

Vaishnavism in Society

Dictated by Sadananda to Vamandas

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The metaphysical dualism which separates God from this world and denies the concrete presence of Vishnu in all beings is unable to create a society of real humanitarian structure, because no society can be built up with the aim of giving everybody the minimum means of physical life and intellectual comfort unless the ethics of the society are based on the metaphysical foundation to respect and honour, if not worship of the concrete God in each and every being. The dualistic religion of Christianity naturally failed to create such a society in which nobody should feel deprived of the most elementary rights of a human being, and its hold over the people continued as long as the priests could prevent the examination of its principles by the intellect free or wishing to be free from the chains of dogmatism.

The irrationality of the dualistic structure was soon discovered and people who could not reconcile the bad conditions of this world with this God, who is actually far away from it, arrived at the only natural conclusion that it is better try for the establishment of a society based on social justice, and divert all attention from God to the world.

The communistic system is possibly the extreme consequence of such a pure materialistic outlook, and if it could succeed in keeping hold of the people for a longer period there is a fair chance of establishing a society, which is the realisation of perfect social virtues and justice. But as there is no metaphysical obligation of the individual and simply the intellectual beast of men bound by the laws of the intellectual beast, the creation and continuance of such a society can be established only by extreme restriction of the individual initiative and constant supervision of all the details of his life with the effect of making him move within the limit of not restricting the enjoyments of others by keeping him under the constant application of terror and by feeding his fear of being

defamed and denounced by his neighbour and fellow people and through them by the trustees of the society.

There appears to be no other solution for the West, because pure materialism is still better than the mystical idealisation of material biologism by the application of the worn-out stereotyped remainders of religious conceptions, which apparently were alive in the past. But real social justice can be the effect only from the faith if not realisation of the concrete existence of Vishnu *in all* beings and the desire to give to every and each being the full chance to realise that inner being and Vishnu according to his capacities.

In a society where Vishnu is realised nobody will suffer from economic or social wants, but in the degrees of realising that man is only trustee of Vishnu he will be superior to others, not because *he* desires it, he rather considers himself to be inferior to all; not because others consent to it, but because they *VOLUNTARILY* regard him as superior.

Such a Vaishnava society guarantees perfect economic and social security and the certainty of giving everybody in degrees of his own willingness the means to realise his own self and God in all beings and fulfilling the real object of the existence of man, namely of everything in this world for the satisfaction of the senses of Krishna.

Communism gives the means for material security and Vaishnavism the same plus freedom from fear and death, and spiritual certainty of understanding and fulfilling of the individual and collective as well as cosmic life.