

IDEA OF AN IDEAL COMMUNE CUM RESEARCH INSTITUTE, BASED ON LOVE (OF SCIENTISTS, PHILOSOPHERS, ARTISTS AND ENTREPRENEURS

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AN INSTITUT WITH A DIFFERENCE

Today what mankind needs the most is a new culture. This culture not so much be of the laity and masses as much as that of the intellectual and art elites, one must gather best geniuses and master artists under one roof.

Here, the question arises for what social group, we need propagate the new culture. The answer is for all creative personalities. This is based on norms and institution for inmates of the commune. This commune will also be a research institute based on “Love”. This shall be a fertile ground for discovering newer laws of physics and parapsychology, and all other possible fields of research. This based on the idea that being a researcher and creative scientists, apart from knowledge; love for fellowmen-also is essential.

The idea of the commune rests on the assumption that the life of scientists, philosopher, artists and entrepreneurs has two aspects- on the objective level, their creativity, constructive and productivity lies on one subjective level. They shall have a life of peace, universal of and good will for every living being on earth.

The motto of the commune dweller shall be “Let not a single person go unhappy”.

The author believes, this is the duty of most intelligent of men to do creative research, and, thereby to lead the masses. The scientist, philosophers, artists and entrepreneurs can contribute to the welfare of masses in their own ways.

A Scientist can work upon only such projects as are conducive to the welfare of mankind, stubbornly denying to participate in projects, related to military ends. Every commune must have well furnished laboratories. Philosophers can guide men to clarify their life view.

Ours is an age of scientific and technological advancement. However, no serious attempt has been made together best minds of the world, together under one roof. I am sorry to say that even so called communist are busy to pursue impractical ideals.

There is no ideal value consensus in the world. Scientists are puppets in the hands of politicians and military machinery. Philosophers on the other hand failed to bridge over the gap between “National” and “International” Interests. Aurobindo at one place express the view that only those ideals which can be imbibed in life of individuals and society are worth paying attention to.

Hence, our commune and research institute shall be based on the idea, that being a researcher and creative scientist apart from knowledge, love for fellow-men is essential.

We now the proverb, “every person is either a Platonist or an Aristotelian”. This is to say everyman in the world, temperamentally, is either a philosopher or a scientist. A Philosopher lives in his world view; While, a Scientist tries to expand the field of his factual knowledge by every ways and means. He may for years spend to understand a single phenomenon. Art pertains to the field of aesthetics. An artist strives to create something beautiful. What beauty is, this is a matter of long discussion. The task of a real ‘Artist’ is as difficult as that of a Scientist, poet, painters, dancers, musicians, film actor and actresses- all are artists. An entrepreneur is an economic elite. Functionally an entrepreneur may or may not be distinguish from a capitalist, but we should not forget like Gandhi,--Aurobindo also gave his theory of “Spiritual Trusteeship” Aurobindos Spiritual trustee unlike Gandhi’s spiritual trustee does not follow a path of rigorous self abnegation. He believes in Madhya Marg of Lord Buddha. Only a spiritual trustee can follow Marxian Aphorism, “take according to your need, and contribute to social productivity according to your capacity”.

After the failure of Marxist alternative to world society, we need experiment with the Aphorism: “Capitalism is justifiable in as much as and the extent, every individual entrepreneur does something creative, constructive and productive, and sees the whole field of economic activity as a subset of the field of ethics or morality.

Now, we should see what is going to be the social life in this commune cum research institute. There will be three classes of men, in this commune. The concept of commune, research institute or ashrama has several connotations. The ashrama of ancient Indians performed manifold functions. Firstly, these were the dwelling place and also the place of worship of innumerable forest based seers and Tapasvies. One ‘Rishi and Muni’ as the authoritative incharge or owner of these ashrama guided or supervised all activities and functions of Ashrama. Rishies and Munies used to be persons of profound learning and erudition. The status of Rishes or Munies was reserved for the learned and the chosen few. Students from the far of places used to come in these forest based ashramas and used to come in these forest based ashramas and lived a life of austerity and learning. Under the guidance of the “Rishi” they performed the physical labour to see the functioning of ashrama going on.

In the concept of Vedantic commune and research institute which is nothing but what we termed at above as “Idea of an Ideal Commune Cum Research Institute, Based on Love (Of Scientists, Philosophers, Artists and Entrepreneurs). We aim to build a society in order to presenting an alternative to existing society. Now we should see in brief what should above we saw the idea of a society built up in order to presenting

alternative to existing society. Now we should see in brief what should be a picture of a commune for universal live, brotherhood and mysticism. The habitat, picture and mode of life of such a commune have been discussed in three places. Firstly in my book in “Adhayatmic Samayavad” in the chapter titled “Bhavisaya Jagat Ki Jhanki” the habitat, social order and vocational specialization of an alternative society has been discussed. In the present chapter, the geographic and geopolitical ideology of these communes have been expatiated upon. In another chapter of the book Adhayatmic Samayaved, titled Vaiktigat Jiwan ka Adhayatmashastriya Adhere social relations of the inhabitants of these communes have been discussed. In that book there has been mentioned a class of Prem Sanayasis who would be unmarried and if they fall in love with their counterparts of opposite sex may have physical mental relationship with them. For this a code conduct for love and shall have to be observed. Sex should be spontaneous and natural. No homosexuality is allowed, and if it is found to be treated, no collective sex or sex as a spectators sports. No such hall in which many couples would sleep together. Aim if sex fir both partners must be peace and no further tension of desire. For this the lovers may have a free discussion of sex behavior between them in solitude. No drugs, flash eating or intoxicating drinks would be all owed in these communes. Between two Prem Sanayasis Temporary Wedlock may be signed with the oath they shall take full care not to injure each others feelings under any circumstances. Every sort of artificiality such as use of Viagra would be prohibited for Prem Sanaysis. The class of permanently married persons shall be altogether different class. Sex shall not be made an object of humor and Prem Sanaysis would resolve to ever increase their circle of love including that for minutest living thins, and all their mutual relationship shall be confined to privacy. Rest of the theory, if the reader is interested, he is advised to read in the authors book ‘Adhayatmic Samayavad’

Philosophy of technology for these communes shall be an exceedingly efficient and computerized and automatic cottage industry which shall produce all household and consumers goods, and through international trade serve the purpose of international altruistic community. It shall be a parallel civilization to the existing civilization and shall be brought about through a movement of cooperative effort of upper class and middle class with a full understanding of their duty to world poor.

In his book in Hindi, titled “Adhayatmic Samayavad” the author proposed the development of such communes as breeding place for world genius. The economic structure for the world should be a decentralized entrepreneurial economy. If the motto of the commune is “Let not a single person go unhappy”, the purpose of this commune is to unite all thoughtful, contemplative and creative minds under one roof.

Next question is what the Socio-Economic System of the commune should be. The commune shall work on the basis of aids of Industrialists an entrepreneurs and similar NGO’s. The commune life shall try to transforming work into ‘Play’. Love and knowledge according to Bertrand Russel are the highest good of life. True knowledge can not be separated from “love”. The next question is: What is new about this commune? How shall it be different know Rajnish’s idea of commune? Rajnish occupied a central place in his commune. The meditation techniques, he adopted were the dictates of his intuition. While the exercises and meditation techniques practiced in “our ideal commune

and Research Institute” shall be the result of empirical investigations. Unlike Rajnish, we shall have no central figure in our commune. There shall be spirit of Comradship. Associated with his commune, (In Rejnishes commune) there was no research Institute. His commune was for dejected and money spendthrift persons.

From these communes a decentralized entrepreneurial economy for the whole world shall come out. Economic elites trained in these communes shall divide the world in various zones. Economic elites from these communes even at lower profit rates than other capitalists-- shall compete with them; Altruism being their chief motive. Their aphorism shall be economy is a subset of morality. In such a commune, there shall be courses on economics, commerce and management science. One shall review moral basis of the social system.

Next, we pass on to the theory of “Adjustment of Wants”. This concept was first suggested by Mahatma Gandhi. Adjustment of wants is a self-imposed discipline. Combined with the Buddha’s Aphorism of “Madhya Marg” and Aristotle’s concept of Golden means, it can mellow into Aurobindo’s “Spiritual Trusteeship”.

The concept of ashrama has several connotations. The ashrama of ancient Indian performed manifold functions. Firstly, these were the dwelling place and also the place of worship of innumerable forest based seers and Tapasvies. ‘One Rishi or Muni’ as the authoritative incharge and owner of the ashrama guided and supervised all activities and functions of the ashrama. Rishis and Munis used to be persons of profound learning and erudition. The status of ‘Rishi’ or ‘Muni’ was reserved for the learned and the chosen few. Students from far off places used to come in these forest based ashrams and lived a life of austerity and learning. Under the guidance of the Rishi, they performed the physical labour to see the functioning of the ashrama going on apart from gaining theoretical and spiritual knowledge from the Rishi. At the expiry of the term of their education while leaving finally for their abode, they used to give their teacher guru dakshina.

The term ashram also stood for a functional division of society and individual life. Functionally the individual’s life was divided into four ashrams—Brahmacharya, Grihastha, Vanprastha and Sanyase.

But here we are concerned only with the term ashrama in the sense of a forest based education centre. In our modern sense even a forest is not needed.

Now the second term of importance is commune. Commune is a word mainly used in socialistic and communistic literature. The concept of commune in Marxism was mooted to signify the idea collective or common ownership of property. So men living in peace and leading a cooperative life constituted an ideal commune. Rajnish combined the idea of an ashrama and a commune. His ashrama or commune, he claimed, was a centre of spiritual training as well as corporate living and cooperative life.

Rajneesh held that the libidinal energies in man get expression in three levels. On the physical level is sex. On the mental level it is love. On the spiritual level or the level

of soul, it is karuna or pure compassion. If the energy is thwarted in any of the first two levels, it automatically gets thwarted on the level of soul, and consequently compassion for any living being as such dries. To avert this situation and in support of many more arguments Rajnish allowed free love and sex relations among the inmates of his communes. But this is not all a an ashrama or commune is about. On the theoretical plane it refers to two more constructs. Firstly, we need define the concept of healthy enlightened person. In such a person as criteria of his health he must enjoy over all person. In such a person as criteria of his health he must enjoy over all physical fitness, a sense of mental well being towards himself and towards others, which further binds him with the society by bonds of love; spontaneously does moral action, and feels aspiritual and mystical moral unity with life as such even of a smallest and lowest living thing. But when need arises and someone perpetrates atrocities, the same man must be capable of fighting a gruesome and ferocious battle with the unjust and the atrocious. Members of these communes will be especially trained for cooperation, co-ordination and adjustment. The condition of optimum health can be defined on the basis of the concept of five koashes also. We get five fold account of the koashas, in upanishads as a part of psycho philosophical theory propounded in them. What we need is some practical technique which might take care of the health and strength of each koasha individually of collectively. Various yogasana, pranayayam and karate and other exercises tone up the annamil koasha and pranamai koasha together. A tripartite sadhana of karma yoga, jana yoga and Bhakti Yoga fills the mind or manoamiyi koasha with bliss and contentment, Knowledge of sciences what in India called Shastras, is an exercise as well as food for vijayan Mai koasha.

Therefore, in the ashramas or commune of the future, there would be provision for intermittent lectures on integrated approach to all sciences and spiritually. These lectures would be an important part of the sadhana chakras undertaken by the inmates of the commune.

A sadhana chakra can be defined as a physical, vital, mental intellectual and spiritual chain of action, which may overall transform the personality of the sadhaka, towards a positive direction in becoming a fuller and nobler man. The sadhana chakras will not be the same for all individuals. Every individual has his personal specific requirements.

Upon entering a commune by a new Sadhaka the very first thing, that would be done, is that specially trained physicians and psychiatrists would examine him physically as well as psychologically. If he is found requiring some medical aid, that would be given to him, otherwise the ingredients of Sadhana Chakra for the initial stage decided according to his particular needs and orientation would be laid open to him.

The general design of a Sadhana Chakra would be : **Chakra-1.**:

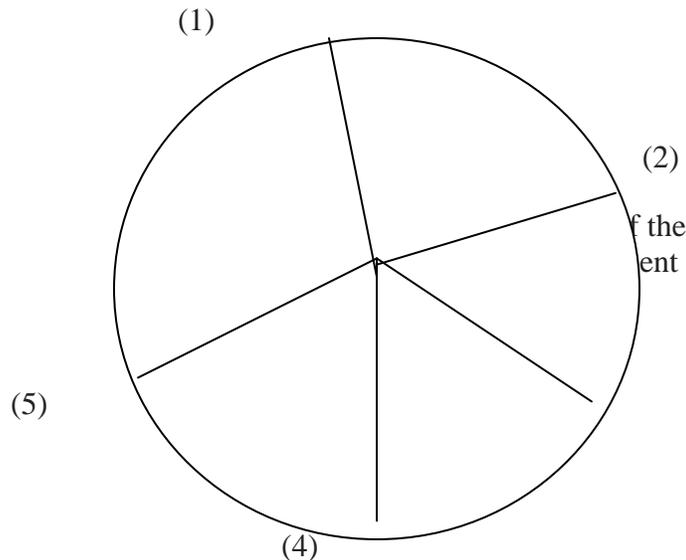
- (1). Meditational Technique
- (2). Sarvanga Asana
- (3). Judo Karate Course-1

- (4). Pranayama
- (5). Half an Hour Rest
- (6). Attending a Spiritual Lecture or Reading a Religio Philosophical Treatise.
- (7). Repetition of the Meditational Technique.

On the basis of these bare outlines with modifications suggested for the particular individual as suggested by expert's a large number of Sadhana Chakra with devotional intermittent music can be constructed. A large number of yogic postures, exercise, meditational techniques and discourses can be used.

On the social level in these communes their would be three classes of men (i) Married couples, that is house holders who pertaining to sex relations, stickt matrimonial norms. Secondly, unmarried prem sanayasis who with their opposite sex counterparts may have love or physical relations if their love is mutual and genuine. Thirdly, there would be nirvikalpa sanyasis or the enlightened, who would be above sex and monetary desires, and lead the life of an ascetic radiating live, wisdom and goodwill among all.

Here we step upon a citadel of an economic movement with moral bases. A diagrammatic portrait of the movement shall be as follows:-



This movement shall be propagated with inter religious understanding. It shall also be a movement based on empirical research. Later on men shall be switched over to social control by education elite. Profit is said to be the reward to the fourth and peculiar factor entrepreneurship. The entrepreneur in a firm is one who organizes the production

work, collects the three other factors, and coordinates these three:- (1). Land (ii) Capital and labour, and, undertakes the risk, arising there from for the entrepreneur and rich the ideal of “Adjustment of wants” is advisable. My concept of Adjustment of wants is for the present to live a life of middle class, and to making a saving of that much income as to have financial security at old age.

In our times existing crises of present day world is-

- (i). Dehumanizing poverty
- (ii). Collapsing ecological system
- (iii). Deeply stressed social structures.

All these point to institutional failure. We need developing a new civilization because of the threat of nuclear war, poverty, environmental stress and communal violence.

Our commune and research institute shall launch a movement for developing a new civilization. Now class collaboration should be the new motto. From a system of decentralized entrepreneurial economy to an economy in which every one takes according to his need and contribute to social productivity according to his capacity. We must find the relationship between economic system, personality system and happiness. This shall lead to our preparation for post-industrial age. This will be an economic system for lease monopoly.