



The Sadvipra as a Neohumanist Archetype: A Singular Perspective

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Context: The use of a perspective piece provides the narrative flexibility to open a dialogue on how the Sadvipra functions as a philosophical allegory within Neohumanist thought, and why that positioning exposes a pathway for the Sadvipra to adapt to the accelerating entanglement of social, ecological, and technological systems that demand continuous reinterpretation. By walking with Sarkar's original texts, the essay aims to nudge the Sadvipra archetype down the path of contemporary debates on leadership, education, and the transformation of social structures.

The philosophical allegory in this piece prompts the reader to explore what path the metaphor of the sadvipra would take if they were able to adapt to a rapidly changing world while still maintaining the core seed of Sarkar's intent. At the same time, the prompt is not a whole story; it invites the reader to craft their own.

Introduction

For me, it began with a simple text from a friend that suggested, "You are on a sadvipra journey." My first reaction was to Google the term; my second was to smile and move on. That was three years ago. My thoughts have often returned to the text, and when the opportunity arose to be a guest editor for the Special Issue of the *Neohumanist Review*. I proposed a plan and thought, "How hard can it be?"

The journey began with a digital inquiry into Shrii Prabhat Ranjan Sarkar's Neohumanist philosophy and the Sadvipra archetype, focusing on core principles and their relevance in contemporary philosophical contexts. Shri Prabhat Ranjan Sarkar (1921-1990), the founder of the Progressive Utilization Theory (PROUT) (Laxman Majhi 2025) and the broader philosophical current known as Neohumanism, offered a radical reimagining of

human society. Central to his vision is the figure of the Sadvipra, a term that fuses the Sanskrit sad ("good, true") with vipra ("learned, wise"). In Sarkar's writings (Sarkar 1987; Inayatullah 1999), the Sadvipra is not merely a historical or mythological character; it is an allegorical archetype that embodies the highest aspirations of moral imagination, epistemic wholeness, and temporal vigilance.

Sarkar's view that rationality and spirituality are complementary modalities within a larger ecology of consciousness becomes a waypoint pointing towards post-humanist thought: to evolve ethically is to evolve relationally, in resonance with all sentient and material agents. Within this evolving ideology, Neo-humanism offers a post-Cartesian (Derksen 1998; Rapoport 2011), post-anthropocentric



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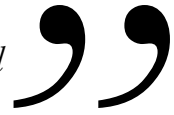
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synthesis. It reframes both spirituality and technics as interconnected expressions of consciousness, expanding ethical concern from humans to ecosystems, machines, and the cosmos itself.

The Sadvipra weaver, in this vision, is not a disrupter of social cycles but a facilitator of connections, one who understands that each advance in technics carries both promise and risk, and that the future is shaped not by dominance but through reciprocity among beings, systems, and intelligences. Neo-humanism, as I discovered, aligns with three core principles: the expansion of love through cosmic sentiment, the necessity of inner transformation for social liberation, and the dismantling of dogma and exploitation.

Social cycles are described as a recurring pattern of dominance among four social classes: Shudra (labourers), Kshatriya (warriors), Vipra (intellectuals), and Vaeshya (capitalists) (Bhowmik 2023). Sarkar believed each class tends to dominate the others in turn, creating a continuous cycle of exploitation and oppression. The Sadvipra is viewed as the disrupter in this cycle, a leader who embodies the virtues of all four classes, thus gaining the knowledge to disrupt the hierarchical forces that uphold class domination.

The Technology of Signs invites the Sadvipra to attend to the signs, symbols and discourses that constitute the present moment.



Sarkar positioned education as the pedagogical vehicle for producing Sadvipras. He argued that a Neohumanist pedagogy must develop relational consciousness, the capacity to perceive oneself as an integral part of a larger, interdependent whole. This consciousness, rooted in tantric spiritual experience, nurtures empathy, service-mindfulness, and a sense of responsibility toward all life forms. The Sadvipra thus becomes both a product and a process of neohumanist education.

The Triadic Structure of Knowledge

Moral imagination refers to the ability to envision alternative ethical possibilities and to act upon them. It involves seeing beyond entrenched norms, feeling the lived realities of others, and creating novel pathways for collective flourishing. In the Sadvipra narrative, moral imagination is manifested through the figure's capacity to arouse latent dignity, courage, idealism, and spirituality in the masses.

Rather than presenting the triangle as a system of constraints, this approach treats it as an affirmative architecture, a loom upon which new ethical, spiritual, and technological possibilities can be woven. The three forces of the triangle, the Pull of the Future, the Push of the Present, and the Weight of the Past, are not antagonistic pressures but generative conditions that enable Neohumanism to adapt and flourish (Inayatullah 2023). Seen through the aperture of the futures triangle (Mercer 2023), Neohumanism's renewal becomes not a defensive response to change, but a creative re-activation of its deepest possibilities.

The Pull of the Future is expressed through the expanding horizon of human–technology co-evolution. Emerging forms of AI, planetary computation, creative collaboration, augmented perception, and ecological sensing systems offer new spaces for consciousness to manifest relationally. Instead of imagining technological acceleration as a

force that displaces human agency, a Neohumanist orientation interprets these developments as invitations to co-constitute empathy, agency, and planetary awareness. This future pull encourages a shift from fixed identity to fluid becoming, from anthropocentric ethics to planetary sensitivity, and from isolated agency to co-creative engagement. The Sadvipra, in this framing, becomes a guide of consciousness, one who perceives emerging technological landscapes as new territories for ethical exploration rather than threats to spiritual depth.

The Push of the Present arises from the lived conditions of entanglement that define contemporary experience. Hybrid identities, distributed intelligences, ecological interdependence, and complex digital infrastructures shape the world (Mignolo 2012). These are not crises that undermine Neohumanism; they are signals of a relational ontology becoming visible. The pluralization of knowledge systems, digital animism in Japan (Kimura 2018), networked Ubuntu in Africa (Sarpong et al. 2016), and pluriverse technoscience in Latin America (Mignolo 2012), show that the present moment is fertile ground for ethical expansion. It encourages Neohumanism to evolve its epistemology, embracing participatory knowing,

experiential insight, and co-evolutionary learning (Glass 2001). Here, the Sadvipra thrives: as a mediator of complexity, a translator among worlds, and a figure capable of bridging spiritual intuition with technological agency.

The Weight of the Past, often framed as a constraint, becomes a stabilizing resource when interpreted through a positive lens. Sarkar's cosmology, tantric epistemology, and Neohumanist ethics form a resilient foundation that can absorb new concepts without losing coherence (Sarkar, n.d.). The past provides the ethical scaffolding, cosmic sentiment, anti-dogma, and universal love that support Neohumanism's evolution. It offers archetypal resources, like the Sadvipra, that can be reframed for technological contexts without betraying their intent. When treated as a reservoir rather than a burden, the past becomes a warp thread against which new patterns of thought, practice, and design can be woven.

Together, these three forces, pull, push, and weight, situate the Sadvipra as a weaver of futures. The Sadvipra listens to the pull of emerging possibilities, responds to the push of present entanglements, and draws upon the weight of inherited wisdom to compose meaningful trajectories. The triangle thus becomes more than an

TABLE 1: NEOHUMANISM IN A TECHNOLOGICAL AGE

| TRIANGLE VERTEX | Description (Positive Framing) | Implications for Evolving Neohumanism | Role of the Sadvipra |
|----------------------------|---|---|---|
| Pull of the Future | Expanding consciousness through human–technology co-evolution; emerging techno-spiritual potentials; new capacities for global empathy and coordination. | Encouraging adaptive identity, planetary ethics, and relational consciousness opens new terrain for spiritual and moral growth. | Senses emerging patterns; guides society toward ethical integration with technological and ecological systems. |
| Push of the Present | Entanglement as opportunity: hybrid identities, distributed agency, plural knowledge traditions, and interconnected crises as signals of relational ontology. | Invites Sadvipra to evolve epistemologically, embracing participatory knowing, experiential learning, and co-evolutionary engagement. | Mediates complexity; translates between cultural, technological, and ethical domains; facilitates systemic awareness. |
| Weight of the Past | Foundations as living resources: Sarkar's cosmology, Tantric ethics, universalism, and the Sadvipra as adaptable archetype. | Provides ethical coherence, historical grounding, and resilience; supports reinterpretation without loss of integrity. | Draws on inherited wisdom to stabilize new trajectories; preserves ethical clarity while enabling transformation. |

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we must confront a difficult truth: philosophies
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identities that remain fixed cease to grow.*



analytical tool; it becomes a method of attunement, enabling Neohumanism to evolve while maintaining its ethical center.

A Triangle That Weaves

When viewed through the aperture of the futures triangle (Inayatullah 2023; Mercer 2023), Neohumanism is revealed not as a rupture but as a continuity of becoming. Sarkar repeatedly emphasizes that humanity is never complete and exists at the edge of becoming. The Sadvipra, therefore, is perpetually unfinished, always open to growth, learning, and self-transcendence. This temporal vigilance prevents stagnation and guards against the ossification of power structures.

The present offers new futures possibilities for consciousness; the present provides fertile terrain for ethical experimentation; the past anchors these expansions with coherence and depth. The Sadvipra becomes the figure who moves through these three forces with fluidity, weaving them into a living tapestry of meaning. Neohumanism can step into the century ahead not as an inheritance to be preserved, but as a practice of weaving evolving futures for the sadvipra with care, insight, and relational awareness.

Epistemic wholeness equips the Sadvipra with cognitive flexibility: the ability to shift perspectives, weigh diverse forms of evidence, and reconcile apparent contradictions. In practice, this translates into policy decisions that balance economic development with ecological sustainability, or educational reforms that integrate moral instruction with scientific curricula. Such balanced judgment is a hallmark of Neohumanist leadership.

A Sadvipra must engage in self-critique, questioning motives, acknowledge biases, and adapt to emerging challenges. This aligns with Sarkar's critique of static hierarchies by disrupting the social evolutionary cycle. By refusing to settle into a fixed identity, the Sadvipra models a dynamic leadership that evolves alongside the societies it serves.

While Sadvipra's mythic aura can inspire, it also carries the risk of hero worship. Sarkar cautions that any leader, however enlightened, must remain subject to collective oversight. Temporal vigilance thus includes mechanisms for accountability, democratic deliberation, transparent decision-making, and community participation to ensure that the Sadvipra does not become a new form of authoritarian figurehead.

Educational Reforms

Neohumanist pedagogy emphasizes relational consciousness, the awareness that one's identity is co-constructed through relationships with others and the environment. Curricula, therefore, integrate:

1. Ethics and service-learning (community projects, environmental stewardship).
2. Physical education (yoga, martial arts) to develop bodily discipline.
3. Critical Thinking (philosophy, logic) to nurture intellectual rigour.
4. Economic literacy (cooperative economics, sustainable finance) to ensure material competence.

These components collectively nurture future Sadvipras, aligning with the view that "the sadvipra integrates both spaces by...puncturing the social evolutionary cycle".

Alternative Evolution of Educational Reform

Neohumanist schooling should focus on creating independent and confident state-persons, by encouraging relational consciousness, the understanding that each person's identity is formed through ongoing relationships with fellow humans, non-human life, and the wider environment (Ghosh et al. 2024). To achieve this, curricula can be organized around four interlocking strands:

1. Ethics & Service-Learning, Structured community projects and environmental-stewardship activities that turn

- moral reflection into concrete, statecraft leadership action.
2. Physical Development, Regular practice of yoga, martial arts, or other movement disciplines that build bodily discipline, resilience, and respect for one's own health.
 3. Critical Thinking, courses in philosophy, humanities, social and political sciences, and Technology-human relations that sharpen intellectual rigour and equip learners to question assumptions.
 4. Economic Literacy, Instruction in cooperative economics, sustainable finance, and resource-management principles that give citizens the material competence to participate responsibly in the economy.
- When every learner engages with these four pillars, the education system produces state-people,

TABLE 2 FUTURES TRIANGLE

| TRIANGLE VERTEX | What it Represents | Sadvipra Foucault nexus | Concrete Signals |
|----------------------------|---|---|--|
| Pull of the Future | The aspirational vision that draws us forward. | A society where leaders (or collectives) continuously self-care through disciplined practices (body, mind, spirit, economy) while embodying relational consciousness for all lifeforms. Governance models built on peeraudit circles, cooperative decisionmaking, and digital self-governance dashboards that fuse moral imagination with reflexive selftechnologies. | Growth of "holistic leadership" curricula in universities. Adoption of wellbeing tracking apps that integrate ethical reflection modules. Policy proposals for "community selfaudit" mandates in cooperatives. |
| Push of the Present | Existing trends that propel us away from the needed future. | Fragmented leadership that emphasizes only one of the four class qualities (e.g., technocratic elite without moral imagination). Dominant power structures that treat self-governance as a threat, limiting reflective practices (surveillance, algorithmic profiling). Education systems are still focused on rote knowledge rather than relational consciousness. | Rising public distrust of "expert" elites. Legislative pushes for increased data collection without safeguards for citizen self-reflection. Media narratives that glorify "singletrack" success (wealthonly, techonly). |
| Weight of the Past | Deep-seated legacies that anchor the system. | The historic socialcycle hierarchy (ShudraKshatriyaVipraVaeshya) that still informs castelike stratifications in many societies. Traditional disciplinary regimes (monastic, militaristic, bureaucratic) have long used technologies of the self for conformity rather than emancipation. Earlier Neohumanist texts present the Sadvipra as an ideal but were rarely operationalized. | Persistent socioeconomic mobility gaps aligned with classtype descriptors. Institutionalized self-discipline practices (e.g., mandatory corporate wellness programs) that lack ethical depth. Scholarly citations of Sarkar's work that treat the Sadvipra as a static myth rather than a practice-oriented model. |

citizens who simultaneously embody compassion, physical vitality, intellectual clarity, and economic savvy. In this way, the "states-person" (Henriksen et al. 2022) bridges the personal and the collective, helping to "puncture" the old social-cycle patterns and usher in a more cooperative, humane, and sustainable society.

Nudging the Sadvipra

The Sadvipra archetype is anchored within a specific historical and metaphysical landscape, positioning the individual as an ethical sentinel who disrupts social cycles to restore balance and justice. As time, technologies, global cultures, and cosmologies shift, it is a natural expectation for the Sadvipra to evolve alongside society. A scan of the human-technology relationship reveals it was never a simple progression from primitive tools to artificial intelligence. A contemporary Sadvipra would recognize these forces not as obstacles, but as co-creators in the unfolding of a relational future. The essay uses Foucault's four technologies (Foucault 2005): Signs, production, power and self as a means to expand this thought. Each is an interconnected matrix of practical reason.

The Technology of Signs invites the Sadvipra to attend to the signs, symbols and discourses that constitute the present moment. New media vocabularies, climate alert icons, and data visualizations generate "future possibilities for consciousness" by making otherwise invisible relations visible. Neohumanist texts, oral histories and ritual symbols echo the weight of the past and allow us to examine the new signs for coherence and

depth. In this way, Neohumanism transitions from static inheritance to the ongoing practice of sign-making, continuously refreshed by careful observation, relational insight, and ethical imagination.

Through the Technology of Production, the Sadvipra learns to manufacture knowledge that is both plural and coherent. The "cognitive flexibility" described is a production process: gathering data from economics, ecology, sociology and philosophy; transforming those raw materials into policy drafts, curricula, or community plans; and finally outputting decisions that simultaneously advance growth and preserve the biosphere. This production line is deliberately heterogeneous; it does not privilege a single discipline but combines them, thereby achieving the epistemic wholeness that Neohumanist leadership demands.

The technology of the self provides concrete techniques for self-care, regular reflective journaling, peer mentoring, and decision review. By continuously interrogating motives, surfacing hidden biases and recalibrating goals, the Sadvipra enacts an inner-development practice that keeps the leader from hardening into an unyielding ideology. Each act of self-revision offers new paths to understanding the socialcycle pattern.

The technology of power is the repertoire of tools and strategies that societies use to organize, govern, and normalize human behaviour, turning individuals into subjects who can be directed and measured in accordance with the objectives of the governing authority. The mechanisms of control

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| TECHNOLOGY | What the nudge does for the Sadvipra | Concrete practice (example) |
|--------------|---|---|
| Sign Systems | Turns the present into a readable field of meaning; links past symbols to future imaginaries. | Daily "signscan" of media headlines, climate alerts, and archival texts; visual mapping of connections. |
| Production | Enables the creation of balanced, multidisciplinary knowledge for policy and education. | Interdisciplinary working groups that co-author policy briefs merging economics, ecology and ethics. |
| The Self | Instills a habit of ongoing self-fashioning and critique. | Weekly reflective journals + peerconfession circles that record motives, biases and corrective actions. |
| Power | Embeds democratic oversight and distributes authority to prevent heroworship. | Mechanisms of control often include disciplinary institutions such as schools, prisons, and hospitals, as well as bureaucratic regulations, hierarchical command structures, and surveillance systems that monitor and correct behaviour. |

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often include disciplinary institutions such as schools, prisons, and hospitals, as well as bureaucratic regulations, hierarchical command structures, and surveillance systems that monitor and correct behaviour. These power systems are not inherently negative, but it becomes the responsibility of the Sadvipra to use them to regulate social cycles without resorting to dictatorship or becoming a cult.

Putting the Four Nudges Together

When the Sadvipra moves through these four technologies, each acts as a background nudge that subtly but persistently steers the figure toward a relational, accountable, and ever-emergent mode of leadership, exactly the kind of ethical evolution that Neohumanism envisions for the coming century.

Concerns

While the Sadvipra archetype is inspirational, it concerns the potential tension between the ideal and the praxis. The allegory serves as a normative guide rather than a literal prescription for a single ruler. Powerful archetypes can inadvertently foster cult-like devotion, raising the spectre of idealized leadership that discourages critical dissent. The nudges mitigate this by emphasizing service over status and insisting on accountability mechanisms within the social structure.

To renew Neohumanism for the century ahead, we must confront a difficult truth: philosophies that remain unchanged become edicts, and identities that remain fixed cease to grow. As Heraclitus reminded us, one does not step into the same river twice, not because the river has changed, but because we change with it (Graham 2007). Modern cognitive science echoes the same idea; to be the same person over time is to resist learning. Philosophical traditions, just like individuals, must undergo this kind of adaptive transformation.

When Neohumanism is treated as a static doctrine rather than a living, evolving praxis, it loses its ability to guide society through the turbulence of technological acceleration, ecological disruption, and cultural fragmentation. For Neohumanism to remain meaningful, it must become an open system, porous enough to absorb new ways of knowing, rigorous enough to critique them, and supple enough to reweave its ethical commitments around emerging forms of life.

To speak of the Sadvipra in contemporary terms is to speak of participatory epistemology, a mode of knowing that arises not from detached speculation but from engagement with the systems one seeks to understand. Learning, like being, is a co-evolutionary process; the Sadvipra does not observe the world from afar but participates in its unfolding. This stance dissolves the false divide between spirituality and technics, replacing it with an ethic of reciprocal becoming. The Sadvipra is not the guardian of a fixed doctrine but a facilitator of intellectual and ontological renewal. Their task is not to defend Neohumanism but to evolve it, to ensure that its ethical horizon expands alongside the worlds it touches. In this sense, the Sadvipra is less an idealized figure from Sarkar's past and more a necessary archetype for our shared future: a relational guide for an age.

Conclusion

Within this allegory, the Sadvipra archetype stands as a nexus of change within the Neohumanist framework. By weaving together moral imagination, epistemic wholeness, and temporal vigilance, and embracing change, the Sadvipra articulates a vision of leadership that transcends narrow class interests and embraces a universal ethic of service to all life.

In an era marked by ecological peril, rapid technological change, and widening social divides, the Sadvipra offers a compelling template for cultivating leaders who are physically resilient, political and strategically astute, spiritually attuned, and technologically adaptive. By integrating these qualities into education, institutional design, and democratic governance, societies can move closer to the Neohumanist aspiration of a world where every being finds life worth living.

The contemporary Sadvipra is no longer simply a disrupter of cycles or a guardian of tradition. Instead, they emerge as a weaver of relational intelligence, a mediator who senses the affective currents of being, the ethical weight of innovation, and the spiritual potential of cooperation. The loom of the future is not driven by disruption but by reciprocity, where ecosystems, machines, and human minds are woven into new patterns of shared becoming.

Here, weaving is no longer a symbolic gesture but a world where beings, technologies, environments, and ideas emerge through continuous intra-action.

Nothing is separate; everything is co-constituted. In the technological realm, the Sadvipra acts as a co-weaver with digital and material systems. Rather than treating technology as an external force to be managed or resisted, the Sadvipra will need to recognize that digital infrastructures from AI to social networks to sensor ecologies are active participants in shaping consciousness, relationships, and Neohumanist futures.

Engaging with these systems requires an ethic of relational attunement: understanding how algorithms amplify or diminish care, how interfaces distribute agency, and how emergent technologies can deepen rather than dilute our capacity for meaning. The Sadvipra does not impose spiritual ideals onto technological systems; instead, they collaborate with technics to create spaces for reflection, connection, and places for techno-spiritual ideals can flourish.

The journey traced in this chapter reveals the Sadvipra not as a heroic saviour but as a weaver of adaptive futures, one whose significance grows in an age defined by entanglement and accelerating change. From the earliest philosophical traditions to the most contemporary forms of techno-cultural expression, the thread that binds humanity is not domination or separation but connection, care, responsiveness, and co-creation. Neohumanism, with its expansive ethical horizon and spiritual universality, provides the foundation for this evolution.

The Sadvipra stands within this evolving landscape as a figure of continuity and innovation. Their strength lies not in certainty but in attunement; not in authority but in relational ontology. The Sadvipra's ethical task is therefore one of guidance: helping individuals and societies sense the emerging contours of possibility and respond with imagination, humility, and purpose. The journey continues.

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