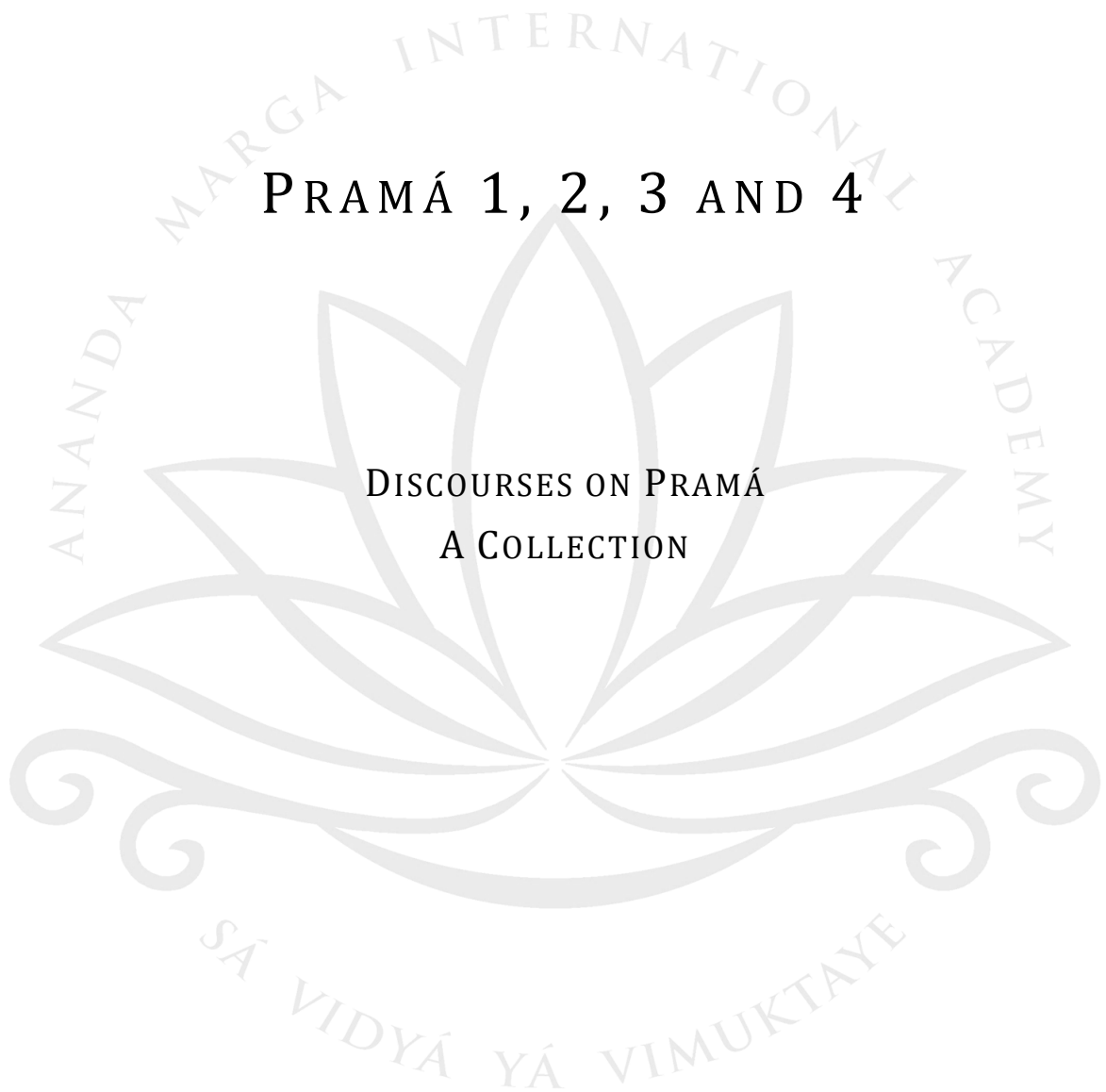


Faculty of Yoga and Intuitional Science

PRAMÁ ANALYSIS COURSE

PRAMÁ 1, 2, 3 AND 4

DISCOURSES ON PRAMÁ
A COLLECTION





PRAMÁ ANALYSIS COURSE
PRAMÁ 1, 2, 3 AND 4



DISCOURSES ON PRAMÁ A COLLECTION

By P. R. Sarkar

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*Discourse 1***PRAMÁ 1 - DYNAMIC EQUILIBRIUM AND EQUIPOISE***By Shrii Shrii Ānandamūrti*

Triguñátmiká srśtímátrká asheśátrikoña dhárá. That is, “In the primordial phase of creation, the three attributional principles [[of the Cosmic Operative Principle]] evolve countless geometric figures which all eventually get transformed into triangles of forces (guñatrikoña).” Whenever there are more than three forces operating, the tendency is invariably to form a stable triangular figure.

As long as this guñatrikoña or guñayantraka is in a balanced state, the sentient is converted into mutative, the mutative into static, and the static into sentient. This process of mutual conversion has been going on endlessly.

Due to this homomorphic conversion, the balance of the triangle of forces is maintained. But in this process of constant metamorphosis, a stage comes when, due to the pressure of the static Prakṛti, the balance of the triangle is lost, and the process of creation begins through one of its vertices: there ensues in the flow of creation a lokatrikoña. Human existence is trifarious – physical, psychic, and spiritual. These three aspects give rise to pramátrikoña or lokatrikoña in individual entities as well as in the collective body.

Now, what is the actual meaning of pramá? The word pramá is derived from the root má prefixed by pra and suffixed by ḍa and fá. The meaning of the root verb má is “to measure”, “to fathom”. So, the etymological meaning of pramá is “balance”. In English, the two words “equilibrium” and “equipoise” are used in this sense, but there is some practical difference between these two words. “Equilibrium” is used in the sense of balance in physical strength and “equipoise” is used in the sense of balance in weight. Suppose there is a tug-of-war between two parties. If both the parties are equally strong, neither party is able to pull the other party towards itself; that is, there is a physical equilibrium between the two parties. Take another case. Suppose there is a weight of one kilo on one side of a scale and on the other side there is one kilo of brinjal. As there is equality of weight on both sides, the scale is evenly balanced. This balanced state in weight is called “equipoise”. Equilibrium and equipoise are collectively known as pramá.

Just as pramá is indispensable in individual life, it is indispensable in collective life. The superiority or excellence of the social structure, culture or civilization of a community of people is derived from the degree of pramá which that community attains in its individual and collective life. It is somewhat strange that although human beings came onto the earth about a million years ago, and although human civilization started about fifteen thousand years ago, human beings could not bring about perfect balance or pramá in the three spheres of individual and collective life. And what is even more strange is that they did not even feel the necessity of establishing this pramá in individual and collective life.

For instance, though the western world has made some material progress and tried to bring about a certain degree of pramá in the physical sphere, in the past no sincere effort was made to establish pramá in the spiritual sphere, nor is such effort being made to do this even today. Of course, it made some effort to bring about pramá in the psychic sphere by bringing about some intellectual development. India is the only country in the world where at least some attempt was made to introduce pramá in the spiritual sphere, but it did not reach the state of perfection. Like the West, India also made some attempt to establish pramá in the psychic sphere, but that attempt was not remarkably successful.

If we analyse the history of different [[communities of people of]] the world, we notice that despite their tremendous physical, psychic, and spiritual potentialities, they did not utilize the opportunity they had to establish pramá in individual and collective life. This was due to their defective ideas and practices and their faulty social and economic systems. They were not able to strengthen human society by developing different branches of knowledge, by evolving culture and civilization, or by bringing about intellectual and spiritual advancement. In the absence of pramá, they could not make the fullest possible contribution to human society by developing different branches of human knowledge, uplifting the standard of culture and civilization, and raising the level of intellect and intuition.

Lack of Pramá in the Physical Sphere

Nature has been bountiful to each and every region of the world and has endowed us with enormous wealth both on and under the surface of the earth. In fact, different areas of the world are full of agricultural, mineral, aquatic, medicinal, and forest resources, yet in many economic regions of the world, there is utmost poverty, a low standard of living, and cultural and industrial backwardness. As a result, with the curse of the acute scarcity of food, clothes, and accommodation, as well as lack of educational facilities, even today in the twentieth century when material science claims to have made rapid progress, millions of people are fighting for their physical survival. Due to the blessings of nature, there is no shortage of physical resources in any economic region. But due to the lack of benevolent propensities, those materials have not been utilized for social and economic development. Consequently, the people's basic physical necessities (food, clothes, accommodation, medical treatment, and education) could not be met. Obviously, there is a gross lack of pramá in the physical sphere.

Let us take the case of Rárh – the starting-point of human civilization. Nature has provided the hilly land of Rárh with enormous resources. In the different strata of old hard rock there are gold, silver, copper, mercury, mica, manganese, and many other minerals. There are large deposits of quartz and various types of other valuable minerals in the stratum of hard igneous rock. There is good quality coal and sand in the strata of ancient alluvial rock and dead rock. Western Rárh is rich in mineral wealth. The soil of eastern Rárh, having been formed from the seabed, is comparatively new. There is a great possibility that mineral ore may be

extracted from it, especially in those areas which were covered by a sargasso sea in ancient times.

Eastern Rárh is as rich in surface wealth as western Rárh is rich in underground wealth. The sort of rich fertile land we find in Burdwan, Hooghly, Howrah, eastern Midnapore and Kandi subdivision is extremely rare in the world. The reason is that the rivers of Rárh such as the Damodar, Ajay, Mayuraksi, Kangsavati, Suvarnarekha, Vakreshwar, Kopai, Shilavati and Hinglo have carried alluvial soil enriched with calcium and various mineral resources to eastern Rárh and made the surface of the land very rich, as precious as gold. In that fertile soil there can be bumper harvests of paddy, wheat, sugar cane, pulses, cotton, mulberry and non-mulberry silk, and many other agricultural products. The laterite soil of Rárh is so rich with calcium that good-quality apples, pears, oranges, papayas, guavas, grapes, custard-apples and many other fruits can be grown in abundance. By introducing various kinds of irrigation systems (small-scale irrigation, lift irrigation, excavation of tanks, etc.), efforts may be made to grow orchards and to cultivate three crops of rice in a year (early autumn, winter and summer). On the basis of the tremendous potentiality for agricultural production, numerous agrico-industries and agro-industries could be established in Rárh, but unfortunately, this potentiality has not been tapped so far. The forests of Rárh are also full of resources. They have an abundance of sal [*Shorea robusta* Gaertn. f.], piyasal [*Pterocarpus marsupium* Roxb.], hizal [*Barringtonia acutangula* Gaertn.], palásh [*Butea frondosa* Koenig-ex Roxb.], ashok [*Saraca indica* Linn.], kusum [*Schleichera trijuga* Willd.], jám [*Eugenia jambolana* Linn.], jackfruit and other trees.

So, although there are enormous natural resources of various types in Rárh, its people are undernourished, half-naked, poorly accommodated, illiterate, and ridden with disease. Had the economic planning of the country been based on the principle of pramá, the social and economic picture of Rárh would be completely different from what it is now.

There is another economic region, the adjacent state of Orissa, which is equally rich in natural resources, and yet equally poor. The economic potential of Orissa, abundant in tremendous agricultural, mineral, and forest resources like Rárh, is very bright. On its long coastal belt, there is immense potential for starting large numbers of farms and factories. There are also good prospects for the growth of the iron and steel industries and the shipbuilding industry, for the [[port industry]], and for the generation of tidal electricity. Moreover, on the basis of the agricultural resources of Orissa, thousands of agro-industries and agrico-industries can be started. But due to the absence of any social and economic planning based on pramá in this region, a large percentage of the people of Orissa are living in abject poverty.

Why should we single out only Rárh and Orissa? Almost all the countries of the world are faced with nearly the same sort of economic crises due to a lack of pramá.

Lack of Pramá in the Psychic Sphere

The human mind has two main functions: thinking and recollecting. The human being is predominantly a mental being. So, the greatness and excellence of human beings lies in their thinking capacity, intellectual subtlety and brilliance, and wisdom. Human beings, in the process of expressing their creative faculties, externalize the colourful and varied ideas of their psychic world in a variety of ways: on canvas with colours and brushes, in poetry and literature with the strokes of their pens, and in sculpture with the subtle use of hammers and chisels. Their philosophical ideas, their scientific observations and experiments, and the study and analysis of various branches of knowledge are exclusively within the psychic preserve of the human mind and have been honoured as the golden harvest of the psychic realm. But if there is a lack of pramá in the psychic sphere, then many omissional and commissional mistakes and defects are bound to enter into their art, architecture, literature, philosophy, science, and other branches of human knowledge. Dance may lose its rhythm, painting may lack proportion, music may lose the harmony of its melody and rhythm, and in the various branches of literature there may be an overgrowth of the parasitic weeds of immature expression.

Suppose a painter is drawing a picture of a small pond. The pond is full of beautiful transparent water upon which sits a full-blossomed lotus. Suppose the pond occupies a square inch of space, whereas the petals of the lotus occupy two square inches of space. In this case the painter has clearly lost the basic sense of proportion and artistic [[balance, has]] violated the principle of pramá in the creation of art. Naturally, in the absence of pramá, artistic creation cannot be symmetrical or systematic.

Let us take the case of poetry. Successful poetry is a balanced blending of idea, language, metre, and expressional beauty. But if a poet has only a flair for language and depth of ideas and is not skilled in metrical rhythm or cannot introduce subtle beauty into his or her composition, then the poetry will suffer from lack of pramá. Poetry devoid of pramá cannot attain the height of success.

Similarly, song is the inner blending of idea, language, melody, and rhythm. In the absence of any of the four, pramá will be lost and the song will lose its charm and beauty. It will be nothing but a random composition, a few lines of lifeless words.

Philosophy began in the distant past in an effort to understand the mysteries of creation. Various scholars in different branches of human knowledge established various schools of philosophy in different ages. Some of these philosophies were idealistic, some were materialistic. What is the purpose of philosophy? The purpose is to discover the un mistakeable link between the Creator and the creation. But philosophers, in spite of their sincere efforts, have not yet been able to build a bridge between the relative world and the absolute world. It seems philosophy has lost its way in a labyrinth of metaphysics. The defective conclusions of philosophers have made respective schools of philosophy merely dogmatic intellectual extravaganza. Regarding these kinds of philosophies, Lord Shiva said, Lokavyámohakáraka. That is, “They are the cause of psychic diseases.”

Lack of Pramá in the Spiritual Sphere

The main purpose of spirituality is to discover Parama Shiva who is lying quiescent in every human existence and to establish oneness between the Macrocosm and microcosms, between the Cosmic Being and human beings, between Paramátma and jiivátmá.

Very often, ignorant of real spirituality and goaded by religious dogma, people undertake long and hazardous journeys to places of pilgrimage, sometimes even selling their earthly possessions such as houses and cultivable land to make the trip possible. They hope to attain virtue by taking a holy dip in sacred rivers. Needless to say, this not only causes a loss of energy, time, and money, but also causes much trouble and brings no spiritual gain. This is one of the glaring examples of lack of pramá in the spiritual sphere.

Pramá Saṁvrddhi, Pramá Rddhi and Pramá Siddhi

It has already been said that the importance of pramá in all three phases of human existence is tremendous. Physical progress is deeply associated with the psychic and spiritual development of human beings. When the balanced state of material development, having reached a supreme height, maintains proper adjustment with the psychic and spiritual elevation of individuals and the collectivity, it is called pramá saṁvrddhi.

Similarly, pramá rddhi occurs when the balanced psychic stratum attains the peak of progress and maintains adjustment with the material and spiritual progress of individuals and the collectivity. In this state of pramá rddhi, the ectoplasmic stuff of the mind gets powdered down. It develops not only in mass and volume but moves forward towards the pinnacled intellect (agryábuddhi), while maintaining psychic adjustment, in order to attain sharp penetration of the mind.

Finally, pramá siddhi is a state in which the mind, having transcended the psycho-spiritual stratum, attains a pinnacled state and absolute equilibrium in spiritual progress, and at the same time maintains an adjustment with the physical and psychic development of individuals and the collectivity.

Lokatrikoṇa and the Stages of Derangement, Disruption, and Degeneration

Lokatrikoṇa or pramátrikoṇa of individuals and the collectivity is attained in the physical, psychic, and spiritual spheres. In the flow of evolution, lokatrikoṇa occurs at the first phase of creation emanating from the first expression of Supreme Consciousness.

In the first phase there is balance in the lokatrikoṇa of individuals, but in subsequent stages, due to the influence of time, space and person and the clash of propensities, the balance of lokatrikoṇa or pramátrikoṇa gets lost. This state of loss of balance in pramátrikoṇa or lokatrikoṇa is called “the stage of derangement”.

If at this stage the lost pramá is re-established, well and good. If it is not re-established, the lokatrikoṇa degenerates and enters the stage of disruption. If

people fail to counteract this trend of downward movement, the lokatrikoṇa further descends to the stage of degeneration.

Human society today has reached the stage of degeneration and, as a result, is lost in the wilderness of economic bankruptcy, social unrest, cultural degeneration, and religious superstition.

Some Solutions

Once the society reaches the state of degeneration, the balance in the lokatrikoṇa cannot be immediately restored. Rather, society will have to be lifted up step by step from the stage of degeneration to the stage of disruption, and then from the stage of disruption to the stage of derangement; and in the final stage balance in pramátrikoṇa or lokatrikoṇa will have to be established. Although all three aspects of life – physical, psychic, and spiritual – carry equal significance, the physical stage should be given greater importance in the initial stage. If pramá is lost in the physical sphere, the antisocial elements will have the upper hand in society. They will pollute the entire social environment. Consequently, pramá in the mental and spiritual spheres will be lost, and the mental condition will further degenerate. So, the establishment of pramátrikoṇa or lokatrikoṇa in the physical sphere is the foremost necessity.

Now the question is, what should be done to restore order in lokatrikoṇa and pramátrikoṇa? First, we must divide each stratum into various substrata. For example, we may divide the physical stratum into the following substrata: agriculture, industry, trade and commerce, medicine, irrigation, physical education, etc. Here it should be mentioned that as far as education is concerned, the science subjects come within the scope of the physical stratum as they are directly concerned with the material world. On the other hand, the humanities subjects (language, literature, history, philosophy, etc.) come within the scope of the psychic stratum. By forming sub-triangles for each substratum, a greater degree of balance can be established. The physical stratum will then have to be gradually elevated from the stage of degeneration to the stage of disruption. Later, after restoring a greater balance in the sub-triangles, the physical stratum will have to be raised from the stage of disruption to the stage of derangement. There will be a perfect balance in the lokatrikoṇa or pramátrikoṇa of the physical stratum when all the sub-triangles are in perfect equilibrium.

Similarly, there are many substrata in the psychic stratum, such as physico-psychic, psychic, psycho-spiritual, etc. When the degree of balance within these substrata increases, the psychic stratum will be elevated from the state of degeneration to the state of disruption, and from the state of disruption to the state of derangement; and finally, there will be a perfect balance in lokatrikoṇa or pramátrikoṇa in the psychic stratum.

Now, let us come to the question of the spiritual stratum. It too, may be divided into several substrata, although they will be comparatively few in number. The degree of balance within the substrata will also have to be increased gradually. Thus, the spiritual stratum will be raised through the stages of degeneration,

disruption, and derangement. Balance in the lokatrikoṇa of the spiritual stratum will then be established.

To restore balance in the lokatrikoṇa or pramátrikoṇa of the physical stratum, the following four factors should be considered:

- 1) The physical demand at present and the physical demand in the foreseeable future.
- 2) The physical supply at present and the physical supply in the foreseeable future.
- 3) The maximum utilization of land.
- 4) The Five Fundamental Principles of PROUT as they apply to the physical stratum.

For example, while trying to solve the food problems of any socio-economic unit, the sub triangle of agriculture will have to be created. A proper irrigation system may have to be introduced, and high-breed varieties of seeds may have to be used. By extensive cultivation of land, using tractors and necessary fertilizers, three or four crops may be harvested every year. The proper crops for the proper soils will have to be selected. Agricultural cooperatives and agricultural producer's cooperatives will have to be started, and farmers' brigades will have to be formed. Agriculture should be conducted on the basis of the principle of consumption, and not the principle of profit. There should be a proper preservation and distribution of agricultural products. A proper balance in the lokatrikoṇa or pramátrikoṇa of agriculture will help establish balance in the lokatrikoṇa or pramátrikoṇa in the physical stratum.

In the same way, if there is a perfect balance in the sub-triangles of the substrata, there will also be a balance in the lokatrikoṇa or pramátrikoṇa in the psychic and spiritual strata.

When all the lokatrikoṇas or pramátrikoṇas of the physical, psychic, and spiritual strata collectively form the final lokatrikoṇa or pramátrikoṇa, its central point will coincide in a perfect balance with the central point of the supreme guṇatrikoṇa. A perfect state of balance will be established between individuals and the collectivity, and between the collectivity and the Cosmos. This supreme balance in all spheres will bring a perfect state of pramá everywhere. The society will attain pramá saṁvṛddhi in the physical stratum, pramá rddhi in the psychic stratum and pramá siddhi in the spiritual stratum. That will be the stage of all-round welfare, progress, and perfection for all humanity, for the entire living world.

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*Discourse 2***PRAMÁ 2 - PHYSICAL PROPULSION, PSYCHIC PROPENSITIES AND
SPIRITUAL ATTAINMENT***By Shrii Shrii Ānandamúrti*

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 propulsive 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 paiṅcamendriyanigrahaḥ
Saṣṭaiṅca 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 = shraddhā." "Shrat" means satyam, the Supreme Veracity, and "dhā" means movement towards that. So "shraddhā" means movement towards the Supreme Veracity. Sometimes people wrongly understand the word "shraddhā". Shrat satyaṁ Tasmin dhiyate yāsā shraddhā.

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

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

Paiṇcamendriya nigrahah: 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 “Śāsthainca pramitáhára”: 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 támasika 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 śāstauṅga-prańama, 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.

*Idaṁ tiirtham idaṁ tiirthaṁ bhramanti támasáh janáh.
Átmátiirthaṁ na jánanti kathaṁ 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.

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 pramátrikoña in the physical stratum, material prosperity will become an impossibility.

Now you are to move towards the spiritual world from the psychic stratum. When one proceeds in the psychic arena, having attained pramá sañvrddhi in the individual and collective spheres, one should try to attain pramá rddhi also, and for this one requires two things. There must be some spirituo-psychic urge, and there must be some psycho-spiritual action, actional progress.

What is that spirituo-psychic urge or spirituo-psychic propulsion? It is, I love my Lord; I love Him. My love knows no barriers, and in the field of activity I will be ready to do anything and everything for Him. I will recognize no obstacles; I will not care for anyone's blame or censure. The chariot of my victory will move undaunted, smashing all hindrance.

And on the psycho-spiritual path, one will proceed towards the object of ideation, the Supreme Entity, the Source of all benevolence. This movement towards the Supreme Entity is not only intended for one's individual emancipation, but for the emancipation of the entire universe. In the field of actional progress, one will attain pramá in the psychic sphere. Pramá-rddhi will be established both in the individual life and in the universe. And in the immediate next stage, that is, in the psychospiritual stage one will attain a purely spiritual stance, That is, one will attain pramá siddhi. It means that the aspirant has attained the goal. This one attains not out of one's self-interest, but for the promotion of the interests of all. One will be able to bring about welfare to one and all in a better way.

In the last stage of this movement, that is, in the spiritual sphere, one comes in contact with the kaośikii shakti, the primordial force of creation. And through the lokatrikoña which was established through pramá siddhi, which has pramá sañvrddhi as one side, pramá rddhi as another side and pramá siddhi as the third side – one approaches the vertex of the guñatrikoña. This is the particular vertex of the unbalanced triangle, from which the kaośikii shakti came out moving in a straight linear order, not in a systaltic way.

Now in this final stage of spiritual practice, the kaośikii shakti will move in a straight line in the opposite direction, along the upward movement of kulakuñḍalinii, and finally one will become one with the guñatrikoña. This is the state of perfect consummation of human existence; this is the glory of supreme spiritual attainment. You are the spiritual aspirants, it is your duty to establish a balanced triangle through pramá sañvrddhi in the physical sphere, pramá rddhi in the psychic sphere, and pramá siddhi in the spiritual sphere. By this, your coming to this earth will be successful.

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*Discourse 3***PRAMÁ 3 - LOKATRIKOÑA***By Shrii Shrii Ānandamūrti*

You know that the Path of Gaotama Buddha was the Path of Abnegation (Nivrtti Márga). To speak the truth, in Nivrtti Márga he was at the peak. As a seeker of the path of emancipation Buddha chose Nivrtti Márga. Although his path was not the path of extreme austerities like Varddhamána Maháviira, yet Nivrtti had a predominant role in his philosophy. As regards Nivrtti, Varddhamána Maháviira considerably deviated from the path of reality. Buddha did not go that far, yet there was no perfect adjustment between Saṁvrtti and Nivrtti, that leads to perfect balance in the spiritual sphere.

Human existence is trifarious – physical, psychic, and spiritual. The balanced development in the three spheres brings synthesis in the lives of animate beings. It brings about their existential fulfilment. The physical stratum may be compared to a sweet and lovely radiant bud which is about to blossom into a flower. In the process of metamorphosis from the early stage to a matured stage of bud lies its inherent vitality, its rhythmic and graceful dynamism. The psychic stratum can be compared to a newly blown flower full of charm – the tenderness of its petals, the softness of pollen, the sweetness of honey fill life with the exuberance of joy and vitality. And the third factor, that is, the spirituality, is simultaneously the witnessing entity, the faculty of witnessing and the guiding entity. All the strata together create the Pramátrikoña or Lokatrikoña of entities.

In the flow of emanation starting from the noumenal cause of Paramá Tattva emerges the Lokatrikoña... based on Pramá. Human beings, goaded by their psychic propensities, begin to strike blow after blow at the triangle of forces and thereby destroy the inherent balance and also Pramátrikoña. Their action destroys its sequential order, the successive stages of its forward movement. In a word, it causes derangement of the main flow of emanation from its actional path. After causing this derangement human beings do not stop. They continue to strike blow after blow. Lokatrikoña undergoes further deterioration and comes down to the stage of disruption. People wonder why nature is so cruel with them, why Parama Puruśa plays thus with innocent human minds. They do not care to realize that their very activities have brought about derangement and disruption in Pramátrikoña.

In the next stage of the flow of emanation when there is frustration on all sides – if food is available, there is a shortage of clothes, if clothes are available, there is a shortage of drinking water; if water is available, there is a shortage of fresh air – then existence itself becomes a big burden. If the degree of psychic awareness increases beyond this limit and goes beyond check or control, people take to the path of suicide. They become nihilists or cynics. Otherwise, by becoming as humble as dust, they want to make us realize the ultimate result of senseless

egotism. This is the stage of degeneration (Viparyasta Avastha). At this stage, the Lokatrikoṇa is totally unbalanced.

Earlier I told you that the path of Buddha was the path of Nivrtti (abnegation). Even his Sádhaná was based on the spirit of Nivrtti, as, indeed, were his teachings of Samyak Darshana (Right of Vision), Samyak Saṁkalpa (Right Determination), Samyak Vák (Right Speech), Samyak Ájīva (Right Livelihood), Samyak Vyáyāma (Right Exercise), Samyak Karmānta (Right Finishing), Samyak Smrit (Right Memory) and Samyak Samádhi (Right Realization).

As these teachings do not include Saṁvrti (material acquisition) they lack charm and do not give a good reason for living. This explains perhaps why Buddha never considered the idea of forming a society or outlining a system of social ceremonies such as child-naming, marriage, etc.

Nor did he attempt to bring balance to economic activities or harmonize the norms of social obligations. He gave no directions to establish equilibrium in social life, either. Everyone cares for the interests of one's own group and in a glance draws innumerable pictures of self-interest. One who relishes rasamalai [a type of sweet], likes to get satisfaction by entertaining guests with rasamalai. Buddha wanted to carry humankind on the singular path of Nivrtti.

Had he prescribed an adjustment of spirituality with worldly (social, economic, etc.) activities, there would have come into being a beautiful Lokatrikoṇa, a Mahátrikoṇa advancing through equilibrium nurtured by Pramá.

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*Discourse 4***PRAMÁ 4 – APPENDIX – QUESTIONS AND ANSWERS***P. R. Sarkar*

(1) Question: Suppose in a particular land there is no shortage of food and other physical necessities of life, but psychic structure moves within the four walls of a particular “ism” – there is no scope for free psychic movement. Can there be physical or psychic Pramátrikoña in that land?

Answer: No. Even if nature is bountiful or human dexterity is bountiful in a particular country, there cannot be physical pramátrikoña if there is want or shortage in neighbouring countries.

In India, Punjab and Haryana are a bit affluent; Orissa, East UP and Bihar are extremely poor. Side by side light and darkness cannot remain. Naturally, political peace is sure to be disturbed. America is affluent, Mexico is poor.

In Africa, countries south of the Sahara are extremely poor; physical Pramátrikoña is not possible in such countries. For physical Pramátrikoña there must be sufficient food and other physical necessities for the entire world.

(2) Question: There are certain psychic diseases which have their origin in the physical sphere – they are physico-psychic diseases. Can there be a radical cure of these diseases if there is no free psychic movement?

Answer: There are certain diseases which have their origin in the psychic sphere – they come to the physical level from the psychic level. Microvita may create physico-psychic diseases also – diseases starting from the physical level and coming to the psychic level. If the psychic self is not properly balanced, a radical cure is not possible.

(3) Question: Suppose in a particular country people are very much moralist: there is no dearth of food and other physical necessities, and there is free psychic movement also – there is no bar in reading a particular book or coming in contact with a particular philosophy. Even in that case can there be spiritual Pramátrikoña in that country?

Answer: For spiritual practice you are to create a spiritual urge. Therefore, you are to create a proper system of education. Education should be imparted in a spiritual and psychic style. When they get proper education, a proper spiritual urge is created and then they will start Sádhaná. So, we must start primary schools throughout the entire world to create a spiritual urge amongst the little pupils. I am not in favour of starting colleges; I am in favour of starting primary schools. In the entire world we have got one degree college at Ánanda Nagar and thousands of kindergarten schools.

That is why it is desirable in the first phase to start many primary schools instead of colleges. Merely opening high schools and colleges without a proper system of education will not serve the purpose. Rather, thousands of kindergartens and primary schools must be started with this new system of education, to create a spiritual urge amongst children throughout the entire world.

(4)(a) Question: Suppose a particular country is very poor. There is no shortage of food, but there are other shortages in the realm of physicality. Can there be psychic Pramātrikoṇa or spiritual Pramātrikoṇa there?

Answer: No. As the country suffers from shortages of physical necessities other than food, physical Pramātrikoṇa is not possible. So, the question of psychic or spiritual Pramātrikoṇa does not arise.

(b) Question: Then what is that country to do? Should that country attack another affluent country to get its necessities of life?

Answer: No. Unless agricultural production is increased no Pramātrikoṇa can be established in that country. To attack or think to attack another country to get sufficient necessities will cause political unrest in the region and will undoubtedly increase economic instability. As a result, no Pramātrikoṇa can be established.

(c) Question: Suppose the country is densely populated. Then how is it to develop? Can the problem be solved through barter trade?

Answer: The problem can be solved through commercial transaction or barter trade. Say there is surplus food or hide or leather or jute in one country; and there is another country which is willing to enter into barter trade with that country in order to meet its shortages – won't the problem be solved? Burma has a shortage of leather and hide, and Bangladesh has a surplus of leather and hide, but a shortage of rice; there can be barter trade between them.

(5) Question: Suppose in a particular country people suffer from dogma, but there is no shortage of physical necessities, can there be any spiritual Pramātrikoṇa?

Answer: What to speak of spiritual Pramātrikoṇa, even physical Pramātrikoṇa is not possible where there is dogma.

(6) Question: Suppose, there is freedom of thought in a particular country, but people's minds are influenced by innumerable dogmas – What is the remedy? What step can be taken to remove the dogmas?

Answer: All the countries of the world suffer from dogma. Religion means dogma, communism means dogma, capitalism means dogma – all the political "isms" are expressions of dogma. There is no shortage of money in a number of countries of the world they may be rich, but they are still undeveloped and backward due to the influence of dogma. There physical Pramātrikoṇa has not been attained. There are certain countries whose dogma does not support money-lending and the taking of interest; but if there is no interest, no rolling of money, no movement of coins, how can there be development? But those very countries also have banking, which is fundamentally against the doctrine of their dogma.

There are dogmas in certain other countries which preach mutual tolerance; if someone slaps you on one side of the face, you must give the other side to be slapped. But those are the same countries which fight against each other. Both great wars, one and two, were fought by those very countries. Can there be any physical Pramātrikoṇa? Not even physical Pramātrikoṇa is possible where there is dogma.

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.

Even those countries professing religion are fighting amongst themselves; take the case of Iran and Iraq. It is all a fight of dogma.

(7) Question: Suppose in a particular country, there is a balanced physical Pramátrikoña, balanced psychic Pramátrikoña and balanced spiritual Pramátrikoña but these three types of Pramátrikoñas do not coincide – generally they coincide in the spiritual stratum – in that case how can the good thinking people fight against the depraving effects of enemy microvita?

Answer: If millions of physical Pramátrikoñas, psychic Pramátrikoñas and spiritual Pramátrikoñas do not coincide, there would be a tug-of-war amongst them and finally they will get deranged... they will reach the stage of disruption. Their inner balance will be destroyed. When they coincide, the triangles of forces come in close proximity of Guñatrikoña. If Pramátrikoñas are destroyed, in that case good people would take the help of friend microvita. Some microvita are, in effect, your friends and some are your enemies. By nature, no microvita is either a friend or enemy of human beings.

*Na kashcit kasyacit mitrañna kashcit kasyacit ripuh
Vyavahāreña mitráñi jáyante ripavastathá.*

[No one is the enemy of anyone by nature. By one's behaviour a person may become friendly or inimical to others.]

By nature, inimical microvita may also become your friends if controlled by good people. Though poison is fatal for humans, it is also a life-saving drug. Even snake venom is recognized by all as a medicine.

(8) Question: In order to encourage the movement of positive microvita and to discourage the movement of negative microvita, should the education system of the entire world and the entire universe be reoriented? What should be the phases, the physico-psychic and the psycho-spiritual approach?

Answer: We must develop the physico-psychic aspect of the students through proper physical culture, which will include Yoga Ásanās, proper diet, games, and sports, etc. And to develop the psycho-spiritual aspect, we must reorient the entire curriculum of all schools from kindergarten to post-university level according to the Neo-Humanist philosophy and must incorporate the practices of Aśtāṅga Yoga into the curriculum in all grades. This will be the practical approach. And the guiding philosophy, the controlling philosophy should be: "This universe is ours" – and "we" means humans, animals, and plants.

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