have been activated – those unicellular entities instinctively feel: “This is my food, that is not my food. Now is the time for sleep, now is the time for waking.” These undeveloped creatures have only this narrow sense of the minimum essentialities of a living structure. This sense is as predominant in multicellular creatures as in unicellular ones, but the difference between the two is that, while the unicellular creatures are incapable of providing their own minimum essentialities, the multicellular organisms can do so quite efficiently. In the case of a multi-cellular organism, since many cells are functioning collectively, there is greater scope for clash and cohesion. As a result, the lower mind is powdered down and transformed into the subtle mind.

And what is the consequence? At this stage, the multicellular structure itself feels the necessity of an impulse, a momentum. This momentum certainly operates on the physical layer, and on subtler layers as well. And this

movement to subtler layers, this switch-over of physical momentum into subtler momentum, is known as the “sentiment” of living beings.

Individualistic Tendency and Collective Tendency

Now, this sentiment works in two ways. One category of subhuman living beings goaded by this sentiment thinks, “I will shine in my own glory – I will establish myself by my own strength.” And that is the reason why they do not want to live collectively; they prefer to roam about the world individually. They do not even have any family life. Tigers, dogs and many other creatures are extremely sentimental; their sentiment flows according to an individualistic mental tendency.

There is another category of living beings who think, “If I unite my individual intellect with another's intellect, and still another's intellect, and in this way we combine the intellects of twenty, thirty or fifty individuals, then we shall become very strong intellectually. We are already strong physically, and we will become strong intellectually.” Thus they choose to live collectively. For instance, lions, elephants and pigeons all live collectively, and they have family lives as well. In this way they advance.

This collective tendency or individual tendency does not always depend upon the degree of intellect. For example, sheep have very little intelligence, whereas elephants are considered to be very intelligent; but they both live in groups. Lions have very little intelligence, yet they too live in groups.

So if we analyse these two categories of living beings, we see that human beings belong to the category of those having collective, or group mentality. This collective mentality depends on one's psychic framework, on the manner of thinking. Some living beings think, “If we remain

in a group, we shall be greatly benefited, so let us live collectively.” Others think instead: “Let us live separately – it will be more conducive to our development.”

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

The Sentimentalized Collective Tendency: Groupism

Humans are social beings, but their intellectual level is much higher than that of all other creatures. Although they have a greater degree of intellect, they still possess inborn instincts and sentimentality like other creatures, and their sentimentality is of varying degrees. But the greatest human treasure, which animals do not possess, is a logical mind.

Now, the sentimentalized collective life – groupified life, groupism, demi-social mentality ²³ – develops because humans have sentimentality like other beings, and also have logical mentality, rationalistic psychology, so between the two a conflict may arise – even within the same individual. Sometimes rationalistic mentality is victorious, sometimes sentimentality.

With the development of intellect, inborn instincts gradually wane. For instance, no one teaches a child to drink its mother's milk, no one teaches a child to laugh or cry – it acquires all these things as inborn instincts. Undeveloped creatures survive only because of these inborn instincts, but

23. (1) “Demi-social mentality” refers to a degree of social consciousness which is not strong enough to resist narrow-mindedness.

not developed creatures. As their sentimentality develops, their inborn instincts become somewhat obscured. And as the logical minds of humans develop, sentimentality in its turn wanes.

Now, within the stage of sentimentality, as mentioned previously, living beings become divided into two categories, one gregarious, or collective, and the other solitary. The collective tendency of human beings remains intact as long as they are within the scope of sentimentality, but that kind of collectivity, that groupism, that group feeling, that demi-social mentality, is goaded by sentimentality.

But when logic develops, the scope of sentimentality wanes and contracts. Wherever groupism exists, sentimentality also exists. When logic starts to operate, then people realize to their dismay, "Ah! We gave such undue importance to such-and-such religious leader – now we realize it was all merely priestcraft and gurudom – he didn't contribute to the welfare of the people in the least!"... "Ah, we gave him so much respect; but alas, now we discover that he introduced seven hundred castes into the society, and divided it into innumerable groups, thereby bringing about society's ruin!"... "We wrongly thought that personality to be great but now we find that he did enormous harm to society by propagating national socialism!"

Social Animals and Friends

In the realm of the animated world, there are two broad categories. Certain living beings are social creatures, and some others are non-social. Generally, animals of the cat group are non-social. Cats, hyenas, black tigers, leopards, panthers, jaguars, Royal Bengal tigers – they are all animals of the cat group. They are non-social animals. All animals of the dog group are to some extent social. They are dogs, wolves, and lions. And there are certain animals which do

not have canine teeth. They are all to some extent social – more social than animals of the cat group. These are the most social animals in the world. They belong to the ape group and proto-ape group. Within this category are other animals who are still to be domesticated.

Man is a living being. However man comes within the ape group – that is, man is a social animal though logicians of the past used to say that man is a rational animal.

Likewise there is a plant world. What is the difference amongst them? The difference is that animals can move whereas plants are stationary. But regarding animals, can we say animals are moving plants? No. Similarly the fundamental difference between animals and human beings is that human beings have got dharma whereas animals are without dharma. But as we cannot say that animals are moving plants, we cannot say that man is a dharmic animal.

A human being is a social being. Social beings can not lead a secluded life. They need friends. They also want friends. If a person is to live alone in a big town or in a village, he will become insane. His mental equilibrium will be lost because by nature he is a social being. And human philosophy also reflects this human characteristic.

When asked by a logician a philosopher will say that this universe is a macro-psychic conation; that multiplication is the wont of creation – “one” becoming many, “mono” becoming “multi.” But those philosophers won’t be able to amplify the idea. And ask a person engaged in actional cult as to why the universe was created. He will say: “When movement is the order of creation, there must be spatial and personal differences and that is why the universe was created.” If you request him to go into details he will not be able to amplify the idea either. But when you ask a devotee why the world is created he will apply the theory that man is a social being. When man is a social being, naturally for him his Supreme Father, the Parama Puruṣa, is also a social

being. Suppose you are fond of cheese, you will always be thinking that all the living beings of this universe are also fond of cheese. This is the psychology, that is, your philosophy will be reflected on others. This is the human characteristic. So the devotee will think in this line. Since a man is a social being, so his Creator, his Progenitor, is also a social being. He also wants to live with all and does not want to lead a secluded life.

The idea or the reply of the devotee is, I do not know philosophy, I do not know the actional cult. My reply is, When there was nothing in the universe, i.e., when my Supreme Father, my Parama Puruśa was alone in the universe, just try to have an idea regarding His position – how boring it was – what a monotony! He was alone in the universe. There was no universe even. As soon as the universe is created, heterogeneity is also created. That heterogeneity saves Him from the pains of monotony. But there was no heterogeneity because there was no universe even. So just to save Himself from the trouble and pains of monotony my Lord Parama Puruśa Himself divided His existence into many. “Mono” became “multi”. He was a singular entity and now He created this diversity within His mind – not “without” His mind, because outside Him there is nothing.

So man is a social being and his Parama Puruśa is also a social being. He cannot live alone. He wants to play with His children. That is why He created many. And now He is not alone. He is within the mind of each and every creation and nobody, no mind and no soul is alone in this world. He wants that there should be many, otherwise He would become insane, mad, because of the monotony of singularity.

Now, who is the real friend? Say there is Mr. X and Mr. Y. Did they come into this world at the same moment? No. One earlier and the other later. Will they leave this world just at the same moment? No. One earlier and the other later. Nobody is actually contemporary to others. Is it not a fact?

But you know, identity is ultravires to the spirit of nature. No two things of this world are identical to one another. They may be similar, there may be similarity, but no two things are identical to one another. Two tumblers are created by the same potter but they are not identical. So when we say “They are all synonymous expressions” – it is incorrect. The inner significance of each and every word varies. For “village” there are two Latin adjectives. One is “rural” and the other is “rustic.” “Rural” is used in a good sense and “rustic” in a bad sense. They may be similar but they are not identical. For “child” two adjectives are “childish” and “childlike.” “Childlike” is always in a good sense and “childish” always in a bad sense. No two words are identical. Neither are things.

Plants, Animals and Human Beings

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

Here a question crops up – what is the difference between animals and plants? Primarily, plants are stationary, whereas animals are mobile. With the gradual evolution of the minds of plants, a time comes, a stage comes, when plants reach their highest point of evolution. But for animals, this is the lowest point. There are some well-known plants which catch their prey and kill it. They extend their branches and sub-branches, grab hold of their nearby prey, then eat it. To a great extent, these plants behave like animals. In some other plants, floral nectar is produced in the flowers. It attracts hundreds of insects, which hover around the centre of the flower and suck up the sweet honey. The flowers of some such plants gradually close around the unsuspecting insects and devour them. This kind of plant cannot ordinarily be put into the category of plants, because such behaviour resembles that of animals. Such plants are not mobile – this is the only difference. However, there are some aquatic weeds, grasses and creepers which are also able to move. They go drifting from one place to another in lakes, rivers and the sea, stopping wherever they can to get the maximum food. Hence, it is more accurate to call these plants mobile rather than immobile.

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

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

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

There are some special common attributes of plants, animals and human beings which can be termed their *Prāṇa Dharma* or *Jiivan Dharma*. *Prāṇa Dharma* has more meaning than *Jiivan Dharma*. Inactivity, rest, the need for security, reproduction and death are common characteristics of plants, animals and human beings. The

physical bodies of all three are also dependent on food and water. These are characteristics of all living beings. Wherever there is life, these characteristics will exist.

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

Likewise, animals also have some special characteristics. On the basis of these characteristics, different categories of animals have been made. For example, some animals are carnivorous and others are graminivorous. Carnivorous animals eat meat, fish and eggs. According to the laws of nature, canine teeth are necessary for chewing meat properly. Carnivorous animals such as cats, dogs, tigers and lions possess canine teeth, but cows, monkeys, elephants, wild asses, etc. do not possess canine teeth. Nature does not want them to eat meat. But what do greedy human beings do? Even though they do not possess canine teeth, they cook or boil meat so that they can eat it. This is done out of greed. According to the laws of nature, human beings are not carnivorous. So, if they eat meat they will catch numerous diseases. Vegetarians generally suffer from fewer diseases than non-vegetarians because they are more habituated to following natural laws. You must have noticed that those who violate the laws of nature and become non-vegetarian, even though they do not possess canine teeth, have peculiar

eating habits. Sometimes it even seems as if non-vegetarians eat like dogs. Non-vegetarians have trouble chewing meat properly because of the absence of canine teeth.

There are also other categories of animals. For instance, some animals are gregarious and others are not. The tiger is not a gregarious animal – it prefers to move alone. Goats are not gregarious, but sheep, elephants and lambs are. Human beings are social beings. They do not like to remain in isolation. Besides this, animals are also guided by natural instincts. I once told you about an animal called the octopus which lives under the sea. It has eight legs, therefore it is called an “octopus.” In Latin “octo” means eight. Crabs are one of its favourite foods. In Saṁskṛta a crab is known as “karkāṭa” and in Latin “cancer.” The pain caused by the bite of a crab and experienced in the disease known as cancer are very similar, therefore the disease cancer was named after the Latin word for crab. As the octopus lives beneath the sea, it is able to see other creatures near the surface. When it catches sight of a crab, it rises up from the depths and devours it. The octopus does not understand that a creature like the crab, with eight or ten legs, may enjoy playing in the sea. It only knows that crabs are delicious food. If you make some crabs unconscious and take them to the bottom of the sea so that an octopus will see them, the octopus will not be able to tell whether the crabs are edible or not because they are immobile. Hence, the octopus will not attack or eat them. These are the expressions of natural instinct. In Saṁskṛta also, you can call these expressions natural instincts.

Human beings remain under the control of natural instincts until their nature is properly developed. In infancy and childhood, human beings do everything out of natural instinct. For example, when children get hungry they start crying so that their mothers will understand that they want

something to eat and drink. They suck the breasts of their mothers to get milk due to natural instinct. There is no need to teach children this.

The evolution of human beings began with the apeman and then the proto-apeman. Next came Australopithecine and its branches and sub-branches, followed by proto-man. One branch of proto-man was the ancestor of human beings, and another branch was the ancestor of chimpanzees, gorillas and orangutans, etc. The latter group of animals do not have prominent tails. A foetus in the early stage of pregnancy from an animal in this group will have a tail, but later the tail becomes shorter rather than longer. In the hoary past, there was some resemblance amongst primitive human beings, chimpanzees and orangutans. The former group developed intellectually, but the latter group did not. Hence, the former group evolved into human beings, while the latter group remained at the animal stage.

ECOLOGY AND THE UNIVERSAL SHELTER

Ecology: The Forest Must Be Saved

Led by the urge of self-interest, human beings are neglecting ecology at every step. We have to remember that the sky, the air, birds, hills, wild animals, reptiles, insects and flies, fish, marine creatures and aquatic plants are all bound by an inalienable bond. Human beings are only a part of that vast common society. No one can survive to the exclusion of others. Not even humanity. By foolishly destroying the forest, wild animals, annihilating the fish and the birds, no possible human interest could be served. Whoever is born on this earth dies. One only survives on this earth for the period allotted to one by nature. As a result of human folly, many creatures and geological phenomena will not survive for that period. Long before their natural end, they will be swallowed up by eternity. Humanity through its own madness has annihilated numerous creatures and objects

and has thus prepared its own funeral pyre. This act of sheer short-sightedness is intolerable. People will have to be alert henceforth. They must shape their thoughts, works and plans in accordance with the science of ecology. There is no other way left open to them.

Due to humanity's heedlessness, not only hilsa and mango fish but also many other creatures are about to disappear from this earth. Human beings will have to undergo penance for this. I have said a little earlier that there is an inalienable bond among all beings created by nature, and each of those beings maintains nature's laws in one manner or another. In my childhood days I used to hear that hilsa fish appear in greater numbers every third year, in still greater numbers in the tenth year, and in even greater numbers at an interval of every thirty years. Since presently human beings are violating the laws of ecology, the entire natural order is not functioning properly. The law governing the hilsa fish is also applicable to the mango [fruit]. To enhance the production of mangoes, people have adopted many unnatural methods. Hence that particular law of nature has also ceased to function. In our childhood we were told, "With mango comes the paddy, with tamarind the flood."²⁴ Nowadays such patterns no longer occur.²⁵

24. Áme dhán tẽxtule vãn. –Trans.

25. The foregoing two paragraphs are from Varná Vicitrá Part 2, Discourse 15.

The root meaning of the word *koṭarában* is a forest where there are plenty of trees that have *koṭar* [holes]. In common usage *koṭarában* indicates a forest of trees having less commercial value, or which are of limited use. Trees that have holes hardly serve any useful purpose. They cannot be used for manufacturing quality furniture. Their wood is also cheap. As mentioned, in common usage *koṭarában* stands for a jungle of commercially non-valuable timber; the trees of the Sundarbans are mostly of this variety. It is not that there are no good or valuable trees in the Sundarbans, but their number is very limited. However, the trees of the forests belonging to the Jalpaiguri region are mostly of good quality. Of course, there are some trees of non-commercial variety as well. Most trees of the Bankura and western Rárh forest areas are of the *sal* [*Shorea robusta*] species. The *sal* species are very valuable trees. Hence the annual financial return of a square kilometre area of forest in the Jalpaiguri region is eight to ten times that of an equivalent area in the Sundarbans. Again, the yearly financial return of a square kilometer area of forest in the Rárh region is about one and a half to two times that of the Jalpaiguri forest region. So long as the zamindari system was prevalent, the forests of the Rárh region were well-maintained and well-protected. With the abolition of the zamindari system, the forests of the Rárh ²⁶ region – what to speak of Rárh, all government-owned forests in the entire state of Bengal – are on the verge of being demolished. The rainfall in the country is decreasing... floods are more frequent, and land erosion is increasing. The wealth of the forests is fast waning. With the dwindling number of birds and animals, the triangular balance and harmony among the trees, wild animals and human beings is about to be disrupted. The air is becoming polluted as the ratio of oxygen in the air diminishes. Toxicity in the environment is spiralling, with a resulting higher

26. Rárh means a land of laterite soil in south western part of Bengal. –Trans.

incidence of cancer, brain diseases, heart ailments and eye problems. The water table is sinking, and the capacity of storage tanks, wells and water reservoirs has been curtailed. Liveliness and emotional charm are gradually disappearing from human minds, and mental rudeness is magnified at a rapid pace.

Neohumanism Is the Ultimate Shelter

Today's humanity has no doubt made some progress in intellect, in wisdom, and in rationality. Human beings came onto this earth about a million years ago. The feelings and sentiments, hopes and aspirations, frustrations and disappointments, cares and anxieties, pleasures and pains, tears and smiles of the present-day human beings are almost the same as those of the primitive humans. The difference is that the emotions and feelings of the present human beings are deeper than those of their ancestors.

Not only has there been an increase in the depth of their feelings; but along with this there has been an increase in the originality of their thoughts. Human[ity] is the collection of all the perfections and imperfections of human beings; and when the higher thoughts and ideas are combined together we get humanism. The word “human” is used both as a noun and as an adjective to denote a complete human being having both perfections and imperfections.

If I use the word “humanism” regarding the ideas of the ancient humans, and if I use the same term [regarding the ideas of the humans] of today, what is the harm? Even if I can, I will not – because the people of those days did not thoroughly understand what humanity and humanism are; they could not analyse them properly. The deeper implications of humanity and humanism had not been thoroughly probed in that ancient past, nor have they been even today.

During the past million years of human history, proper justice has not been done to human beings; a particular class, a particular section has always been given greater importance than others, and in this process the other sections have been neglected. For instance, when a soldier sacrifices his life on the battlefield, his death is announced in bold headlines in the newspapers; but the same newspapers do not mention anything about the great hardships that his widow faces to raise their small family after the death of her husband. This is how one-sided justice has been meted out.

Though the matter concerns grammar and is not easy to change overnight, “man” in common gender includes both man and woman. Then why does not “woman” also mean both man and woman? This is also lopsided justice. “Man” is masculine gender, but “man” is also common gender. Here “man” means “woman” also.

Human beings have limped forward in their journey of history for the last million years bearing the burden of this defective social system; all have not been given equal justice.

That is why I say that neither has justice been done to humanity (the abstract noun for “human beings”) nor has justice been done to humanism²⁷ (the abstract noun for “the works performed by human beings for human beings”). Now it is high time to make a reappraisal of the downtrodden humanity, of the downtrodden humanism. Oftentimes, some people have lagged behind, exhausted, and collapsed on the ground, their hands and knees bruised and their clothes stained with mud. Such people have been thrown aside with hatred and have become the outcasts of society; they have been forced to remain isolated from the

27. (1) In Bengali, *mánavatá* and *mánavikatá*. In the original Bengali the author goes on to explain the derivation of *mánavikatá* as *mánava* plus the suffix *śńik* plus *tá*. –Trans.

mainstream of social life. This is the kind of treatment they have received. Few have cared enough to lift up those people who lagged behind and help them forward.

When some people started advancing, they thought more about themselves and less about others; nor did they think about the animals and plants. But if we analyse with a cool brain, it becomes quite clear that just as my life is important to me, others' lives are equally important to them; and if we do not give proper value to the lives of all creatures, then the development of the entire humanity becomes impossible. If people think more about themselves as individuals or about their small families, castes, clans or tribes, and do not think at all about the collectivity, this is decidedly detrimental. Similarly, if people neglect the entire living world – the plant world, the animal world – is this not indeed harmful? That is why I say that there is a great need to explain humanity and humanism in a new light, and this newly-explained humanism will be a precious treasure for the world.

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

So then, what is Neohumanism? Humanism newly-explained and newly-sermonized is Neohumanism – the philosophy which will make people understand that they are not merely ordinary creatures. This philosophy will

liberate them from all inferiority feelings and defects and make them aware of their own importance; it will inspire them to build a new world.

I have already explained that a distorted humanism has created tremendous harm in the world, and is still doing so. Unless it is replaced by Neohumanism, it may be the cause of catastrophic misfortune for human beings.

Who are the people who propagate this distorted humanism? Those who are motivated by pseudo-humanistic strategy utilize this strategy for their own selfish and group interests, instead of allowing humanity to move towards Neohumanism.

Then how to rectify the situation created by these people? By taking this distorted humanism towards Neohumanism, we may create a new panacea for all psycho-spiritual ailments. But if instead of that we allow humanity to move along the path of pseudo-humanism, humanity's social, economic, political, cultural and spiritual life will be full of distortions and defects, which will pollute and degrade the human mind. I have already referred to these defects in detail.

Now we shall discuss the panacea. There are generally two types of people who create distortions among humanity, by not allowing humanity to move towards Neohumanism. One type of people are doing so unconsciously; they do not at all realize what great harm they are doing to human society and to the plant and animal kingdoms which are associated with human beings. The second type of people are knowingly and deliberately working with pseudo-humanistic strategy; I have described them as “human chameleons” – those who know how to change their colours frequently.

We can expect two kinds of reaction from [two varieties of] the first type of people if we convey the physico-psycho-spiritual aspects of Neohumanism to them. One reaction will

be: “Ah, what a great mistake I committed! I have written so many articles giving undue importance to Mr. So-and-so. From today on I will not commit such an error again. As my vision was clouded, I could not see his defects and weaknesses – but now that I have discovered them I will move along the right path and try to do good to others.”

But among those who have harmed people unknowingly, those who are egotistic will not accept their mistake even when they discover it. They will say, “You see, it seems I made a mistake and So-and-so has pointed it out. This is a great insult to me – I cannot tolerate it! Though he may have spoken the truth, it is beneath my dignity to accept it. It is too humiliating! If I even admit that I have harmed the people, that will be a great slur on my character – how can I allow that to happen? So I will continue to maintain that what I have done is right. This may harm people, but I must make sure that my prestige is not injured.”

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

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

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

Thus far I have explained to you the approach of Neohumanism; I have told you that humanism newly-explained is Neohumanism. Now the question is, how to move along this path of Neohumanism; how to implement it? How to fight against those who have adopted pseudo-humanistic strategies, and, knowingly or unknowingly, greatly harmed the people? These two questions are interrelated and so are their answers.

Human existence is not merely physical, psychic or spiritual; it comprises all three. In this case, what should be the proper approach? The first step is spiritual cult [practice]. What is it? The entire Cosmological order includes the quinquemental material world, which is controlled by the Macropsychic Entity. Again, behind this Macropsychic Entity is a Macro-Spirit.

Spirituality and This Panoramic Universe

The subject of today's discourse is "Spirituality and This Panoramic Universe." This panoramic universe is something circum-rotarian, rotating around its own nucleus, and the nucleus, the hub of our universe is also moving, but without

change in space. When there is no change in space, then how can there be movement? There can be movement without change in space if everything lies within.

And the nucleus has three expressions, that is, the nucleus controls trifarious movements of the world, trifarious manifestations or emanations of the world. First, the physical world, the quinquemental world is controlled by the universal hub. When this hub controls the quinquemental entities of the universe, then this hub has something to do with the physicalities, and we may say it is the physical hub.

Similarly, when it controls the Macrocosm of the universe, which is the Macrocosmic hub, it is the Macrocosmic nucleus, and this Macrocosmic nucleus is certainly something psychic. Then there is the spiritual nucleus, and in so far as the spiritual world is concerned, the nucleus is certainly spiritual.

In the realm of quinquementality, this hub comes within the scope of time, space and person. But how is it that there is no change of space? The movement of the nucleus is the same as absolute speed, or you may say, absolute pause. But here it is not correct to say absolute pause; we should say absolute speed, because there is movement without affecting the space and temporal factors. So far as the psychic universe is concerned, the nucleus is certainly above all limitations of speed; that is, the speed is absolute – it is beyond the arena of dynamic and staticity.

So far as the spiritual universe is concerned, this nucleus has nothing to do with time, space and person, or any other temporal, relative factors.

Now, this panoramic universe functions within the scope of quinquementality, and also within the scope of the psychic world; that is, it is physical, physico-psychic, and it is also psycho-physical. In the case of Macrocosm, or Macro-psychic transmuted world, everything in the universe –

whether purely physical, or physico-psychic world is inside, and the psychophysical world is an internal reflection of the physical world.

Our subjective world, that is, the world of our true progress, is in the first phase physico-psychic, in the second stage psycho-spiritual, and in the final stage purely spiritual. So we are in close contact with the physical world, because not only the physical world but also the physico-psychic world is connected with our existence. We cannot discard it, we cannot desert it; we cannot say that it is nothing, it is an illusion – we cannot say this. That is why we say that ours is a “subjective approach through objective adjustment,” and the objective adjustment here means the objective world – that is, the physical world, the physico-psychic world. In so far as the unit existence is concerned, the psycho-physical world also comes within the realm of the objective world.

Ours should be a proper adjustment, and for that adjustment there is no alternative but to follow the lofty and subtle principles of Neohumanism. This Neohumanism of ours, this Neohumanistic approach of ours, is the result of a never-ending effort through our rationalistic approach, our spiritual cult and our spiritual mission. That is, we apply this Neo-Humanistic ideology in the realm of the physical world, the physico-psychic world, and the psycho-physical world, with all the charms and glammers of our mind, and all the charms and glammers of our sweet human heart.

This objective world of ours includes this entire panoramic universe: there is a sequence of images unfolding one after another – some of them very sweet, some of them very bitter. Some of them bring us joy, some of them bring us tears. We cannot do without this objective world because we have to exist in it. Those images which bring us pain because of their narrow geo-sentiment, we will have to resist with all the sweetness of our minds. And the final outcome of our resistance should be the liberation

of human beings, animals and plants from all afflictions – not ordinary liberation but permanent liberation. We, the embodiments of Neohumanism – we will have to resist them. And in case we fail, we shall never be able to move towards the subjective world; the extreme agonies of the objective world will thwart our movement. We may speak high-sounding words, but actually nothing substantial will be done.

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

~ CHAPTER EIGHTEEN ~

Moral Leadership, Sadvipras and PROUT

Ethical leadership and Sadvipra ideals govern social morality.

Sadvipra Ideal and Social Morality

Morality Is Necessary but Not the Goal

There is infinite thirst in the microcosm, and as such this thirst cannot be quenched by acquiring physical wealth. Our mental longings are trifarious – that is, physical, psychic and spiritual. The microcosm tries to fulfil its infinite physical hunger through physical resources which, though very big, are finite. Hence the infinite physical thirst will remain unquenched forever, even if the microcosm becomes the master of the whole planetary world.

Therefore it is necessary to divert the physical thirst (which is infinite) towards psychic and spiritual pursuits. Among these three strata the psychic and spiritual worlds are infinite, so there will be no clash or exploitation in quenching the thirsts in these spheres. Otherwise the unsatisfied physical desires will remain in [potential] form, gradually acquire momentum, and finally revolt.

Human thirsts are trifarious. Ananda Marga wants to divert the unquenchable physical thirst towards psychic and spiritual pursuits. The duty of Renaissance Universal ²⁸ is to make intellectual appeals, and the work of the Proutists ²⁹ is to see whether law and order is strictly enforced or not. If it is not enforced strictly or if it goes against the principles of Yama and Niyama, ³⁰ enforcement is to be done by creating pressure of circumstances.

Moral Leadership

Leadership Requires Philosophy and Integrity

If one is not able to give the people proper guidance, then at least one should not misguide them. One must not divert them from the proper path by exploiting the tender and delicate sentiments of the human mind. In the physical world there should be a strict controller as a shástra ³¹ – and it is better to have a strong personality than a written book – but in the mental sphere the scripture and the person who upholds the scripture have equal importance as far as their utility and practical value is concerned. There must be an excellent and all-embracing philosophy, in which there should be no loophole in any sphere of mind as far as

28. (2) The author founded Renaissance Universal on 27 January 1958. Eds.

29. (3) “Prout” is an acronym for Progressive Utilization Theory, the socio-economic theory propounded by the author. Proutists are those who support the progressive utilization of all factors. Eds.

30. (4) Yama and Niyama are the cardinal principles of human morality. See A Guide to Human Conduct, 1957, by the author. Eds.

31. (1) Literally, “scripture”; more broadly, a guiding entity, whether a person or a book. –Trans.

possible. Exactly in the same way, to implement that philosophy, there must be a pioneering personality of high integrity and superb intellect. If there is any defect in philosophy, but if there is no defect in that great personality, then during the lifetime of that personality the defect of the philosophy will not be able to do any considerable harm to the community: normally the harm will come after his or her demise.

The Moral Responsibility of Authority

Mahoccaeh padánárn niyantr tadekam. In this world various persons occupy various exalted posts, and because of their posts they enjoy social respect and position. “But however high their rank may be, they pray to the Lord, saying, ‘O Lord, I exist by Your grace – protect me, O Lord.’” So the Lord is controlling everyone, whatever may be their post. The moment one transgresses one's jurisdiction out of vanity or ego, one is removed from that post. Whenever one misuses or abuses one's authority, the Lord pushes the person out, and the person falls on his knees. This is the rule. The Lord is controlling everything; He does not tolerate the abuse of power or authority by anyone. In fact, one of His names is Darpaháarii [Stealer of Vanity]. He does not tolerate anyone's darpa [vanity]. We see in practical life that people may be seated today in the most exalted position in society, but if they grossly abuse their position, they will meet with such a great fall that their bones and skin will be altogether beyond recognition.

Struggle Against Exploitation

Wealth as a Social Trust

You should always remember that you are members of a joint family, so you should unitedly utilize all the property of the universe. Remember, you have direct or indirect responsibility for every child and every human being in the

society, so do not try to keep yourself aloof from others. Those who do not utilize, or misuse, the wealth of the universe deliberately ignore the Cosmic Father, because they want to deprive His other children, that is, their own brothers and sisters, of their legitimate share. In fact, these people are all victims of psychic ailments. You should try to bring all such social exploiters to the path of honesty by means of mental and spiritual education. In case you fail in this attempt, force them to follow a virtuous path by creating circumstantial pressure, and give them spiritual guidance to permanently eradicate their psychic diseases. You should always remember that this sort of rectification is impossible unless you have genuine love for humanity.

Obstacles, Dogma and the Courage to Advance

To try to go beyond the walls of obstacles is the nature of all living beings, not only of human beings. To overcome the limitations of bondages, physical strength is not sufficient – psychic and spiritual strength are also equally necessary. In spite of animals having sufficient physical power, they cannot make progress due to their shortage of psychic power, and their complete lack of spiritual power. But by the use of their intellect, even weaker human beings can easily cross lofty mountains, the mere sight of which makes the animals stand in awe. The very fact that human beings can do something which animals cannot in spite of their greater physical strength, proves the power of a developed mind. Now the question is, has the developed psychic power of human beings come overnight? Certainly not. Their intellectual development has taken place as a result of prolonged clash and cohesion. The human mind and its vehicle, the brain, have been developing continuously, and as the medium for their developed minds and developed brains, humans have evolved more developed bodies which are very different from those of the animals. And this difference in the psychic sphere and the consequent

difference in the physical sphere have distinguished humans from non-humans: this is the speciality of human beings. For instance, when an animal confronts an obstacle, it is ready to overcome that obstacle with its brute force; whereas humans will deeply contemplate and finally overcome the obstacle by inventing various methods with their subtle intellect. It must be borne in

mind that these obstacles are not merely physical, or temporal, or spatial, or personal. There are also other major obstacles in the psychic and spiritual spheres. Of these obstacles, the temporal, spatial and personal ones come within the scope of *adhibhaotik* obstacles. But the *adhidaevik* (psycho-spiritual and spiritual) obstacles are something different, something external. It is possible only for human beings to fight against these psycho-spiritual and spiritual obstacles, not for non-humans. Only in the physical sphere can non-human creatures put up a fight. In the psycho-spiritual sphere, the greatest obstacle is dogma. From their neighbours, from their own families, and from their teachers, unwholesome ideas are injected into people's minds. People cannot free themselves from these ideas, even when they are mature and highly educated; they simply helplessly surrender themselves to these dogmas. What a tragedy! "I understand something in one way, but I behave otherwise." Why is it so? It is tragic that I do not have enough moral courage to oppose something which is wrong. I understand that a particular disease should be treated in a particular way, and I also follow that course of treatment—but with a certain degree of hesitation and fear. People make offerings to certain deities secretly. The psychology behind this sort of ostentatious ritualism is this: if it helps, so be it—if it doesn't help, never mind. This serious frailty of human beings is called dogma (*bhāvajaḍatā* in *Saṁskṛta*). For the welfare of the human society, human beings will have to struggle vigorously against these dogmas, which seek to

devour them like cobras with outstretched hoods. Humanity must be liberated from the bondages of smallness, and thus they must transcend the limitations of bondage after bondage. After liberating themselves from one bondage, they will be ensnared by still another one, which they will also have to break; and thus in the process of movement, when they are able to totally and finally smash all these obstacles, that day will be the day of emancipation for them. And for that auspicious day of emancipation, each and every human being will have to actively wait. Yet they must not merely look on passively; they will have to move ahead vigorously.

Moral Leadership Against Social Inequality

There are the different types of inequalities prevailing in the physical world. In the psychic world also there are so many ailments, and Renaissance people will have to wage war against these inequalities and man-made differences. There must be progress in the psychic realm, in the psychic arena. In the psychic arena, the progress should be unbarred and unaffected. There are so many ailments in the psychic sphere. You see, in the psycho-physical sphere, many people are guided by—rather goaded by—dogmas. Dogmas have taken root in the human mind. People cannot get rid of these false ideas because they have been injected into their minds since childhood. As a result, one human society is divided into different nations, and one nation is divided into different religions;

religions also have different castes, and caste also have different sub-castes—what kind of situation is this? We have only learned how to divide and subdivide humanity, and we never learned how to unite the people. This is all due to the defective teachings of dogmas. Some people think that the particular group of people to which they belong are the blessed beings of Parama Puruṣa, and others are cursed beings. This is a very bad type of dogma opportunists have

introduced all this. Renaissance people will have to fight against these dogmas, and carry on the struggle endlessly. For that, they may have to confront numerous obstacles, censure and humiliation, but they will have to move on undaunted and unaffected. Dogmas are psycho-physical diseases. Then there are physico-psychic ailments. Some people argue that animals have been created by Parama Puruṣa for our food. I knew a certain person who used to say that if people do not eat goats' meat, the world would become populated only by goats. And others said that if people don't eat chickens, there would not be even a single inch of space on this earth—it would be filled with chickens! Now my point is, even though human beings do not eat vultures, is there a crowd of vultures in the world? How foolish such people are! People don't eat earthworms—has there been an uncontrollable growth of earthworms on earth? Only out of excessive greed, people eat chickens and goats and are simply searching for logic to support their actions and cover up their weakness. This sort of cunning will not do. In the mobility of the psychic world, there are certain defective thoughts prevailing—that we humans are destined to rule this earth, and the creatures are destined to be ruled by us. You will have to fight against this type of psychology with the help of your strong weapon. What is that weapon? Neohumanism. All have the equal right to live here: this universe is for all. It is not the patrimony of human beings only. This is also the duty of Renaissance people. Then there is the progress in the pure psychic level. In the pure psychic level, defective thoughts prevail in human society, and as a result, an individual or a group of people often try to suppress or oppress others. Due to this type of defective psychology, a vast section of the populace suffers from psychic depression. The Renaissance movement will have to be active against this sort of exploitation, and it will have to save human society from the

clutches of these defective philosophies. These ailments should be removed and dispelled from the minds of human beings. There may be another disease, another psychic ailment, and that is in the psycho-spiritual stratum. In the psycho-spiritual stratum, the movement is a pinnacled one; that is, all ideas coincide in a particular point, and that point moves towards the Supreme Entity. But the movement is certainly a synthetic one, not analytic. However, if the movement is extroversial, the path naturally becomes an analytic one, and that is dangerous. In the name of psycho-spiritual approach, in the false name of religion, disparities are created in the human society, differences are created between human beings. In the name of religion so many sanguinary battles were fought in the past, and even now people belonging to one religious group cannot rely on other groups, or pay credence to other groups. Thus one should remember that only the pinnacled Entity, the apexed Entity is our Saviour—He is the only goal of our life. This is the panacea for all psychic ailments. And the third stratum is the spiritual stratum. In this stratum the natural path is to convert everything into spirituality. This conversion should be in the realm of learning, in the realm of language, in the realm of studies, in the realm of solidarity. That is, in every arena of our spiritual life, this conversion should take place—the conversion of your entire existence, the parts and portions of your existence, into spirituality. But due to defective philosophy, defective guidance, people forget this fact, and they convert spirit into mind and mind into matter. That is, they take the path of negative *Pratisaincara* [devolution], and that is detrimental to the cause of human progress. Renaissance people will have to raise their voices against this, and they will have to do it now—they will have to do it immediately. And I also desire that you all should

move on the path of Renaissance, which is fully supported by rationality, from today—from this very moment. Let victory be yours.

Moral Leadership

Leadership, Unity and Anti-Exploitation

To save India the present leaders should immediately chalk out a policy to convert the people of India into a strong nation or a strong group of nations. Any pretext or jugglery of words in this matter will be fatal to the cause of the country. If the leaders do not do this, I am afraid the political unity and geographical integrity of India will be affected at any moment; especially when there are fissiparous tendencies active in the country. We should not forget that in the past it was the want of unity which brought India under the yoke of slavery time and again. If there is lack of unity at present, it should be understood that India has become intellectually bankrupt. I am an optimist. I hope that the leaders will realize their mistakes and will face reality with courage. If they fail to do so, India will create new leaders in the future, and those future leaders will save India from destruction. India will not die. The Primary Duty Today Today the primary duty of the common people of India is to rectify the errors committed by the leaders and unite India through an anti-exploitation campaign. India has got to be saved. This anti- exploitation campaign will not only unite India, but also India with Pakistan and with each of the poor and backward countries of Southeast Asia. A strong nation or group of nations will thereby grow up. It matters little what name is given to that nation or that group of nations. It is through this anti-exploitation movement that Russia, the country of many nations, was united. This movement has made China a strong state. The nations in the capitalist countries are not united on the basis of this anti-exploitation sentiment. Their unity is based on

some other sentiments. They have, however, maintained their unity by clearly recognizing their internal diversities. The leaders of India should study the conditions of such nations with due care. Although the anti-exploitation sentiment is the most important factor in building a nation or a group of nations, this sentiment will not be able to sustain a nation or a group of nations for a long time. One day exploitation must cease. [Even] if it is not stopped completely [in the present situation], it can be confidently said that in the future the intensity of exploitation will be much less

than what it is today. As soon as administrative power passes into the hands of moralists [sadvipras], then exploitation will cease to exist. In the absence of exploitation, the anti-exploitation sentiment will die out, and consequently, a nation or a group of nations based on the anti-exploitation sentiment will not exist either. What will happen then? The sentiment of spiritual inheritance and Cosmic Ideology will keep people united. It is true that this spiritual sentiment will not help to form a nation inside any particular country, but it will definitely unite the entire planetary world, and even the universe, into a nation. Then there will be only one nation—a universal nation. Today human beings, to whatever country they may belong, should, on the one side, propagate an anti-exploitation sentiment (exploitation does not mean exploitation in the economic sphere only, it includes all sorts of exploitation), and form strong nations in their respective countries; and, on the other side, preach the theory of one spiritual inheritance—that every living being is the child of the Supreme Entity, and that all the people of all nations belong to the same family. This will have to be explained to all, that there will be clash among different nations as long as national feelings exist. People may talk of disarmament, but military preparation will go on underground. And if people

dedicate themselves to the welfare of the entire human race, their respective nations will also be benefited indirectly because their nations are not outside the universe! Along with the theory of spiritual inheritance, one Cosmic ideology will have to be propagated too, and that ideology is that one Supreme Entity—the Cosmic Entity—is the goal of all living beings. This spiritual sentiment will keep human beings united for all time to come. No other theory can save the human race.

Sadvipra Ideal and Social Morality

Sevá and Collective Welfare

The question may arise, Is it possible to establish the world government and *Ánanda Parivára* without struggle? In reply I will say, “Yes.” The greatest social welfare for the human race will be accomplished if those who aspire to establish the world government or *Ánanda Parivára* engage themselves only in constructive activities and selfless service, instead of wasting their vital energy in the vortex of politics, or in political conflicts. They will have to go on rendering social service with steadfast commitment, without any ulterior motive in their minds.

Those states which cooperate with such missionaries in their social service activities will be considered to be desirous of establishing the world government or *Ánanda Parivára*. The common people of those states which do not cooperate will become agitated, and these agitated people will form the world government or *Ánanda Parivára* through revolution. For this, the missionaries need not enter the dirty arena of party politics.

Those who want to cure society of disease will have to keep an eye on every individual, because collective purification lies in individual purification. Otherwise, by

delivering high-sounding speeches from political platforms, it will not be possible to raise the collective standard of living.

Only psychic and spiritual education can create sadvipras. Only those who are established in Yama and Niyama ³² – who are imbued with Cosmic ideation – I call sadvipras.

Moral Leadership

The Universe as a Joint Family

The universe is just like a joint family. Peace and tranquillity depend upon a well-knit socio-economic structure. The moulding of the socio-economic structure depends upon ideological outlook. First we should have a constructive ideal. The ideal should be not only the culminating point but also the starting point, which will always be supplying us with vital juice.

We want a Cosmic society, a Cosmic tie of fraternity. Now, for the sake of Cosmic fraternity, we should encourage all common factors and discourage all fissiparous tendencies. Regarding local variations, we should keep mum.

The universal society has only one culture. It has humanitarian value at its very fundament. Human society throughout the universe has only one human sentiment, and that sentiment makes people laugh in happiness and shed tears in sorrow. They try to help others, form society, live peacefully and die peacefully. This is what is called human culture. We should encourage this fundamental culture. It is a connecting link between one person and another, between so-called nation and nation. The self-dividing tendency is the creation of persons with vested interests. They are the demons of society. They are polished satans and warmongers. We will have to start a ceaseless and pactless fight against their activities.

32. (10) Yama and Niyama are the cardinal principles of human morality. See A Guide to Human Conduct, 1957, by the author. –Trans.

For the sake of the solidarity of the Cosmic society, we are to start an economic structure based on common human factors and common necessities. The first and foremost factor for a sound economic structure is that:

1. The minimum necessities of human society should be guaranteed. We are not only to recognize these requirements, but also to guarantee the availability of the requirements, which includes our social responsibility of supplying individuals with purchasing power.

For a well-knit socio-economic order we require a few other factors too. They are:

2. A common philosophy of life. People unite on a common ideology. Unless the inhabitants of this vast planetary world accept one vital ideology, there is little chance of social synthesis. In the absence of such an ideology, quarrels among the members are inevitable. Hence a common philosophy is essential.

Among all the crude and subtle philosophies of life, only one philosophy rests on the Absolute, and other philosophies depend on relative factors. Among the different schools of philosophy, the cruder the philosophy, the weaker the social cohesion. When people unite for a subtle motive, the philosophy becomes subtler and subtler, and the social ties become stronger. When this subtlety reaches absoluteness, it becomes permanent.

The samája cakra [social cycle] moves on. After the Shúdra Age [the age of manual workers] comes the age of warriors – that is, the Kśatriya Age; next comes the Vipra Age [the age of intellectuals]; then the Vaeshya Age [the age of capitalists]; and then, after shúdra revolution,³³ in the second parikránti [peripheric evolution] of the social cycle, comes a new Kśatriya Age – the age of the kśatriyas who led

33. (13) Shúdra revolution occurs when the warriors and intellectuals are reduced to the level of manual labourers as a result of exploitation during the Vaeshya Age.
–Trans.

the shúdra revolution. The social cycle moves on in this manner. By merely espousing idealism, its rotation cannot be checked.

One age follows another in succession. The end of one age and the advent of another can be called *kránti* [evolution]. The period of transition at the end of one age and at the beginning of another can be called *yuga saṁkránti* [transitional age]. And we can call one full rotation of the social cycle – that is, from one shúdra revolution to the next shúdra revolution – *parikránti*. In every age a particular *varña* ³⁴ [social class] emerges, both as ruler and as exploiter.

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The universe and the society belong to all. Every dust particle of the universe is the common patrimony of each and every one of us, so it is not at all proper to allow a particular social class to perpetuate its rule. The peripheric evolution of the social cycle will continue, and along with this the fight of the *sadvipras* against the supremacy of each social class will also have to continue.

Society belongs to all, but its leadership will be in the hands of *sadvipras*. The responsibility for leading society cannot be left in the hands of the *kṣatriyas*, because they will try to enforce *kṣatriya* rule. They will exploit the non-*kṣatriyas* and chew the bones and marrow of the weak. Nor can the responsibility for leading society be left in the hands of the *vipras*, because they will try to establish *vipra* rule. They will exploit the non-*vipras* and chew the bones and marrow of the non-intellectuals. Likewise, the responsibility for leading society cannot be left in the hands of the *vaeshyas*, because they will try to impose *vaeshya* rule. They

34. (14) The Sanskrit word *varña* means “colour”. Here it refers to the predominant psychic colour, or psychic characteristics, of each of the four social classes in the social cycle. (The psychic colour of the shúdras is said to be black; the *kṣatriyas*, red; the *vipras*, white; and the *vaeshyas*, yellow.) –Trans.

35. (15) This applies to the *kṣatriyas*, *vipras* and *vaeshyas*. The shúdra *varña* neither rules nor exploits the other social classes. –Trans.

will exploit the non-vaeshyas and chew the bones and marrow of the toiling mass. Shúdras cannot undertake the leadership of society. Hence the victory mark ³⁶ of the successful shúdra revolution indeed embellishes the forehead of the kśatriyas.

Socio-Economic Priorities in Human Life

In human life socio-economic items are very important, but they are not the only thing. Those dedicated to the service of humanity and the establishment of God-centred philosophy should be strong in PROUT, especially in those countries where there was the brutal rule of communism. But socio-economic life is not the only life. There are other aspects of life, other spokes of expansion. Through PROUT and selfless service we may render temporary service to human beings as they move along the flow of life, but our spiritual philosophy is above the flow of life. Spiritual philosophy is the hub. By propagating spirituality, implementing PROUT and rendering selfless service to suffering humanity, you will be able to elevate the standard of human beings in a very short time.

Magnanimity and Leadership

Only a magnanimous and pervasive mind deserves to be called the Macrocosm. The ideological component of the unit mind which provides the initial inspiration for the individual to attain that Cosmic state, is called “morality”. Every aspect of morality sings the song of the Infinite, even in the midst of the finite. In other words, or put more simply, I wish to say that those magnanimous propensities which help to establish one in the Cosmic state are the virtuous principles of morality.

36. (16) “Victory mark” refers to the Indian custom of smearing a special mark, usually made with the right thumb after it has been dipped in sandal paste, on the forehead of those celebrating victory. –Trans.

Nature's Abundance and Human Duty

Nature has been kind enough to provide abundant natural resources to every region of this earth, but she has not given guidelines on how to distribute these resources among the members of society. This duty has been left to the discretion and intelligence of human beings. Those who are guided by dishonesty, selfishness and mean-mindedness misappropriate these resources and utilize them for their individual or group interests rather than for the welfare of the whole society. Mundane resources are limited but human longings are limitless. Hence, for all the members of society to live in peace and prosperity, human beings have to adopt a system which ensures the maximum utilization and rational distribution of all resources. To achieve this, human beings will have to establish themselves in morality and then create a congenial environment for morality to flourish.

Struggle Against Exploitation and Sadvipra Responsibility

Exploitation and Pseudo-Culture

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

Any theory will contain the seed of well-being if its firm foundation is sama-samája tattva. It may survive for a very long period – even for eternity – if it cherishes the ideal of forever promoting the welfare of all. This is the essential point.

I have already said several times, and I repeat, that while moving towards the inner world, human beings have to maintain equilibrium and equipoise in the external world. If some declare that Brahma satyaṁ jaganmithyá [“Only Supreme Consciousness is real and the world is false”], they will not be able to do anything in this “false” world. They are simply deceiving themselves – it is a sign of hypocrisy. An honest person should never resort to hypocrisy in any sphere of life; under no circumstances must he or she compromise with any unjust theory. This is the rule; this is correct. Propriety dictates this.

So you who want to be real human beings, must continue your sádhaná [spiritual practice] in your inner life and strive ceaselessly for God-realization, and with equal effort you must see to it that no irrational, undesirable or detrimental theory is propagated in the external world, which can harmfully influence the human mind. You must be ever-vigilant in this regard. That is why I told you to be vocal against all sorts of injustice. Otherwise your goal will not be achieved.

In the objective world, human beings have their religious, cultural, political and economic lives, and so on. Who can deny these? Whoever denies them must be an impostor; he or she is distorting the truth. Such people can never do any good either for themselves or for their world. They always suffer from the disease of dualism (that is, there is no correspondence between their inner minds and their outer expressions). This psychology of duality within a single personality creates a very serious psychic disease which will ultimately destroy them. Sama-samája tattva or

Neohumanism will liberate people from this disease of dualism, so they will be able to do good to themselves and to others also according to their abilities; for everyone is endowed with some degree of ability.

In this world we find different varieties of group sentiment and socio-sentiment. For example, a small group may be composed of only a very few people, which we call a family. There are still larger groups, such as castes, communities,³⁷ tribes and nationalities; and behind all those groups the same mental weakness, the same psychic disease, is operating. As a consequence of this disease, people confine themselves within a particular group, and due to this confinement, they suffer from different types of complexes. Sometimes they praise and applaud each other, saying, “How fine this gentleman speaks! How nicely he acts!” Actually this applause comes from those who share the same psychic complex.

Within a gang of thieves, one of them says appreciatively, “Oh! The sleight-of-hand of such-and-such other thief is marvellous – he has made a fool of me!” Here one pickpocket is praising another, because they belong to the same group. But one who does not belong to that gang of pickpockets will never appreciate it.

In actuality, it so happens that a person belonging to a group whose boundaries are larger will always disparage and denounce a group whose boundaries are smaller. The person who is concerned only with his own family and nothing else, merely goes to the office, strolls home and reads the newspaper. Those who have formed a group on the basis of caste – the organizers of the “All-India Such-and-Such Association” – what will they do? They will criticize that person, saying, “He is concerned only with his family.” Again, those who are involved with a slightly larger

37. (1) “Community” and “communal” as used throughout this book generally refer to religious communities. –Trans.

community – the “All-India Such-and-Such Society” – will say about them, “Pooh! They are concerned only with their caste! Is this proper?” But those whose minds are still more expanded, what will they do? They will say, “Pooh! These communities, these castes – they are contrary to nationalism. If we concern ourselves with caste, community, etc., it will weaken the foundation of our nation. They are enemies of the state – they cause harm to society by spreading communalism and other narrow ideas!” They forget that they are all suffering from the same disease – the only difference is, one's circle is slightly larger than the other's.

They may indeed be quite conscious of the fact that they are all suffering from the same disease, but still they propagate these sorts of idea because they are motivated by selfish interest. Thus those who confine themselves within any specific circle, regardless of its circumference, all come within the scope of socio-sentiment.

Where there is no such limitation or confinement, where socio-sentiment is transcended, I call this “general humanism”, but this is not something noble to gloat over either.

Now, in socio-sentiment, it happens that a certain group exploits another, and that exploited group in turn exploits a third. In Hindu society you will notice that there are many divisions of caste, high and low. You will hear many people saying lightly, “It is the Brahmans who are responsible for all this!” But the same person who holds the Brahmans responsible, will refuse to touch the people of a caste slightly lower than his or her own, so as not to pollute oneself by their contact. Still others hold two or three castes responsible, but they themselves also refuse to touch lower-caste people. A person of the low Tentule Bagdi caste says, “Dule Bagdi caste people are lower than me – so I will not touch them!” But the same Tentule Bagdi caste person

complains, “We are ruined by the Brahmans!” In fact these are all expressions of the mental disease I referred to. One who is confined within a certain circle condemns other groups. You should never hold any particular caste or community responsible for the ruin of the society – this is completely false. You yourself are responsible for it.

Now, those who are courageous enough to speak out this truth in clear language – those who say, “Shatter this bondage of limitation!” – their path is called the path of revolution. And those who say, “Everything will be done gradually... why so much haste?” – their path is called the path of evolution. They can never accomplish any glorious task.

There are still others who say straightforwardly, “No, no, how can I contradict the way followed by my ancestors – my father, my grandfather?” They are reactionaries. They suffer from a mental disease. They are afraid to accept the new; they suffer from fear complex. They utter high-sounding phrases, but their hearts are filled with fear complexes. Not that they are terribly reprehensible. They say outwardly: “We are just doing the same as our ancestors did.” But their ancestors used to wear wooden sandals instead of shoes, and shawls instead of tailored shirts, eat gur [raw sugar] instead of refined sugar, and drink water from wells instead of from taps – do they follow this also?

I know a certain lady who never drinks tap water, because, according to her, “People of all castes work in the waterworks – how can I drink such water?” She drinks only pure Ganges water – as if that water were touched only by the holy Brahmans! Behind this reluctance to accept the new in place of the old lies a fear complex.

Motivated by socio-sentiment, one group harms and exploits another group in the social, economic, cultural and religious spheres.

Mental Complexes and Psychic Exploitation

Such groups perpetuate exploitation in the social sphere by injecting a fear complex in the minds of those whom they want to exploit. They infuse the feeling in their minds, “We are inferior, and they are superior.” As the inevitable result, the so-called low castes of India really consider themselves to be inferior, and this becomes an ingrained habit. Even if you catch hold of their hands and cordially invite them to sit on your cot, they refuse, because over the centuries they have developed such an inferior mentality. By creating fear complexes in others' minds, such groups indirectly inject inferiority complexes in them and superiority complexes in themselves. This is how they widen the social gap, until the framework of society is broken. Thus a well-knit society can never develop.

When those with superiority complexes possess even the slightest degree of power, they fulfil their desires by injecting inferiority complexes in others. Forty-five or fifty years ago [in India], some special train compartments were reserved for those people who wore European dress, and those in Indian dress would be rejected. This is a clear instance of injecting an inferiority complex into people's minds. What was the result? It merely paved the way for psychic exploitation, and based on this, all other kinds of exploitation could easily take place.

Some time ago, those who could not speak English were considered to be uneducated, and even now this is the case, even if the person is a scholar in Sanskrit. This is another result of injecting inferiority complexes.

The very purpose of injecting an inferiority complex is to exploit people on the psychic level, and this is exactly what happens in many spheres of social life. In some places you may notice some signboards written in a language not used by the local people. What is the purpose of putting up a signboard? It is just to give the local people certain information. If the letters are written in the language of the

ruling exploiters and not in the language of the exploited – or if the local language is printed in small and humble letters underneath – what reaction will this create in the minds of the exploited? It is bound to generate an inferiority complex regarding their language and social position (the language of slaves is derogatorily called “vernacular” in English), and they will continue to suffer from this mental disease. Thus the ruling exploiters create indirect pressure on others' minds so that their language maintains its high prestige and an inferior feeling arises in the minds of the people: “Ah! That is the language of the rulers!”

The moment an inferiority complex is created, the ruling class uses it to exploit them psychically; those who are motivated by socio-sentiment continue their social exploitation in this manner. They infuse the same inferiority complex in other spheres of life also; then psychic exploitation occurs as a matter of course.

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

This happens in the economic sphere. One social group, guided by a particular type of social sentiment, exploits another group. First, the exploiters inject the idea in the minds of the exploited that the latter are degraded while the

former are elevated – so they are entitled to greater rights, even to the right to exploit the inferior group. They are the first-class citizens, and the exploited second-class.

If you analyse the history of the world, you will find that whenever one group exploited another in the economic sphere, they first created psychic exploitation by infusing inferiority complexes in the minds of the exploited mass. You will find that in each case of economic exploitation, psychic exploitation was the foundation: if you go deep into the background, you will discover a continuous and cunning attempt to create inferiority complexes in the minds of the exploited.

Economic exploitation is perpetrated in two ways: one of the two is psycho-economic exploitation, as I have said, and the other is politico-economic exploitation. Where psycho-economic exploitation is combined with politico-economic exploitation, it becomes doubly dangerous.

In the past, most countries of the world were victims of politico-economic exploitation – and many are even today. In order to save humanity from economic exploitation (whether politico-economic or psycho-economic), you must raise the people's consciousness, otherwise they will never be able to successfully resist psycho-economic or politico-economic exploitation.

In India, the masses were inspired to fight for independence without arousing their consciousness. As a consequence, India ultimately attained political independence, no doubt, but the people have not attained politico-economic independence as yet. Even today, they are victims of psycho-economic and politico-economic exploitation.

Now let us see how this psycho-political or political exploitation works.

Shúdra Revolution and Sadvipra Society

The inevitable consequence of vaeshya exploitation is shúdra revolution. When the vaeshyas, maddened with excessive greed, lose their common sense completely and forsake their humanity totally, then for shúdra revolution the opportune time has come. However, it cannot be said that shúdra revolution will automatically occur just because an opportune time has come. Proper conditions relating to place and person will bear much of the responsibility.

Revolution takes place when, from the economic perspective, only two classes remain in society: the exploiting vaeshyas and the exploited shúdras. But if there are no vipras and kśatriyas from a mental standpoint – in other words if there are no people who, though shúdras from an economic standpoint, are vipras or kśatriyas from a mental standpoint – shúdra revolution will not be possible. It is not the work of people who have a shúdra mentality to bring about revolution. They avoid struggle; they are playthings of the vaeshyas.

At the high point of the Vaeshya Age, the vaeshyas easily manipulate the shúdra-minded shúdras. If the kśatriya- and vipra-minded shúdras lack spirit, they will also be bought by the vaeshyas' money. Thus shúdra revolution ultimately depends on shúdras who have sufficient spirit and are mentally vipras or kśatriyas.

Those who want to bring about proletariat revolution with the help of manual labourers only will not succeed unless they take into consideration the mentality of the people involved. Shúdra-minded people do not understand their own problems; they do not even have the courage to dream about solving them. No matter how well labour leaders explain the problems to them or how fiery their lectures on the need for struggle be, it will not have any influence over their minds. They will spend their time eating, drinking, and getting violently drunk. They cannot

think about who in their families is eating properly or getting an education or not. If their bosses increase their wages, they will merely spend more on their addiction; their standard of living will not be raised. That is why I say that such people do not and cannot bring about a shúdra revolution. It is not only undesirable but also foolish for those who want to bring about revolution to depend on such people; their static nature will thwart its movement, their cowardice will prematurely extinguish the fire of revolution.

Besides this type of mentality, national and religious traditions also often thwart revolution. It is extremely difficult for kśatriya- and vipra-minded shúdras to go against such traditions, let alone shúdra-minded shúdras. People become averse to revolution due to the following ideas: “Whatever is fated will happen; does fighting accomplish anything?”; “Our days are somehow passing by, so why should we trouble ourselves?”; or incorrect interpretations of the nískáma karmaváda [doctrine of desireless action] of the Gītá or other scriptures.

In fact, a subtle analysis will reveal that the policy of establishing a welfare state on a democratic base is also an obstacle to revolution; as are the ideals of Gandhism and the high-sounding theory of democratic socialism.

The Bhúdán movement is also a reactionary movement in this way. Although I have high regard for the founders of Gandhism and the Bhúdán movement – as men they are second to none – their philosophies are extremely harmful for poor people.

Some of the philosophical interpretations of janmántaraváda [the doctrine of transmigration of souls, or reincarnation] also oppose revolution; that is, they argue, “You are starving in this life because you committed many sins in your last life, so what is the point of launching a movement? Destiny cannot be changed.”

That is why I have said that kśatriya- and vipra-minded shúdras will bring about the people's revolution. For this, these shúdras will have to be thoroughly prepared, suffer a lot and make great sacrifices. They will have to fight against opposing groups and doctrines.

It is very easy to talk big about revolution. Audiences may be awestruck and applaud, but to actually bring about a revolution is not at all easy.

Those kśatriya- or vipra-minded shúdras who are the pioneers of revolution will have to learn to be disciplined, take proper revolutionary training, build their character, be moralists; in a word, they will have to become what I call sadvipras. A sadvipra will not launch a movement against honest people, even if he or she does not like them. But a sadvipra will definitely take action against dishonest people, even if he or she likes them. In such matters it will not do to indulge any kind of mental weakness.

Such strict, ideological sadvipras will be the messengers of the revolution. They will carry the message of revolution to every home in the world, to every vein and capillary of human existence. The banner of victorious revolution will be carried by them alone.

Moralists and spiritualists can be found among all types of people, regardless of whether they are rich or poor. Everyone knows that the idea that rich means honest is completely false. But most sadvipras will come from the middle class. By "middle class" I mean the vipra- and kśatriya-minded shúdras.

One may ask whether rich people who are moral and spiritual can be sadvipras or not. In reply I will say yes, they can be. But in order to be sadvipras they will have to come down to the level of the middle class, because they cannot live in indolent luxury on capital acquired by sinful means. In order to follow the principles of Prout,³⁸ they will have to fight against sin and injustice, and in order to conduct such a fight properly, they will not be able to keep their wealth – they will have to become middle-class.

The meaning of the word sadvipra is “a person who is a moralist and a spiritualist and who fights against immorality”. Earning money in a sinful way or accumulating great wealth is against the fundamental principles of Prout. It will be quite impossible for people who are not following the fundamental principles of Prout to bring about shúdra revolution.

One may also ask whether poor people can be sadvipras. In reply I will say that yes, they can be. But only poor people who have the minds of kśatriyas or vipras can bring about a revolution, and such poor people I call the middle class. That is how I explain the term madhyavitta samája [“middle class”].

I do not agree with those who are of the opinion that people who do not work physically but intellectually are middle-class. I do not agree either with those who believe that those whose income is neither high nor low are middle-class. If we were to accept this second interpretation of

38. (1) Progressive Utilization Theory. See Idea and Ideology, 1959. The Five Fundamental Principles of Prout: (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, supramundane and spiritual potentialities of the universe. (3) There should be maximum utilization of physical, metaphysical and spiritual potentialities of unit and collective bodies of human society. (4) There should be a proper adjustment amongst these physical, metaphysical, mundane, supramundane and spiritual utilizations. (5) The method of utilization should vary in accordance with changes in time, space and person, and the utilization should be of progressive nature. –Trans.

“middle-class”, I would have to point out that the income of many shúdra-minded shúdras who perform manual labour in society is higher than that of many kśatriya- or vipra-minded shúdras.

If anybody objects to the use of the term “middle class”, or if anybody says that “middle class” refers to those who have an average amount of wealth and that therefore the pioneers of the revolution – the kśatriya- or vipra-minded shúdras – may or may not be middle-class, I am prepared to use the term vikśubdha [disgruntled], instead of “middle-class”, to describe the revolutionary shúdras. The vikśubdha shúdras are a constant source of uneasiness for the tyrannical vaeshyas. The capitalists are not afraid of labour unrest, but they are afraid of the labour leaders, the vikśubdha shúdras.

The capitalists like democracy as a system of government because in the democratic system they can easily purchase the shúdra-minded shúdras who constitute the majority. It is easy to sail through the elections by delivering high-sounding speeches. No difficulties arise if election promises are not kept later on, because the shúdra-minded shúdras quickly forget them.

It can be unequivocally stated that if only educated people instead of all adults were given the right to vote in any country, the governmental structure of most democratic countries would change. And if sadvipras alone had the right to vote, there would be no difference between the real world and the heaven people imagine.

In a capitalistic social system or in a democratic structure the situation of middle-class people (the vikśubdha shúdras) is generally miserable. This is because they are the greatest critics of capitalism and the strongest opponents of exploitation. An increase in the number of vikśubdha shúdras in a society is an early omen of a possible shúdra revolution. It is therefore the duty of those who want to

create a world free of exploitation to help to increase the number of vikśubdha śhúdras. It will be harmful for the revolution if these people die or are transformed into śhúdra-minded śhúdras. All the sadvipras in the world should be vigilant to make sure that the number of vikśubdha śhúdras does not decrease due to unemployment, birth control, or other bad practices or policies.

Revolution means a great change. In order to bring about such a change it is not inevitable that there will be killing and bloodshed. If the kśatriya-minded vikśubdha śhúdras are in the majority, or are most influential, however, the revolution will indeed come about through bloody clashes. It cannot be unequivocally stated that a revolution can never be brought about through intellectual clash, without bloodshed – it is possible, if there are a large number of influential vipra-minded śhúdras among the vikśubdha śhúdras. But we cannot have much hope that this will be the case; so it has to be said that the liberation of the people generally involves bloodshed.

The Place and Collective Responsibility of Sadvipras

Primitive human beings had no society and the whole set-up was individualistic. Even the concept of family was absent. Life was brute and non-intellectual. Nature was the direct abode and physical strength ruled the day. The strong enjoyed at the cost of the weak, who had to surrender before the voracity of the physical giants. However, the sense of acquisition had not developed in them, and they worked manually, and there was no intellectual exploitation in that age. Though life was brute, it was not brutal.

If śhúdras be defined as those who live by manual work or service, this primary stage of nature's brute laws could be named the Śhúdra Age, because all were manual workers. The reliance on physical power gradually led a chosen few to lead the rest by the strength of their muscles. They were the leaders of the śhúdras.

Simultaneously, the family developed. And the above-mentioned leadership, once based upon the superiority of muscles, passed on from the father to the son or from the mother to the daughter, partly due to the momentum of fear and power commanded, and partly because of superiority of animalic breed.

Superior strength requires the assistance of other superior strengths in the neighbourhood for all to maintain their status. Generally such superior neighbours belonged to the same parenthood or were related through matrimonial ties. Gradually the leaders by physical might started a well-knit group, and ultimately formed a class known as the *kśatriyas*. The age when the power to rule, or supremacy in arms, was the only material factor that mattered, was the *Kśatriya Age*. The leaders of the *Kśatriya Age* were Herculean, huge giants who depended on the supremacy of personal valour and might, making little or no use of intellect.

With the development of intellect and skill as a result of physical and psychic clash, physical strength had to lose its dignified position according to the growing intensity of intellectual demand in the *kśatriya*-dominated society. One had also to develop skill in the use of arms, and even for this the physical giant had to sit at the feet of some physically-common men to learn the use of arms and strategy. A reference to the mythology of any ancient culture reveals numberless instances where the hero of the day had to acquire specific knowledge from teachers. Subsequently this learning was not confined to the use of arms only but extended to other spheres, such as battle-craft, medicine and forms of organization and administration, so essential for ruling any society. Thus the dependence on superior intellect increased day by day, and in the course of time real power passed into the hands of such intellectuals. These intellectuals, as the word implies, justified their existence on

intellect only, performed no labour themselves, and were parasites in the sense that they exploited the energy put in by others in society. This age of domination by intellectual parasites can be called the Vipra Age.

Even though the vipras came into the forefront by the use of their marked intellect, it is more difficult than in the case of the kśatriyas to maintain a hereditary superiority of intellect. In an effort to maintain power amongst the limited few, they actively tried and prevented others from acquiring the use of the intellect by imposing superstitions and rituals, faiths and beliefs, and even introducing irrational ideas (the caste system of Hindu society is an example) through an appeal to the sentiments of the mass (who collectively cannot be called intellectual). This was the phase of human society in the Middle Ages in the greater part of the world.

The continued exploitation by one section of society resulted in the necessity for the collection and transfer of consumable goods. Even otherwise, need was felt very badly for the transport of food and other necessities of life from surplus parts to deficit parts. Also, in the case of clan conflicts, the result of the resources of one community or class versus another gained importance. This aspect was confined not only to the producers but also to those handling the goods at various stages up to the point of consumption. These people became known as vaeshyas, and ingenuity and summed-up production began to enjoy supremacy and importance, till an age was reached when this aspect of life became the most important factor. These vaeshyas, therefore, began to enjoy a position of supremacy, and the age dominated by this class is said to be the Age of Vaeshyas.

Individualistic or laissez-faire sense develops [into] capitalism when the means of production pass into the hands of a few who are more interested in personal exploitation. At this stage it can be said that the instinct of

acquisition has developed tremendously. The thirst for acquisition instigated them to [develop] the psychology of complete exploitation of the human race also, and this resulted in a class by itself. In the race for greed and acquisition not all could survive, and only a few remained to dominate the society in general and the economic set-up in particular by their capital. The great majority were either duped into believing that they would be allowed to share such resources, or were neglected and left uncared-for for want of strength and did not survive the race. Such people in society ultimately occupy the place of exploited slaves of the capitalists. They are slaves because they have no option other than to serve the capitalists as labourers to earn the means of subsistence.

We may recall the definition of shúdras as persons who live by manual work or labour hard for their livelihood. This age of capitalism is the age when the large majority of society turn into such shúdras. This develops into dejection and dissatisfaction on a large scale because of an internal clash in the mind, because the psychology of society is essentially dynamic in nature and the mind itself exists as a result of constant clash. These conditions are necessary and sufficient for labourers, whether manual or mental, to organize and stand up against the unnatural impositions in life. This may be termed “shúdra revolution”. The leaders of this revolution, also, are people physically and mentally better-equipped and more capable essentially of overthrowing the capitalistic structure by force. In other words, they are also kśatriyas. So, after a period of chaos and catastrophe, once more the same cycle – Shúdra Age to Kśatriya to Vipra, and so on – recommences.³⁹

39. (1) A period of chaos and catastrophe ends when kśatriya leadership re-emerges, signifying the start of the next Kśatriya Age. For a more detailed discussion of this process, see “The Shúdra Revolution and the Sadvipra Society” in Human Society Part 2 by the author. –Eds.

In this cycle of civilization one age changes into another. This gradual change should be called “evolution” or *kránti*. The period of transition from one age to another can be said to be *yuga saṁkránti* – “transitional age”. One complete cycle from the *Shúdra* Age evolving through the other [three] ages is called *parikránti*.⁴⁰

Sometimes the social cycle (*samája cakra*) is reversed by the application of physical or psychic force by a group of people inspired by a negative theory. Such a change is, therefore, counter-evolution – that is, against the cycle of civilization. This may be termed *vikránti*. But if this reversal of the social cycle takes place, due to political pressure or any other brute force, within a short span of time, the change thus brought about is *prativiplava*, or “counter-revolution”. It is just like the negative *pratisain̄cara* of *Brahma Cakra*. Thus the progress and march of civilization can be represented as points of position and as the speed of approaching *Puruśottama*, respectively, by a collective body in *Brahma Cakra*.

On several occasions I have said that *Sadvipras* are those who follow the principles of *Yama* and *Niyama* – the principles of spiritual morality – and are devoted to the Supreme Consciousness. People will recognize *Sadvipras* by their exemplary conduct, selfless service, dutifulness and moral integrity. Only *Sadvipras* can serve all human beings selflessly and lead others along the path of all-round advancement. These *Sadvipras* – those who follow a correct philosophy of life and practice a correct system of *sádhana* or spiritual practices – will be the leaders of the society in the future.

40. (2) See also the definitions of *parikránti* in the author's *Problems of the Day*, section 34, and *Ánanda Sútram*, Chapter 5, *Sútra* 7. Eds.

Today democracy is the most preferred system of government throughout the world, but democracy is not an ideal system because it is full of loopholes. Intelligent people have already started working to overcome these shortcomings. In the present world PROUT supports restricted democracy, because in the future a better system of government will be evolved.

What is that better system of government? According to PROUT, the rule of Sadvipras is the ideal form of leadership. The establishment of Sadvipra leadership will require the systematic and rational application of PROUT by the collective effort of many highly intelligent people. Sadvipra rule cannot be established by blind physical force or idle intellectual extravaganza.

Sadvipras will fight ceaselessly against all corruption and exploitation – they will wage a never-ending struggle against immorality and fissiparous tendencies. The fullest possibilities for the establishment of peace and human progress lie only in the collective endeavours of the Sadvipras.

Law, Society and Universal Human Welfare

Law and social order must serve universal human welfare.

Law and Social Order

The State and Scriptural Injunctions of Virtue and Vice

No matter what type of government a country has, it is not desirable for the state to blindly follow particular scriptural injunctions relating to virtue and vice. In this era of popular awakening, it will be impossible for the state to maintain its existence if it commits such an error.

Law and Morality

Law and Moral Administration

How can the conduct of the capitalists be rectified? In the realm of morality two forces act side by side. One is the internal urge and the other is external pressure. Each and every object in the universe has a vital force which longs for infinite expression. Átman or the witnessing entity supplies the necessary stamina to fight evil forces, but it requires great external pressure to neutralize the evil forces working against the internal urge. External pressure may come in the form of suggestions, advice, punishment and clash. Capitalists are immoral and are fighting a fratricidal war. Their internal urge is meagre and does not function properly. We have to apply external force to rectify their conduct. Nicely worded advice will not do the job.

Poverty, Crime and Social Responsibility

One of the notable causes of the present-day crimes is the scarcity of honest people. Those who are honest try to follow morality in their private lives, but at times are forced to desert morality under the unwieldy load of poverty. In the course of time, they may have to go to court under the charge of theft. Law has nothing to do with poverty which has goaded them to steal. And if they are convicted and sentenced to imprisonment, there is no provision in law for the maintenance of their families. As a result, the children of such families will have no other way to live than to become pickpockets or have recourse to stealing; and their mothers, unfortunate as they are, will have to find their way leading to the underworld and to maintain their existence, embrace an ignoble and sinful life. After their release from jail, their husbands will be hated and spoken ill of by society and, out of sensitivity to such affronts, they will be forced to resort to stealing as their profession. In this way hundreds of families are being ruined everyday. Nobody feels their agonies or comes forward to sympathize with them. Because today humanity is not the object of concern at all.

Equal Rights and the Removal of Social Disparity

Then the social. In the social sphere there are several substrata, and the real spirit of social progress is to dispel all social disparities. Each and every member of the human society should enjoy equal rights as members of the same family, but there is disparity and it is the duty of the Renaissance movement to dispel the disparity and bring about equality, equilibrium and equipoise amongst human beings. There are disparities, disparities of different types and different kinds. For instance, there are biological disparities existing in the society, which are being encouraged by certain selfish persons. The biological disparity between human and animal, between human and

plant, between animal and plant—that disparity must not be there. Just as a human being wants to survive, a pigeon also wants to survive—similarly a cow also wants to survive, or a tree. Just as my life is dear to me, so the lives of created beings are also equally dear to them. It is the birthright of human beings to live in this world, and it is the birthright of the animal world and plant world also to remain on this earth. To recognize this right, and to get it recognized by the entire human society, the Renaissance movement will have to do something concrete. Then there is disparity due to birth—disparity between people of higher caste and people of so-called lower caste. People of a particular country die of starvation, and people of another country die due to overeating due to voracity. It is a disparity—it is bad. It is a creation of selfish people, not of Parama Puruṣa. The Renaissance movement will have to do something concrete in this respect also. All are equal, with equal glamour as human beings. Now, difference of colour. Due to geographical conditions, due to historical facts, there are differences in colour. A particular human beings may be of white complexion, someone black, someone very black, someone yellow. It is not an innate difference, it is an external difference. Why should there be a special type of scripture based on these differences? No, there must not be any difference of colour, or any social disparity because of difference of colour. Now, there is the sex difference. Females are debarred from many socio-political rights. You know, a few hundred years ago they had no voting rights in many countries of the world. Why? They are also human beings—they also have the same rights as men. Renaissance people will have to start a movement for social equality and fight against such inequality based on sexual difference. Are women like cattle, or sacks of cloth that people give as gifts at the time of marriage? Are they slaves to be sold to others? As long as women lacked courage or intellect, they

tolerated these things—but what a great humiliation! To submit them to such indignities is far worse than to whip them publicly on the road. Are women simply like bundles of cloth to be sent to the washerman's house? Women must not be suppressed, and there should not be domination of males in the society. Society should have a cooperative leadership, not a subordinated leadership; there should be a coordinated, cooperative leadership, leadership between males and females. Renaissance people will have to start a movement immediately to fight against all these disparities; otherwise if fifty percent of the population, that is the ladies, remain downtrodden, how can there be all-round progress of human society? So these are all the social duties, the social responsibilities of the Renaissance movement. Renaissance people will have to wage war on these disparities, these inequalities—they will have to be rooted out of the society. In political life, a group of people exploit another group of people of the same country, or of some other country. There is political inequality. Still there is a sort of economic polarization, economic exploitation, and not only that, there are social and cultural disparities, and social and cultural exploitation also. Renaissance people will have to bring this fact to the notice of one and all: this disparity cannot be supported by good thinking, by right thinking people, and so we will not support it. Yes, in the political sphere, there should be the rule of moralist people, for immoralist people cannot lead the society: they cannot goad the people onto the path of righteousness. And this political life should also be based on universalism, without forgetting the fact that a particular area of the world has its own particular problems and its own particular conditions. Economic life. In economic life there is extreme inequality and exploitation. Although colonialism no longer exists openly in the political and economic spheres till it persists

indirectly, and this should not be tolerated. The Renaissance movement will have to do something in this respect. You should remember that in economic

life, we will have to guarantee the minimum requirements to one and all. There cannot be any second thought, there cannot be any sort of adjustment as far as this point is concerned. The minimum purchasing requirement must be guaranteed to all. Today these fundamental essentialities are not being guaranteed. Rather, people are being guided by deceptive economic ideas like outdated Marxism, which has proved ineffective in practical life, and has not been successfully implemented in any corner of the world. Why do people still believe in such a theory, which has never been proved successful? The time has come for people to make a proper assessment whether they are being misguided or not. Then comes one of the important points: cultural life. What is culture? Culture is the collection of different expressions of human life. The culture of the entire human race is one, but there are different local expressions. This difference in local expressions does not mean that people of different corners of the earth have different cultures—culture is the same, but the expressions vary. Education is a part of cultural life. Education should be free, and education must be based on universalism. While imparting education you should also remember that there are certain local conditions, local problems and local requirements; so while formulating the educational structure, we should do everything remembering this fundamental fact. So you see, the scope of the Renaissance movement is vast, and you will have to start your work from this very moment: it brooks no delay.

Capital Punishment and Cardinal Principles

Over and above these examples, the very institution of capital punishment cannot be supported. Those who kill other human beings violate cardinal human principles.

What to speak of human beings, those who kill animals also overstep cardinal principles hence their actions can never be justified. One who has killed another in the name of justice is even more condemnable, but even then the system of capital punishment cannot be supported. Nor can we support the actions of diehard criminals who strut arrogantly through the streets waging a campaign of terror and destruction. Assassins and murderers must be brought within a penal code based on Neohumanism so that their thirst for blood is permanently eliminated.

Going against a recognized legal code is called crime. A particular community or particular state rests on certain fundamental laws and regulations. When these rules and regulations are concerned with the laws of the state, they are called the constitution. When these rules and regulations are concerned with the administration of justice, they are called social law. Any action which is ultravires to the constitution or the social law is considered a crime. That is why in different countries there are differences of opinion about many things except a few cardinal human principles. With different peoples and states, the constitution, legal code, administration and judiciary are bound to vary. For this reason, people, when they remain in a particular country, are required to follow the constitution, law, judicial codes and executive decisions of the country concerned. Otherwise they will be charged with crimes. If we try to expand the scope of the few fundamental cardinal human principles and draft the constitution, legal code, administrative and judicial systems in adjustment with the expanded scope of those cardinal principles, that will pave the way for the greater unity of human society. Humanity or Neohumanism will thereby acquire accelerated speed, which is one of the essential factors for the path of proper movement. If the fundamental unity of human society increases more and more, and divisive differences steadily

decrease, then universal humanity is bound to be united under a common ideology. This should not remain a utopian dream. It should be the first expression of the practical wisdom of humanity

Any action that creates a very unwholesome reaction in one's own body and mind, and provides a lesson and momentum to that person to steer clear of such a thought or action, creates a reactive mentality against that type of action. That sort of reactive mentality is called *Ghríanaá* or hatred. Hatred is an imposed fetter on the mind. So it is included in the list of eight *Páshas* or fetters of the mind. That which is inherent or intrinsic in the mind and expresses itself in the external world is called *Ripu* or enemy. There are six *Ripus* – lust, anger, avarice, blind attachment, vanity and jealousy. That which originates in the external world and influences the mind is called *Pasha*. Thus *Ripu* is intro-external and *Pasha* is extro-internal.

An intelligent or wise person should keep the *Ripus* under control and resist the *Pashas*. The ancient saints and sages did not prescribe any method for the resistance of the *Ripus* because the *Ripus* should be regulated. If a *Ripu* is resisted or suppressed, then the suppressed *Ripu* finds expression through another *Ripu*. Suppose in a person the instinct of greed is very strong. He is compelled to keep this instinct under control, under pressure of poverty. If a person who habitually takes bribes is found not taking bribes due to the enforcement department, then that suppressed instinct of greed will manifest itself through anger or any other *Ripu*. That is, he will burst into violent anger.

So, the psychological approach to the *Ripus* is to keep them under control and not allow them under any circumstances to go against a recognized code of social conduct. Some persons may be very greedy for food. It is just possible that they may die prematurely due to over-eating or indulging in prohibited foods. Intelligent people will keep

the instinct of greed under control in such a way that they avoid getting any disease. Take the case of an alcoholic. Under the spell of liquor people become helpless victims to their habit. If their channelize their addiction into the ardent love of music, painting or any of the fine arts, the instinct of addiction will be gratified to some extent, and they will prevent any further harm to themselves.

Society is a dynamic entity. It has to progress by endlessly struggling to break through ever-changing barriers. It has to equip itself in different ways to respond to changing conditions and new challenges. Society cannot afford to forget that the type of struggles it had to go through in the past will not be the same as the struggles it has to go through in the present, and that the struggles of today will not be the same as those of the future. Thus, as the environment changes, newer and newer codes of justice will have to be formulated on the basis of the moral code. The duty of those who frame legal codes is to fully recognize the essential characteristics of life and not violate the interests of individuals, groups or society as a whole. Otherwise the codes will be seen as unnatural and will not be accepted, which means that the state will have difficulty in implementing them effectively. (For example, during the British rule of India, the Sarda Act ⁴¹ was not properly enforced due to a lack of education.)

If a large section of the society is confronted with the possibility of being considered criminals in the eyes of the law, they will engage in deceitful conduct and other antisocial acts to avoid punishment. Thus the standard of morality will decline considerably. Therefore, if such codes are ever formulated, the state will lose its credibility and become the laughing-stock of society.

41. (5) The Sarda Act was intended to prevent the marriage of girls below the age of fourteen. –Trans.

Among those who support the elimination of private ownership, some consider that adequate compensation should be paid before taking over landed properties, factories and commercial enterprises. Others consider that, until now, the capitalist owners of such enterprises have perpetuated immense exploitation, so the question of compensation cannot arise. If the payment of compensation continues for a long time, it is very true that the rapid welfare of the people will not be possible. Hence, the proposal to purchase the properties of capitalists cannot be supported.

It is also true that the owners of such properties are not always physically fit or financially well off. The owner of a property may be a helpless widow or an extremely old invalid. In such cases, certainly, a pension should be arranged for them. Of course, if the owner of a property happens to be a minor, then, definitely, a stipend has to be arranged for his or her upbringing and education! Even in the case where the owner is a strong and healthy man, if there is no other means of livelihood, suitable opportunities will have to be made for his income, according to his qualifications and capacities. This is the proper humanistic arrangement.

Those who shudder at the sight of various social vices and lament, "Everything is lost; righteousness is gone; morality has vanished..." should realize that among all the causes behind this so-called all-round degeneration, social injustice is the principal one.

In a democratic society immorality is a big issue which cannot be avoided. Some people say that if mustard seeds are sprinkled over any person possessed by a ghost, the ghost takes to its heels. But if the ghost hides in the mustard seeds themselves, then of course there is not the ghost of a chance of escape from the ghost. Similarly, the ghost of immorality lies hidden in today's democratic system.

Democracy induces sentiments like provincialism, communalism, casteism, etc., which are devoid of morality. Suppose that in a certain constituency person A represents a majority community, but B, C, and D are capable and competent representatives. In such circumstances, representative A is sure to fully exploit the majority community by kindling casteism or narrow-minded communal sentiments in order to win elections. Such antisocial activities create suspicion in people's minds and thus deal a staggering blow to their morality. In some democratic systems social discrimination becomes so rampant that different groups and parties find ample scope to propagate and disseminate their defective ideas and fissiparous sentiments. So we see that morality, which should be the basic factor of democracy's victorious march, goes unprotected. Thus in a democracy some people indulge in casteism and extract maximum advantage from it. Political parties also nominate those persons who belong to majority communities as their representatives. The masses, being uneducated, cannot see through these games.

Other theories, sounding somewhat pleasing to the ear, have spoken glibly of human equality; but upon application people discovered the ineffectiveness of these theories, because the fundamental principles of these philosophies were contrary to the basic realities of the world. *Vaecitryaṁ prakṛtadharmah samānaṁ na bhaviṣyati* ["Diversity, not identity, is the law of nature"]. The world is full of diversities – a panorama of variegated forms and rhythms. One must never forget it. Sometimes the superficial display of these theories has dazzled the eyes of the onlooker, but actually they contained no dynamism. And yet, dynamism is indeed the first and last word of human existence. That which has lost its dynamism is just like a stagnant pool. In the absence of flow, a pond invariably becomes overgrown with weeds, and becomes a hazard to health. It is better to fill this sort of

pond with earth. Many philosophies in the past have rendered this kind of disservice to humanity. In the end they have only flung humanity into the quagmire of dogmatism, the breeding ground of innumerable mosquitoes. They did not contribute to the welfare of any human being.

Each and every individual has the inborn right to enjoy our common patrimony, the mundane property. Anyone who violates this fundamental law is a vested interest. Nobody should be allowed to go against this patrimony. If anybody does so, they should be cured of their psychic ailments. The process of curing them may be termed “Dharma Yuddha”.

It is the duty of each Sadvipra to protect the ignorant masses from the fatal hunger for mundane property which is encouraged by self-seeking exploiters. These self-seekers try to hide themselves and their naked brutality under the camouflage of democracy. Really speaking, democracy is a counterfeit bronze coin engoldened by the elixir of high-sounding words.

Remember, humanity's very existence is based on morality; when morality leads human beings to the fullest expression of their finer human qualities, then alone is its practical value fully realized. The concerted effort to bridge the gap between the first expression of morality and establishment in universal humanism is called “social progress”. And the collective body of those who are engaged in the concerted effort to conquer this gap, I call “society”.

Society will have to define what constitutes a crime and what does not in accordance with a moral standard. I define immorality as that which, in order to further the personal interest of an individual or group, aims to exploit another individual or group or the rest of society, or aims to deprive them of the right to self-preservation. Behaviour based on such immoral intentions is a crime.

Relative Codes and Universal Principles

Human beings are social beings, hence, they have to follow certain social codes. But they must follow some spiritual codes as well. Because of illusion or some other reasons, if people break these codes, these “dos” and “don’ts”, sometimes we call it “sin” or Pápa and at other times, “crime” or Aparádha. If the violation is in the spiritual code, rather the religious code, it is termed as “sin”. If the violation is against the legal code it is known as “crime”. Sin is sometimes based entirely on dogmas and not on cardinal human values. Wise people will never entertain a conception of sin based on religious dogma. Rather, they will judge with discrimination the correctness of the code according to cardinal human values. The concept of sin has been given by people on the basis of religion, religious dogmas and cardinal human values. As intellectuals and developed people of the second half of the 20th century, we should keep away from religious dogma and attach the highest importance to cardinal human values.

Ethics and Moral Conduct

You know that nothing is perfect in this universe of relativity. So it is quite natural that the judicial system of the world, whether in the past, present or future, can never be perfect. Therefore nobody should be given capital punishment on the basis of this imperfect system. Each and every individual, whether they are a criminal or not, can claim a chance to rectify their conduct from the society. So in PROUT's legal structure everybody should get ample scope for rectifying their character and conduct. If a person is condemned to capital punishment, he or she won't get such scope, so PROUT denounces this sort of punishment. But in very special cases, where a person has become a demon and is going against the collective interest and there

is no chance of rectification, circumstances may arise which warrant capital punishment. For example, during war this exception may sometimes be permissible. But generally we should not support this punishment on principle. Punishment should be appropriate to the offense.

Crime, Law and Social Responsibility

Sin, Crime and Law

You certainly know that Papa is the general term for both sin (against religion or God) and crime (against a social code). Papa is sometimes defined as Pátaka. Pátaka also means sin against religion or God. Pátaka is divided into two categories. One category is Papa or sin. If something is done which should not be done it is called Papa. That which is not done but should be done is called Pratyaváya. Papa and Pratyaváya are both undesirable things. But according to the ancient saints and sages, Pratyaváya was more abominable than Papa. According to the degree of severity of Pátaka, sin is divided into three stages:

- 2) Atipátaka or sin of a serious nature;
- 3) Mahapátaka or sin of an extremely serious nature.

If the reactions of a sin can be quickly exhausted by atonement through a certain amount of active endeavour or sacrifice, then the sin that caused those reactions is termed Pátaka or ordinary sin. Suppose someone stole Rs 200/- from a person, but some time after they returned the amount to the owner with interest or with an amount more than the stipulated interest with an apology, then such type of ordinary sin or Pátaka can be absolved. To wound someone's sentiment by using offensive language or by doing something similar is also an ordinary sin like this. Suppose someone's sentiments are injured, but later on if he is repeatedly offered an apology, and if the offended person forgives the misdeed from the core of his heart, then it is assumed that this sin is absolved.

Atipátaka or sin of a serious nature requires a severe penance for expiation. For instance, if someone through omission or commission permanently injures the future of a person, that is considered Atipátaka or sin of a serious nature. To state it plainly, this sort of serious sin has no atonement. But if you dedicate yourself wholeheartedly throughout your life to make good the amount of damage done to the person, and if that person forgives you from the core of his or her heart, then that sin can be considered absolved. But actually this rarely happens, because how can a person who has been permanently damaged by you forgive you from the core of his or her heart.

We find a good number of examples of extremely sinful deeds of this nature throughout history. King Ajátashatru (King of Magadha) who killed his father (who was a disciple of Buddha) is an example of a person who committed a sin of a very serious nature. King Shasháuṅka (King of Rāvha) invited King Rájyavardhana (King of Sthániishvara) to attend a peace talk and then killed him. That was also an example of a sin of a serious nature. The way King Harśavardhana (brother of King Rájyavardhana) killed Queen Jayashaṅkarii (wife of King Shasháuṅka) and her minor son is a glaring example of a serious sin.

The worst type of sin is called Mahapátaka. The basic difference between Mahapátaka and Atipátaka is this. The example of an Atipátaka does not have a recurring sinful effect on humanity, and that incident may be forgotten by people. But an example of Mahapátaka has a recurring negative influence on humanity. For instance, if Ravana (one of the mythological characters of the Ramayana) would have abducted Sita directly it would have been an example of Atipátaka. But Ravana appeared before Sita in the disguise of a sannyasin, and thus by his treacherous deed stole Sita from her cottage. So when Ravana was not dressed in his usual way, but in the disguise of a sannyasin, its negative

effect is bound to be recurring in nature. Even today a housewife, seeing an innocent sannyasin, may suspect him of being a thief like Ravana in the disguise of a sannyasin.

Another branch of Pátaka is Pratyáváya, which literally means not to do what should be done. For instance, responsible parents should arrange proper education for their children, and see to it that the children become capable of maintaining themselves. They should also arrange the marriages of their marriageable daughters. (If their well-educated and self-reliant daughters are reluctant, then this is not the responsibility of the parents.) Throughout life people should gratefully remember the help of their benefactors and move along the path of righteousness. If people do not do the things which they should do by thought or deed, and engage in activities opposite to this, they are committing Pratyáváya.

Going against a recognized legal code is called crime. A particular community or particular state rests on certain fundamental laws and regulations. When these rules and regulations are concerned with the laws of the state, they are called the constitution. When these rules and regulations are concerned with the administration of justice, they are called social law. Any action which is ultravires to the constitution or the social law is considered a crime. That is why in different countries there are differences of opinion about many things except a few cardinal human principles. With different peoples and states, the constitution, legal code, administration and judiciary are bound to vary. For this reason, people, when they remain in a particular country, are required to follow the constitution, law, judicial codes and executive decisions of the country concerned. Otherwise they will be charged with crimes. If we try to expand the scope of the few fundamental cardinal human principles and draft the constitution, legal code, administrative and judicial systems in adjustment with the

expanded scope of those cardinal principles, that will pave the way for the greater unity of human society. Humanity or Neohumanism will thereby acquire accelerated speed, which is one of the essential factors for the path of proper movement. If the fundamental unity of human society increases more and more, and divisive differences steadily decrease, then universal humanity is bound to be united under a common ideology. This should not remain a utopian dream. It should be the first expression of the practical wisdom of humanity

Any action that creates a very unwholesome reaction in one's own body and mind, and provides a lesson and momentum to that person to steer clear of such a thought or action, creates a reactive mentality against that type of action. That sort of reactive mentality is called *Ghríānā* or hatred. Hatred is an imposed fetter on the mind. So it is included in the list of eight *Páshas* or fetters of the mind. That which is inherent or intrinsic in the mind and expresses itself in the external world is called *Ripu* or enemy. There are six *Ripus* – lust, anger, avarice, blind attachment, vanity and jealousy. That which originates in the external world and influences the mind is called *Pasha*. Thus *Ripu* is intro-external and *Pasha* is extro-internal.

Human Values, Rights and Social Justice

Social Values and Human Cardinal Principles

Having progressively crossed the different evolutionary stages since the distant past human beings have at last reached the present stage. The journey has not been solitary: People have advanced together in society. Even in the primitive past, humans lived in clans and tribes, for alone they could not easily procure the means of livelihood. An individual who totally shuns collective life finds existence difficult, for humans are essentially social beings. Whenever one thinks of a human being one automatically

thinks of the society in which he or she lives. Human existence is thus two-sided – individual existence and collective existence – and as such it has two sets of values: social values and human cardinal principles.

The social values of human beings are ascertained on the basis of social responsibilities. As a member of society a person has to discharge certain duties and responsibilities. Those who shoulder great responsibility are naturally accorded due recognition and respect, because the good of all depends upon the proper execution of one's duties.

An analysis of history will show that in the Kśatriya era kings and emperors were honoured most. In their courts everyone bowed before them in spontaneous respect for they had conquered the hearts of the people by virtue of their heroism, valour and chivalry. During the Vipra era the Kśatriyas and other social classes were so overwhelmed by the Vipra's intellectual might – which they had used to invent various things to further human welfare – that they surrendered before them. The Vipras were regarded as wise because their intellectual research benefited the common people. Out of awe and respect everyone prostrated at the lotus feet of these great people.

The truth is that human beings have always and everywhere paid tribute to social values, but never, not even for a moment, has anyone respected human cardinal principles.

Human cardinal principles are the silver lining between the psycho-spiritual and spiritual strata of human existence. The meeting point of the spiritual and psycho-spiritual strata is called the human cardinal stratum. Human existence is trifarious, a combination of three currents: physical, mental and spiritual. Most people cannot transcend the limits of their physical existence: crude worldly pleasures become the only enjoyment of their lives. They embody all that is beastly in nature, goaded and

tormented as they are by carnal desires. The subtle feelings of life, the subtle expressions and practices are beyond their reach. Their world is limited to their bodies and physical requirements.

Other people are more concerned with their minds. They feel that it is the supremacy of the mind that has differentiated them from animals. Their lives are guided by their desires for mental satisfaction. By virtue of their endeavours they create poetry, art, music, sculpture, etc. They express the finer human feelings of mercy, sympathy, love, friendship and pity. They believe that the mind flows for the sole purpose of attaining the Infinite, and hence they focus their energies on the contemplation of the Transcendental Entity. They are the spiritual aspirants, they alone are worthy of being called human beings. Drawn by the magnetic attraction of the Cosmic Consciousness they speed forward and reach the stage which marks the end of mental existence and the beginning of spirituality. At that stage one is no longer a human being, one is a veritable god. It is the duty of every person to reach this confluence of the mental and spiritual strata. It is the pinnacle of human progress. The point where humanity ceases to exist as it merges in divine beatitude. The culminating point of animality is the commencement of humanity. The highest peak of human progress is the beginning of divine bliss. Where animality ends, humanity begins, where humanity ends, divinity begins. The meeting point of the highest attainment of humanity and the blossoming of divinity is the base on which the cardinal human principles are established.

A glimpse through human history reveals that nowhere have human values been truly honoured. What is worse, nobody has looked upon humanity with sympathy. Only those were respected who, by serving their self-interests, climbed onto the higher rostrum of society. It is difficult to

step down from the high position of vainglory to rub shoulders with the downtrodden. The neglect of humanity was particularly acute towards the end of each era of the social cycle. The progeny of the noble Ksatriyas, on gaining power, engaged themselves in the pursuit of pleasure and comforts, utterly neglecting their sacred duty to serve their subjects. They never cared to know people's suffering. They were not concerned by the bent old man, decimated by poverty in the Himalayas, being mercilessly beaten by a royal servant for defaulting on his tax payment. Kind-hearted and philanthropic kings did exist, but was there any king who, besides meeting the psycho-physical needs of his people, opened the gateway to realization of the Infinite? For self-aggrandisement and in a bid to conquer the world they invaded countries, one after another. How could they afford to inquire into the tragic plight of the common people?

The Vipra era illustrated the same thing: the scholarly Vipras were hardly accessible to the common people. The innocent masses were busy appeasing the Vipras with oblations, honorariums and floral offerings. Where was the time for them to take of the needy families of the poor neighbourhoods who were perhaps dying of starvation? And what would be the material benefit of such an action? Service to the poor would pay nothing, so let them go to hell, let them die en masse. So nobody had anything to do with the poor. And anyway, the Vipras were busy with worship, prayer and observance of sacraments. All their energies were spent in the appeasement of the gods and goddesses enthroned in the temples, churches or mosques. There was simply no opportunity to inculcate more humane qualities. According to Vipran scriptures, a temple made of bricks and wood was of more value than humanity itself. Suppose an old beggar, numbed with the cold chill of the night, is standing wearily in front of a temple, his begging bowl

empty. The temple is reverberating with ringing bells, and the deity is being worshipped in accordance with the scriptural dictates. While the devotees stand before the deity with hands folded in reverence, the beggar shivers bitterly outside. On completing the ritual, the people leave the temple one by one, followed by the priest. The beggar entreats him to let him sleep in one corner of the temple, but the priest replies emphatically, "I can't afford to pollute the temple for your sake." And the old man has to trudge into the world of uncertainty, and perhaps bury himself in the coffin of the cold. The sanctity of inert wood and bricks is valued more than a man's life.

Notions of vice and virtue, codes of justice and scriptural texts – which are claimed to be the word of God – have been formulated by different religions to further vested interests. Those who oppose the scriptures or the system they propound are subject to severe punishment. To socialize with a person of a different caste is a great sin and those who commit such sacrilegious acts will be excommunicated. They have to make atonement according to scriptural decree, and sometimes the magnitude of their penance may be the cause of their death. If they plea for a milder dose of punishment, the priests express their helplessness: one cannot defy the scriptures!

Those who are ensnared by the scriptures cannot be expected to know the value of human life. It takes millions of years, lives and stages to get a human body. But nobody knows how many invaluable lives have been nipped in the bud, or how many innocent lives have been slaughtered at the altar of the scriptures.

Vice and virtue are the outcome of mental perversion under the influence of time, space and person. The mental perversion which is vice in one country or in one age passes for virtue in another country or another age. Thus it is unwise to attach absolute importance to the notion of vice

and virtue nurtured by some individuals at a given time. Vice and virtue have their origins either in religious faith or social prejudices, as a of natural or other causes, and they undergo changes in time, space and person. In ancient India grief-stricken wives, mourning the death of their husbands, were dragged pitilessly onto the funeral pyre and burnt to death. Those who did this remained unaffected because according to the their scriptures it was a virtuous act. Today, however it is treated as a vice.

These fabricated religious injunctions have been a repeated cause of exploitation. Placing blind faith in the scriptures people used to derive pleasure from cruel human sacrifice. The scriptures also proclaimed that to live the life of a virgin was a vice. Hence, it was not uncommon for a nine year old girl to be forced to marry an old man waiting at the jaws of death. After the death of her old spouse, hymns were chanted to make the young bride believe that she was destined to return to her husband after her own death and had no right to turn a new leaf in this life by marrying again. What a tragic existence for a sentimental woman to have to live a life of austerity to ensure unison with a husband in the life hereafter.

Polygamy, on the other hand, was not forbidden for men. A woman who was married to a man having a number of wives suffered a life of misery due to her co-wives. The folk lores or doggerels bear an excellent testimony to this: "Peace will come with my co-wife's death. Oh what joy! I shall kill my co-wife and adorn my arm with bangles." Even today within the same social group the cutting remarks of the mother-in-law and the husband's sisters rob the wife of her zest for life. The story goes that a wife had her rice rationed to one earthen cup full by her mother-in-law. One day, as luck would have it, that measuring cup broke into countless pieces. Oh, what joy the wife felt. But the mother-in-law cruelly remarked, "The small earthen cup has broken, but

the big one is left for us. Your joy is in vain, daughter-in-law, for my hand will now be your measure.” Can there be any greater cruelty than this? Even when supplying the minimum requirements meanness was perpetrated with such cruelty.

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

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

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

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

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

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

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

In the Vipra era, humanity was affronted by the creation of divisions between high and low. People of high-birth would lose their caste if they merely stepped on the shadow of the so-called low-castes. Even worse, if a Vedic Brahman

touched a person from a low family he was declared an outcaste. In no other age has humanity suffered such hatred and insult. Rabindranath says, “By standing aloof from your fellow man daily, you have hated the God enthroned in his heart.”

Instead of hating anyone, the Sadvipras will encourage everyone to build good careers. This will be Sadvipra's principle duty. None should feel that they have been doomed for good.

At present life is valued on the basis of money.

Yasyástivittam sah sarah kuliinah sah panditah Sah shutaban gunagnah sa eva vaktása ca darshaniiyah Sarve gunah kancanámá trayanti.

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

Those who are at the helm of society, constantly suspicious of others, forever count their losses and profits. They have no desire to think about the plight of humanity. Rather, to gratify themselves they are ready to chew the human bone, and suck human blood. For the self-centred there is no place for feelings of mercy, sympathy or camaraderie. The railway stations and market places are full of half-clad beggars and lepers desperately stretching out their begging bowls, earning their livelihood in the only way

they know. They are fortunate if anyone contemptuously flings them a copper coin. The old blind beggars sitting all day long on the steps of a bridge automatically lift their bowls whenever anyone walks past. But their hungry pleas fall on deaf ears. On the other side of the social coin, sumptuous dishes are being prepared to entertain the rich dignitaries. These contrasts ridicule the present human society.

Today, those who occupy high posts are also respected. Dignity is attached to post or rank. A station master will take great pains to prepare the railway minister's visit, but will never trouble himself with the inconveniences faced by the ordinary passengers. Luxurious houses are built for high-ranking officers while the poor live in shanty towns, barely protected from the elements. I don't say that large houses should never be built, but that everyone should be provided the minimum requirements. "I admit that both rice and tasty dishes are necessary for people, but I shall not demand a sumptuous dish from the goddess of food until I see that India has been overflowed with an abundance of rice."

Equal Rights for Men and Women

Everything in this panoramic world is changing. There is a saying that as one bank of a river collapses, the other bank builds up. From the dawn of human civilization until today so many new, prosperous human settlements, so many impressive towns and cities, ports and metropolises have sprung up. After a period of glorious existence, they have crumbled in the ravages of time. They have turned into ruins, mere relics to be researched by inquisitive historians.

[This pattern of change is not restricted to the realm of physicality, the psychic world has also undergone many changes, many transformations. The difference between the thought patterns of those primitive people who in the earliest stage of human civilization first thought of building a human society and those of people today is vast indeed.

In the primitive age, society was matriarchal. Although in that ancient society both men and women were granted equal freedom, in practical life women were given greater importance. As women's dominance increased more and more in the course of time, the whole social structure came to be matriarchal and founded on a matrilineal order. In that prehistoric age, as I have said on earlier occasions, people would identify themselves with their mothers. While introducing themselves they would mention the names of their mothers, grandmothers and great-grandmothers. These are signs of a matrilineal order. Together with that came the matriarchal system, that is, property was handed down from mother to daughter. Thus the matrilineal order as well as the matriarchal system continued for quite a long time. Traces of the matrilineal order and matriarchal social system can be found even today in south India, especially in Kerala, Mizoram and some other hilly regions of eastern India.]

Like everything else, human society undergoes change. Over time, out of historical necessity as various individual and collective problems of society cropped up, the pattern of men's dominance, as opposed to that of women, became prevalent. It is likely that the importance of physical strength increased in the process of solving the internal problems of society and of resisting external attack. Thus, just as at one time the matrilineal and matriarchal social system evolved to meet a particular historical necessity, similarly, to meet another type of historical necessity, there arose the patrilineal and patriarchal social order. From then on, all power became concentrated in the hands of a *gotrapitá* [patriarch] instead of a matriarch. In Indian history, such a period of social transition occurred at the time of Lord Shiva.

With the establishment of male dominance in the society, all power was concentrated in the hands of men. Women were gradually deprived of all their rights – social, cultural, religious, political and economic. Some religious preceptors declared in the name of God that women were inferior to men in all respects and issued many commandments against them. Everyone knows that many litterateurs, philosophers and novelists wrote remarks that degraded women. As a result of all this, on the one hand male lawmakers formulated many social regulations, penal codes and so on against women, and on the other hand women began to curb their own rights by thinking and saying, “We women are weak, we cannot undertake such huge tasks as men; how can we women solve such big and complex problems?” “My God! This is work for men, how can we women accomplish this?” As a result of harbouring such weak thoughts, women lost their self-confidence. You know the proverb, “As you think, so you become.” If one analyses deeply the annals of the past two thousand years in both the East and the West, one sees that women, compared to men, could not achieve any great work in the different spheres of life.

Fortunately, nothing is permanent in this world. Times are changing; human psychology is also changing; and along with the psychology, the trend of history is also changing. Because history is the expression of collective human psychology. Men today are beginning to realize that women can no longer be treated as commodities. Those days are gone. Women, too, are thinking, “We will no longer remain weak, feeble or inactive. We will no longer passively tolerate injustice, torture, exploitation, insults and hatred at the hands of male exploiters.” The women’s liberation movements in the East and West have originated out of this

changed collective psychology. The auspicious signs of the awakening of women are clearly visible in every sphere of social life.

Social Justice for Women

In the sphere of society building we come across different sections of people moving in different ways. Looking at the whole social structure, these diversities carry a special significance. Had there been no diversities, human society would not have even arrived at the Stone Age, let alone the present civilization. We will have to recognize, we will have to consider with equanimity, every idea, form and colour of diversity which facilitates the process of people's inner growth. If we fail to do so, the part of society that has been nurtured with that particular idea, form or colour shall wither away for good. I don't say this only for those who think deeply about the welfare of society, but for every member of society, so that no one may ever give indulgence to injustice through thought, word or deed.

If ever any physical, mental, social, moral or spiritual weakness is discernible in any particular act or sphere of life, it is incumbent on the rest of the members of society to exterminate that weakness with all the sweetness of their hearts. Due to lack of true humanism or spiritual outlook however, people do just the reverse of what they should do. The moment opportunists discover any weakness in anybody, they trespass into that vulnerable crevice of weakness and try to devour the whole harvest – that person's life savings. They take it to be their own weakness to reflect over the woes and wailings of the weak.

As in most other living beings, in human society too, females are physically weaker than males. Because of the weakness of their nerves, their minds, too, are weak to some extent. Nevertheless, in society their value is not an iota less than that of men. Selfish men, however, without caring for this value, have taken advantage and are taking advantage

of women's weakness to the fullest extent. Although they publicly declare women to be a community of mothers, actually they have relegated them to the status of domesticated cattle and sheep.

The rights of women: In every sphere of their lives men have either substantially curtailed women's rights or kept women wholly subservient to their own whims and caprices. At the dawn of creation such an attitude never existed among primitive people. Man's diplomatic proclivity to spread his paramountcy by keeping women in bondage in the guise of social purity had never found its way into the brains of ancient men. That is why even today we don't find any substantial lack of magnanimity among primitive races in respect of women's freedom.

By nature human beings are not profligate; rather the majority of them are indeed peace loving. In fact all have a sort of predisposition to personal purity, and this very individual disposition keeps the collective mind pure. In spite of women's freedom in those days, of the amount of social purity that we find in the so-called backward races, not even a hundredth part exists in the so-called progressive ones. The forcible curbing of freedom produces a hostile reaction in the human mind, and as a consequence purity takes a short cut to the devil. This is one of the causes of the lack of purity in the so-called developed societies of today. Society will not reap any real good from the endeavours to camouflage this impurity behind elegant phrases or religious exhibitionism. Those who want to keep women subservient to men in this life by holding out a bait of affected sympathy and the false prospect of heavenly bliss in the following life, fail to understand that although such fake sympathy and the lure of heavenly prospects may be conducive to making women inert and servile to men, actually no real good will come to human society. If half the society is steeped in inertia due to superstition, the other

half will undoubtedly find the journey tough going with this heavy load of inertia. In individual life purity is equally necessary for both men and women, and to justify that necessity real spiritual vision is indispensable. This necessity is impossible [to attain] so long as injustice to either of the two sexes exists.

It is necessary for every human being to understand that to construct anything or keep anything alive, a close coordinated cooperation among the different parts is essential. Human beings are not inert, so it is not that each and every cooperative structure of society exists on cooperation alone. There is also some speciality in that sort of cooperation. The speciality is that this cooperation should be built in a warm cordial environment of free human beings, and not on a master and servant relationship. That should be coordinated cooperation and not a subordinated one.

Let us see what sort of treatment has been meted out to women so far. It is very true that for lack of competence in certain spheres women have gradually forfeited their rights or freedom, and for this reason, those who think that some special abilities are the only criteria of attaining rights really want to see women in the role of wageless slaves under the strong supervision of men. But is it completely due to their lack of ability that women have lost their rights Haven't the overflowing emotions of their hearts also been partly responsible Haven't they gradually surrendered their all – even their fascination for high social status – to their husbands, sons and brothers, attaching no importance to their own petty self-interests Is it not reasonable for the society of men and women, and not of animals, to pay its proper respect to this large-heartedness with all humility In the event of the accidental arrival of a guest at home, whose share of the meal is dished out Who deprives oneself first, when a dainty dish is prepared Who goes to keep another's

house, giving up their paternal property rights (regardless of what the law says) Are not these observations true of the majority of women in the world I don't say that men are ordinary human beings and that women are divine. Human as a woman is, I have only mentioned the good qualities of her heart.

Does the husband tend and nurse his wife during her illness as much as she does during his Taking advantage of women's affectionate heart, if men want to stop the remarriage of a helpless widow and convince her that she will be reunited with her late husband after her death, then how can her remarriage be possible Chi, chi, chi! How shameful this is! These words may perhaps make sentimental women more sentimental. The prospect of getting reunited with the spirit of her deceased husband after her death perhaps induces her to take to lifelong penance, and fast on every ekádashii, [the eleventh day of the lunar fortnight]. But are not those who force women to be subservient to their fantastic ideas guilty of unscrupulousness

The very idea of heaven and hell is sheer bunkum anyway, and is in fact hatched in the brains of the authors of mythologies. Such people don't have the capacity to implant a peg in the solid ground of logic. Yet in order to humour the ignorant, if I accept the existence of such things as heaven and hell, I would ask, if the spirit of a wicked husband goes to hell and grazes about the field as a bull, would his virtuous wife also go to hell and, becoming a cow, start grazing beside him

Let us move on. What I mean to say is that those who take advantage of people's simplicity or ignorance are veritable demons in the form of humans, and those who deceive people by taking advantage of their emotions, inspired by the ideal of sacrifice, are even worse than demons.

Freedom is restored through struggle. No one just offers it on a platter, for freedom is no gift; it is one's birthright. But the rights that women have lost today, at least so it seems in most of the countries of the world when put to socio-psychoanalysis, shows, I am constrained to say, that women have not really lost their freedom, rather they have delegated their own destiny into the hands of men as a sacred trust and on good faith. This is the plain truth. I cannot but laugh when I see a pedantic, high-browed lady, with a proud uplift of her nose, entrusting her children to the charge of a maid-servant, going about in her husband-earned motorcar, attending meetings and making lengthy speeches on women's liberation. Candidly, when there is no question of women's rights having been snatched away, it hardly calls for an agitation reminiscent of the trade union movement.

Whatever responsibility there be on this account, it is entirely men's own. If any agitation is called for at all, the initiative must come from the men themselves. Today, having realized the necessity of women, it is now the responsibility of men to gradually restore rights to women, which one day women surrendered to men in a weak moment of helplessness or in response to their heartfelt sentiments.

It must always be remembered that liberty and license are not the same thing. Freedom of women is good, but that does not mean that license in the name of freedom should be given indulgence to. License, be it on the part of men or women, can break the social structure in a short time. Hence, those who talk a bit more volubly about women's liberation should carefully ponder the possible forms of this proposed liberation.

One should not be even a little sentimental while recognizing a simple truth. Nothing except rational judgement backed by humanitarian considerations shall be

acceptable. Women should have as much unbarred liberty to enjoy the light, air, earth and water like children of nature as men have. In fact, it is not a case of granting rights to women, it is a case of recognizing their rights. But while recognizing women's rights, if sentimentalism be given any indulgence to, it may end in a great social disaster.

The law of inheritance: Take, for example, the right of inheritance. There are diverse views on the matter among different social groups in the world. Some are in favour of women's right of inheritance, depriving men. Some favour equitable distribution between men and women, while still others support men's total rights of inheritance with a minimal share for women, which would comprise a few trinkets and crumbs, offered out the men's offals. Behind all of these systems it is glaringly evident that there is the evil attempt to preserve male supremacy rather than demonstrate rational judgement and humanitarian considerations.

In fact, the fundamental principle that is needed for arriving at some definite conclusion in the matter is that we shall not deprive anyone. We shall give equal opportunities to both men and women in respect to the rights of inheritance. At the same time, we shall enact laws in such a manner that will help in the administration and preservation of properties in an orderly fashion, and lessen the possibility of the breach of domestic peace.

In most of the countries of the world, human families are based on the patrilineal order. The patrilineal system has more advantages than the matrilineal one. There are two main advantages of this patrilineal system. First, the determination of the father's identity is not as easy as that of the mother's and in the absence of any direct blood relationship, the mother's affection for a child is generally greater than that of the father's.

In the circumstances, the patrilineal system is much better, for it awakens a proper sense of responsibility in the father for his children, and it precludes the possibility of the child's identity remaining unknown or concealed. Under pressure of circumstances, (among creatures inferior to human beings, fathers never bother about their offspring because of the absence of this sort of circumstantial compulsion), the father, being compelled to take the responsibility of bringing up his child, becomes careful to properly preserve the domestic framework.

Economic Welfare and Social Order

Minimum Requirements and Maximum Amenities

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

Rather than trying to give equal wealth to all, the proper approach is to ensure that everyone is guaranteed the minimum requirements of life. As the income of people increases, the radius of their minimum requirements should also increase. Just to bridge the gap between the more affluent people and the common people, we have to increase the minimum requirements of all. In addition, the maximum amenities should be provided to meritorious persons to enable them to render greater service to society. This should be done by setting aside some wealth for those with special qualities, but the provision of the maximum amenities should not go against the common interest.

However, something more can be added. Besides increasing the maximum amenities of meritorious people, we also have to increase the maximum amenities available to common people. Meritorious people will earn more than common people, and this earning will include their maximum amenities. But the common people should not be deprived of maximum amenities, so there should be efforts to give them as much of the maximum amenities as possible. There will still be a gap between the maximum amenities of the common people and the maximum amenities of the meritorious, but there should be constant efforts to reduce this gap. Thus, the common people should also receive more and more amenities. If maximum amenities are not provided to common people, no doubt there will be progress in society, but there will always remain the scope for imperfection in future. What constitutes both the minimum requirements and the maximum amenities should be ever increasing. This idea is a new appendix to PROUT.

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

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

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

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

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

More and more amenities will have to be provided to the common people with the progress of society. This process will generate the impetus to collect and utilize more and

more resources, and the proper utilization of the collective resources will elevate the standard of living of both the common mass and the meritorious people.

As the need for the minimum requirements is fulfilled and the supply of the maximum amenities increases, the struggle for daily subsistence will gradually decrease and people's lives will become increasingly easy and enjoyable. For this reason PROUT guarantees the minimum requirements and the maximum amenities to all.

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

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

techniques can increase crop yields. For instance, if the smoke from burning wood chips is made to pass through a field of mustards seed, the flowers of the mustard seeds will bloom immediately and increase the production of the crop.

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

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

What is the difference among surroundings, atmosphere, and environment? “Surrounding” means “everything physical, either directly physical or psycho-physical, that surrounds.” “Atmosphere” means “the nature of different expressions in the surroundings, such as water, air, air pressure, temperature, etc.” “Environment” means “that which controls the characteristic of inanimate and animate beings.”

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

amenities of life should be guaranteed to each and every individual, and their standard should be continuously elevated.

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

Can human thirst be fully quenched? Can human hunger be fully satisfied? Why is it that human thirst knows no limitations? From PROUT we are moving to psycho-philosophy. In the relative world human thirst cannot be satisfied. Human beings are the progeny of the Supreme Progenitor; therefore human thirst is unlimited. All the properties of the Supreme are ensconced in human existence, and not only in human existence, but in each and every entity of the expressed universe. Can physical thirst, psychic thirst and spiritual thirst be quenched? Only spiritual thirst can be quenched. Unification of the unit with the Cosmic can quench the spiritual thirst. The physical body has certain limitations. It functions within very strict limitations. The mind has a far bigger jurisdiction, but it is also limited.

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

become weak. Almost all people will wear glasses and have false teeth. In the future there will also be tremendous changes in the structure of human beings. Human intellect will become sharper, the cranium will become larger and the nerve fibres will become more complex. Not only will such changes occur in human beings, similar changes will occur in animals and plants too.

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

As life becomes increasingly easy, there will be greater opportunities for intellectual pursuits. A day will come when there will be hardly any need for human beings to work. This may sound strange today and perhaps we might not like to hear such a thing, but that day will surely come. Physicality will be transformed into more and more intellectuality, and intellectuality will be transformed into the culminating point of spirituality. To move ahead from physicality to intellectuality is the Proutistic order. It is the surest movement of human life – it is the surest movement of human destiny.

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

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

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

Today human beings are progressing in the realm of intellectuality. To attain the culminating point of spirituality the human beings of today have to face less obstacles than the people of the past such as Maharṣi Vishvamitra, Maharṣi Agastya, etc. The development of the glands and the amount of the hormone secretions is much greater than 100,000 years ago, and the glands will develop and increase their secretions by much more in the next 100,000 years. In 100,000 years, human beings will conceive of things which are beyond the conception of the human beings of today. These types of changes will occur within the social and economic jurisdiction of PROUT.

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

According to human psychology, people do not like to think much about the future. Rather they prefer to dwell on the past. The reason is that the future may or may not happen as human beings plan, so there is always a risk involved in speculating about the future.

Our Social Treatise

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

Ananda Marga wants to build up an ideal society such as this. So there should be a congenial environment where people will get the opportunity to enhance their physical, psychic and spiritual progress, and advance rhythmically and in unison towards Parama Puruśa. Hence, Ananda Marga has formulated a social treatise for the establishment of a congenial social structure.

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

In Manu's social code, the penal code was so severe that people were always afraid. There was no congenial atmosphere for [freedom and full growth]. Morality was confused with dharma, so people accused of social crimes

were given religious punishments. This thwarted the spiritual growth of people at every step. Obviously, Manu's social code is totally unacceptable in the society which Ananda Marga wants to establish.

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

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

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

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

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

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

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

- 1) A common ideology. At an early age, that is, at the age of five, when a child starts acquiring knowledge, it should be taught how to imbibe cosmic ideation. Ananda Marga society is based on a common ideological goal – the

attainment of Brahma. Brahma is the Eternal and Supreme entity. Abiding peace is possible if Parama Puruśa is accepted as the goal of life.

In the economic sphere also, Ananda Marga has accepted this common goal. The entire wealth of the universe is the common patrimony of all human beings, and all are equally entitled to enjoy this wealth. At the outset of any festival or social function, the Saṁgacchadhvaṁ mantra is recited so that everyone can reflect on the significance of the common ideal. Ánanda Márga promotes love for the entire humanity and the proper utilization of all wealth for the benefit of all. Those participating in the child-naming ceremony take the collective responsibility for the physical, psychic and spiritual development of the child. This clearly demonstrates that Ananda Marga has a common ideology.

2) A caste-less society. Any society which gives predominance to a particular class or caste is bound to disintegrate. The curse of caste divisions is not found in any country of the world except India. Small parties and groups seeking various social and economic privileges should not be [permitted to be formed]. In our Ananda Marga, the entire human race is considered one family, bound by the common bonds of love. In Ánanda Márga, one introduces oneself as a mere living being, so here it is impossible to establish anything but a caste-less society. The head, the directors and the general members are not only the [fellow] members of the society, they are also mutual spiritual associates, sharing the common spiritual ideology. They may have belonged to any other class or caste, but Brahma is accepted as the common goal for all. A social structure has been evolved in which all members consider themselves only as living beings. The entire family is not deprived of the joy of attending a social function if an individual family member makes a mistake. This precludes the possibility of forming a dissident group of excommunicated members.

There is no special requirement for marriage, studying the scriptures or any [programme]. In Ananda Marga, looking after children is considered a social responsibility. There is no caste or colour bar for learning spiritual practice.

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

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

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

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

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

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

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

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

1) Justice. To ensure social security, people should not be subjected to any form of injustice because of their economic status, sex or caste. Economic injustice springs mainly from lack of respect for the dignity of labour. That is, it takes place due to occupational differences. In Ananda Marga, the life of

a scavenger is considered more respectable than of that of a social parasite. Injustices are bound to be eradicated from society when great importance is given to people's independent means of livelihood.

The Dangers of Communalism

Is the division of people into castes and communities natural Balkanization or artificial Balkanization? Natural Balkanization is just like one cell becoming two. Artificial fissiparous tendencies are unnatural. So is the division of people into castes and communities a process of natural Balkanization or artificial fissiparous tendencies?

Amongst the inimical forces, there are certain parties which are goaded by certain forces, by the spirit of certain fissiparous tendencies, and there are also some persons goaded by these fissiparous forces. How can this problem be solved? How can we check these belligerent parties from implementing their outdated ideas, which may cause the physical disintegration of the country? What should be done? What should be our short term and the long term policy? The approach should be both physical and psychic. Will simply economic theory do or is something more required? Education is a long term programme. What should be done immediately in the physical and psychic realms? The country is passing through a critical juncture, so you should be well educated.

There is a theory of politics called “divide and rule”. Just to undermine the independence of India, the British government started a programme to encourage communal division amongst the people based on caste, scheduled caste, scheduled tribe, Muslim and non-Muslim. They wanted to encourage divisions between Muslims and non-Muslims. General people, scheduled castes and scheduled tribes – these were the divisions. Our leaders should not have accepted such divisions. Rather, at that time they should have said that preference should be given on the basis of

socio-economic backwardness, not on the basis of castes or creeds. But certain political parties were based on caste prejudices or communal sentiments, which is why they supported the British government.

During the struggle for independence, a great blunder was committed by Mahatma Gandhi. In order to show his innocence, he said that he would not support the communal award, but nor would he vote against it. That is, indirectly he supported it. What happened to the country after this was due to the himalayan blunder committed by Mahatma Gandhi. At that time he should have said, “No. I do not support the communal award.” He did not say this because his party workers and party leaders were eager to become ministers, so they pressed him for provincial autonomy. But Mahatma Gandhi neither supported it nor opposed it. He committed a great blunder. What has happened in the country after this is the result of what Mahatma Gandhi did. At that time he should have said that we can neither split the country nor disintegrate it. As a result of the communal award, the country was trifurcated into Pakistan, India and Bangladesh. This was the result of the blunder of Mahatma Gandhi, and he did it under the pressure of his party leaders. They wanted to become ministers, as there was scope in the government of India at that time for wresting provincial autonomy, attaining ministership, creating two new provinces – Orissa and Sind – and separating Ceylon and Burma from India.

Provincial autonomy was promulgated in the year 1935, but it was implemented in 1937. Sind agreed to provincial autonomy because in Sind a particular party, a minority party of India, was in the majority. Orissa was created out of physical convenience rather than mental necessity. It was very difficult for the people of Orissa to go to the capital town Patna, as they had to go to Patna through Calcutta. This is why they demanded that either Orissa should be included

in Bengal, or there should be a separate province. Their demand was that Orissa should not remain in Bihar, because in order to go to Patna the people had to travel through Calcutta. The creation of Orissa was not bad, but the creation of Sind was bad. These were the poisonous effects of the enactment of provincial autonomy by the Government of India in 1935.

As an example of the communal approach of the Government of India, take the case of Bengal. At that time reservation in the Bengal assembly was for 250 seats. 250 seats were created as part of provincial autonomy. Of these 250 seats, 120 were for Muslims, 80 were for non-Muslims, 25 were for British merchants – for the British businessmen of Calcutta to contest elections – a few were for Zaminders, a few were for universities, and a few were for labour leaders. The total: 250. In Bengal at that time, 45% of the population was Muslim and 55% was non-Muslim. That is, the land of Bengal was not only physically divided but also mentally divided, as a result of which Bengal was divided on the basis of communal consciousness, which is unnatural. Communalism is unnatural. Again today, the foolish leaders, the political leaders, are encouraging this very sentiment. And I fear that if it is not controlled in the proper time – it is the most opportune moment to control it – if it is not controlled in the proper time, the country will face further disintegration.

CONCLUSION

From Moral Life to Spiritual Realization

In order to perform sádhaná you have to observe moral precepts. Without morality, sádhaná is [impossible]. Morality is given to you; it is for you to follow; it is up to you to follow; by observing morality, you follow dharma. By following dharma you practise sádhaná. By practising sádhaná you know yourself totally. The purpose of all creation, the purpose of all human beings, is to know what we are; that is why we are all born in this world. The very purpose of our human existence is to know what we are. There is no other purpose in this universe – remember this point. Remember always that the very purpose of our creation is to know Him, the [Supreme] Entity which is in front of you all the time – even if you forget many times because we are not following our true nature.

The ensconcement in the Macrocosmic stance is not possible through morality alone. “I will speak the truth, I will not harm anyone” – This simple morality alone cannot take human beings very far along the path of progress. So-called moralists can all too easily degrade themselves under the nefarious influence of evil company. The only way to advance is to follow the path of vigorous spiritual practice. To repeat high-sounding words of morality like a parrot, while cherishing narrow sentiments within one's mind, will not take one far.

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

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