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CENTENARY ANANDA PURNIMA ISSUE

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FOR THE FUTURE

Vibrant 100th Birth Day Celebration of Shrii Prabhat Ranjan Sarkar



This year marks the birth centenary of Shrii Prabhat Ranjan Sarkar, the propounder of PROUT. To honour and celebrate this special occasion, proutists across the world held various online and offline programmes on 26 May, ranging from music and dance presentations based on Prabhat Sangeet to webinars on Shrii Sarkar's multi-dimensional sublime teachings, that cover a wide spectrum of thought including spiritual practice, spiritual and social philosophy, cultural renaissance, socio-economics, education, language, literature, music, science, medicine, psychology and ecology.

Looking at the situation of the world today, His birth anniversary has assumed a greater significance. After the collapse of communism with the disintegration of the USSR and the 2008's global financial crisis that exposed the hollowness of capitalism. There has been an ideological vacuum in the world. Though certain dogmatic ideologies, such as right-wing politics, are trying to fill in this void, the Corona crisis has laid bare the bankruptcy of their tall claims. The world, therefore, is completely disoriented today. Even the wisest minds -- the movers and shakers -- of the world don't know which way to go. In this all-pervading darkness of confusion and ignorance, Shrii Sarkar's ideas, such as PROUT, can serve as a beacon of light and can inspire humanity to stride across the corpses of dead and dying theories, philosophies or socio-economic structures.

Proutists in Delhi-NCR too organised a grand celebration at Prout Bhawan, Malviya Nagar, which saw the participation of a number of proutists from Delhi, Faridabad, Ghaziabad, Gurgaon, Noida, Greater Noida etc. The daylong programme starting at 5am consisted of spiritual dance, music and collective meditation, followed by a cultural programme. On this occasion, many senior proutists shared the reminiscences of their early days with Shrii Sarkar. The celebrations included a feast at 3 pm. The entire programme was streamed online for those who couldn't be accommodated at the venue due to Covid restrictions.



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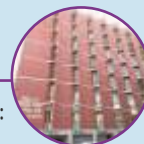
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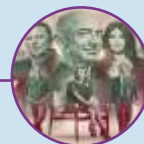
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Economic liberation is the birthright of every individual. To achieve it economic power must be vested in the local people.

– Shrii Prabhat Ranjan Sarkar

Fundamental Principles of PROUT

1

No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body

2

There should be maximum utilization and rational distribution of all mundane, supra mundane and spiritual potentialities of the universe

3

There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective body of the human society.

4

There should be a proper adjustment amongst these physical, metaphysical, mundane, supra mundane and spiritual utilizations.

5

The method of utilization should vary in accordance with the changes in time, space and person and the utilization should be of progressive nature.

Editor

Ācārya Santosānanda Avadhūta

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General Manager : Pranav Koul

Circulation Manager : Ramkesh Choudhary

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Head Office : Prout Bhawan, JC-48, Khirki Extension
Main Road, Malviya Nagar, New Delhi - 110017
Mobile No. : 09212199658, 9810625082 Email : prout.am@gmail.com



For enquiries, please contact :
Mobile No(s) : 9999626164, 9350860274
Email : proutcustomercare@gmail.com

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FROM THE EDITOR'S DESK

THE ONLY MOON



This special centenary issue of Prout commemorates its founder Shrii Prabhat Ranjan Sarkar's divine birth on planet Earth. At that time the sun was rising 100 years ago over Jamalpur, a small town in the state of Bihar in India. It passed on Wednesday the 26th of May, the day of the full moon of the month of Vaishakh, the first month of the Saka calendar; which all followers and devotees fondly remember as Ananda Purnima.

That advent was a boon for human civilization which was facing its worst crisis at the cross roads of its 15000 years' existence. Even as a young man his concern for the poor was astonishing. After his father passed away, to help his mother he would go and buy groceries and vegetables for home. Sensing their poverty he never bargained with the vendors and paid whatever they asked and at times more. His mother forbade him from shopping again. Still, in 1955, before starting "Ananda Marga", he sought his mother's consent. She blessed him but couldn't help remarking with a smile that how one who couldn't satisfactorily perform the simple expedient of home shopping could run a Mission and advised him to improve.

Rest as they say is history with Ananda Marga established in 180 countries with over four million members, has become a powerful force for global social change. A spiritual guru unlike any before him in the ancient land of India, he was as much a spiritual guru social as a revolutionary. He did not allow his disciples to only enjoy his own company or the bliss of spiritual realisation while meditating. He deployed them on tasks for social change, and allowed nothing to distract them from that sacred mission, not even their real fascination with his own persona. When arrested in 1971 on false charges and jailed for seven years people often asked him when he would come out. His characteristic reply was, "If you want to see me, do my Mission because I am merged with my Mission". The life he led was verily a reflection of that ideology as reflected by his words, "Ananda Marga is a revolution. It is not only a spiritual revolution but also an economic, social and mental revolution. The economic system, the social structure, the trend of thinking and the spiritual practices prescribed in our Ananda Marga are not only new but something quite different from the established ideas and practices in these spheres of life. 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 or her family. In our Marga there are no separate classes. Our Marga has eradicated the age-old system of classifying human beings according to their trade or even capacity".

Those who followed his teachings found their lives transformed as they overcame the weakness and negative tendencies of the mind and experienced a deep peace and bliss within. Inspired by his self-less example, they turned their energies to serving the society and elevating the oppressed. In 1955, while leading a normal family life as a railway official, he formed the organization Ananda Marga 'The Path of Bliss', and began training missionary monks and nuns to spread his teachings of 'self-realisation and service to humanity' all over India and later throughout the world. Reflecting the broadness of his universal vision, Ananda Marga has become a multi-faceted organization with different branches dedicated to the upliftment of humanity through education, relief, welfare, the arts, ecology, intellectual renaissance, women's emancipation, and humanistic economy of PROUT (Progressive Utilization Theory) for the collective welfare of the entire society that would provide maximum utilisation and rational distribution of all resources and potentialities of the world physical, mental and spiritual and the creation of a new, humanistic social order of harmony and justice for all.

Benevolent leadership is a must for building a humanistic society where genuine love for the people is sole criterion and not profit and loss and other considerations. Sadvipra leadership is that ideal form of leadership at various levels of society. Such leaders would be physically fit, mentally developed and spiritually elevated. And, on a rare occasion in 1970 the founder of PROUT personally told the editor of PROUT that ideal leaders among many other qualities should have spiritual practice, uncompromising ideological steadfastness, high morality, courage, insight, farsightedness, foresight, solid knowledge, and the ability to make quick decisions. This concept of Sadvipra leadership in a Proutistic society is the only solution to individual dictatorship, party dictatorship and the pandemonium we see in democracies today.

And He was a Maha-Sadvipra.

He worked to create the practical foundations for Ananda Parivara by creating intensive forms of agriculture and water preservation. He restored dying languages of exploited people and gave practical guidelines for cultural and social renaissance via the struggle for economic svaraj of eco-cultural regions (samajas). He worked in the most self-effacing manner, making others great with a new ideology and spiritual philosophy and by inspiring them with universal love. He gave tremendous knowledge but wanted that others reap the recognition and fame from these ideas. Hence when on the verge of attaining recognition, He publically departed from this planet. Today His words are reaching more and more people. But in this regard, Proutists can never forget what He said even while wrongfully incarcerated in Jail and while fasting to protest the administration of poison to Him, "Why do you think I created Prout? Do you think I can sleep -- when there is so much suffering? It is my duty to help these people."

Much has been written and said about Him and many moons have come and gone but for His followers there can be only one Moon and that is Baba, which even in its faint crescent state, lights up the world in the darkest of night. ●



Economic Democracy

The article by Prout's founder says it all. Economic democracy is a system where people share ownership over the resources in their communities and participate equally in deciding how they are used. What do we mean by "resources"? To us, these are the big things that matter in our daily lives and that make up most of our most basic needs and costs: our housing, our workplaces, our sources of energy, financial services like banking, our educational institutions, our healthcare institutions, even our institutions of government.

People have been trying to figure out how to develop their own understanding and practice of economic democracy for years. While the core values of collective ownership and governance are fundamental, we don't believe that there is one fixed interpretation of economic democracy that applies to all places at all times.

Economic democracy may look different in practice in different places according to the dreams, desires, and visions of local residents. We want to democratize control of economic assets and also expand the practice of democracy in our daily lives. For us, democracy doesn't just mean more participation, it is about changing relationships of power.

US Economics & Social Cycle

The article by Dr. Ravi Batra the world renowned professor of economics is indeed very informative.

All over the world, whether in capitalist or in socialist countries, wealthy or poor, the laws of social cycle encompasses all, no one can escape from it. The way the US economics have been interfaced with relevant statistics makes it very interesting.

- Latika Banerjee, Howrah

Inequality India's Worst Enemy

It is very true that over the years since India's independence the poor have not practically no relief and inequality remains. After the 1990 economic reforms the middle class especially the professionals among them may have benefited with greater purchasing power. But the poor remain where they have always been and in fact their situation has become worse with the cost of living in a market driven economy going up and the dwindling value of their meagre income in Rupees.

- Rathiraj Singh, Ludhiana

Social Dynamics & Inequality

An interesting article with many historical references, giving the causes and the solutions to the present day economic problems of the people.

- John D'Souza, Goa

Prosperity and Poverty

Are they really two sides of the same coin. No poor person grudges the prosperity of others, what they feel bad about is the lack of equal opportunities to all who have merit. Halving working hours to double employment is a very good suggestion. But which capitalist will do that as according to that philosophy doubling employment would halve profits, unless of course he carries out spiritual practice that changes his outlook on life.

- Tracy Weismuller, Toronto

Dispute Over Linguistic Borders

In India border disputes between states is very old. It all started in 1956 when the Reorganisation of States that was done based on linguistic reasons was done. The Proutistic solutions given by the author are relevant and can easily be implemented if political will is there.

- Charu Tyagi, Barabanki

Char Dham Pariyojana

A very thought provoking and well written article based on scientific study and facts. Authorities concerned should take note. The fragile ecology of the Garhwal Himalayas is like a veritable time bomb waiting to explode with the mad rush of unsustainable development for tourism purposes without caution.

- Vidhyadhar Naidu, Madurai

Humanity's Problems – Lack of Awareness

A very well researched article. It is absolutely true that without human awareness human problems cannot be solved. For that a universalistic outlook that Prout teaches is required. That alone will bring out the limitless potentialities of humans.

- Mohan Chandy, Kochi

Indians Work the Longest

This news report is an eye opener. This article read with Prosperity and Poverty would make anyone realise where lies the problem? The quote by Prout's founder is a great pointer in this regard.

- Atul Shashtri, Vishakhapatnam

Prabhat Samgiita

I liked the lyrics of Song No. 4725 by Shrii Prabhat Ranjan Sarkar, Prout's founder very much, especially the line "You proclaimed that Prout is for all."

- Seema Dey, Kanpur



On the occasion of the hundredth birthday of Prout's founder we present this old story

THE BEST FRIEND

Once a Dada was sent by Baba (Shrii Prabhat Ranjan Sarkar) to an island in the Indian Ocean to give talk on yoga, teach the people there meditation and asanas. He travelled several days and nights across India by train in a crowded third class compartment. It was a very exhausting journey and he reached Bombay to board a ship from the port and by then he was exhausted and all his money was almost fully spent. He had just enough money left to buy the ticket for the voyage to the Indian Ocean Island. Early in the morning he went to the docks well before the ship was to depart. Hungry and worn out, he lay down on the pier and soon fell fast asleep. Suddenly he woke hearing the announcement from the ship's loudspeakers, "Last call, last call, all aboard, the ship is leaving immediately." By then a large crowd were rushing towards the ship's gangway to board the ship. Anxious not to miss the ship, and he quickly stood up though still half asleep he felt himself pressed forward by the crowd and somehow managed to scramble on board. Still being tired that he was, he found a quiet spot on the deck lay down and back to sleep.

After a while, another passenger came and gently shook him saying, "Swamiji swamiji, wake up". Slowly from the depths of sleep the Dada opened his eyes to look at the man, who continued, "On your haste to board the ship, you completely forgot about your luggage and left it in the pier; but your friend brought it on board for you. He left it with me and told me to look for you and hand it over to you. He said that it would be easy to find you because you would be dressed in bright orange robes with an orange turban. He also found and reserved a very nice place for you to rest during this long voyage and reserved it for you by spreading your blanket there.. Come I will take you there. What a fine friend you have!"

Dada now fully awake and absolutely bewildered exclaimed, "Friend, what friend? I have no friend here. I have never been to this city before in my life, and I am travelling alone!!"

"How very strange!", the man replied. "He said he was your best friend".

"A fine looking gentleman he was, rather short and a little stout, slightly balding and with black glasses. He was dressed in a sparkling white dhoti and a kurta and oh yes he had a ring on his finger with three pearls on it. Do you know who I mean now?"

The Dada with tears streaming down his face cried, "Baba, Baba!" That was because the best friend the man described was Baba himself.

"Oh Swamiji, what happened did I say something wrong?"

"Oh, Baba!" Dada continued crying aloud, "You took so much trouble for me, oh Baba!"

The rest of the voyage was spent in deep and blissful meditation.

Baba

*"Nothing in the universe
is unknown to me"*

-- Baba

The Supreme Guide and Supreme Leader

Acarya Triguna'tiita'nanda Avadhuta

Baba's (spiritual name, Shrii Shrii Anandamurtiji; family name Shrii Prabhat Ranjan Sarkar) versatile personality is full of diverse talents. His richness in attributes knows no bounds. I will speak briefly here about His two distinct roles, realising myself fully well that He is inaccessible to words.

I have experienced Him as a true guide who had spent His whole life teaching and inspiring us to become a solid human being. He never desired any gifts or worldly presents for Himself, no matter even offered psychically. His emphasis was always on evolving and elevating our mind, our unit consciousness to higher and still higher status. He was least interested in earning name and fame for Himself. He wanted us to be ideal citizens in every respect. For this very reason, He precisely used to guide us in physical, psychic as well as in spiritual realms. I never found Him stopped short or becoming nonplussed in any situation of trouble or toil, of whatever magnitude and complexity. I always have this realization that He is free from all confusions, doubts and indecisions. His knowledge was so vast and thoroughly expansive that we used to wonder whether there is anything in the world which is unknown to Him.

Once when He was on tour of Germany, as usual practice, He had gone to field walk. He was walking in a garden. As was His wont, He started telling those accompanying

Him about how a flower was named, what is speciality of the flower, whether there is any medicinal value in its plant—and such like anything or everything about the said plant as though He was an encyclopaedia. One of the co-walkers, a sanyasi—whole-timer of our organisation, felt wonder struck to hear all these accounts. He could not resist and asked: Baba! How is it that you know so many things about a plant of foreign land where you had never visited before? I am sure even a great scholar of botany of this very land cannot claim to know all the details that you have explained to us. Baba's reply was: "My son, nothing in the universe is unknown to me."

It was an incomparable beauty of His corporeal personality that in spite of having an ocean of knowledge He was the embodiment of humility. He never bragged about his greatness or scholarship. It was only when somebody asked a question that He would answer to satisfy an inquisitive mind.

He had, needless to say, the answer to every question—precise and perfect. He is verily our Supreme Guide and we can always look to Him when faced with any quandary or turmoil and we find answers to all our questions in His guidance and teachings.

He is our leader par excellence. He always led from the front, and did not wait for acquiring unavailable abundant resources in order to embark upon a plan or a service project—and He got the plan and project materialised too. This way He taught us that "no difficulty is greater than our ability to solve it."

He always laid emphasis on rationality. His outlook and mindset was: "Rule of Rationality". Therefore He rationally explained everything that He taught us in His philosophy and ideology. His call was: "Dogma—no more, no more." There were no words like "doubt, confusion, difficulty, indecision, dilemma, depression" in His dictionary. He was full of robust optimism in face of Himalayan opposition and visibly insurmountable circumstances.

I am sure we can overcome any gravity when we take shelter into His wisdom and insight. We should therefore not worry while passing through terrific and horrific situations. He will always help us to resolve a crisis of any hue and colour.

He is in fact my leader and I always try to follow into His footsteps. ●



HAPPY CENTENARY BABA

In this vastness thine,
Howsoever far I may go
This tiny mind mine
Draws me back like ever so.

Beyond many a star rise
And many a star set
Among celestial worlds unwise
On pathways often met.

This voyage goes on goes on
Upon dark reckonings of death
And flaming births of dawn a dawn
Real or unreal till the last breath.

Deep in caverns deep in the hub
Some so wondrous some so blue
May I someday behold my love
The one and only eternally true.

Arun Prakash

With further development of science and by the help of inter-planetary rocket systems, human beings will move to other planets.



Modern minds are often perplexed by the fear and doubt of the extinction of the human race within a short period. People deem that civilization is passing through a very critical phase and there is no possible escape from its total annihilation. But this can't happen.

Both individuals and society are dependent on three factors for their existence, viz., Asti, Bhati and Ananda. Dwelling place, food, clothing, education and medical facilities are the sine qua non for Asti or existence. The term Bhati means Vibhati or development and progress. The mere earthworm for instance, has existed for hundreds of millions of years, yet it does not signify existence in the true sense of the term. That is to say, there has to be Bhati, progress and development. Eating, drinking and being merry cannot represent a true life. It would be an encumbrance, a boredom.

For the all-round development of an individual or a society a goal is

Future of the World System

Shrii Prabhat Ranjan Sarkar

needed. But for this determined goal the direction and purpose of development will remain confused. A bud blooms into a flower; this is what you may call its development. The purpose of Bhati or development is the attainment of Ananda or bliss. The term Ananda connotes infinite happiness, the equipoise of pleasure and pain, the perfect mental peace.

The absence of any of the aforesaid factors may cause a great consternation or convulsion in individual or social life. The earth came into existence [[crores]] of years ago. Though from the

archaeological point of view it is still in its infancy, one day or the other it is bound to meet its Waterloo. This will naturally mean the extinction of the human race. Is it so?

The destruction of a particular planet or solar system does not mean the end of the human race. There are numerous other stars and planets in the universe. With further development of science and by the help of inter-planetary rocket systems, human beings will move to other planets. What is a dream today will become a reality tomorrow. It is

the inherent desire of an individual and the collective body which takes a concrete shape. It was an age-old desire of human beings to fly in the sky like birds. The aeroplane was a product of this desire. Desire is the mother of action. In coming days, you will see such rockets which may enable human beings to travel to other planets. And if one day these planets and stars also perish people will move to other planets. It may also be argued that a day may come when due to constant radiation of heat and light the temperature of the entire universe may become the same, that is, the thermal death of the universe may occur. In the absence of external heat the universe may cease to exist. This means that humanity will also perish. But it can't happen. There can't be a thermal death of the universe. The solidification of the object will result in Jadasphota. Tremendous heat will be released due to the Jadasphota or exploding apart of a particular planet, and new galaxies and stars will be formed out of it. There is therefore, no cause to fear. The earth may one day become extinct but humanity can't cease to exist. You can rest assured of Asti.

Numerous factors are needed for the development of a group of people. But the following six are the most important of them.

There should be a spiritual ideology in the life of both the individual and the collective body.

Much of your energy is misused due to the ignorance of your own self and the destination towards which you are moving. This misuse of energy is bound to cause destruction.

The second factor for the progress of society is spiritual cult, a Sádhaná process. Everyone has got a physical structure. The problem with every individual is to produce more and more ectoplasmic stuff by the body and then to convert it into consciousness. There should be a proper process for this conversion. Spiritual cult consists of the conversion of the five rudimental factors into ectoplasmic stuff and then into consciousness through a special scientific process. This is a process of metamorphosis. Spiritual cult therefore, is indispensable. But only spiritual ideology and spiritual philosophy will not do.

The third factor which is a blending of Asti and Bhati is a socio-economic theory. There should be a priori knowledge regarding the social structure, the distribution of wealth and its growth. For want of this knowledge there can't be a solid ground for the construction of the social edifice.

The fourth one is social outlook. All living creatures in this manifest universe are the children of the same Cosmic Entity. They are the progeny of the same Supreme Progenitor. Naturally they are bound in a thread of fraternal relations. This is the central spirit. A socio-

economic theory is of no use but for this fraternal feeling. The implementation of this theory is an impossibility without Sádhaná.

The fifth factor for the progress of society is for it to have its own scripture. There is a need for the company of elevated persons (satsaṅga) in all spheres of life. The authority whose contact means satsaṅga for you is the shástra. That which elevates society by dint of shášana is called [[shástra]]. We should have a shástra of our own. The last but not the least important factor for the progress of society is for it to have its own preceptor. The entire social structure is dependent on these six factors. Bhati is meaningless without them. The weakness of one among them may jeopardize the very existence of Bhati.

From ancient times many groups of people came into existence. Some of them somehow managed to drag on, some became extinct and some continued to exist in a metamorphosed form. About one thousand five hundred years ago, Arabs were very developed in science. But they were defeated by the Islamic wave, for they were lacking in the six aforesaid factors, while the latter had at least five of them. The same is the case with Egypt. It was fully developed in the spheres of art, architecture and science. It is the Egyptians who made the pyramids which needed subtle geometrical knowledge. Moreover, they were also very advanced in the sphere of civilization. Despite this, they could not prevent their defeat. Today's Egypt is the Egyptian form of Arab civilization. The cause of the death of its older form was the lack of the aforesaid six factors.

The Christian or Roman civilization was also considerably higher on the ladder of development. Yet they were lacking in social outlook. There were no feelings of fraternity and equality. The slave system was rampant and human feelings were on the wane. Furthermore, the lack of a proper socio-economic theory generated a



kind of fascist mentality in them. Those rolling in luxury and adverse to labour became indolent. Naturally they were defeated by a stronger and more strenuous force. The destruction of the Greek and Chinese civilizations was also caused by the lack of the factors of Bhati. The Aryans could defeat the indigenous Indians only due to the latter's lacking in the factors of Bhati. They had several factors of Bhati but there was no preceptor and hence they were defeated.

In the future also, for want of the six factors of Bhati, the extinction of a concerned group of people is sure to happen. But where these factors are present, there the movement is to wards Ananda or divine bliss, and due to this movement the chance of their elimination becomes nil. Such groups which have the six factors in their possession will be able to produce Sadvipras. Sadvipras are those whose all efforts are directed towards the attainment of Ananda. They are also conscious of Asti and don't lack in the six factors of Bhati. They are strong in morality and are always ready to wage war against immoral activities.

Tapah Siddhi is an impossibility without the six factors of Bhati. Those who strictly adhere to the principles of morality, are ensconced in Tapah, and are ready to wage a

war against immoralists are sadvipras. Only those Sadvipras are safe from destruction and extinction who can work for the welfare of the human society. Therefore, it becomes the prime duty of all people to make themselves and others Sadvipras. By Sadvipra it is not meant those who practice Mala-Jap or Pránáyám. In Pránáyám also there are three stages – Purak means to inhale; Kumbhak which is to hold the breath and recak which to exhale. The Pránáyám of the Sadvipras will be to inhale the entire universe in Purak, to keep it within in Kumbhak and then to exhale it after mixing it with their own greatness and good will in Recak.

Sadvipras will wage a ceaseless struggle against immorality and all sorts of fissiparous tendencies. Those who pose as Dharmic but are bashful with the spirit of fight cannot be called Sadvipras. Shiva was great because his Trishul was always ready to strike at the immoralists. Krishna was great because his arrows were meant to curb the anti-human and immoral elements. He also encouraged the moralists to wage war against the immoralists. They were not only Sadvipras but also the parents of Sadvipras – the great Sadvipras. These Sadvipras are always busy in the task of promoting the elevation of human beings. When this earth will become old

they will lead human beings to other planets by directing scientific endeavours.

Some people fear that atom or megaton bombs may one day cause the extinction of the human race. But such fears are ill-conceived and meaningless. It is human intellect which is responsible for their production and so naturally intellect is superior to its products. It may one day invent such weapons which may render ineffective even atom or megaton bombs. The cry for disarmament, therefore, will strengthen the destructive capacity of the atom bombs. It may lead humanity towards its total annihilation. It is, therefore, a great obstruction, an impediment in the progressive development of the human society. We need more powerful weapons than atom or hydrogen bombs. Sadvipras will manufacture such powerful weapons. If the human race is to survive, if millions of innocent lives are to be saved, it becomes the duty of the apostles of peace to utilize more powerful weapons than what they have at present.

Sadvipras will never lag behind in making scientific experiments. When the earth will become uninhabitable for human beings they will shift them to other planets.

Food shortage is not a new problem. Only Sadvipras, and not the politicians and experts, can save the world from it. They will produce such tablets which will be substitutes for food grains. By making a useless fuss over problems one will not ease the trouble. The spirit to fight against all odds alone can solve the problems confronting human beings. March ahead and wage war against all difficulties, every impediment. Victory is sure to embrace you. Difficulties and encumbrances cannot be more powerful than your capacity to solve them. You are the children of the great Cosmic Entity. Be a Sadvipra and make others Sadvipras also. ●

Ananda Púrñimá 1966



Reforming Democracy

In response to the failures of political democracy, PROUT advocates, in addition economic democracy.

 Ravi Logan



Winston Churchill once expressed that, “Democracy is the worst form of government except all those other forms that have been tried.” At its best, democracy has checked the arbitrary rule of tyrants and given voice to the common people. In a healthy democracy, the state is not the instrument of a monarch or plutocrats, but serves the people. This, at least, is the ideal. The reality of democratic governance is much more complex, involving a mixture of the will of the people on the one hand and the self-serving influence of elites, demagogues, and moneyed interests on the other.

Democracy is in an unhealthy condition in most nations where it is in use. This is true both in developing countries, where most people are not well-educated and where party politics is riddled with corruption and violence, as well as in developed countries, where special interest groups subvert the democratic process.

While there are a few nations in which democracy functions reasonably well, in most democracy is more myth than reality. The interests of common people no longer count for much, especially when in competition with the interests of powerful corporations. So we

should not idealize democracy, but make take measure of its shortcomings and prescribe reforms to bring it back to health.

Fundamental Requirements of Democracy

Democracy has one essential precondition, which is this: There must be no exploitation in the society and all members of the society must have access to the minimum necessities of life, according to the standard of the place and age. People who do not have their basic needs met do not function well in a democracy. They are either too preoccupied with

survival to participate as informed citizens, or they are easily swayed by propaganda and partisan sentiments. And people who are exploited do not feel empowered as active citizens and become alienated from political institutions.

This essential precondition of democracy – freedom from exploitation and guarantee of minimum necessities – cannot be met in states where corporate capitalism prevails, as unemployment is a chronic problem and corporate exploitation is hard to check. Democracy requires that the locus of economic control remain close to the people; for a healthy democratic government there must also be democratic control of the economy. Democracy also has three basic requirements of the electorate. These are: education, morality, and socio-economic-political consciousness.

Education. An educated populace is a must for democracy. Being educated does not simply mean that voters should be literate, but that they have acquired relevant kinds of knowledge, that their minds are trained to make rational judgments, and that their thinking is largely free of dogma. They should also possess awareness of self so that they know who they are and what is their purpose in life.

Voters require power of judgment, and it is the society's educational system that is mainly responsible for helping them develop this capacity. But it will be difficult for schools to carry out their responsibility to develop a properly educated populace if schools are controlled by the government. When the state controls education, the political party in power asserts its educational agenda, using the schools to inject propaganda into the minds of students.

So schools should be guided by autonomous educational boards composed of educators and qualified community members. The role of the state should be limited to collecting the revenues required to finance the educational system, protecting students from

discrimination and harm, mobilizing resources to assist educators, etc.

Morality. The second requirement of an electorate is that they should possess a high degree of morality. If voters lack strong ethics or if they tolerate corruption in public life, then this will be reflected in the behavior of office holders. Political leaders will look for opportunities to use their position to serve their own interests or the interests of wealthy campaign contributors. When morality is preached but not practiced, it becomes impossible for government to be government that is “for the

sentiments in the society and widens the divisions between people.

Bigotry is a great weakness in the democratic system, one that can be hard to remedy if moral standards in the society are not strong. A truly moral people will possess compassionate feelings for all. They will not discriminate between the welfare of one and the welfare of another on the basis of superficial differences.

Socio-economic-political consciousness. The final requirement for a democratic electorate is that they possess socio-economic-political consciousness.



people”. Upholding ethical behavior is not the responsibility of politicians alone. The electorate must also bear responsibility for this.

Immoral behavior not only includes corrupt dealings and unethical activities, but also the discrimination of one group against another. Social discrimination is rampant in many so-called democratic nations. There is provincialism, casteism, racism, ethnic and religious chauvinism, language-based discrimination, and so forth. Both political parties and demagogic politicians are quick to exploit people's bigoted sentiments. This fuels the growth of divisive

Voters may have a solid education and sound ethical principles, but this is not sufficient. Even educated, morally-minded people can be misguided by shrewd politicians if they do not keep abreast of social, economic, and political issues. There was, for example, a prominent religious leader who held high regard for former United States President Richard Nixon, one of America's more corrupt presidents. And even among well-educated American college professors, there is little awareness of how private elite councils, such as the Council on Foreign Relations and the Business Roundtable, wield immense

influence over policy-making and the appointment of federal officials.

It is not easy for voters to develop socio-economic-political awareness in most democratic societies, as powerful corporate interests hold direct or indirect influence over the media – especially when it comes to news that is critical of corporate activities that harm the interests of society. Difficulty in developing voter awareness is also a problem where the state controls the media and censors the news.

Economic Democracy

Democracy not only depends upon the qualifications of the electorate, it also depends upon there being a decentralized and democratic economic system. There has been extensive experience with democracy, and this experience has shown that where economic power is centralized, democracy is subverted. The centralization of economic power cannot coexist with government of, by and for the people. Centralization of economic power twists political institutions into government by, for and of the special interests. Government becomes controlled by the power of money. It is, of course, too extreme to apply this assertion to the full range of government activity. Many functions of the state do remain under popular influence. But where it comes to decisions that affect

powerful economic interests, the voice of the people becomes pathetically weak compared to the voice of corporate lobbyists and corporate campaign contributions.

Because of this systemic problem, PROUT *advocates economic democracy* rather than *political democracy*. In political democracy there is universal suffrage along with centralization of economic power. In the case of liberal democracy, economic power is centralized in the hands of large corporations, and under socialist democracy, economic power gets centralized in the hands of the state. Both are systems of political democracy.

Political democracy easily becomes a corrupt governing system, and a system that is tolerant of economic exploitation. In many Asian and African nations, European colonial rule was ended and replaced by political democracy. How much better did the lives of the common people in these countries become with their newly gained right to vote? With political democracy came the false promises of politicians, intimidation by the political parties, vote-rigging, gross corruption by officials, tyrannical exercise of state power, and economic exploitation. The aspirations of the people remain frustrated, and they feel cynical toward the democratic political system. In newly independent

nations, political democracy became a disappointment for people who suffered under colonialism and who held such high hopes for life in a democracy. Alienation and cynicism among voters is also on the rise in many developed countries, as seen by decreasing voter turn-out in elections and by the rise of alienated extremists. Political democracy discourages honest, competent leaders and it impedes people's aspirations for economic liberation. It favors instead the interests of big corporations or big state enterprises and allows their corrupting influence over government.

In response to the failures of political democracy, PROUT advocates economic democracy. Under economic democracy, economic power would, in the main, be locally controlled by the common people, and all people would be guaranteed the minimum necessities of life. There are four basic requirements for economic democracy.

First, the minimum requirements of life should be guaranteed to all, according to standards appropriate to the region and the age.

Second, there should be ever-increasing purchasing power enjoyed by all.

Third, the power to make economic decisions should be vested in the hands of local people, not outside economic or political



interests, and should be made on the basis of collective necessity.

And fourth, people from outside the local community should not have scope to interfere in the local economy, and capital that is locally generated should not be allowed to be drained from the local community.

A decentralized economy that guarantees basic necessities of life would have as its rationale “production for consumption”, not “production for profit”. (This would not mean promoting conspicuous and mindless consumption, but seeing that the amenities of life are available for which there is genuine consumer demand.) Because the intent of production would not be simply to maximize profits, the capitalist economic system would be incompatible with economic democracy. Capitalism's underlying rationale – to maximize profits – does not put the needs of people first and does not allow common people to have proper control over their lives and their communities.

Throughout most of the world, economic power is concentrated in the hands of large corporations. Corporate officers, who are remote from the economic aspirations of local people and local communities, control the economic fate of the society. Under economic democracy, this would change. Economic power would be decentralized; local people would control economic power, stewarding local resources to promote the prosperity of those in the local area. Instead of allowing raw materials to be shipped elsewhere to be processed, they would be processed in local industries. And instead of allowing capital to be drained out of local areas, it would be kept in and put to use developing the prosperity and potentialities of the community.

This decentralization of economic power would give people much greater control over issues of immediate concern to them: the management of their workplaces, the allocation of investments in their local communities, the setting of pay and incentive levels, the utilization of

local resources, the collection and distribution of tax revenues, and so forth. People would be economically secure and empowered.

What would be the effect on democracy if economic enterprises are locally based, if local economies are controlled by the people in the local communities, and if people were to have their basic necessities guaranteed? There would no longer be the huge metacorporations corrupting the political process with skilled lobbyists, big campaign contributions, deceptive public relations, control over political appointees, and the other methods that give them undue influence. Instead there would be a highly empowered citizenry, electing and backing political administrations that think first to support human welfare.

Compartmentalized Democracy

Government functions best when there is separation and independent functioning of the branches of government, that is, when there is *compartmentalized democracy*. The American Constitution pioneered a system of separation of powers between three branches of government – the executive, the legislative, and the judicial – and this system has been emulated by many other countries. But in practice the independent functioning of the respective branches is not well maintained. The judicial branch is not kept free of pressures by the ruling party or the executive branch, and justice gets compromised. In some parliamentary democracies, the functioning of the executive branch is interfered with by the ministries formed by the ruling party, politicizing the administration of government. In other countries, the executive branch has too much power, with its intelligence agencies and its military insufficiently controlled and operating beyond their legal mandate.

The PROUT system of compartmentalized democracy also calls for independent executive, legislative and judicial branches, but calls also for an independent *audit branch* that would help maintain

proper standards in the operations of the other branches of government. The audit branch would see that public funds are not misutilized or misappropriated, that there are not unethical dealings, and that the governing process is not corrupted by powerful outside interests. The audit branch would be independent from the executive branch, and its oversight work would not depend on requests for investigations from the legislature or the executive, but could be undertaken on its own initiative.

A flaw in democracy as practiced in many countries is that there is no regulation. So if there are strong lobbies, and they get their way with the legislators, then decisions get made that are not for the benefit of society because there is no regulation of the power of the lobbies. The legislators are bound in the system of needing more and more money to win the vote of the people. Though a person may come into political office with high ideas, they soon find that in practical politics they are simply wheeling and dealing to stay afloat, buying votes by appealing to this group or that group, and being controlled by various lobbies and special interests. In this system, where there is not proper regulation, those with the most money have the most power.

So the audit branch would have authority to regulate the amount of lobbying that can be done, the amount of monies that can be spent for political purposes, and establish standards and to see that those standards are adhered to. This is a fundamental requirement in society. There must be standards, and they must be adhered to, otherwise personal greed and special interests get placed before social welfare. So the audit branch would maintain the standards for social welfare. It would set standards and see they are maintained within the other branches of government. There is need to have a kind of quality assurance. This department of government would give special attention to procedural development so that there are proper regulatory functions and balance is maintained in the administration of the functions of the state. ●

Covid-21

Present day
governance is
repeating the same
historic blunders

Overcoming Dogma & Downfall for Path & Progress

Professor R.P. Singh

Right from Harappan age it is historically proven that whenever idol worship, polytheism, avtaravad, caste or racial distinctions, divisions and discriminations prevailed in the society it got weakened, suffered and succumbed to god centred powers. In civilizations of Harappa, Mohenjo-Daro and Sinauli it is widely accepted that idol worship and polytheism in society existed. With ascendance of Aryans, these civilizations lost their existence. Towards South also the

Aryans prevailed. during their ascendance. They had strong faith in single God centred approach and were opposed to idolatry. Then in the Vedic era, Vedas had strong impact but there was no *Vedavád* (monopoly of Vedas).

But later on Aryans became oriented towards ritualism, dogma, egoism and self-aggrandizement against which Lord Buddha revolted in 4th BC (2400 years earlier). Varna system was also orienting towards birth based caste discrimination.

Further Buddhism also suffered downfall with idol worship, polytheism, *avatáravád* (incarnations of divine personalities). It succumbed to Pauranikas during ascending Gupta age 319 to 467 CE (almost 1650 years earlier) and had to be ousted from India. Later Pauranik Dharma (later acclaimed as Hindu Dharma) also reared idol worship, polytheism and *avatáravád* more aggressively than Buddhism. With permanency of caste division during the later Gupta period social



fabric weakened and it became incapable to face the external disturbances and internal machinations initially from Greeks, Sakas and Huns and finally from one Allah oriented Muslim and Turkish attackers (7th to 11th CE).

During medieval period the rulers in India, muslim or non-muslim both were more interested in cashing upon communal, caste, language or regional differences among the masses to enhance their royal power than evolving any unified, disciplined, God-centred welfare oriented force. The exhortations of devotional saints like Kabir, Nanak, Ravidas, Chaitanya & so on were largely unheeded by those

on one side and recognize permanency, vitality and inherent discrimination of caste on the other. If there is caste, sooner or later, there is bound to be caste discrimination, caste/ethnic conflict too and reservation as a compensatory measure cannot be avoided. Such thinking on fascist lines and the reactionary counter thoughts have contributed to further weakening of the social structure and divisive conflicts.

Let us come back again to the Aryan ascendance. Vedas clearly declare: There is no statue of it. (Yajurveda Chapter 32, Mantra 3). All the great scholars: Adi Shankaracharya, Acharya Kautilya

advanced on your path of spirituality doesn't mean that you scold your old mother or grandmother for their idol worship. It is just like: One who has got master or research degree, it doesn't authorize him to negate the necessity of primary education. But its counter side has more serious implications.

What is happening is the gross political misuse of this position. The stand of vote politics is: Let all or at least most of the people remain at the lowest level of spiritual and moral development as it helps maintaining the vote bank from people and funds from capitalists by promoting all kinds of dogma and



in power. The social fabric weakened and God centred disciplined Christian forces dominated India. Even after dependence these forces are preferred in education and health at least.

During the British rule and onwards some so called nationalist scholars considered 'Caste' as a vital element of Indian society. Their line has been that there have been castes, but we had never accepted conflict between one caste and another as a fundamental concept underlying it. Such approach is highly misleading by charlatans who talk of humanity

(Chanakya) to Maharishi Dayananda and further to Shrii Anandamurti, have given the disadvantages of this evil, told the common man its truth. There is no mantra in the 20,589 mantras of the four Vedas which favors idol worship. Incarnation and caste system are also not supported anywhere in Vedic literature.

It is right to some extent when Swami Vivekanand supports limited idolatry when he mentions that idol worship is a necessity for a primary aspirant though it is no longer needed for aspirants at their higher levels of realizations. You have

narrow sentiments. It is helpful for power mongering by politicians to promote idol worship, polytheism, incarnation, caste or racial distinctions, divisions and discriminations but it weakens and damages the structure substantially as is evident above. Hence, narrowisms need not be supported anyway.

Clash of Civilizations

Now the world has been facing since long the exclusive religious designs of certain major faiths. Everyone of such faiths claims that it is not just a religion but it is the only way of life

worthy enough to be followed by the whole world. Rest are imperfect, defective and worth rejection. But any of these faiths is not opened to reasoned logic. Their approach has been: Wisdom has no role in faith. They don't tolerate each other by heart—the fundamental reason of religious terrorism.

Had religious beliefs been oriented towards cultural blending and sharing and growth of experience and knowledge, then there is no issue. But at the core of these religious beliefs, there have been some problems that each of these are not able to accept the existence of anyone other than themselves in the ego of their

Therefore, it is advisable to give importance, recognition and dignity to natural and geo-cultural differences in order to maintain diversity and pluralism, in place of artificial divisions of caste, race and sects; while the religious identities need to be eliminated by forcibly sub-merging them into geo-cultural identities. The *Samaj* movement of PROUT focuses on giving importance, support and recognition to these natural and geo-cultural identities, instead of imposition of artificial and forced identities. PROUT proposes 256 *samajas*/eco-cultural regions on earth and 44 *samajas*/geo-cultural regions in India.

recent blunders during the first wave, the over-confident and superstitious governance has indulged in holding crowded election meetings, elections, temple constructions, kumbh, etc.

India may be in a strange position in this second wave of covid, but the way all the countries of the world have extended their support to help India reinforces India's policy of 'Vasudhaiva Kutumbakam'. But the Government goes two steps ahead on this policy and then it takes two or three steps back. It is in the best interest of India to move forward with these values. Covid phenomena has taught a great lesson to the governance that the



superiority and perfection, and with the support of fundamentalists, fanatics and obscurantists the conflicts and clashes among civilizations have been increasing.

Religions and faiths have been accepted with an intention that they provide diversity, interest and plurality. But it has been observed that they have brought more bloodshed and destruction than diversity, interest and plurality, in addition to racial and caste discriminations all over the world for centuries.

Covid-19 Impact and Lessons

The Present Day Governance is again repeating the same historic blunders in the name of idolatory, polytheism, incarnation, caste distinctions, dominations, divisions and discriminations in the name of nationalism, patriotism and *Sanatan Dharma*. The tendency of glorifying superstitions, fundamentalism and obscurantism in the name of faith is self-defeating. Its repercussions are badly evident in handling the second wave of Covid—19 in India. Rather than preparing for the coming debacle based on learnings from the

universal wisdom of yoga, one God centred spirituality, universalism and Bhagwat Dharma (god centred universal religion) are eternal gifts of Bharat to the whole humanity. To establish and promote these values the narrowisms of idolatory, polytheism, casteism, region centred Hinduism and such others must be sacrificed. The trend of protection, false superficial and pseudo-scientific justification and promotion of superstitious beliefs, rituals, customs or institutions in the name of *Sanatan Dharma* just for the sake of maintaining dominance

of certain groups or castes should not be allowed as the fatal game of vote politics.

A Few Problems Solved (Part 4: Chapter--*Plants, Animals and Human Beings*) mentions :

'There are three dharmas – plant dharma, animal dharma and human dharma. Another name for human dharma is Bhagavat Dharma. Bhagavat Dharma contains no divisions like the division between Hindus and Muslims. This dharma is for all human beings. It makes no distinctions based on isms – it is for the entire humanity. This dharma alone is *Adi Dharma, Sanátan Dharma* or Eternal Dharma. Bhagavat Dharma has four aspects—vistara or expansion, rasa or flow, sevā or service and tadstithi or attainment of the supreme stance.'

Scientific and rational approach should be utilised in handling the systemic issues. Diverting energy in boasting sentimental and superstitious ritualism obsessed in ancient glories are bound ultimately to weaken the system. If our ancestors were able to make *Pushpak Viman*, why they made just one aircraft rather than thousands for popular use! Then why they allowed this capability to go extinct? High imaginations of our ancestors have led to great inventions. This is a capability unique to the human beings. But labeling such high imaginations, visualizations and dreamings as history is not a healthy thing. Blindly pursuing any old text is bound to lead



us to disaster as almost any old text is not perfect to be valid for every time, place and person and bound to raise weakening complications.

Ways should be devised to run the political system not by professional or family touts but by scientists with strong support of higher courts, institutions and military based upon spiritual morality as I have mentioned in detail earlier in the issues of March and April, 2021. For real and smooth progress of any system—technical capability, discipline, focussed vision and clarity in understanding of path and strategy—these four elements are needed. Focussed vision should be moving towards pure and perfect

consciousness, then the goal will be integrated with clear understanding. Diversion of energy will be minimized. Progress will be efficient and effective.

The Covid-19 second wave has taken the world by storm with millions falling prey to the virus and millions dying. In India the situation is bad with 2.87 crores infected, 2.68 crores recovered and 2.42 lakhs dead with numbers still rising; and the world over it is 17.6 crore infected and 3.44 lakhs dead as on May 31, 2021.

Prout would like to present this sensitive poem that brings out the sensitiveness of the issue as seen and expressed by a young woman. ● ➔



AND NIGHT HAS COME UPON MY LAND

And night has come upon my land,
the carrion birds encircling
and prayers ascend on pyres lit,
the shadows fast descending

And leaders know not how to lead,
they gape, they watch in silence
while each new day brings grief afresh,
no help, no rest, no guidance

And those who come with sturdier boats,
will row perhaps to safety,
but most, will flay, in desperate need,
expendable humanity

What will remain, when the storm has passed,
when many so loved are lost,
what will be changed, within our hearts
what will this time exhaust

May then we not allow ourselves
to be led by those inept,
for want of air while many died,
unmoved, while many wept

May we never again be fooled,
by words, by power, by greed,
put not our faith in men of stone
who use us for their need

And know that when the night was dark,
who came to hold our hand,
it was the stranger, the ones unknown,
who share this wounded land

It was the one you did not trust,
the ones who were the other,
and when the leaders all had fled,
in him you found a brother

So let no powers again succeed,
to divide us at their will,
let love remain in our battered hearts,
the hope they could not kill

Nandini Sen Mehra



Humanism and Neohumanism: Dogma to Reason

The liberal and socialist humanisms have produced the global Capitalist and Communist systems of exploitation.

 G Surender Reddy

“Our task must be to free ourselves by widening our circle of compassion to embrace all living creatures and the whole of nature and its beauty.” — Albert Einstein

Francesco Petrarch, during 14th century Europe discovered and translated the literature of Greco-Roman philosophers, and is known as the 'founder of Humanism'. This ethical approach is based on the belief that human experience and rational thinking provide the only source of both knowledge and a moral code to live by.

Empathy and Humanism:

Humanism is defined as any system, mode of thought or action, in which

human interests, values and dignity predominate. It influenced the growth of learning, for the transformation of self, society and human affairs, and gave humanity the concept of Progress. It freed the individuals and society from a fatalistic approach to the given reality, and inspired human effort to change for the better. From the 18th century onwards, momentous modern-age changes in technology, economy and society has transformed the world.

The impact of the idea of humanism, however, lies in the golden rule of humanistic principle, that is “empathy” which we find in

many of the traditions of the world: “One should never do something to others that one would regard as an injury to one's own self” (Mahabharata); “Do unto others as you would have them do unto you” (Matthew); Samgachchadvam Samvadadhvam.....” (R'g Veda)

Creeds : Past and Present

Humanism gained political ascendancy with the French Revolution (1789-1799). Scientific method and series of discoveries, freed intellectuals from the web of irrational dogmas. The old order of predominant classes - nobility and clergy, collapsed after the First World War (1914-1918). The age of



kingdoms, dynasts and empire-building came to an end. God-centred religions gave way to god-less ideologies, that claim to be based on natural laws, such as Liberalism, Communism, Capitalism, and Nazism. The geo-sentiment took the form of construction of National identities in Europe, primarily, based on Language. If a religion is a system of human norms and values that is founded on a belief in an 'ideal' society, then the modern day ideologies that share the same objective, can be treated as natural-law religions. Soviet Communism was no less a religion than Islam.

Humanisms: Liberal, Socialist and Evolutionary

"All humanists worship humanity, but they do not agree on its definition. Humanism has split into three rival sects that fight over the exact definition of 'humanity' .. Today, the most important humanist sect is liberal humanism, which believes that, 'humanity' is a quality of individual humans, and that the liberty of individuals is therefore sacrosanct..."

Another important sect is socialist humanism. Socialists believe that humanity is collective rather than individualistic. They hold as sacred, not the inner voice of each individual, but the species Homo Sapiens as a whole. Whereas liberal humanism seeks as much freedoms as possible for individual humans, socialist humanism seeks equality between all humans. According to socialists, inequality is the worst blasphemy against the sanctity of humanity, because it privileges peripheral qualities of humans over their universal essence.

For example, when the rich are privileged over the poor, it means that we value money more than the universal essence of all humans, which is the same, for rich and poor alike.

The third sect of humanism breaks away from this conviction of 'all humans as one species'- Homo Sapiens; embracing the idea of evolutionary humanism. Its most famous representatives are, the



Nazis. Their definition is deeply influenced by the theory of evolution. For them 'humankind' is not something universal and eternal, but rather a mutable species that can evolve or degenerate into a subhuman. ... That is why the Nazis said that the Aryan race, the most advanced form of humanity, had to be protected and fostered, while degenerate kinds of Homo Sapiens like Jews, Roma, homosexuals and mentally ill had to be quarantined and even exterminated. Biologists have since debunked, Nazi racial theory. (Yuval Noah Harari: Sapiens).

Majoritarian Religio-national Groups

Acquisitive classes (capitalists) operate, behind the facades of potent satellite groups, capable of securing for them, markets to satisfy their greed. The satellite groups of Liberal and Socialist humanisms, have failed in this role, in the last three decades, in both the capitalist West and the communist Asia. When capitalism is dying, it converts to fascism to survive!

Now, evolutionary humanism is being employed to rescue capitalist interests with the promotion of majoritarian religio-nationalist groups. These supremacist humanisms-white (USA), Han (China), ISIS (Middle

East), Taliban (Asia), and such other movements, led by State or Non-state actors are proliferating. If the acquisitive (capitalist) classes succeed in this fraud, the blood of innocents will flow on the streets, and humanistic principles of love and compassion, will gasp for breath - symbolised by the recent asphyxiation to death of the Black, George Floyd in USA. Millions of Uyghur minority in China are being subjected to mass 'indoctrination' and 'sterilisation' to erase their identity and establish supremacist Han Chinese.

Savarkar's Hindutva Narrative

The word Hindutva was popularised by V D Savarkar (1883-1966). His essay called 'Essentials of Hindutva', was published as a booklet in May 1923. The newly minted word hindutva was much broader than hinduism, as it hinted at 'hindu-ness'. It included, all those who collectively had three things in common: land, shared ancestry and culture. This is why Sikhs, Lingayats and Jains and atheists were declared as Hindus, but not Muslims or Christians. Inter-faith marriage, raises hackles, on these grounds.

The rigidity of caste and endogamy was bogus. The existence of various Jatis (sub-castes) was the proof of this. These came into

existence through incessant, intermingling, producing new Jatis. All that the caste system had done was to regulate bloodliness. The word 'Arya' included all those on this side of the Indus, whatever their caste. The word 'mlechcha' was reserved for foreigners. The above hindutva narrative of Savarkar, qualifies it, as a defective evolutionary humanism.

The times, in which Savarkar lived, the Nazis flaunted pseudo-science (Eugenics) of superior-inferior races, with deadly effect. This, combined with the 'slight' of colonised Motherland, drove Savarkar to aggressively assert the geo-socio identity, and postulate, a theory of exclusion. Further, one will draw a blank, if looking for social Reforms, a vision of Economy, or a charter of upliftment. Savarkarism, did not foresee, the role of addressing the challenges of free India; And, bereft of any universal principles, it has transmuted itself into a negative political project.

Tri-Sect'ed Humanisms

Prout rejects, the tri-sect'ed humanisms. The fascist practice of

evolutionary humanism of bloodliness, is a fraud on humanity. The liberal and socialist humanisms have produced, the global Capitalist and Communist systems of exploitation. We have witnessed the collapse of: Fascism, with the defeat of Germany in World War II (1945); Communism, with the dissolution of Soviet Russia (1991); Liberal capitalism, with the Great Recession (2008).

Spiritual Humanism

Shri P R Sarkar (1921-1990), in his seminal book 'Idea and Ideology' resolved 300 years of Eurocentric, epistemological debate, of an artificial dichotomy between 'matter' and 'mind'. He propounded the sanatana spiritual insight of the being, the metamorphosed forms of supreme consciousness (Brahma). His spiritual humanism of cosmic kinship, recognises the interdependence of individuality and collectivity, for all round welfare; the 'episteme' translates to the legislation of equal opportunity for all living beings as a Right.

Tantric Transhumanism

Any approach short of universalism

is narrow-ism. Human esoteric spiritual potentiality of 'transhumanism' is solely the function of individual psycho-spirituality - yoga/tantra, meditation and other similar practises that are free from all kinds of dogma. The exoteric reality and rituals are manifestations of diversity in the cultural expressions, and not the essence.

Humanism Newly-explained : Neohumanism

"Concern for the vital rhythm throbbing in other human creatures has driven people to the fold of humanism, has made them humanists. Now, if the same human sentiment is extended to include all creatures of this universe, then and only then can human existence be said to have attained its final consummation. When the underlying spirit of humanism is extended to everything, animate and inanimate, in this universe - it is Neohumanism."

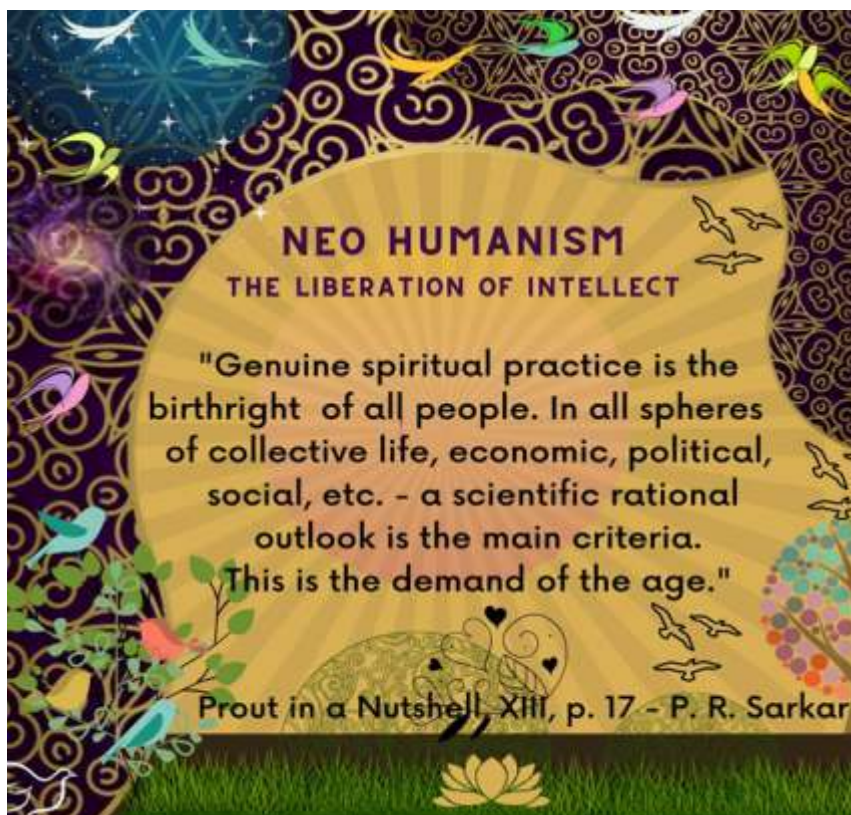
Marriage & Social Synthesis

"I am in favour of social synthesis. In my opinion as people come more intimately in contact with one another and the corners of the world come nearer, local customs will assume newer form as a result of frequent interchange. The flowers of different gardens will unite into a bouquet which will be more, not less, beautiful than the individual flowers themselves. If different communities are anxious to establish social blending through marriages, then social synthesis can be achieved within a short time. Its concrete reflections are already apparent to some extent in cosmopolitan cities."

Biosphere & Neohumanism

"..... in the living world, humans are not the only living beings - there are many other creatures as well non-human creatures are psychologically undeveloped. Thus it is easy for human beings to destroy the animal and plant kingdoms. But this destruction will upset the balance among the plant, animal and human worlds, and result in the catastrophic ruin of human life as well."

Thus, our destiny is a glorious Neohumanism. ●



Society Building

Narendra Rajpurohit

Shrii Prabhat Ranjan Sarkar (Founder of Ananda Marga Pracaraka Samgha) founded Society Building department in Ananda Marga Pracaraka Samgha (AMPS) in 1960, in order to form an ideal society, based on strong fundamentals. Ananda Marga teachings encourage inter-caste, inter-religious, international, widow marriages, and marriages of abandoned and shelter-less women as well. The idea of dowry is rejected outright in Ananda Marga marriages.

Owing to their revolutionary nature, these marriages are called Revolutionary Marriages (RM). By eliminating artificial divisions of society based on so-called castes, creed, colour, nationality etc. Ananda Marga marriages help to form a healthy and universal society.

Presently, human beings have achieved remarkable progress in the science and intellectual realms, but human unity is evidently lacking in society. The artificial divisions on the basis of so-called caste, creed, colour, nationality etc persist even today.

Every religion talks about brotherhood but factually that brotherhood is limited to their own religion /caste/society. In the Revolutionary Marriage system of Ananda Marga there is no such consideration. Shrii Prabhat Ranjan Sarkar inspired His disciples (Ananda Margiis) to recognize all

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Shrii Prabhat Ranjan Sarkar inspired His disciples (Ananda Margiis) to recognize all human beings as members of a great, universal human family.

human beings as members of a great, universal human family. Shrii Sarkar has said : 'If one believes in the caste system, it means he or she does not have any faith in Param Pita (Supreme Father). Because children from one and the same parent cannot have different castes. So, one who believes in Param Pita cannot agree with the caste system and vice versa.

Ananda Marga, a global socio-spiritual organization, was founded in 1955 by Shrii Shrii Anandamurtiji (Shrii Prabhat Ranjan Sarkar) in Jamalpur, Bihar, India. The mission of AMPS is liberation of self and selfless service to humanity. For



individual liberation, AMPS advocates practice of meditation, asanas, moral principles and other lessons. For service to humanity, AMPS has initiated many social service projects throughout the globe. These service projects include schools, children's homes, old age homes, medical units, and render disaster relief during natural/manmade calamities on non-commercial basis with the spirit of selfless service. For its commendable relief work, Ananda Marga Universal Relief Team (AMURT) has been recognized as an NGO (Non-Governmental Organization) by UNO (United Nations Organization).

The founder of the organization, Shrii Prabhat Ranjan Sarkar, gave an alternative socio-economic theory called PROUT (Progressive Utilization Theory) which lays stress on the need to provide guaranteed availability of basic amenities to every individual. This new theory advocates maximum utilization and rational distribution of all potentialities of the universe. He has put forth a new social concept known as neo-humanism which has been applied to education too. In addition, He has created a new genre of music called Prabhat Samgiita, a treasure of 5019 songs, in eight different languages, Shrii Sarkar has given a marriage song as well "*Du Jane Jakhan, MilicheTakhan.....*", song no. 58 given on 27/10/1982. His new scientific theory of Microvita resolves the mystery of creation and has been drawing the attention of the intellectuals across the globe.

Ananda Marga contributes in every walk of life. Not only for the welfare of Human Being but also to protect the flora and fauna, animate and inanimate objects. In order to fulfil and attain these objectives Shrii P. R. Sarkar has given several platforms through which their respective goals can be achieved.

Once Aca'rya Vijayanandaji, Aca'rya Pranavanandaji, Aca'rya Jagdishwaranandaji & Aca'rya Asiimanandaji were with Shrii



Sarkar in 1980s. Shrii Sarkar after lunch at His residence in Lake Garden at Kolkata, told them that he had formed AMPS & its various branches, working in different parts of globe. Tell me, which branch is most important? He looked towards Ac. Vijayanandaji who had replied-Dharma Pracar. Shrii Sarkar told : Tum thik hi kah rahe ho (you are telling right). Through Dharma Praca'r many people will get initiation and thereby organisation will grow. But this is not the correct answer. Then He looked at Ac. Pranvanandaji, who said : Ananda Marga Universal Relief Team (AMURT) is the most important organisation. Shrii Sarkar said : Tum thik kahte ho (you are telling right). In Africa by doing service, Christian missionaries have established control over whole Africa. AMURT will also conquer world by social service but this is also not correct answer of my question. Then He looked at Ac. Jagadishwaranandaji, who replied : PROUT (Progressive Utilisation Theory) is the most important one. Shri Sarkar had then said : Tum Thik kahte ho (you are telling right). Prout will transform whole society which will then immensely get benefited. People will get minimum requirement fulfilled then only the spirit of *Samgacchadham* will be established. This is however not the correct answer either.

Finally, Shrii Sarkar looked at Ac. Asiimanandaji, who replied with folded hands : to create whole timers is the most important work. Shrii Sarkar smiled and than said I am giving you 50 marks out of 100.

Then Shrii Sarkar Himself revealed, Society Building is the most important branch of AMPS. First part of it is to make whole timers from highly devoted young boys and girls. They will take my Mission to each and every house of the world. Second part will included conducting Revolutionary Marriages (inter caste marriages). Revolutionary marriages will vanish caste, creed, colour, religion, nationality and will establish a healthy human society and then universal humanism will flourish.

Shri Sarkar in an incident with Ac. Keshvanandaji Avadhuta (his P.A.) put forth a question to him-what is the greatest practical contribution of Ananda Marga to society? Latter replied 'PROUT' (Progressive utilization Theory) as he had thought PROUT is a socio-economic theory propounded to solve the age old problem of hunger faced by human society. PROUT offers the system to build a healthy human society in which people will live with dignity and peace. However, Shrii Sarkar did not agree with it and asked for a more correct answer. Keshavanandaji said

'Microvita', as he thought it will certainly solve many intricate and complex problems in the field of Science. But Shrii Sarkar was not satisfied with this answer too. Then Ac. Keshavanandji said 'AMURT' (Ananda Marga Universal Relief Team) as it is offering services in natural and manmade calamities to suffering humanity across the globe. But Shrii Sarkar was still not convinced. Finally, an idea did flash in Ac. Keshavanandji's mind and he answered : "Society Building" (Revolutionary Marriage). Shrii Sarkar said : 'Yes!' Revolutionary Marriage is the greatest practical contribution of Ananda Marga ideology'.

In this context it is not out of place to point out that first such Revolutionary Marriage was arranged by Ananda Marga between Gauri Shankar Mishra and widow. Gauri Shankar had set an example of bravery and courage. In the beginning of 1960s Acarya Sujitji followed by Dr. Amarnath Chakravarty also did inter-caste Revolutionary Marriages.

In India inter-caste, interstate and international marriages are being extensively performed by Society Building department of Ananda Marga Pracaraka Samgha now.

Specialties of

Revolutionary Marriage System :

1) No dowry : In Ananda Marga life style, Shrii Prabhat Ranjan Sarkar has prescribed a simple marriage ceremony where neither party will demand any dowry.

2) Consent of bride & bridegroom:

In Ananda Marga RM system, the guardians arrange and finalise the marriage after ascertaining consent of the bride and bridegroom. If the boy and the girl settle their marriage themselves, it is proper for the guardians to give their consent.

3) Equal status of bride & bridegroom:

In Ananda Marga marriage system, the bride and bridegroom sit facing each other. Parda Pratha (covering face with veil) is prohibited. They take oaths in their mother tongue for accepting each other as husband and wife.

4) Doing away with the system of traditional priests:

In our Ananda Marga marriage system acaryas (those who teach yoga and meditation to all free of cost and serve the suffering humanity) function as priests on behalf of bride and bridegroom.

5. No kanyādan (gifting away of daughter):

In Hindu system this dogma continues to prevail. It is considered most virtuous by the dogmatic parents / guardians. However, Ananda Marga ideology considers donating our sons and daughters like commodities inglorious. Society must take a strong stand and do away with this dogma which denigrates and degrades women in our society.

6. All participants take oath: an unique system of taking oath. Those who participate in an Ananda Marga marriage also take an oath-

that they have witnessed the marriage and will help the married couple in their all-round development. This revolutionary marriage system makes the society responsible newly wed couples all-round progress.

7. Simple & economical : The RM system of Ananda Marga is simple and does not call for an ostentous display. Feast is optional here. Arranging feast by taking loan or incurring debt is prohibited. During marriage only garlands or flowers are exchanged by the bride and bridegroom.

8) Importance of mother tongue :

In the Indian society, hymns / mantras chanted in a typical marriage function are not intelligible to the bride or bridegroom, or the participants. But in Ananda Marga revolutionary marriage system, the bride, bridegroom and those present take oath in their mother tongue, so they easily understand it properly.

9) Spirituality: Those who attend the marriage function including the bride and bridegroom sing spiritual songs and do collective meditation before the marriage proceeding is starts. Everybody takes oath in the name of Parama Brahma and Marga Guru. The base of Ananda Marga revolutionary marriage system is spirituality.

Shrii Shrii Anandamurtiiji (Shrii P R Sarkar) has said in his book Caryacarya part 1, that:

Every person should marry if there is not sufficient reason against marriage. A decision for marriage should be taken with full consideration of one's physical, mental, and financial conditions and environmental circumstances. No one should exert pressure in the matter of marriage. Marriage is not a hindrance to dharma sādhanā; marriage is a dharmic ceremony.

- ❖ *For marriage, neither party can demand a dowry.*
- ❖ *A widow or a woman forsaken by her husband can remarry. A man marrying such a woman will be given a special status in the society.*
- ❖ *If a woman forsaken by the society desires to lead an*



honourable life, proper opportunities should be afforded to her.

- ❖ *Men can prove their manliness by marrying shelterless women. Do not allow at all a woman to lead a shameful life.*
- ❖ *It is proper not to marry again when one's wife is alive.*
- ❖ *Ananda Marga does not support divorce system. The oaths in the Ananda Marga marriage system are such that the question of divorce does not arise; but in very extraordinary*

circumstances, on charges of character-lessness, irresponsibility, or cruelty, divorce may be accepted.

Elaborating the concept of Society Building, Shrii Sarkar had said : "Inter-caste marriages without dowry are taking place but they are very few. I have given this (RM) an organised, systematic form. This is why Revolutionary Marriage in Ananda Marga has gathered momentum. Its speed would further be accelerated in days to come. In due course it would be an acceptable

norm of the Society.

Shrii P. R. Sarkar used to give blessings to those doing Revolutionary Marriages : "Shiva Parvati ki tarah Aadarsh dāṁptya Jivan yapan karo. Apni Tyag Tapasyā aur sewa ke dvara jagat ka sampad ban kar samaj ka kalyan karo. Tum logon ka bhi kalyan ho. Shivamastu, Kalyanmastu." (One should lead an ideal family life just like Lord Shiva and Parvati. One should become an asset of the world by their sacrifice, penance and service for welfare of the society. Let you be blessed.) ●

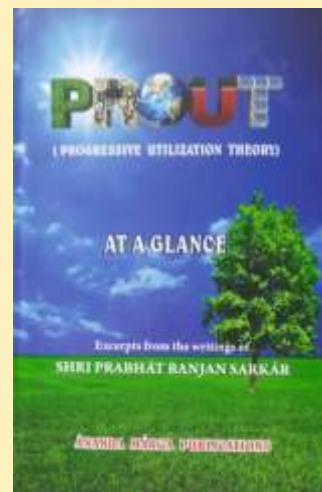
PROUT PROUT ! The only way out !!

Book titled 'Prout at a Glance' Launched

A book on PROUT titled 'PROUT AT A GLANCE', containing the excerpts from the writings of Shri Prabhat Ranjan Sarkar, was launched by Ananda Marga Pracaraka Samgha on 21st March 2021. Compiled by senior proutist scholar Ganesh Bhat, the book was released in Bengaluru in the presence of a few dedicated monks of Ananda Marga, senior household margiis and a number of proutists.

After a simple ceremony held at Dhyana Yoga Kendra in Bengaluru, a day-long workshop on PROUT was conducted. The sessions were interactive and the participants resolved to improve their understanding of PROUT through study circles, seminars, PROUT Workshops etc. It was decided that a PROUT symposium should be held in Bengaluru to mark the 100th birth anniversary of Shri Prabhat Ranjan Sarkar, the propounder of PROUT philosophy.

Speaking about the book, Ganesh Bhat said, "The book presents the topics of Prout in a manner and order which is different from what you see in the 'Prout in a Nutshell' series, in order to facilitate the study of Prout for the new learners."



PBI (Bihar) and PBI (Jharkhand) Help the Families Affected by Lockdown

For the past several days, Proutist Bloc, India (Bihar) has been distributing relief materials to the households which have been severely affected by the Covid-lockdown. As a part of this relief work, a number of people in Murgiya Chak, Janipur, Patna were provided with various grocery items on 12 June.

PBI's national president AK Bhaskar, Prem Shankar Prasad, Govind Prasad, and Harendra B. Sumam and Arti Devi played an important role in organising this relief work.

Besides providing immediate and temporary relief, PBI (Bihar) is also helping the affected people become self-employed by giving them some financial and logistical support. Last year also, the Bihar state unit of Proutist Bloc, India did a lot of relief work during the lockdown.

PBI (Jharkhand) is also doing similar relief work in Jamshedpur and its surrounding areas, under the leadership of Dharmendra Kumar Sinha, the national media secretary of the party.



PRIVATISATION of BANKS: Is It the Right Path?

Ganesh Bhat Sirsi



The intrinsic demonic greed of the banks must not be allowed to jeopardize the life of the common people

The Union Budget 2021 has announced the privatisation of two public sector banks and one general insurance company in the upcoming fiscal 2021-22.

Privatisation of the government banks means that the ownership of the banks will no longer rest with the government that is government can't be holding more than 50% stake in the bank. The move, coming after 51 years of nationalization of government – owned banks, will give the private sector a key role in the banking sector. 14 private banks were nationalised in 1969, with an idea to align the banking sector with the socialistic approach of the then government; in 1980, 6 more private banks were nationalised. These nationalised banks are the majority of lenders in the Indian economy.

Public Sector and Private Sector Banks :

A public sector bank is a bank in which the majority of its stake is held by the Government. The Public Sector Banks are classified into two groups viz. Nationalized Banks and

State Bank and Associates. A private sector bank is a bank in which the majority of the shares of the bank are under the control of its shareholders. There are currently 22 Private Sector Banks working in India.

Hot debates are on regarding advantages and disadvantages of privatisation of banks. A few of them are:

Advantages of Privatization of Banks

- Private sector banks are more advanced, more competitive, more efficient, provide better customer service, more serious towards their work and responsibility, follow the concept of lowest risk, are much strict against loans and frauds than Public sector Banks.
- The foreign investors prefer to invest in private sector banks rather than the public sector banks.
- Help to reduce the burden of the Government of India.
- Will increase the productivity of the employees by providing incentives to the employees according to their work.

Disadvantages of Privatization of Banks

Privatisation of two public sector banks will set the ball rolling for a long-term project that envisages only a handful of state-owned banks, with the rest either consolidated with strong banks or privatised; this leads to several undesirable situations. Some of these are:

- ❖ The privatized banks will focus on maximizing their profit and it will put an adverse effect on the middle class and poor people of the society.
- ❖ Private Banks are ruthless to poor and support the rich people of the society. This concept will lead to widespread economic gap, make poor poorer.
- ❖ Privatized banks will mainly focus on urban areas and it will slowly diminish in rural areas of the nation.
- ❖ Fragmentation of public infrastructure may lead to serious problems of job losses.

- ❖ Government has to face difficulties in implementing social welfare schemes.

Reasons for Privatisation:

Government justifies its stand on the following grounds.

- ❖ Years of capital injections and governance reforms have not been able to improve
- ❖ The financial position of public sector banks significantly.
- ❖ Many of them have higher levels of stressed assets than private banks, and also lag the latter on profitability, market capitalisation and dividend payment record.
- ❖ Many committees had proposed bringing down the government stake in public banks below 51%.
- ❖ RBI Working Group recently suggested the entry of business houses into the banking sector.

Reserve Bank of India foresees four categories of banks functioning in India in the coming days. The first set of banks will be dominated by a few large Indian banks with domestic and international presence. Next, there will be several mid-sized banks with an economy-wide presence. The third set would

encompass smaller private sector banks, small finance banks (SFBs), regional rural banks and co-operative banks, which may specifically cater to the credit requirements of small borrowers. The fourth segment would consist of digital players who may act as service providers directly to customers or through banks as their agents or associates.

Facts:

- ❖ It is wrong to believe that private sector banks are safe bet. Dubious lending, inefficiency, under reporting of NPA etc. were noticed in private sector banks; the government intervened to rescue of 3 such banks during 2020.
- ❖ Though the gross bad loans of government banks are quite high, it is the private sector which contributes 97 per cent of bad loans. Most of these loans were granted because of political interference.
- ❖ The government is infusing crore of rupees in state-owned banks to cover up its irrational act of writing off loans of corporate houses.

Very little opposition:

The proposal of the government to privatise the nationalised banks has not faced serious opposition from the public; because they wrongly believe the myth propagated by capitalists that privatisation is the only solution for all economic ills. This is fuelled by the apathy of the government bank employees towards customers and poor quality of service. The employees of the government banks have started agitation in the outdated mode of causing inconvenience to the public and troubling them; which gives the impression that these employees are concerned with the safety of their jobs only.

These employees could have demanded for making PSBs into a corporation like Life Insurance Corporation (LIC) while maintaining government ownership; this will give more autonomy to PSBs. Or, they could accept the challenge to run their respective banks in a cooperative way by employees themselves.

Prout's View on Banking System

According to PROUT the banking system is indispensable for promoting both collective welfare and the all-round economic



advancement of people and its fundamental aim is to “Keep money rolling.” The value of money increases with its mobility. That is, the more that money changes hands, the greater its economic value. On the other hand, the more that money is kept immobile in a safe, the more it loses its utility, and thus its economic value decreases.

PROUT emphatically states that business people should not have the right to manage banks, because past experience has shown that dishonest business people have seldom protected the hard-earned savings of ordinary depositors. Many have profited by illegally or recklessly investing the bank's money; their activities have also ruined many middle-class families. The banking system will have to be managed by cooperatives. The central or federal bank will be controlled by the immediate or local government.

PROUT says the banking system must be vigilant about two important points. First, the intrinsic demonic greed of the banks must not be allowed to jeopardize the life of the common people. In the past in most countries of the world the banks threatened the life of the common people. This more or less still occurs today not only in undeveloped countries, but also in developing and developed countries. Secondly, the banks must not allow unwise administrators or governments to print monetary notes

indiscriminately without reserving the proportionate amount of bullion in their treasuries.

The first defect not only ruins low and middle income groups, but also impoverishes wealthy people. The second defect destroys the very life of society. It leads to widespread inflation, which in turn jeopardizes internal trade and commerce as well as foreign trade and barter. Even if there is abundant production in a country, the common people do not benefit. The rich become richer and get more scope to continue their merciless exploitation.

PROUT opines that the banking system must continue; otherwise the mobility of money will be hindered. If people oppose the banking system because they are guided by selfish whims or any other sentiment, then their economy will stay in the dark ages. They are bound to lose equipoise and equilibrium in the physical sphere, remain lopsided in the psychic and spiritual spheres.

Issue of Controlling Business Enterprises

Some argue that all business enterprises should be directly controlled by the state so that people will be free from exploitation. Others argue that all businesses should be run by cooperatives so that people will be able to control their own economic destiny. Still others argue that businesses should be owned by private enterprise and that

greedy exploiters should be controlled through legal means; imposing high taxes etc. Capitalists want the shortcomings in society to remain so that they can continue to exploit the situation.

PROUT, unambiguously solves this ticklish issue by proposing three tiered industrial structure, i.e.-private, government and cooperative (the largest sector of economy). There will be no chances of overlapping of economic activities. In the collective economic structure of PROUT, the profit motive has no place – here industry is for consumption. PROUT believes that there can be harmonious adjustment between individual right and collective spirit if we follow in practice. The spirit of Sama-Samaja Tattva (the Principle of Social Equality), the teachings of Neohumanism, in our individual and collective lives on the basis of rationalistic approach; 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.

True, it is not the business of a government to indulge in business or trading; but the motivation and purpose behind PROUT's political system is basically to administer in such a manner that economic institutions are able to materialize the principles and policies of a progressive economy, and that the society progresses ahead with the sublime motto: for the good and happiness of all. Political institutions are not an end in themselves but a means to achieve economic well-being and social progress.

Banks are the backbone of the economy. The Indian Constitution says “Every economic activity in the nation should be centred at the welfare of the people”; privatization will violate this concept because it is obvious that the Private Bank will be aiming at maximizing their own profit. In an irrational move of blindly privatising the economic activities, the Indian government is shirking its basic responsibility. ●

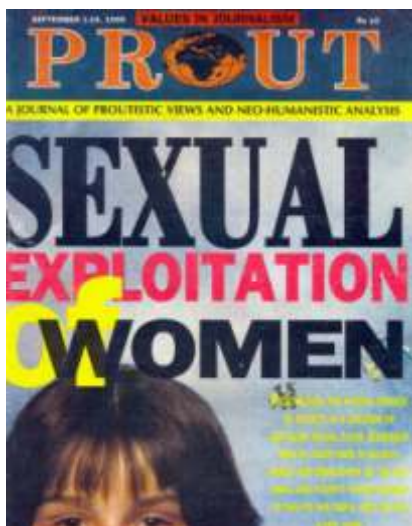
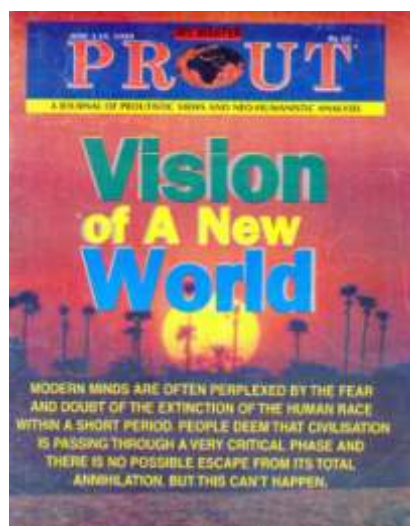
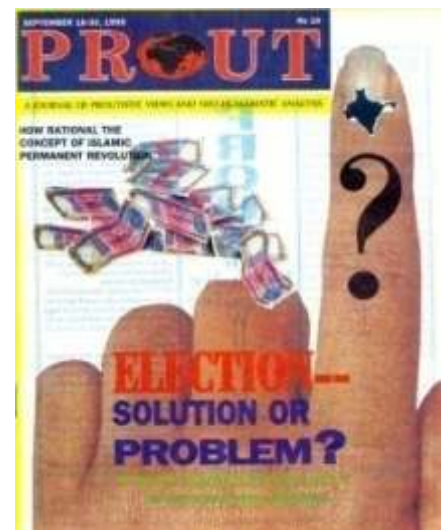
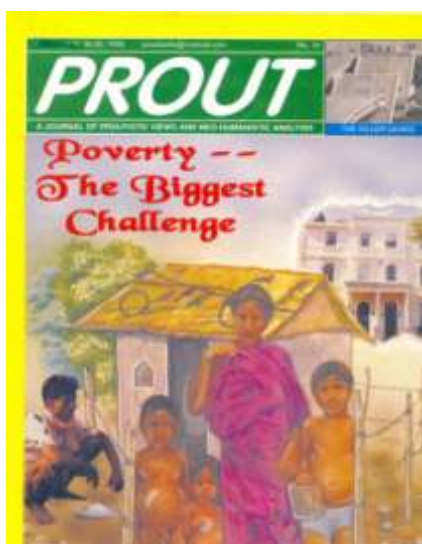
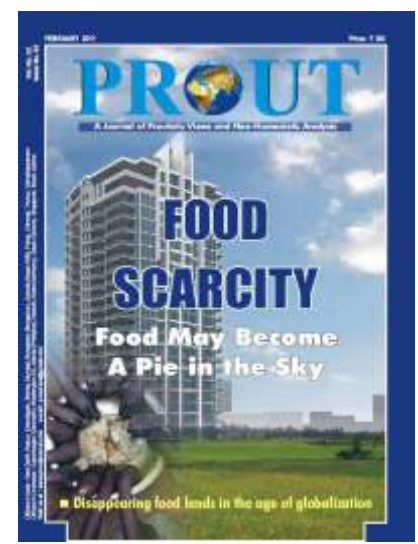




The goal of this journal has always been to popularize Shrii Prabhat Ranjan Sarkar's theories postulated in 1959 of balanced economy and moralist society

A New Renaissance for Future PROUT JOURNAL

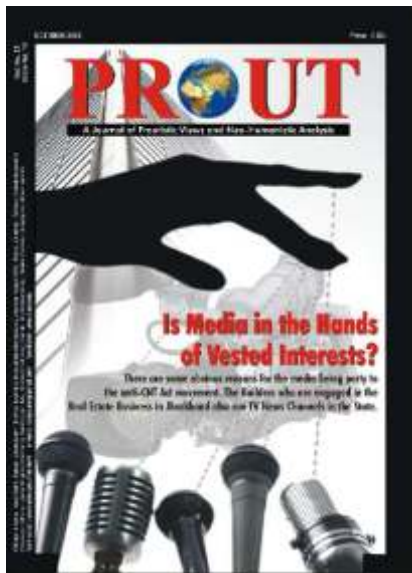
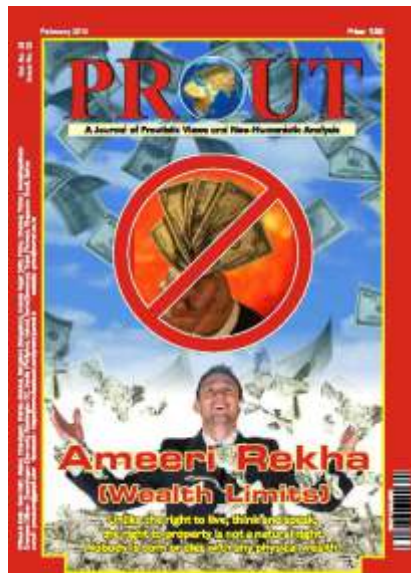
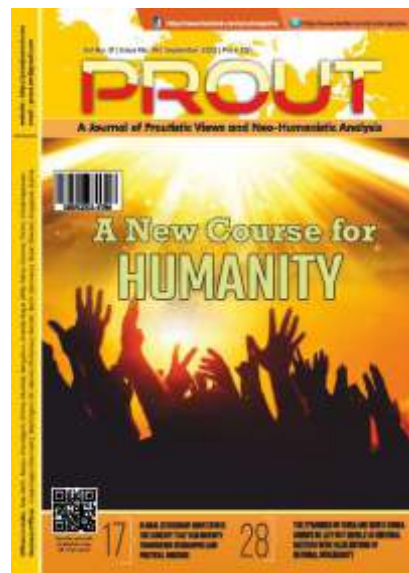
 Arun Prakash



On the auspicious occasion of the birth centenary of PROUT's founder it is important to recall how the Prout Journal evolved to its present state from humble beginnings of 1964 when it was launched by Shrii

Prabhat Ranjan Sarkar at Patna. He appointed Acarya Santosananda Avadhuta as the editor after a brief initial period of its publication and tasked him to publish it from Delhi, the capital of India. And he has been the editor ever since.

Prout began as a fortnightly tabloid of 12 pages during 1964. In 1965, Shrii Sarkar converted it into a weekly when it was transferred to Delhi. For almost a year it was published as a daily newspaper of 4 pages of the same size as national



dailies during 1968.

From 1969 onwards it continued to be published as a weekly and then followed a lull during the period of 'Emergency' from June 26, 1975 to March 21, 1977, after which it continued as a weekly till 1995. Thereafter due to

financial reasons it was published as a fortnightly magazine in black and white till February 2008, after which it became a monthly journal in colour propagating proutistic views and neo-humanistic analysis, what one reads today.

A great fillip was added when

with the onset of the IT and internet revolution Prout journal was also made available online to readers across the world.

The goal of this journal has always been to popularise Shrii Prabhat Ranjan Sarkar's theories postulated in 1959 of balanced economy and moralist society through regional self reliance, local cooperative businesses, collective control of large scale industries and preventing excessive accumulation of individual wealth - all necessary practical steps to guarantee fundamental human rights of access to food, shelter, clothing, education and medical care for every man and woman on planet Earth, in a spirit of universal fellowship that also preserves history, culture, language and local traditions.

At the same time Neo-humanism advocates equal rights between men and women and enlarges humanistic love for all created beings including animals, plants and even inanimate objects. All this in the main are steps in these troubled times to establish a new spiritually bound human society free of exploitation and oppression, a world where there are neither poor nor any rich.

As Prout's founder desired the journal was intended in essence be a cry of the suffering humanity and that is what it strives and continues to be till this day.

The Editor's message on Prout Founder's centenary is: "All interested readers who may wish to contribute articles are most welcome to do so, and such efforts would be highly appreciated". ●

In this world, you require food, medicine, shelter, education and so many other things; a healthy economic structure, a life free from exploitation; things for the healthy maintenance of your physical body and to maintain the proper order of the objective level. You cannot ignore, you cannot deny, your necessities. You should carry out your duty in this objective sphere, and at the same time you must not forget that you are a glorified human being. You have to elevate yourself to the excellence of human glory, to the greatness of humanity. In this way, your progress in the psycho-spiritual sphere must go forward without barriers.

-Shrii Prabhat Ranjan Sarkar



Election Commission of India (ECI)

The Making and Unmaking of Its "Reputation" in India

At the end of these elections, who is the winner? Is it democracy? May not be.

■ ■ ■ E A S Sarma

As I write this article, results of the Assembly elections in the five States are trickling in, diverting the public attention from the tragedy that India is today, with Corona patients waiting in queues and dying helplessly in ambulances, unable to get hospital care, critical patients gasping for oxygen and breathing their last, the kith and the kin of the departed souls waiting in endless lines for disposing of the dead bodies and thousands of people, including the old and the infirm waiting in unending queues

for the elusive Covid vaccine.

Some parties may win in these elections, others may lose, but does this not remind us of the Killing Fields of Cambodia? At the end of these elections, who is the winner? Is it democracy? May not be. Has the Election Commission of India (ECI) of the Seshan fame covered itself in glory? Certainly not.

This is perhaps the most tragic of all elections because, the political parties have literally sold their souls to win elections, like Mephistopheles who made an unholy deal with the

Devil for worldly gains, when the country was witnessing mass cremations. The ECI, which could have risen to the occasion by preventing the calamity, unfortunately chose to become a party to it.

When both the Calcutta and the Madras High Courts made adverse observations on the ECI's role in these elections and when the press reported the same widely, the ECI has appealed to one of the courts not to permit press coverage of its observations, as it would "tarnish" its reputation! On the face of it, this

runs counter to the need for transparency, encapsulated in the two Constitutional rights, “freedom of the press” and the “citizen's right to know”. But, there are deeper concerns about the ECI's role as an election regulator. What was its reputation in early nineties when TN Seshan was the Election Commissioner? Does the present ECI measure upto it?

Socrates, the Greek philosopher once said, “the way to gain a good reputation is to endeavour to be what you desire to appear”. What role does the present day ECI wish to assign to itself? Is there clarity and honesty about this? Has it done justice to itself? Has it done anything to deserve the trail-blazing legacy left by T.N. Seshan? T N Seshan, with whom I had the fortune of working when he was a Member in the erstwhile Planning Commission and, as an election observer, when he was the Election Commissioner, had stretched the election law to its outermost limits to demonstrate what the ECI's authority should mean for the Indian democracy. He injected flesh and blood into the otherwise staid Model Code of Conduct (MCC). He did not hesitate to put the fear of the law in the minds of the political parties. He did not hesitate to court controversy,

when needed to establish the dignity of the ECI. In 1992, he cancelled elections in two States when the political parties failed to cooperate with the ECI. In 1993, he disqualified 1,488 Lok Sabha candidates for three years because they failed to submit election expense accounts. In 1994, he asked the then Prime Minister to drop two senior Cabinet Ministers who tried to influence the voters. Several of Seshan's successors had tried to safeguard ECI's reputation, built so assiduously by Seshan. However, some in the recent times squandered away opportunities to maintain it, because they chose to be servile to the politicians who appointed them and far too timid to stand up to the political bigwigs. ECI's stature has thus diminished over the years. The present ECI has had opportunities to stem this trend but it chose not to. If its reputation is hurt, it is a self-inflicted wound. For the ECI to find fault with the press is therefore meaningless.

A few specific examples would show how the ECI has allowed many golden opportunities to slip away from its hands, when it could have easily accomplished a fraction of what Seshan did. Many political parties failed to submit their expenditure statements and political

contribution reports on time. The ECI could have threatened to bar their future participation in elections but it chose to be a passive spectator. When the political parties failed to certify that the corporate contributions received by them were compliant with the provisions of the Companies Act and the Foreign Contributions Regulation Act, the ECI could have asked them to show cause as to why an adverse inference should not be drawn against them but the ECI looked the other way. The ECI could have filed cases against the political parties and their candidates for electoral corruption, non-disclosure of accurate information by the candidates in affidavits on their antecedents and so on. The ECI has not cared to act, as some of the errant candidates are among the high and the mighty. As a result, the political parties have started taking the ECI for granted and mocked at its role as an independent regulatory body. Retiring civil servants competed with one another to become election commissioners and, in return, were prepared to do their bidding.

The manner in which the ECI conducted the recent Assembly elections and bye polls is truly bizarre. In the midst of the Covid fury, the ECI could have averted the



tragedy by putting off the elections. The Commission lacked the will to do so. Instead of allowing physical rallies for the elections, the ECI could have insisted on virtual meets to avoid infringement of the Covid norms. The Commission was neither innovative enough nor it had the vision to do so. Its own Covid directions warned the political parties that their rallies would be banned, if they failed to comply with the Covid-appropriate norms of behaviour. The star campaigners of the political parties, some of them the highest in the government, nonchalantly threw caution to the wind, blatantly defied the Covid discipline, endangering the lives of the people consciously. Some of them even gloated over the numbers present, with a mischievous, self-glorifying glee written all over their faces, at the huge ovation they received, deliberately ignoring the human misery and trauma that was sure to follow.

The ECI could have banned the rallies, invoked its inherent authority to get the star campaigners booked for offences under the Disaster Management Act (DMA) and even Sections 269 and 270 of the Indian Penal Code (IPC) ["spreading infectious disease endangering human life"] and deferred elections for conducting



rallies in an irresponsible manner. The ECI failed to enforce its own directions and authority, knowing well that its inaction meant death and destruction all around as a result of the spread of Covid. By doing so, the ECI had unwittingly become a party to the offences, as facilitating an offence amounted to its abetment, equally punishable. It is the ECI that has diminished its own authority. It is the ECI that has eroded its own reputation.

When Seshan put life into the Election Commission in the early

nineties, the Commission's stature went sky high. Even today, more than two decades later, Seshan has remained a household name throughout the country. His name has become synonymous with independent oversight of elections. Unfortunately, though Seshan's name continues to remain in the heart of every Indian, the ECI's reputation has eroded. Is it not high time for the ECI to worry about itself and its role?

The strength of the ECI lies in its firm commitment to transparency in its functioning, even-handedness in its dealing with the political parties and fearlessness in bringing the high and the mighty to justice. If the ECI fails to take cognisance of this and fails to correct itself, its reputation is bound to decline further. If it rediscovers the ECI of the Seshan kind, strives to transform itself accordingly and enhances its image in the minds of the people at large, why should it really care about what anyone else says?

I hope that the ECI will ponder over these issues with a sense of urgency and earnestness. A healthy, independent, fearless, fair ECI is a necessity for Indian democracy to survive. ●

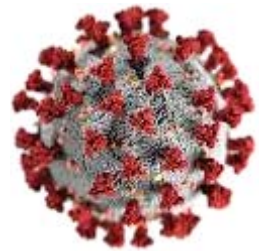
The author is a former Secretary to Government of India



Combined wealth of 140 plutocrats went up by 90.4 per cent in a year when GDP contracted by 7.7 per cent

FORBES

India and Pandora's Pandemic Box



P. Sainath



The ranks of Indian Dollar Billionaires swelled from 102 to 140 in 12 months, if the Forbes 2021 List is to be believed (and when it comes to billionaires and their wealth, Forbes is mostly to be believed). Their combined wealth, it notes, has “nearly doubled to \$ 596 billion” in just the past year. This means 140 individuals, or 0.000014 per cent of the population, had a cumulative worth equivalent to 22.7 per cent (or well over a fifth) of our Gross Domestic Product of \$ 2.62 trillion, bringing, as they always do, that whole other meaning to the word ‘Gross’.

Most major Indian dailies carried the Forbes pronouncement in that approving tone they reserve for such feats – omitting to mention what the Oracle of Pelf says in a more upfront and honest way. “Another Covid-19 wave,” says Forbes in the first paragraph of its report on this country, “is sweeping across India and total cases now exceed 12 million. But the country’s stock market has shrugged off its pandemic funk to scale new peaks; the benchmark Sensex is up 75% from a year ago. The total number of Indian billionaires rose to 140 from 102 last year; their combined wealth

has nearly doubled to \$ 596 billion.”

Yup, that combined wealth of these 140 plutocrats went up by 90.4 per cent – in a year when GDP contracted by 7.7 per cent. And the news of these achievements comes in as we watch a second wave of migrant labourers – once again in numbers too large and dispersed to seriously enumerate – leaving the cities for their villages. The resultant job losses won’t do the GDP any good. But mercifully, shouldn’t harm our billionaires too much. We have Forbes’ assurance on that. Besides, billionaire wealth seems to work in inverse logic to Covid-19. The

greater the concentration, the less the chance of any super-spreader effect.

“Prosperity rules at the very top,” says Forbes. “The three richest Indians alone have added just over \$ 100 billion between them.” The total wealth of those three – \$ 153.5 billion – accounts for over 25 per cent of the combined wealth of Club 140. The wealth of just the top two, Ambani (\$ 84.5 billion) and Adani (\$ 50.5 billion), is far greater than the gross state domestic product of either Punjab (\$ 85.5 billion) or Haryana (\$ 101 billion).

In the pandemic year, Ambani added \$ 47.7 billion (Rs. 3.57 trillion) to his wealth – that is, Rs. 1.13 lakh every single second on average – more than the average monthly income (Rs.18,059) of 6 Punjab agricultural households (average size 5.24 persons) put together. Ambani's total wealth alone almost equals the GSDP of the state of Punjab. And that's before the new farm laws take full effect. Once they do, it will swell even more. Meanwhile, do remember that the monthly average per capita income of the Punjab farmer is roughly Rs. 3,450 (NSS 70th Round).

Many newspapers simply carried (or modified) a Press Trust of India report that does not anywhere make the juxtapositions or connections that the Forbes story

does. The words covid or corona virus or pandemic are absent in the PTI story. Nor does it, or any other story, emphasise as the Forbes report does, that “Two of the ten richest Indians get their wealth from healthcare, a sector that's enjoying a pandemic boost around the world.” The word 'healthcare' does not appear in the PTI report or most other stories, even though Forbes places 24 of our 140 dollar billionaires in the 'healthcare' industry.

Within those 24 Indian healthcare billionaires in the Forbes list, the top 10 together added \$ 24.9 billion to their wealth in the pandemic year (Rs. 5 billion every day on average), boosting their combined worth by 75 per cent to \$ 58.3 billion (Rs. 4.3 trillion). Remember that stuff about Covid-19 being the Great Leveller? Our Make-in-India-Rake-it-in-Anywhere moneybags are right up there on Forbes Peak. Just two places away from the top. Batting on 140 not out, India now has the third highest number of billionaires in the world after the United States and China. There was a time when pretenders like Germany and Russia would nose past us on those lists. But they've been shown their place this year.

The \$ 596 billion combined wealth of the Indian moneybags, by

the way, is roughly Rs. 44.5 trillion. That is equal to a little more than 75 Rafale deals. India has no wealth tax. But if we did, and we levied it at a modest 10 per cent, it would raise Rs. 4.45 trillion – on which we could run the Mahatma Gandhi National Rural Employment Guarantee Scheme or six years, just retaining the current annual allocation of Rs. 73,000 crores (for 2021-22). That could generate almost 16.8 billion persondays of work in rural India in the next six years. As the second wave of migrants flee the cities and towns – in their saddening but fully justified vote of no confidence in us as a society – we could need those workdays in the MGNREGS more than ever before. The wondrous 140 did have a little bit of help from their friends. Massive tax reductions for corporates, racing along at break-neck speed for over two decades – accelerated even faster from August 2019.

Consider that in the pandemic year, not a paisa's concession was made to farmers by way of guaranteed MSP; that ordinances were passed allowing workers to be made to do 12 hours labour daily (in some states with no overtime payment for the additional four hours); and ever more natural resources and public wealth were handed over to the corporate super rich. A pandemic year during which



Forbes young Indian billionaires

foodgrain 'buffer stocks' at one point reached 104 million tons. But all that people were 'granted' was 5 kilograms of wheat or rice, and 1 kg of pulses free for six months. That too, only for those covered by the National Food Security Act, which excludes a significant proportion of the needy. This, in a year when hundreds of millions of Indians were hungrier than they'd been in decades.

The wealth "surge" as Forbes calls it, has been worldwide. "A new billionaire was minted every 17 hours on average over the past year. Altogether, the world's wealthiest are \$ 5 trillion richer than a year ago." India's richest accounted for nearly 12 per cent of that new \$ 5 trillion. Which, back home, also means that of all sectors, inequality remained unchallenged as the fastest growing one? Such a wealth "surge" usually rides on a misery surge. And it isn't just about pandemics. Disasters are a fabulous business. There is always money to be made in the misery of the many. Unlike what Forbes believes, our guys didn't "shake off the pandemic funk" – they rode its tidal wave superbly. Forbes is right that healthcare is enjoying that "pandemic boost around the world." But these boosts and surges could happen with other sectors, depending on the catastrophe involved. Barely a week



after the tsunami in December 2004, there was a stock market boom all around – including in the countries worst affected by it. Millions of homes, boats, and all kinds of assets of the poor had been destroyed. Indonesia, which lost well over 100,000 lives to the tsunami, saw the Jakarta Composite Index break every earlier record and reach an all-time high. Ditto, our own Sensex. Back then, it was the scent of the reconstruction dollar and rupee driving a giant boom in construction and related sectors.

This time, 'healthcare' and tech (especially software services) among other sectors, did well for themselves. India's top 10 tech tycoons in the list together added \$ 22.8 billion in 12 months (or Rs. 4.6 billion on average every day), to reach a combined wealth of \$ 52.4 billion (Rs. 3.9 trillion). That's an increase of 77 per cent. And yes, online education – even as tens of millions of poor students in mainly government schools were excluded from any kind of education – did bring benefits to some. Byju Raveendran added 39 per cent to his own wealth to arrive at a net worth of \$ 2.5 billion (Rs. 187 billion).

I think it's fair to say we showed the rest of the world its place. Er...we were shown our place too, on the UN Human Development Index – rank 131 in 189 countries. With El Salvador, Tajikistan, Cabo Verde, Guatemala, Nicaragua, Bhutan and Namibia all ahead of us. I guess we must await the results of a high-level probe into an obvious global conspiracy to shove us down a rung compared to the previous year. Watch this space. ●

The author is the founder and editor of the People's Archive of Rural India.



Construction Workers Denied Justice in Difficult Times ⁱⁿ India

The lockdowns resulting in more prolonged loss of livelihoods have brought great distress to construction workers

■ Bharat Dogra



Construction work is perhaps the second most important source of livelihood in the country after farming related work. Construction workers have faced extremely difficult times for more than a year as livelihood opportunities have decreased steeply. Those who are migrants have faced even greater difficulties but even those who are relatively better settled in cities have faced big problems not just during lockdowns but also in the more prolonged periods of very low employment which follow. What is more, the fate of the special welfare laws relating to them has also become more uncertain.

The National Campaign Committee for Construction Labor (NCC-CL) had played a very important role in enactment of two

important protective laws for construction workers. These laws were enacted in 1996. Since then the NCC-CL has been involved in mobilizing support and fighting court cases to ensure the better implementation of these laws. As a result of these untiring efforts of this as well as some other organizations, courts including the Supreme Court issued important orders from time to time regarding the better implementation of these laws. But now there is real danger of these laws being diluted badly.

These laws provided for a cess of one per cent to be imposed on construction works which can fund pensions, health and maternity benefits for construction workers and scholarships for their children. 36 building and other construction worker boards (BOCW boards) have

been set up in different states and union territories since then under these two laws.

Progress was slow initially but after the court orders implementation hopes had been rising (particularly after a Supreme Court verdict in 2018). Some workers and their children had started receiving benefits while many more have high hopes. I visited several construction colonies in Delhi from time to time and reported on both aspects of the emerging situation—the very few worker households who had already experienced great relief due to getting these benefits and the much larger number of workers who had been visiting offices and submitting papers time and again but were increasingly frustrated at not getting any benefits. When I told them

about the new orders of the Supreme Court a glow appeared on the face of some of the workers and they had new hope. By then a lot of further damage had been caused among several of these households due to the prolonged adverse impacts of demonetization and so they were even more desperate than before. It was only the Supreme Court decision which gave them some hope.

Unfortunately these hopes have been badly jolted in the process of the Union Government enacting four labor codes. In the process the precise fate and form of some existing legislations including the two Construction Worker Acts of 1996 has become uncertain. The NCC-CL has strongly opposed replacing the hard-won existing rights with a weak and impractical alternative system which will be very difficult to implement.

In a note on emerging situation of construction workers the Committee stated that the construction workers oppose the new legislative provisions which may result in dilution of the BOCW Acts of 1996. The Committee has instead demanded the implementation of the Supreme



Court judgment of 2018 on the NCC-CL petition regarding better implementation of the two 1996 legislations.

The lockdowns resulting in more prolonged loss of livelihoods have brought great distress to construction workers and there is uncertainty regarding what form the various provisions of the 1996 laws will take under the new dispensation. It has been noticed already that the thousands of crores

of Rs. already deposited with the boards are not being utilized in a satisfactory and adequate way to help construction workers in these extremely difficult times. The government should ensure that these hard-won rights of construction workers are well-protected and the funds collected for their welfare are used adequately and properly with this purpose. ●

The author is a journalist and author.





Baba

Anti-Ananda Marga propaganda say: "How can a simple office clerk be a spiritual guru?"

a Man of the People

Prabhakar

When we appreciate the figures of Shiva, Krsna and Baba (Shrii Shrii Anandamurtiji), we find that Baba appeared as a man of the people. Lord Shiva and Lord Krsna, too, were spiritual personalities of the people, but Baba took very ordinary employment. He worked as an auditor in a large public railway workshop to support his mother, three brothers and the family of his widowed sister.

Both in terms of conventional socio-economics and the traditional

Indian social system, Baba's domestic background was middle class. The caste He was born into, *kayastha*, is particularly identifiable as "disgruntled middle class" in modern India. Baba attended only public academic institutions and the neighbourhoods where He lived were all poverty-stricken without the basic amenities of life.

Following His father's untimely demise, Baba, being the eldest son, terminated His higher academic pursuits in Kolkata to return to His native place to fend for the family.

He walked on foot to and fro the office along busy dirty lanes and in all kinds of weather.

Baba was a meticulous employee. His colleagues used to set their watches by His entering and leaving the office. His supervisors could never find a fault in His output. Rather, Baba was regularly commended on His sterling work and above all for grooming new employees to become ideal people. HE soon became famous for disrupting the gossip of work breaks with a steady stream of practical and





sublime knowledge on a remarkably wide range of subjects.

Nevertheless, He would later be mocked for His station in life: “How can a simple office clerk be a spiritual guru”, anti-Ananda Marga propaganda would read. Perhaps those detractors could not understand the profound meaning of the term “simple”. In their times Lord Shiva and Lord Krsna were scorned in similar ways for being bull herders and cow herders, respectively. It seems to be the established tradition of great people to meet with ridicule, nasty tactics, and severe persecution.

It is hard to fathom the attributes of true greatness. If we try to compare Lord Shiva, Lord Krsna and our Baba, we will end up somewhere in a baffling field of epoch-making wonder and astonishment. And by the time we arrive there, we will find we have been inextricably absorbed in a mystery.

Mysteries evolve between

something that is known and something that is not. In the Indian tradition, we find the great contribution of Kabir. He carried on with his livelihood as a lowly weaver while incessantly calling for the unity of Muslims and Hindus by ending all dogmatic religion, the abolition of caste, etc. within the perimeters of undying spiritual love. Kabir is recognized as a saint who remained true to ordinary life while not letting go of supreme values. This is the essence of Baba's emergence, too.

Baba appeared as the man next door while existing as the *Mahasadvipra*. A *sadvipra* is a spiritual moral revolutionary against injustice. Baba lived as one and taught others to become one, hence He was the *Mahasadvipra*. He did not take on the airs or insignia of a priest, a scholar, etc. but remained a local person. Rather, Baba established an organization led by renunciates and advanced spiritual

seekers while being your next-door neighbour Himself to whom all went to for the answers to their worldly problems and spiritual inquisitiveness.

Setting an example by pursuing progressively higher pursuits, while encompassing the needs, interests, and longings of all, was the key theme of Baba's teachings. He advised against going high without paying proper attention to the needs of all. Violators of this non-escapist rule of thumb were labelled as intellectual and spiritual capitalists.

Baba's dictum “subjective approach, objective adjustment” is far-reaching both in terms of integrity in day-to-day life and spiritual attainment. If you still wonder about what makes Him stand out, you may try to study His civil life in detail and compare it with His teachings as found in His published discourses. Ultimately, in Baba's unique historical role-model we find only boundless benevolence and overwhelming love. ●

Human Expressions

Shrii Shrii Ánandamúrti

Now human expressions are trifarious – physical expression, psychic expression and spiritual expression. The spiritual expression is the highest and subtlest expression of human existence. And here lies the speciality of humans. In the physical stratum each and every human being is a species. Nobody is just like others. Even in a small family, brothers and sisters vary from one another. No two face-cuttings are the same. On the psychic level humans are divided into several kinds of ideologies, and they fight amongst themselves, just for ideology, and ideology remains in some sphere of abstraction, and they quarrel amongst themselves. They quarrel regarding religion, regarding different isms with different views, regarding sports. One person will say, “My team will win,” while another will say, “But my team [can] fight” – in football or any other sport. And there was one very important play in Spain, toros or something like that – “bullfighting”. People were very much interested in it, and they [the fans] used to fight amongst themselves, and it is not a physical fight, it is a psychic fight. But in the realm of spirituality there cannot be any fight, because the Supreme Goal is one, a singular entity.

So spiritualism, rather spirituality, is not only the highest and noblest human speciality, but is the only unifying point, the only unifying platform, for the entire human society. There may be so many human races Negroid, Austric, Mongoloid, Caucasian. Amongst Mongolians there are so many Malays, Japano- and Sino- [blendings], Tibeto-Indians, so many of those. Amongst Caucasians there are Nordics, Scandinavians; Alpines in middle Europe; Mediterraneans in Italy, south France, Spain and Portugal. But human society is a singular entity – humans belong to the same society. So here the Supreme Noumenal Entity is the spiritual nave. Now humans of this last portion of the twentieth century should strengthen that nave, should strengthen that Supreme Noumenal Entity, and on the basis of this Supreme Noumenal Entity lies their universal fraternity – they are children of the same Supreme Father. The Supreme Progenitor is one; His children are many in number. If the children quarrel amongst themselves on petty affairs, this will certainly not satisfy the Supreme Father. He has given humans, that is, the human body, a developed cranium, a developed brain, developed nerve cells and nerve fibres. Humans should utilize them properly. There should be maximum utilization of all your assets, and by utilizing your assets, you, in your individual and collective capacities, will be assets to human society.

Taking His refuge means merging one's egotistic vanity in Him. The attainment of Brahma is difficult for those who want to work out the profit and loss of “what shall I get out of this attainment.” If a person, while going to surrender himself or herself to Him, is conscious of his or her petty ego's profit and loss, then how can he or she dedicate his or her petty ego to Him? His or her worm-eaten mental flower shall not be worthy of worshipping the Lord. Entertaining no desire for sensuous happiness one has to surrender oneself to the waves of the essential flow of that inscrutable Supreme Fountainhead, Brahma. This total dedication – this self-surrender is the sentiment of Shrii Radhá (the personified Love Sublime), her sole world.

“Gopiigan kare yabe kṛṣṇa-darshan;
Sukha-váñcá náhi sukh páy kotii guṇ.”
“Gopii darshane Kṛṣṇer ye ánanda hay;
Tadapekṣá kotii guṇ gopii ásvádaya.”
–Caetanya Caritámṛta

[Endless joy unsought-for lies
When Kṛṣṇa's sight fills Gopii's eyes.
The sight of milkmaids, Kṛṣṇa's joy,
Multifold more do they enjoy.]

A selfless devotee, bathed in the purity of devotion, wants nothing for himself or herself. He or she wants only Parama Puruṣa in exchange of his or her own self. At the time of merger as he or she identifies himself or herself with Him, he or she tastes of the boundless bliss. The pleasant waves of sensation take place in the psychic body of the Supreme Entity on getting back His devotee in His own state of Consciousness, are a lot more in evidence in that of the self-immolating sádha.

Ánanda Púrñimá 1956

Narayan Sewa in Prout Bhawan



On Sunday May 16, Narayan Sewa was (feeding to the unprivileged) performed outside Prout Bhawan (Delhi) for the people of Khirki village living in crowded localities in poverty and suffering from the after effects of Covid 19 and lockdown. Warm food cooked on the terrace was distributed to around 300 people.

Three Sundays later on the morning of June 6, a team from Prout Bhawan Delhi led by Regional Secretary Dada Trigunatiithananda went on a Narayan Sewa trip carrying cooked food for the needy people living in areas that were generally not visited by others carrying out similar activities. The areas visited in South Delhi were Malviya Nagar interiors and those near Nehru Place and Hauz Khas and also in Munirka. Around 400 packets of cooked lunch were distributed.

In the words of Dada, “Some of those affected by the virulent second wave of Covid was beyond imagination and had to be seen to be believed. Many young children were orphaned and many others were in acute distress”.





PBI (Vidarbha) Demands Inquiry into Covid Deaths

Proutist Bloc, India (Vidharbha, Maharashtra) held 'Shamshan Shanti Satyagraha' (Crematorium peace campaign), a sit-in, at a local cremation ground in Ghatanji under the leadership of Madhukar Nistane, PBI's Vidarbha convener.

Nistane, alongwith the party cadres, went to the local crematorium and sat there through the day, demanding a speedy inquiry into the deaths of some Covid patients in the local government hospitals, which, he alleged, are not taking proper care of even very critical patients. As a result, many children and old people have died in the city hospitals.

The daylong satyagraha (agitation) had started with the planting of a tree in the cremation ground as a tribute to Ashok Jaiswal, who was a staunch PBI cadre and had died of Covid-19. He didn't get a bed in any hospital on time, and finally when he did get admission in a government hospital, he did not receive proper care and treatment, due to which he succumbed to Corona.

The party's state unit also sent a memorandum to chief minister Udhav Thakre, urging him to look into the matter and punish the guilty.

Speaking to the PROUT correspondent, Nistane said : 'Shrii Thakre should step down sooner than later if he can't secure justice and adequate healthcare for the poor people of Vidarbha.' He also reiterated the party's demand for the statehood to Vidarbha.



Veteran Proutist Bhaktavatsalam Passes Away

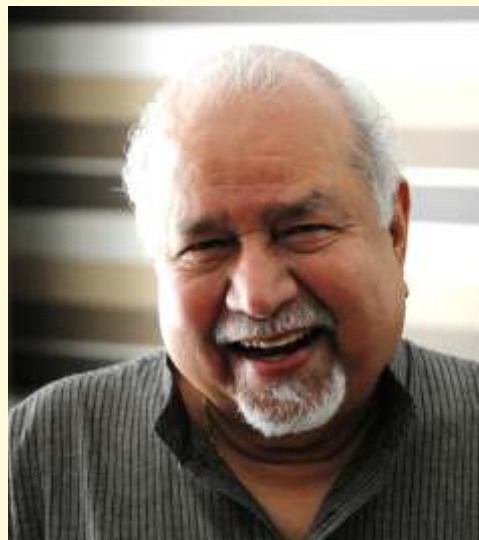
Veteran proutist Bhaktavatsalamji of Selam, Tamil Nadu passed away at 11 pm on 19 May. He was a great devotee of Shrii Shrii Anandamurti ji.

Being a staunch Ananda Margii, Bhaktavatsalamji was always keen to follow the teachings of his Master. By dint of his sincerity in spiritual practices, he had also received microvita sadhana.

He held various leadership positions over the years in AMPS, both at local and regional levels. He also worked as the general secretary of Tamil Kadgam (Tamil Samaj) for many years. He did commendable rescue and relief work when the Tsunami hit Tamilnadu at Nagapattinam in 2004.

In day-to-day life, he was liked and respected by whoever came in his contact. His demise is indeed a big loss for Anand Marga. He will be remembered for all the great work he has done. PROUT condoles with his family and pays heartiest homage to him.

Devotional Author Hamrahi Leaves



Shyam Sunder Goenka of Bangalore, popularly known by his pen name 'Hamrahi', left his physical body at 5:25 pm (IST) on 25 May.

Goenkaji was a great devotee of Lord Shrii Shrii Anandamurti ji. He had been closely associated with Ananda Marga all his life. He did a lot of work for the organisation wherever he was. As per Baba's (Shrii Anandamurti ji) direction, Goenka ji got AMURT (Ananda Marga Universal Relief Team) registered in Mumbai, and also managed a lot of relief activities undertaken by AMURT over the years. He also facilitated the registration of RAWA in Mumbai. He also helped organise many programmes of RAWA in Mumbai by sponsoring them generously.

He had a great love for Baba, which inspired him to write a number of books, under the pen name of Hamrahi, about his experiences with Baba, and his love and devotion for Him. Written in lucid and conversational urduized Hindi with a literary flavour, the books essentially carry the outpourings of a devotee's emotions, and make a good read.

PROUT condoles with his family and pays heartiest tribute to brother Hamrahi.



ACTIVITY

Proutist Bloc India's 10th National Convention Patna (Bihar) Dr. A.K. Bhaskar Elected New President of PBI



The National Convention of Proutist Bloc, India (PBI) was held at Maharana Pratap Bhavan in Rajendra Nagar, Bihar on 3-4 April, 2021. About 300 PBI cadres and office-bearers from Odisha, Bihar, Maharashtra, Delhi, Punjab, Karnataka, Uttar Pradesh, Madya Pradesh, Jharkhand and Haryana participated in the programme.

The two-day long convention was inaugurated by the Chief Guest Prof. Mahendra Pratap Singh, former Dean and Head of Commerce Department of Patliputra University. The programme began with the garlanding of the photograph of Shrii Prabhat Ranjan Sarkar, the founder of PBI and propounder of PROUT philosophy. It was followed by a Prout-based invocation song. Thereafter, the guests and the office-bearers of the party addressed the audience.

In his inaugural speech the national convener of the party, Acharya Santosananda Avadhuta, said that the problems that are afflicting the country can only be solved by moralist leaders. He said that the country is moving rapidly towards a morally decadent politics, and therefore, PBI's sole objective is to give rise to moralist leadership in the country, and establish morality as a mandatory qualification for one to enter politics.

Prof Mahendra Pratap Singh said that Prout's vision is holistic and provides everything for a truly progressive human society. He said he was glad to know that there is still a political party that values moral principles and is determined to establish a socio-politico-economic system based on these timeless principles. Talking about the ills of the system, he said the path of moralists is thorny, but their success is guaranteed.

On the first day, proutist Nidhi Sati gave a PowerPoint presentation on 'PBI: a new sunrise in Indian politics'. She elaborated on how and why PBI is different from other political parties. She said that PBI is an unprecedented phenomenon, and will surely and unexpectedly rise to prominence. She said the established parties divide and rule, but PBI is here to unite the



ACTIVITY



people on the basis of universalism and anti-exploitation sentiment, and to put the moralists in the power to rule. She said so-called charismatic leaders and their successors have done nothing good for the country; only infallible leadership and ideals can save the country.

In his address, Rajkumar Verma from UP called upon all the moralists to get united and fight against economic, cultural and social exploitation. He emphasized that only PBI, through the application of PROUT, can solve all the burning problems of the country. The first day of the convention was concluded with vibrant PROUT-based songs by Ram Prakash Nirala.

On the second day, the first session started with proutist songs by Nirala ji. It was followed by a powerpoint presentation on Amiri Rekha (Wealth Ceiling) by Delhi State President Nishant Sharma. Slide by slide, with facts and figures, he went on to prove that Amiri Rekha (Limit on accumulation of wealth) i.e. ceiling on wealth is a must for doing away poverty, unemployment, corruption, economic depression, inflation etc.

Rakesh Ranjan, National Finance Secretary, gave power point presentation on the three farm laws made by the present central government. He explained in details how these laws are not going to benefit the farmer community and they are directly or indirectly meant to serve the super rich by subjecting farmers to further exploitation.

Professor Ashutosh Kumar Sinha expressed confidence in the victorious march of PBI and said he will always lend helping hand to it. The second day saw some fiery speeches by a number of proutists from different states. Shiv Narayan Prasad, the president of PBI (Bihar), exhorted the party workers to speed up the progress of the party in their areas. He said that the struggle for economic freedom has started on the holy land of Bihar, where not only democracy but also PROUT was born, and will soon spread across the country with the establishment of a proutistic government in the state.

National General Secretary Kanhu Charan Behura who was unable to attend the convention, sent a video message, exhorting the party workers to speed up the progress of the party in their areas. Expressing his satisfaction about the participation of the party in the last assembly elections in different states, he said that although the results were not satisfactory, the victory of immoral forces in the elections shows that we need to accelerate our speed many times.

Drawing on the examples from the lives of great leaders of the Indian freedom struggle, proutist leader Madhukar Nistane from Vidarbha (Maharashtra) emphasized the need of sacrificing personal interests for the larger good.



In the second session Nidhi Sati on behalf of the General Secretary, presented the latter's report, highlighting the various achievements of the party during the previous year. Following this the new national committee was formed.

Eminent proutist Dr. A K Bhaskar was elected as the new President of PBI, and Dr. Ashutosh Kumar Sinha was made the organising secretary of the party. The new president said that he would try to perform his duties sincerely. He exhorted the audience to stand against the immoralists and wipe out filth from politics. In his views economic democracy is the only way to remove exploitation. He hoped that PBI would succeed in wresting political power from immoralists and usher in a new era of politics.

In addition, the following resolutions were passed :

1. **Polarization of moral and immoral forces :** PBI is determined to bring about polarization between moral and immoral forces in the society, and believes that only such polarization can create a favourable environment for the moralists to rise and grab power.
2. **Implementation of Ameeriksha:** PBI firmly believes that no real good of the masses is possible without putting a ceiling on wealth. Ameeriksha is the basis of the solutions to all the major problems of the country. Therefore, the party will fight tooth and nail till its implementation.
3. **Right to employment should be made a fundamental right:** PBI strongly believes that the Right to Employment should be declared a fundamental right in the constitution.
4. **Agriculture should be given the status of industry:** PBI believes that farmers can get freedom from all their problems only if agriculture is recognized as an industry and has all the facilities enjoyed by the industry today.

In his concluding speech Acharya Santosananda Avadhuta said that the time has come for the moralists to take the lead in politics and defeat immoral forces. He further added that participating in the elections for the sake of participation is not the aim of PBI; the party will participate in every election with a firm intention to achieve a thundering victory.

After the vote of thanks to the Bihar State Committee for assisting in successful organisation of National Convention, the convention concluded amidst an atmosphere charged with an inspiring proutist song by proutist Ram Prasad Nirala and resounding proutist slogans.



Shrii Prabhat Ranjan Sarkar

We Shall Create a Paradise

MÁNUŚA JENO MÁNUŚER TARE
SAB KICHU KARE JÁY

May humans keep doing
Everything for humans

E KATHÁO JENO MANE RÁKHE
PASHU PÁKHI TÁR PAR NAY
TARUO BÁNCITE CÁY
SAB KICHU KARE JÁY

This too they must remember
Animals and birds
Are not strangers to them
Even plants wish to live

ANDHAKÁRE PATH HÁRÁIYÁ
KENO BÁ MÁNUŚA MARIBE KÁNDIYÁ
ÁMÁDER ÁSHÁ JATA BHÁLOBÁSÁ
KÁCHE TENE NEVE TÁY
SAB KICHU KARE JÁY

He does everything for us.
Losing their way in darkness
Why should humans desperately cry
Our desires and all our love
That's why He draws us close

ANASHANE ASHIKŚÁTE
DAGDHA BHÁLER VAHNI JVÁLÁTE
SABÁRE NIYE ÁSHRAYA DIYE
RACIBO E ALAKÁY
SAB KICHU KARE JÁY

He does everything for us.
Starving and uneducated
Without luck burning in flames
Gathering everyone providing shelter

MÁNUŚA JENO MÁNUŚER TARE
SAB KICHU KARE JÁY

He shall create a paradise.
He does everything for us.





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Manufacturing Unit: Plot No. 1D - 47, 48, 49, 50, 51, Sector-7, IIE,
SIDCUL, Haridwar - 249403 (UK), INDIA

Tel.: +91-1334-239231, +91-9997739011 | Fax: +91-1334-239823

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