

## NEO HUMANISM

Shrii Prabhat Ranjan Sarkar said that humans must think of themselves as part of one great family comprising all of humanity, rather than identifying with a particular race, religion, nationality or linguistic group. This type of social outlook He termed as Universal Humanism. In 1982, He further elaborated on the method of attaining universalism in a series of discourses published in a book, "Liberation of the Intellect: NEO HUMANISM."

The Living World (Earth) of ours is moving since its origin and existence verifies to be 4.5 billion years as per recent declaration from scientific testimony. As for its origin is concerned, whether we must believe in some Entity behind its creation is a Great Question. There is still an unresolved quest to explore the cosmos, where there may be life existing in outer space, which is far superior to our origin.

If we see our Universe evolvement since the first stage till now, one might see the possible and impossible attempts to get into its root cause. The existing world with most super intelligent being, existing in this unknown dimension of cosmological sphere will be another question and likewise the expanding universe along with other milky ways, galaxies and other planetary universe which science is baffling to understand is another quandary. There will be infinite quests in our mind arising in this relative world.

Basic question for the Supreme Race existed in the Middle East and East, Who is that Great Entity, who could give a clarion call to all human beings by giving a solution to resolve the entire basic quest in all the three strata of existence: crude physical sphere, physical sphere, psychic sphere and spiritual sphere.

The search for finding a most rational philosophy may par-take this engulfing quest.

According to our Beloved Preceptor Shrii Prabhat Ranjan Sarkar alias Shrii Shrii Anandamurti, A'nanda Ma'rga is the first movement aimed

at liberating spirituality from the unwholesome influences from dogma.

Our Preceptor Shrii Prabhat Ranjan Sarkar in HIS Discourse states that:

What is the necessity of the advent of Parama Purusà onto this earth again and again?

The answer is: HE wants to bring about the welfare of human beings.

*Regarding the spiritual sphere it is said,*

*"Mahat krpayà eva Bhagavat Krpa' lesa'dva'."*

*How much can the human beings accomplish by their own efforts!*

*"Ma'ya' or the Operative Principle is the power capable of producing the most impossible of things...That is why it is recognized that the blessings of the realized personalities and the wee bit of Cosmic Grace are indispensable. Mahat means a great personality, a highly evolved personality. The blessing of such a person are immensely helpful and together with this is required a small bit of the Cosmic Grace. Not much is required, only a wee bit will be enough. In fact, this is what ensured the spiritual progress of individual human beings in the past, that is also doing the same at present and that will do the same in future also.*

*And what about the psychic sphere? The reaping of consequences of original actions performed by a human being occurs mainly in the psychic sphere. In the same psychic sphere, if the human being attains the blessings of evolved personalities and the Cosmic Grace, the problem is solved...*

*With the Blessing and Grace the psychic afflictions will be removed. Well, when there is pain and the pain is not felt as such, should it then be called pain? In this case, in the psychic sphere, one will remain in a state of bliss. Let the afflictions come. When the afflictions and*

*pains are not felt as such one should not worry about. Then what about the physical sphere? It is true that in the physical sphere there is the utmost necessity of food, clothing, education, shelter, medical treatment, etc.*

*Now what has Parama Purusa done for the created beings? He has already scattered wealth in the world for human consumption. Enormous wealth has been spread out everywhere. He has also given intellect to human beings to utilize, to collectively live on this scattered wealth. For mental peace, He has given them instructions to practice the science of spirituality. This will bring them spiritual emancipation and will remove their psychic affliction. In fact this is the Cosmic Grace, the Divine Grace. He has already showered on humanity. He has already proclaimed He will bestow His Grace on the human beings. That is why He has unequivocally declared: "Sambhava'mi yuge yuge"-- I incarnate myself in every age.*

*So no one needs to be worried on this account.*

*Now the problem remains in the crude physical sphere.*

*Regarding this sphere, human beings were instructed during the days of Lord Shiva and during the days of Lord Krs'na, again and again, to live and enjoy the property collectively.*

*"Deva'bha'gam' Yatha'pu'rve Sam'ja'na'na' Upa'sate."*

*(Just as the gods used to distribute the wealth among all to enjoy it collectively and judiciously.)*

*But unfortunately the human beings have not done so and as they did not do so they had to suffer various physical hardships. They are still suffering the same. Now, in order to remove their sufferings in the physical sphere common sense dictates that the wealth of the entire universe should be considered as common patrimony. The wealth is meant for all, so that all can live collectively. It is not proper that a person will snatch away the morsels of food from others' mouths. So there was the necessity to introduce a system where all humans will*

*distribute the entire wealth among the collective body in a collective way.*

*Because of these shortcomings the human life was full of pains and miseries. Now the time has come when this has got to stop. How can we allow such a thing to continue, when human beings are predominantly intellectual beings, why such a major lacuna will be allowed to perpetuate itself for days and months on end, for years and centuries together? Such a thing must not be allowed to continue.*

*Yet the strange thing is that lacuna in the physical sphere and the consequent disparity is the noumenal cause of all phenomenal troubles. Due to this noumenal cause the peace in the psychic sphere is being disturbed again and again. With this end in view, with the sole purpose of removing the physical miseries and afflictions, keeping in view the higher goals of human life, the Prout philosophy has been formulated.*

*There was no alternative but to propagate this Prout philosophy. Had it not been done, maybe the human sorrows and sufferings might have been perpetrated for centuries together. The mean opportunists would have continued their exploitation by taking advantage of the simplicity or intellectual deficiency of the innocent and credulous people. This exploitation was perpetrated mainly in three ways--'oppression', 'suppression' and 'exploitation.' I have not mentioned 'repression' because 'repression' is inseparably associated with exploitation.*

*Now the point is that the entire population of the world has got to be saved from 'oppression,' 'suppression' and 'exploitation'--by any means, fair or foul.*

*Then what will be the result?*

*The human sufferings in the physical sphere will be overcome. Of course the lack of adjustment in the spiritual sphere was never there, not will it ever be. Human beings can rest content in this regard. Only in the psychic sphere they will have to acquire power and for*

*what? People will have to acquire psychic power in order to overcome the psychic affliction which is the result of past reactive momenta.*

*That is to say, with the establishment of the Prout, the problems in the physical sphere and the spiritual sphere will be solved. Of course, the requital of unserved 'sam'ska'ras' will surely affect the mind but, it is also a fact that human beings will be acquiring enough strength to overcome the psychic afflictions.*

*Bearing this in mind, you should build a new human society at the earliest. Those who are likely to create obstacles in your path—let them do so.*

*You should remember that those who are the actual pioneers, the real vanguard of the society are always a microscopic minority. But it is they who are destined to be victorious. Those who opposed or are now opposing or will oppose in the future will confess in the future, "Yes, we are now safely driving our vehicle comfortably along the very path which was once cleared by removing jungles by those vanguards.*

*That means those who cleared obstacles in the beginning will later be recognized pioneers. The funny thing is this; people do not give recognition at the time when it is due. This is the natural law. And at the same time you should also remember the simple truth that in a jungle the number of tigers and lions is always few. The jackals always far outnumber them. In the jungle there is the supreme authority of the tigers and lions; and not of the jackals.*

*The jackals--following their ingrained wont are sure to howl and the tigers and lions will certainly not be frightened.*

*Ananda Marga advices to follow in practice--*

- (1) the spirit of Sama-Samaja Tattva (the Principle of Social Equality) in our individual and collective lives, on the basis of rationalistic approach;*

- (2) *The teachings of Neo-Humanism, in our personal and social lives;*
- (3) *The principle of limited freedom in the physical level, because it is finite; and the policy of full freedom in the spiritual and psychic worlds, because they are infinite in scope; and*
- (4) *The synthetic path of a psycho-spiritual approach to life.*

In order to satisfy and develop all human potentialities of the world, Ananda Marga has become a many-branched organization providing guidelines for all aspects of life – Education, relief, welfare, medical, arts, etc.

The dedicated monks and nuns of Ananda Marga have accepted their life of renunciation not out of any escapist mentality, but to further the cause of human welfare; and through their service, they seek to lead human beings along the path of righteousness to the abode of Supreme Bliss.

In A'nanda Ma'rga, in the very first phase of initiation, a new member is taught to forget both caste and color.

The A'nanda Ma'rga method of spiritual practice does not encourage a person to give up all worldly duties; rather it teaches one how to make the best utilization of properties, physical, subtle and causal.

In a word, A'nanda Ma'rga's social code fulfills all the conditions of an ideal social code -- it is universal, rational and psychological.

It is appropriate for the existence and development of a dynamic social structure in a changing world.

In our Ananda Marga both men and women have equal responsibilities. In the manner prescribed for marriage in our Marga both men and women have equal responsibility.

In our A'nanda Ma'rga the first step that a person takes is to forget their race or sect and to no longer identify with their race, caste, or sect, regardless of whether their race was superior or inferior.

I do not want you to wait life after life to reach your goal. You should realize the goal in this very life.

Why will you waste even one precious moment of this life? Therefore fear not, success is yours for the asking. Go on making the correct effort.

Ananda Marga is not a change merely due to the cycle of time but a revolution, a radical change--in the true sense.

Never before in the entire history of this world or the universe, if it could be known to mortals, has a system of life fully embracing the economic, social, mental and spiritual spheres ever been correlated in such closely knit society as in Ananda Marga.

In Ananda Marga, a sannyasii (renunciant) is as good a member of society as an ordinary family person earning his or her own living and maintaining his/her family.

For the physical, mental and spiritual progress of humankind, the first requirement is a healthy social order. Thinking of the weal and woe of common people, and considering the won't of their minds, Ananda Marga has set its hands to the establishment of a new social order. Whatever is true and natural has been accepted; at the same time some means of social rectification have been suggested.

A'nanda Ma'rgiis should never compel people to follow A'nanda Ma'rga philosophy.

Rather, they should always inspire people along the path of spirituality by encouraging selfless service, sacrifice, good conduct, spiritual practices, the development of all-round knowledge, etc.