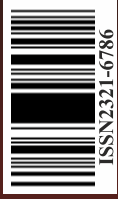




Vol No. 45 | Issue No. 11 | November 2024 | Price 30/-



PRROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



Escalation in the MIDDLE EAST WAR



Scan the code with
mobile/tab using
QR Code reader

With Compliments From



ELEVEN.O.ONE

1101-ELEVEN.O.ONE

Ethical Sustainable Fashion Clothing | Shop Latest



Contact Us

Apparel Connection

37/25 Marol Cooperative Indl Estate, Behind Kanakiya Sevens
Andheri Kurla Road, Saki Naka, Mumbai



www.elevenoone



[1101_elevenoone](https://www.instagram.com/1101_elevenoone)



[1101-Eleven.O.One](https://www.facebook.com/1101-Eleven.O.One)

VASTRADO

INDIA

What We Offer?

- **Men's Wear**
Starting at ₹ 209
- **Women's Wear**
Starting at ₹ 194
- **Kid's Wear**
Starting at ₹ 149

We Are Also Available on



AJIO



#breakfromtheboring

FLAT 60% OFF

Unmatched quality at Unbeatable prices!

www.vastrado.com

You are to elevate
the socio-
economic-cultural
standard of the
downtrodden
people. If you do
not pay respect to
them, how can you
serve them? You
can, by ascribing
Godhood to them.

– 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

Editorial Board

Ācārya Acyutananda Avadhuta / Ācārya Vedaprajnananda Avadhuta / Sohail Inayatullah / Steven Landau / Surender Reddy

General Manager : Pranav Koul

Circulation Manager : Ramkesh Choudhary

Business Executive : Gopal Jee Singh

Correspondents : Kanhu Charan Behura / Ravindra Singh

Layout & Design : Suman Kumar

Rate (INDIA)

Newstand Price	-	₹ 30/-
Annual Subscription	-	₹ 324/-
Two Years Subscription	-	₹ 612/-
Three Years Subscription	-	₹ 864/-
Five Years Subscription	-	₹ 1350/-
Ten Years Subscription	-	₹ 2520/-

Overseas (BY AIRMAIL)

Annual	-	US\$ 45
--------	---	---------

Overseas (By Paypal)

US	-	US\$ 45
Others	-	US\$ 50

Payments in India may be made by cheque favouring **Neo-Humanist Education Foundation** mailed to **Acarya Santosananda Avadhuta**, Prout Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi -17
For outstation remittance from non computerized banks/branches add Rs 30.00 for bank clearance charges.
Or amounts may be deposited directly to any branch of the State Bank of India as per details below:

Neo-Humanist Education Foundation, State Bank of India, Malviya Nagar Branch, C-30 Malviya Nagar, New Delhi 110017
A/C No. 30379188250 IFSC SBIN0001493

Overseas remittances may be made by Paypal using id **prout.am@gmail.com**
or electronic bank transfer referring above details and **Swift Code SBININBB382**



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

Printed & Published by A'ca'rya Santosananda Avadhuta on behalf of Neo Humanist Education Foundation and printed at Royal Press B-82, Okhla Industrial Area Phase-1, New Delhi-110020 and published from PROUT Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi - 110017
Editor : A'ca'rya Santosananda Avadhuta

Contents

VOLUME 45 | ISSUE 11 | NOVEMBER 2024



12

Escalation in the MIDDLE EAST WAR

Feature

09 FORMS OF SPECIES

Plants, Animals and Human Beings



15 REMEMBERING 1962

62 Years of Sino-indian War 1962



18 EMPLOYMENT CRISIS

Proutist Vision to Address India's Unemployment



22 HEALTH GOALS

Neohumanism and Prout Can Show the Way



25 EXTRAORDINARY SERVICE

Mumbai's Dabbawalas Models of Excellence



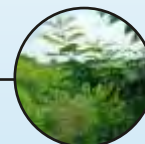
28 PROUTNOMICS

Migration and Prout's Samaj



32 ENVIRONMENT

Reforestation of Ananda Nagar



36 RELIGIOUS DOGMA

Religion and Dharma



39 WRONGDOINGS

Desecrating the Himalayas in the Name of 'Spiritual Tourism'



41 POVERTY INDEX

The Multidimensional Poverty Index is not all-Encompassing



REGULARS

06 Editorial
07 Letters

08 Inspirational
43 Activities
50 Prabhat Samgiita



Removing Social Injustice

Recently there was a news report that a 22 year old man suffering from a rare disease abandoned by his parents at Sir Ram Murti Smarak Institute of Medical Sciences, Bareilly in 2018 as they could not afford to pay for his treatment, died at the hospital after eight year battle for survival September 20, 2024. Despite receiving extensive treatment from the hospital funded by the district administration Nishant Gangwars final wish to see his parents one last time remained unfulfilled.

Afflicted with Guillain-Barre syndrome he was 14 when his parents left him at the hospital out of sheer helplessness. They had sold their house and spent Rs 25 lakhs on his treatment but were forced to leave him when they could no longer afford his care, and his chances of survival was very little. The hospital and district authorities took over his treatment spending Rs 1.3 crores over the years. Guillain-Barre syndrome, a rare disorder affecting one in every 100,000 people annually, causes the immune system to attack the nerves, leading to weakness, numbness, and even paralysis. While some patients rec over with appropriate treatment, Nishant's condition worsened with time and he succumbed to the disease.

That begs the question why shouldn't the state take over the treatment of such rare diseases as a permanent measure by law as the Bareilly district administration did for 8 years in Nishant's case. Even the Chief Justice of India spoke on the urgent need for universal access to gene therapy that seeks to correct rare genetic disorders treatment that is beyond the reach of most parents, who wage a grim battle to provide a better future for their children than what fate had burdened them with. He said: "The quest to treat rare diseases is futile if access to these treatments remains a challenge. Approved gene therapy in the West ranges from Rs 7 to 30 crore per year making it beyond the reach of almost all in India. People then try for crowd funding and charity from others mostly without success.

In fact healthcare should be universal all over the planet and should be free. There are many countries in the world especially among the affluent ones that provide free healthcare. Such healthcare should be for all, all over the planet and paid for by state revenues. It can easily be done if the political will is there. In fact this should be constitutionally guaranteed like other Prout principles like employment with proper wages for people to lead honourable lives with head held high and not depend on charity.

As Prout's founder Shrii Prabhat Ranjan Sarkar said; "The problem of individual or collective suffering due to lack of physical requirements can be easily solved by implementing a system of social justice and social equality. Blaming people's suffering on their past misdeeds is merely an argument used by vested interests to justify their position, because to admit that these sufferings are the result of social injustices implies that everyone is responsible".

It's time the world comes out of this defective thinking and removes all barriers that ensures all round social justice to humanity, which would fill human civilization with glory proud of itself. ●



Elevating Backward Classes

What Prout's founder says is very true that until PROUT is established special efforts should be made to protect the interests of the backward classes.

- Kamini Kadam, Hajipur

Abundant Future

A very thought provoking article. The way the earth's resources are being consumed, very soon there would be nothing left. It is indeed a serious situation which must be attended to by all concerned world leaders.

- Manjeet Singh, Gurgaon

Big Bazaar

This is a sad story of capitalism rising like a meteor and burning to dust soon. This article teaches many lessons of what to do and what not to do by the Startups that are mushrooming all over India.

- Sanjeev Shukla, Jamshedpur

Bengal and Delhi Ideological Conflict

For the people Chief Minister of Bengal should shed her animosity against India's Prime Minister. This way she would get more from the Central Government for Bengal. For leaders at such high levels their main aim should be service of the people. Individual egos have no place.

- Ratna Pal, Kolkata

Railway Porters

Most of these railway porters who have done hard physical labour all their lives, to send their children to school to better their lives, for them this profession is fading away. With the march of time this is inevitable. Their children will naturally not want to do this type of work. But it is equally true that the Railways should rehabilitate them in ways as suggested by the author.

- Chaman Srivastava, Mirzapur

New Vision of Health

An excellent article providing new insights to a healthy future. The points brought out by the author needs to be studied and implemented by all stakeholders to bridge the gap between the dying old and the yet to be born new.

- Tracy McCarthy, USA

Lessons from Wayanad

The horrible landslide that caused so much destruction, loss of hundreds of lives and untold misery to people in the area, there are important lessons to be learnt. A good informative article.

- Ranjit Rai, Bhavnagar

Removing Caste Based Reservations

There should not be blanket reservations for jobs in Government as has been going on since independence. The picture on page 30 clearly explains the people's frustration. Why have reservations? Why not create more jobs so that all can work to earn money to provide for their families and themselves?

- Bene Samson, Pune

Women in BSF

I really like these articles about women power in Prout. It is refreshing that such articles are being published that show women today are working well in any field and are standing shoulder to shoulder with men in the armed forces and the paramilitary forces.

- Nina Sharma, Delhi

Army Logistics in Ladakh

Let us all salute our brave soldiers who work so hard day in and day out guarding our borders from the enemy. This article is an eye opener for most people who have little or no idea about military matters.

- Arun Mathur, Jaipur

Troubled Informal Sector

This sector which is the biggest source of employment in India, it is sad to see the plight of thousands and thousands of such workers. They need the Government's full support. ●

- Dhanush Dalvi, Mysuru

Simple Extraordinary Man

In 1998 India's PSLV missile program was in full swing but was being done clandestinely, to avoid detection by US spy satellites. The Program Director was Dr. APJ Abdul Kalam.

The cryogenic engines to be used were secretly shipped to Chennai port, from where they were airlifted by an IAF heavy lift helicopter. A straight flight from Chennai would have taken only two hours to reach the launch-site, but to avoid detection by US satellites a zig-zag route was worked out with long halts at unscheduled places, which, however would take eight hrs of flying and eight hours of stops. This was a small price to pay to avoid detection.

Due to the heavy load, our passenger carrying capacity was significantly reduced. We were able to carry only 12 supporting staff from the missile program, including 2 sweepers, to sweep and mop the constantly leaking fuel and oil from cryogenic engines. All 12 names were approved by the highest Government authorities and the Director was allowed to only change 2 sweepers, if required.

The day of our departure, a gentleman with long grey hair approached us. "I have missed my flight and I have no choice but to travel with you all, because I am required at the launch-site". We had to refuse because the names were cleared from high ups and we could neither make any changes, nor carry any extra passengers. Just when we were about to start up, this man came running to us, "Captain, the Project Director has kindly agreed to replace a sweeper with me. Here is the authorization. Please take me on board." The Captain said Ok and he jumped on board, like a happy child.

Our second halt was about 4 hours long. As we were sipping our tea, we saw this gentleman sweeping and wiping the floor. We saw some of the senior scientists running to him and having an animated conversation, but he continued doing his job. One of the scientists then approached the Captain and requested him to order the sweeper not to sweep. "Sir, he is our Project Director, Dr. APJ Abdul Kalam and you have to stop him please".

We were shell shocked. The Captain approached him, but he simply said, "I am travelling in the capacity of a sweeper and no one can stop me from doing my job". At a loss as to how to deal with this situation, we remained passive spectators. On our next halt too, he did his duty. His simplicity bowled us over. We dropped the men and machine at the drop site and bade him good bye. Many years later, I received an invitation from Rashtrapati Bhavan the Presidents house, to visit Mughal Gardens, to see how much work he had done on it and judge if he was a better maali or a better sweeper. I sent my regrets, as I was out of country. I had the privilege of meeting him after he had finished his term as President — he did remember the episode the episode. ●

- Wing Commander Nasir Hanfee

PLANTS, ANIMALS AND HUMAN BEINGS

Shrii Prabhat Ranjan Sarkar

The philosophers of the past used to say that human beings are rational animals. They used to believe that the only difference between humans and animals was that the former were endowed with rationality and that latter were not. While it is true that humans are rational beings, it is not true that animals are completely devoid of rationality. You must have noticed that domesticated dogs certainly have some sort of rationality, and that they are guided by more than just natural instinct. By coming in close contact with human beings, a dog learns a lot. It learns what to do, when to do and how to do. This is a kind of rationality. Hence, it is not proper to say that humans are rational animals. In doing so one does not do justice to human beings. Yet, the philosophers of the past argued along these lines.

Here a question crops up – what is the difference between animals and plants? Primarily, plants are stationary, whereas animals are mobile. With the gradual evolution of the minds of plants, a time comes, a stage comes, when plants reach their highest point of evolution. But for animals, this is the lowest point. There are some well-known plants which catch their prey and kill it. They extend their branches and sub-branches, grab hold of their nearby prey, then eat it. To a great extent, these plants behave like



animals. In some other plants, floral nectar is produced in the flowers. It attracts hundreds of insects, which hover around the centre of the flower and suck up the sweet honey. The flowers of some such plants gradually close around the unsuspecting insects and

devour them. This kind of plant cannot ordinarily be put into the category of plants, because such behaviour resembles that of animals. Such plants are not mobile – this is the only difference. However, there are some aquatic weeds, grasses and creepers which

are also able to move. They go drifting from one place to another in lakes, rivers and the sea, stopping wherever they can to get the maximum food. Hence, it is more accurate to call these plants mobile rather than immobile.

There is a water plant called the water hyacinth which is like this. You probably know that the water hyacinth first sprouts in water, has large leaves like spinach leaves, and is spread throughout India. It can certainly be called mobile. Some eighty years ago the Commissioner of Dhaka, Mr. Lee, visited South America. There he noticed some blue flowers in a big pond. Mrs. Lee liked these flowers

very much, so she brought some back and planted them around the official residence in Dhaka. From there they spread all over India. In Hindi, such plants are known as shosā. They are also known as jalakumbhi in different parts of the country.

As plant life progresses on the path of evolution, it reaches a terminal point, and there animal life commences. Animal life also reaches a similar terminal point, and there human life begins. Until now, even with much research, the culminating point of animal evolution and the starting point of human evolution has not been discovered. Through more

research, one day human beings will certainly discover this missing link. When this unknown link is discovered, enormous changes will occur in the field of genetics, and revolutionary changes will take place in the world of medicine.

There is also a great deal of difference between human beings and animals. That is, human beings are inquisitive by nature, and they want to learn and understand everything. This is a fact. While explaining the difference between plants and animals, I do not think that we would say that an animal is a moving plant. No, we would not say this. Likewise, we should not say that human beings are rational animals. Human beings are human beings. Why should we hurt human sentiments by calling human beings rational animals? One who is born a human being today, even a person who has engaged in sinful acts, will become a great person in the future if they follow disciplined habits, so why should we call human beings rational animals? Hence, the opinion of the philosophers of the past cannot be accepted because it is illogical. Moreover, rationality is not the only speciality of human beings.

There are some special common attributes of plants, animals and human beings which can be termed their Prāṇa Dharmaa or Jiivan Dharmaa. Prāṇa Dharmaa has more meaning than Jiivan Dharmaa. Inactivity, rest, the need for security, reproduction and death are common characteristics of plants, animals and human beings. The physical bodies of all three are also dependent on food and water. These are characteristics of all living beings. Wherever there is life, these characteristics will exist.

Besides this, plants have some additional attributes. For





example, only plants can gather vitality from inside the earth. Neither human beings nor animals can do this. Plants can even gather food from the atmosphere and give some food to it. (Human beings can also do this, but not as much.) Because plants perform this kind of work, we can say that they have their own speciality called “plant dharma.” This is the speciality of plants. There is also another attribute of the plants – they drink with their feet. It is because of this unique quality that trees are called *pādapa* in Samskrta. The same word means “that which sprouts from the earth.” *Mahairuha* means “that which comes up from underneath the soil.”

Likewise, animals also have some special characteristics. On the basis of these characteristics, different categories of animals have been made. For example, some animals are carnivorous and

others are graminivorous. Carnivorous animals eat meat, fish and eggs. According to the laws of nature, canine teeth are necessary for chewing meat properly. Carnivorous animals such as cats, dogs, tigers and lions possess canine teeth, but cows, monkeys, elephants, wild asses, etc. do not possess canine teeth. Nature does not want them to eat meat. But what do greedy human beings do? Even though they do not possess canine teeth, they cook or boil meat so that they can eat it. This is done out of greed.

According to the laws of nature, human beings are not carnivorous. So, if they eat meat they will catch numerous diseases. Vegetarians generally suffer from fewer diseases than non-vegetarians because they are more habituated to following natural laws. You must have noticed that those who violate the laws of

nature and become non-vegetarian, even though they do not possess canine teeth, have peculiar eating habits. Sometimes it even seems as if non-vegetarians eat like dogs. Non-vegetarians have trouble chewing meat properly because of the absence of canine teeth.

There are also other categories of animals. For instance, some animals are gregarious and others are not. The tiger is not a gregarious animal – it prefers to move alone. Goats are not gregarious, but sheep, elephants and lambs are.

Human beings are social beings. They do not like to remain in isolation. Besides this, animals are also guided by natural instincts. I once told you about an animal called the octopus which lives under the sea. It has eight legs, therefore it is called an “octopus.” In Latin “octo” means eight. Crabs are one of its favourite foods. In Samskrta a crab is known as “*karkāṭa*” and in Latin “cancer.” The pain caused by the bite of a crab and experienced in the disease known as cancer are very similar, therefore the disease cancer was named after the Latin word for crab.

As the octopus lives beneath the sea, it is able to see other creatures near the surface. When it catches sight of a crab, it rises up from the depths and devours it. The octopus does not understand that a creature like the crab, with eight or ten legs, may enjoy playing in the sea. It only knows that crabs are delicious food. If you make some crabs unconscious and take them to the bottom of the sea so that an octopus will see them, the octopus will not be able to tell whether the crabs are edible or not because they are immobile. Hence, the octopus will not attack or eat them. These are the expressions of natural instinct. In Samskrta also, you can call these expressions natural instincts. ●

To be concluded



Escalation in the MIDDLE EAST WAR

 Bhupendra Singh

October 1st six days short of the anniversary of the ongoing war in Gaza and Lebanon Iran launched a two wave ballistic missile attack (around 180 missiles) in response to Israel's killing of Hezbollah Secretary General Hassan Nasrallah in Beirut on September 27, when Israel Air Force targeted their group headquarters. This has escalated the war to dangerous proportions with Israeli retaliation imminent. The missile attack has also diminished hopes for diplomatic progress with the West and other countries in the region. Israeli army spokesperson Daniel

Hagari stated Israel will respond "wherever, whenever, and however we choose".

Since then Iranians have been expressing a mixture of pride, uncertainty and fear. Within minutes of the attack starting, Persian social media feeds were filled with shaky videos showing the flashes of the missiles flying overhead. Iran's state television broadcast pictures of groups of people cheering on the streets and waving flags. But the mood was different online, with not everyone expressing support for the attack. However even in Israel not all support this ongoing war which many observers feel is being

continued by Israeli Prime Minister Benjamin Netanyahu to stay on in power. This escalation complicates things further.

In Iran some shared tense scenes and heated debates about a possible war between the arch-foes, after decades of keeping their conflict largely in the shadows. The contrasting reactions appear to show deep divisions in Iran, where there is widespread discontent at the clerical establishment and frustration over the economic troubles caused by sanctions. On one side of the debate are those who support the government's actions with nationalist pride, while on the

The day US stops military aid to Israel as France has done, Israel would be forced to come to the negotiating table for peace

other are those who fear war, economic collapse and further suppression of domestic reform movements.

The Israeli military described the attack as indiscriminate and said that while it had been largely thwarted by air defences, there had been casualties and millions of Israelis had been sent running to bomb shelters. Israel's Prime Minister Benjamin Netanyahu has warned that Iran will pay for the "big mistake". For many supporters of the Iranian government, the attack represented a proud moment of defiance. Some Iranians felt the strike was an unnecessary provocation that would only result in making their lives worse.

Hours after the strikes, rumours surfaced that Israel might respond by targeting Iran's oil infrastructure, which is an important part of the country's economy. Videos quickly surfaced showing petrol stations overwhelmed, with long queues of people as they rushed to fill up their vehicles, fearing future shortages. People with moderate

views were optimistic after the election of Masoud Pezeshkian as the new President in July and saw him as a potential bridge in easing regional tensions. But some feared that this attack is another step away from diplomacy and a step closer to conflict and that this war might be used as an excuse to intensify the crackdown on us, who are fighting for freedom, referring to the nationwide "Woman, Life, Freedom" protests that erupted two years ago. Many worry that a new conflict could not only undermine calls for reform, but also empower the government to further suppress internal dissent.

Unlike after previous escalations, this time there's a growing fear of a potentially strong retaliatory response from Israel. And many believe that with Israel's advanced military capabilities a full-scale war would cause unprecedented destruction. This sense of vulnerability has made the situation feel more precarious than ever before. Amid the growing tensions, some people even called for regime change and have appealed to the West to

intervene support Iranians in their struggle against the government. But many believe the country's future should be decided internally, free from any foreign intervention, to avoid the potential chaos that outside interference might cause.

It is felt that Israel might respond to Iran's missile attacks by striking nuclear facilities and oil refineries. An analyst was of the view that while Iran's attack was carefully calibrated to avoid any escalation, Israel's response is unpredictable. Iran's attack on Tuesday sought to reestablish a measure of deterrence as Tehran could no longer afford to look weak in the face of Israeli attacks on its allies in the region. And reports suggest Israel was informed of the incoming attack by the US in time to intercept the missiles and drones. Therefore, Iran's use of sophisticated weapons must be seen as a symbolic effort, he added.

If Israel does choose to truly escalate, it could potentially mark a departure from decades of proxy war, dragging Iranian forces into a



direct confrontation with Israel and its biggest ally, the US. Yet the West is blaming Iran for the escalation which is good for Israel because it is able to mobilise this coalition support against Iran while distracting the world from what it is doing in Gaza and Lebanon.

Oil fields which are open and less guarded than the heavily securitised nuclear sites could be possible military targets. Hitting Iran's lucrative oil sector at a time when Iranian authorities are facing mounting popular pressure over the country's dire economic situation could also play to Israel's political advantage. But Israeli strikes on Iranian oil facilities would be seen as justified in the eyes of the global community in light of the nature of Iran's military strikes on Tuesday. It would be seen as disproportionate. Iranian naval base facilities and naval assets of the Islamic Revolutionary Guard Corps (IRGC) are other potential targets for Israel. Alongside Iran's capital, Tehran, the port city of Bandar-e Bushehr, home to major energy infrastructure and Iranian navy facilities, is an important hub.

Israel may also continue the string of targeted assassinations by going after Iranian leaders as it did with Hezbollah, Iran's best-armed

and most well-equipped ally in the region. Supreme Leader Ayatollah Ali Khamenei was taken to a secure location inside Iran amid heightened security, according to a news report. It said Iran has been concerned about infiltration by Israeli agents, including Iranians on Israel's payroll, and is conducting a thorough investigation of personnel among mid and high-ranking members of the IRGC.

Iran's armed forces joint chief of staff, General Mohammad Bagheri, said the IRGC is prepared to repeat its missile attack with multiplied intensity if Israel strikes back on its territory. "If the Zionist regime, that has gone insane, is not contained by America and Europe and intends to continue such crimes, or do anything against our sovereignty or territorial integrity, the operation will be repeated with much higher magnitude and we will hit all their infrastructure," he said. Bagheri also warned that Iran has so far avoided targeting Israeli civilians, but that doing so would be "completely feasible".

A year on the human cost has been devastating. The Israeli operations have killed at least 41,788 people, including more than 16,000 children, according to the Palestinian Ministry of Health, with 95,000 wounded. "Every

single day there is bombing and new massacres," said Yousef Mema, 30, a Palestinian intensive care nurse who lives and works in Khan Younis. "Anyone can be killed or bombed at any time." Two million Gazans have been displaced. In the West Bank, another 600 Palestinians have been killed. In Lebanon, another one million people are displaced and more than 2,000 dead. More than 1,200 Israelis were killed on that first day. Since then, Israel has lost 350 more soldiers in Gaza. Two hundred thousand Israelis have been forced from their homes close to Gaza and along the volatile northern border with Lebanon. Around 50 soldiers and civilians have been killed by Hezbollah rockets.

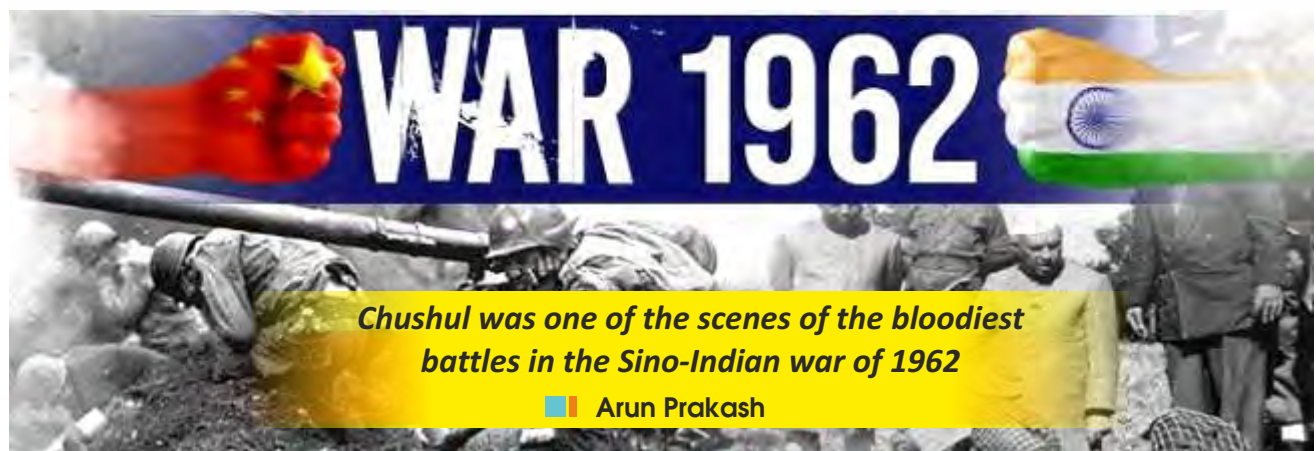
Now with direct US involvement by deploying THAAD Missile defence system with 100 troops to operate it the war is escalated to dangerous levels bringing for the first time Iran's direct conflict with the US that could plunge the region into a wider conflict.

Peace efforts continue behind the scenes. One Israeli, father of a hostage said that this pointless war has pitted all possible enemies against Israel and he squarely blames Netanyahu for it. He is doing everything possible to make last year's rocket attack look like a minor one. With such a horrifying human tragedy unfolded peace should return to the region at the earliest. The international community must act and this is a very fit example of why a World Government with adequate powers is urgently needed.

The United Nations has been unable to stop this war and Israel is able to continue this war because of US military help and the arms manufacturers' business keeps thriving. The day US stops military aid to Israel as France has done, Israel would be forced to come to the negotiating table for peace. ●



62 Years of SINO-INDIAN



This November, 62 years ago was fought a fierce battle between the Indian army and the invading Chinese army in eastern Ladakh — same area which has recently been much in the news in standoffs with the Chinese. A battle in which two got posthumously the country's highest gallantry award — mostly forgotten by our countrymen save perhaps for historians and men in uniform interested in military history. In 2006 I had visited Ladakh for some work in an Army convoy to Ladakh. On the way to Loma in eastern Ladakh I stopped at the Rezangla War Memorial. This is the story of those brave young men who stared death in the face— a story that should be remembered.

In 1962 after an eight-day

battle, which concluded on October 27,, there was an eerie silence in Ladakh until the early hours of November 18 when an artillery shell landed and broke the silence, thus ushering in some of the most famous battles in military history.

Chushul the central flashpoint was one of the scenes of the bloodiest battles in the Sino-Indian war of 1962. It is in the south of the Chang-Chenmo valley and has Pangong-tso as its main attraction.

The village of Chushul is to the west of the vast Spanggur Gap — a mountain pass on the line of actual control (LAC) between India's Ladakh and China-controlled Tibet's Rutog county in Ngari prefecture, which is located on the west side of the Spanggur lake and has a mountain slope on

its south bank. The strategically significant Chushul airstrip located between the village and the gap and Indian Air Force AN-12 and Packet aircraft would frequently operate from there.

There were two phases to the clashes at the Chushul sector—first at Sirijap post on October 21, and then at Rezang La and Gurung hill from November 18 onwards. Despite a valiant defence, a consequence of being outnumbered and outgunned, Indian soldiers from 1/8 Gorkha Rifles, 13 Kumaon, and 5 Jat suffered heavy casualties in the Chushul sector.

Chushul was held by two companies of the 1/8 Gorkha Rifles when the India-China conflict began. Its Delta Company's lesser platoon, led by Maj Dhan Singh Thapa, was

stationed at the Sirjap complex, which was maintained by assault boats and had no land connection to the Chushul garrison. The Indian soldiers held off the first few waves of attack by the Chinese at Gurung Hill and Rezang La—two crucial battles in Chushul. This defence even included engaging in hand-to-hand combat and drawing the Khukri (curved knife).

Around 0400 November 18, 1962, a battalion of Chinese soldiers, attacked both Rezang La and Gurung Hill simultaneously. Armed with light machine guns they launched a frontal attack on the Indian posts manned by soldiers of 13 Kumaon. Dug into their trenches, the Indians started firing with their 3-inch mortars and grenades, once the Chinese were in range. A period of intense firing between the two armies went on for nearly an hour, after which there was a brief lull. The Indians had successfully beat back the first wave. By 0540, the Chinese attacked again with mortar and artillery fire. However, apart from destroying the communication lines, they did not succeed. The Chinese then changed tack and decided to attack the posts at Rezang La from the flanks. As a counter, the Kumaonis jumped out of their trenches and charged at the Chinese with their bayonets and even engaged in hand-to-hand combat. 3-inch mortars were also fired at the Chinese from point-blank range. The fighting was hard and bitter leaving behind a deadly trail of bodies and blood. The last of the Indian machine guns stopped firing by 2200. Both the Indians and Chinese suffered heavy losses at Rezang La. Out of the 112 Indian soldiers posted at Rezang La, only 14 survived.

Here Maj Shaitan Singh's story needs to be told. After the setback, the Chinese realized that Rezang-la would not be a cakewalk for them and they

changed their tactics. They began pounding Rezang-la with heavy artillery shelling. To destroy the Indian field fortifications, they used concentrated fire with 75mm recoilless (RCL) guns, which they brought on wheelbarrows from the flanks, and 132mm rockets. It was a spectacular display of firepower against the Indian defenders who had no artillery support and no bunker on the Rezang-la feature. In the thick of the battle, Maj Shaitan Singh was hit by enemy bullets in his arm. However, without caring for his own safety, he continued to fight. The Chinese started regrouping for a rear attack on 7 Platoon positions that had no survivors. A little distance away, Naik Sahi Ram, the only survivor detached from his platoon, waited for the enemy to assemble and assaulted them with accurate LMG fire. The Chinese dispersed and Naik Ram waited for the next wave. It came, but with RCL guns, and blasted his lone firing position.

Shaitan Singh regrouped his dwindling resources to charge at the advancing Chinese. Since all the platoon positions had been overrun with no survivors, the enemy was regrouping to assault

the Charlie Company headquarters from the rear after heavy pounding. While moving from one gun position to another, motivating his men, a burst of fire also hit Maj Shaitan in the abdomen. The remaining two men – Company Quarter Master Havildar Jai Narain and Havildar Phool Singh picked him up and rushed downhill towards the company base while taking cover behind boulders every now and then to escape the Chinese fire. Shaitan Singh had become unconscious with the loss of blood and was turning cold, but regained consciousness for a moment and turned to his loyal men, who were risking their lives in trying to carry him and said that they should leave him alone and save their lives. The men very reluctantly obeyed. According to the survivors, the fallen major's last words were: "Tell the CO how well the company fought". The snowy pinnacles of Rezang-la had stood helplessly by watching this unequal match of so few against so many.

At 0530 the same morning, the Chinese began an intense bombardment of the Indian posts held by 1/8 Gorkha Rifles at



Body of nursing assistant Nk Dharampal Dhaiya with a syringe and bandage in his hand.

Gurung Hill, which was divided into two sections, one resembling a camel's back, thus being called "Camel's Back" and the other a flat top named "Table Top". After a fierce defence by the Indian soldiers, at around 0800 the Chinese occupied some portions of Gurung Hill. However, the Indian company commander, Tej Bahadur Gurung, led his men and using the traditional Khukri, a curved knife, fended the Chinese off the hill. By 1000, Gurung Hill was back in Indian control. The Chinese then launched a second attack that was preceded by heavy shelling. The Gorkha soldiers were finally overwhelmed by sheer numbers. The Chinese then took over the forward positions of Gurung Hill. More than 50 soldiers from the Gorkha Rifles died in this clash. Though the odds were stacked in China's favour, the Indians gave a tough fight and made it a close contest. With better manpower and supplies, the official war history argues, India could have perhaps defeated the Chinese at Rezang La and Gurung Hill and even turned the tide in the battle.

114 Indian soldiers were killed fighting against waves and waves of Chinese soldiers killing 1000 of them. The aftermath of the battle makes telling reading. In February 1963, three months after the guns had fallen silent a native Ladakhi shepherd wandering across the Rezangla was astounded when his eyes chanced upon an unbelievable spectacle of frozen bodies of fallen soldiers still clutching their weapons. Their firearms were mostly empty and had bulging barrels from repeated shooting. A week after, the first party of the International Red Cross and Indian Army reached Rezangla and discovered 97 bodies in damaged trenches with numerous splinters and bullet wounds. Nk Dharampal Dhaiya, a nursing assistant, was holding even in death a morphine syringe and a bandage roll.



Indian soldiers giving a guard of honour to the mortal remains of Maj Shaitan Singh in Chushul, in February 1963.



Maj Shaitan Singh's funeral procession in Jodhpur.

Maj Thapa and Maj Shaitan Singh were both awarded the Param Vir Chakra for their exceptional valour and commitment to service.



Maj Shaitan Singh.



Maj Dhan Singh Thapa.

All these scenes flashed through the mind as I stood in silence before the Rezangla War Memorial on the dusty plains of Eastern Ladakh that afternoon of June 2006. An uneasy calm descended upon my whole being as I stood in windswept silence upon this hallowed ground of martyrs that defended to the last breath to the last drop of blood these very dusty plains for their motherland. With tears silently flowing I don't remember how long I stood there — when time stood still, the moment turned to eternity. My fellow travellers on these high arid wastes waiting behind at distance patiently said not a word, even though Loma was some distance away and the sun about to set behind the hills was perhaps causing some anxiety. With a heavy heart I returned from the past and walked towards them to resume the journey to Loma, where the mighty Indus not far from its source is a small stream. ●

PROUTIST VISION TO ADDRESS INDIA'S UNEMPLOYMENT

The Indian economy has not created enough jobs for the new educated work force. How to remedy this is discussed in four parts: as below:

I There are clear skill mismatches between the skills needed in the job market and those that young people have. Vocational education and training can equip individuals with the skills needed in the modern job market. Hence it is essential for education and training programs to be closely aligned with industry needs and link directly with employers for placement. Because of high unemployment, Indians have come to make up the third-largest group of undocumented

immigrants in the United States.

India is still an infrastructure deficient country. More highways, larger ports and airports, power plants, dams, and high-speed railway networks are needed. Commitment by central and state governments to infrastructure development can provide job opportunities for the unemployed youth. Government support for small and medium size enterprises, which are labor intensive, could help to generate thousands of jobs for youth. This includes labor-intensive and potentially export-oriented micro, small and medium-

sized companies in sectors like textile, leather, and chemicals.

Improving the Quality and Vision of Education: Universities and colleges can concentrate on education required for imparting these skills. For example, IITs and IIMs can orient their education to impart these skills. This brings up another requirement of an education institution. It is not enough to just provide education for degrees. Education institutions need to also recognize their involvement in community development, by forming partnerships with companies and

India's youth unemployment rate is high and growing, due to lack of job creation.

 Dhanjoo Ghista

by even forming their own companies in which their master's and doctoral graduates can be employed. The Central and State Governments should make this industrial and infrastructure development as a requirement for their universities and colleges, and hence provide additional R&D funding to education institutions. This involvement of universities and colleges in infrastructure and industrial development could provide the gateway for jobs creation, and it would also enhance the overall economy.

II. The need for Rural Development Programs to address the poverty and unemployment crisis in India: Rural Development Programs can have the following main components:

Sustainable Natural Resource Management: methods of remediation and community management of resources, such as in the coastal region of Gujarat and the area surrounding the Gir Forest (where there is increased groundwater salinity due to over-pumping), and Surendranagar District (one of the most drought-prone regions in Gujarat).

Soil and Water Conservation: watershed groups and participatory

irrigation management, irrigation and ground water recharge systems, promotion of micro-irrigation devices like drips and sprinklers; river basin management, including the construction of check dams and irrigation tanks.

Basic services and Infrastructure: fulfilling the perennial need for water, energy, and fodder; providing infrastructure for drinking water, technical know-how as well as infrastructure for generating alternative energy and fodder growth for cattle.

Forest Conservation and Management: raising and protecting forest land and village commons; tree planting campaigns and watershed-related reforestation; alternatives to biomass consumption, including biogas plants and solar lanterns. **Climate Resilience** encountering through climate & saline resilient crops and agro-industry: in areas impacted by drought, agriculture pests or salinity ingress due to climate change, to introduce alternative crops that are more resilient to these changes; in saline areas, to introduce saline-resistant crops, such as sapota; helping farmers to raise incomes through agro-industry, such as by organic

fertilizer production, handicrafts, bamboo furniture and honey production.

Renewable Energy: exploring alternative energies, through biogas, windmills and solar energy projects; construction of biogas plants and household biogas units (attached to household toilets); piloting solar lanterns that can be charged at a central charging station run by an entrepreneur; piloting biogas plants, solar cookers and windmills, including a low-cost windmill for water pumping; the ultimate aim of the program being to: reduce the consumption of biomass and non-renewable sources (such as kerosene) and the drudgery and indoor pollution affecting rural women.

Drinking Water Availability (such as priority programs in saline areas): building drinking water schemes, percolation wells and roof rainwater harvesting structures; water harvesting systems for the home have been introduced; impact: reduction of drudgery for women and girls, improved water quality and reduced bacterial content.

Economic Development (through Improved Food Security,



Increased Income and Reduced Risk): agricultural and non-agricultural interventions that help improve food security, increase agricultural incomes, reduce risks of the landed farmers and provide livelihood options for the poor farmers.

Social development: programs that address social inequities and integrate everyone regardless of gender, caste, or tribal origins in the decision-making process, and thereby providing a “voice” to the marginalized.

Community Development Planning & Organization: mobilization of communities so that they can plan for and implement their own development plans: support the construction of infrastructure, improve productivity, create awareness for water conservation and natural resource management; the aim of these programs is for the committee level organizations to become self-reliant with the skills to federate and form linkages with government programs.

Smart Village Governance: formation of a range of organizations (at the village, sub-village, and multi-village levels) that are responsive to the needs of

their communities and influence local governance structures; interaction of village governance groups at the state level, to influence government policies regarding the village groups' rights.

Savings and Credit: to address economic crises due to flooding or drought and/or to purchase seeds and farming tools, by creating self-managed community-based savings groups, linked to banks and access credit for their members.

III. For all these developments, we require the setting up of a new batch of Indian Rural Universities (IRUs). Rural University education can be an effective tool for bringing about social-economic change in rural regions through rural community development.

The need for Rural Universities for progressive living of Rural Populations: through university education, agricultural development, local industry incubation, primary to tertiary healthcare delivery, and jobs creation. More than ever before, our Rural Communities are in dire need for active involvement of universities, through their academic programs, for: (i)

encouraging and inspiring students to pursue higher university education to develop their future, while being able to live in their hometowns; (ii) sustaining farming communities, which constitute the base of the rural regions, (iii) promoting innovation and enabling scientific, technological and medical advancements locally, to enrich the rural communities; (iv) cultivating industrial development and creating employment, by attracting companies but essentially by incubating new companies locally; (v) ensuring people of requisite purchasing capacity for their basic needs, while providing scope for their cultural and aesthetic expressions; (vi) developing sustainable rural communities, creating grass-roots economy, and providing a healthy lifestyle for the rural population.

People in rural areas would thereby see an increase in economic activity and the quality of life, associated with an increase in the educational level of their youngsters. Even in agro-based industries that require considerable physical labor, there needs to be an influx of new technologies to make them viable. Providing the work force for these





industries requires opportunities for local knowledge and skills by imparting university education.

University education can enable growth of agro-industries, community infrastructure services, social health care delivery system, and high-tech manufacturing. For rural communities to be economically competitive there is a need to develop a skilled, productive, and an enlightened rural populace. Universities and associated research institutes can enable the development of such a populace, and they can also drive scientific and technological advances in all fields: humanities and social sciences, science and engineering, medicine and health care, law and governance, state and corporate management. These academic fields of the university can contribute to social transformation, by developing sustainable communities.

Rural Universities can be developed to provide the requisite knowledge base and human capital for: (i) farming and infrastructure development and maintenance, (ii) cultivating locally developed innovations and incubation of companies, (iii) local cooperatively managed businesses, corporations, and financial services, (iv) providing employment opportunities in all work domains, (v) community healthcare delivery system, (vi)

bringing economic and functional stability to families, (vii) inspiring rural children to complete their high-school education, advance their studies and look forward to a fulfilling lifestyle, (viii) Creating sustainable communities, and thereby providing a bright future to the rural families and children.

In particular, the Northeast India is the most backward region of India. It did not hold much value economically and has hence remained underdeveloped. The Northeast states face severe climate change impacts, including erratic rainfall, flooding, and landslides. Hence, Indian Rural Universities would be a big boon to the eight states of Northeast India

IV. The Need for Rural Universities: Expansion to State and Nationwide Rural University movement

The low cost of living, low wages, and low cost of local natural resources is an advantage to attract human, industrial and business capital to rural regions. With proper planning and local control, the positive values associated with rural living can be taken advantage of, to enhance the quality of life and transform the rural communities to make them functionally sustainable.

Through Rural Universities, we can make the rural communities thrive, to encourage companies and businesses to

relocate to rural areas to take advantage of lower costs of living and labor. Rural communities must retain their population, through economic development of farming and agro-forestry industries. This will encourage rural companies and professionals to continue to operate in the rural regions. Failure to preserve rural communities will cause migration to cities, and in fact worsen the unemployment situation.

This model for rural development by means of the Rural University can be exported and implemented nationwide, and particularly to Northeast India. Rural Universities are needed to rejuvenate rural living and the economy by developing sustainable rural communities. Further, rural universities will enable rural students to study in their home area and then to continue to live there by finding adequate employment and business opportunities. When local communities take the responsibility of setting up their own local university, they will be able to make their towns economically sustainable for a fulfilling lifestyle. Hence, we are proposing the establishment of Rural Universities (and Colleges) all over the States and Nationwide, to form sustainable rural communities and augment the rural and national economy. ●

Neohumanism is new philosophical outlook. It has yet to be applied on a society wide scale.

But there is now a longing for this kind of outlook, and if it is brought into the awareness of those who have this longing, it may find a receptivity by many. Neohumanists have the ideal temperament to assist in the birth of a more advanced society, so it is their place to see that proper preparations are undertaken and that there is a path forward. Providing a path forward is the role of PROUT. PROUT is a socioeconomic system that is based on neohumanist values. It is the practical expression of neohumanism in the social realm; it provides a framework for the new society to operate. This approach is different than that of revolutions in the past. Neohumanists do not bring about the revolution. Neohumanists are not the revolution, and they do not control it. The need is great, so it will occur; there will be a leap forward. Their role is to see that

NEOHUMANISM and PROUT CAN SHOW THE WAY

Spirituality, neohumanism, and PROUT together are a complete philosophy, practice and action plan based on love for humanity.

■ Ronald Logan

this leap is aimed in the best direction and to see that it is a very large leap forward.

How will neohumanists achieve this? Only when there is sufficient understanding as to the true nature of the spiritual basis of our existence can PROUTist solutions be accepted and applied. So, cultivating this understanding is the first stepping-stone to

creating the foundation of a more enlightened society. Then ways must be found to nurture in the common people an appreciation of using neohumanism as the essential basis for change. PROUT could then provide the practical applications of neohumanism to build a new human society. The alarmist refrains regarding corrupt leaders, ecological destruction,



PROUT is the abbreviation for Progressive Utilization Theory conceptualized by the renowned Indian Philosopher Shrii Prabhat Ranjan Sarkar in 1959.

It is a new socio-economic model based on:

- ❖ **Economic Self Reliance**
- ❖ **Cooperatives**
- ❖ **Environmental Balance**
- ❖ **Universal Spiritual Values**

horrific wars, and crippling poverty are not sufficient to bring change. People need to know what causes these problems and how to address all problems in one unified approach.

Spirituality, neohumanism, and PROUT together are a complete philosophy, practice and action plan based on love for humanity. Applied with rationality they have the potential to eventually overcome the sentiment-based movements that divide and oppress humanity. However, neohumanism and PROUT are in their infancy stage, and only now have conditions become congenial for them to grow into their potential. Human society is now aching for a healing balm for its pain. Neohumanism and PROUT can show the way.

Leadership and Neohumanistic Values

Neohumanist values are clearly defined. It is relatively clear as to what words and actions are within the neohumanist value system and what are not. So, if one were to evaluate any leader on the basis of neohumanism, that evaluation would not be on the basis of whether they are in alignment with their nation's values, but on whether they are in alignment with a universal set of neohumanism values. National values are malleable and are defined differently by different interest groups. Leaders should uphold neohumanistic values and not the narrow values of the people that they have been elected to lead.

To create unity in the society leaders must embrace and endeavor to practice the expression of neohumanism in everything they do. Under neohumanism there is opportunity for a great diversity of belief and practice. There is scope for different affinity groups, political units, and nations to interact together peacefully, for although



they have their diversity, they will hold the same universal set of neohumanist values. This is the key to a peaceful future for the planet: all leaders will be held to the standards of neohumanism while at the same time encouraging diversity of expression.

One human group need not dominate or impose upon others. There should be no scope for groupism and exclusion. All humans, plants, animals and inanimate elements are to be understood as having a fundamental right to exist. Resources will not be seen as existing to serve the purpose of accumulating wealth but to be shared wisely and equitably with all inhabitants of Earth. No wall can be built that can provide ultimate safety and security for a country's inhabitants. The world is too small and too technologically advanced for that. Only through the promotion of neohumanistic values, and then through the implementation of PROUT principles, can peace and harmony be brought to the planet. Acceptance of neohumanistic values paves the road for PROUT. Once neohumanism is accepted,

then PROUT becomes the logical way forward.

Neohumanism and Application of PROUT

Many people are now feeling disgruntled with a ruling class that cares little for the common people's welfare but cares greatly for their own personal gain. Care for the welfare of all is neglected by those who are greedy for wealth and power. As well, the natural environment is being ruined in the service of greed. The continued wanton plunder of the planet's resources and the unchecked pollution of its soils, water and air can only end in calamitous results.

Disruptive changes are gaining momentum, so we should prepare for the misery that is coming. When the next economic downturn takes place, people will blame it on various factors. But only a few people will have the clarity and courage to point to the role of capitalistic democracy and explain that this is a system that can no longer govern effectively. For it has become a form of government that is easily subverted by the rich and the powerful. A new form of governance will have to arise from the ashes of capitalistic

democracy, one that is built on values of neohumanism and not on valuing the unfettered accumulation of wealth.

So, the first step to creating a pathway forward is to popularize the principles and values of neohumanism. People will be more ready for the radically different approach of PROUT governance if they have already been introduced to neohumanism as a basis for this type of governance. People cannot simply jump from one form of governance to another. It is not that simple, as their minds must adjust.

The changes that are sought, and that will facilitate solutions to the world's problems, will not stick until there is an underlying basis of shared values. This basis of shared values must be presented in a way that crosses political, social, ethnic, religious and racial boundaries. What must be left behind is not our diversity but the influence of dogma-based sentiments that undermine our mutual respect and care for each other.

The essence of neohumanism is about the affirmation of the importance of life — human life, animal life and plant life. There must be an evolutionary jump in the development of the human thinking in order to bring about a fundamental change in society. This cannot be built on the basis of intellect alone, or the society and political system will have no “soul.” This is what happened to communism, which quickly became as cold and harsh as the minds that created it. It was purely an economic system and not a humanistic system, and as a result, it then became another tool of oppression.

The new leaders and architects of the society must put neohumanist values into practice in of each arena of social development. All aspects of the operation of a society must be built



on a mutually accepted set of values, and neohumanism is the only value base that can cross all aspects of our outward diversity. Neohumanism goes deeper than an intellectual concept. Neohumanism is the distilled essence of that which is deep in every human heart. That distillate is neohumanism, but its source is the highest aspirations of humanity. Neohumanism belongs to everyone as it represents everyone. It belongs to all.

Neohumanism and the Emergence of PROUT

The present forms of governance are unable to adequately deliver on the promise of a better life for all. Even good-hearted leaders have been unable to lead their country forward but for a sort time. The corruptibility of the governing system prevents lasting changes. What one president accomplishes, the legislature, the courts, or the next president can undo. And the current political systems can be easily manipulated by the wealthy and influential few.

The wealthy and powerful will not give up their power or money voluntarily; it will have to be demanded of them by the population at large. But for this sort of movement to be successful there will have to be much political and social education.

PROUT will be the practical avenue of expression for those who have dedicated themselves to neohumanism, as they are integrally linked. Neohumanism will build the desire for PROUT and provide its value base, and PROUT will ensure that the principles and values of neohumanism are applied in the society.

So this is an evolutionary approach to revolutionary change. To be lasting, revolutionary change cannot be forced on the population. It must come from their desire for a better life that is based on neohumanistic principals. Then the change will fulfill people's expectations, and it will be irreversible.

So education that emphasizes neohumanism must set the stage, and then the application of PROUT will come to materialize neohumanism in the society. First people must desire a better life guided by neohumanistic values. Then a sufficient number of people must follow neohumanist values to achieve a just, equitable, and humane society. PROUT can then be applied as a framework for operating the government and the economy of that neohumanistic society. ●

The author's writings on building a PROUT society may be seen at <https://crisistransition.substack.com/>

Mumbai's Dabbawalas

Models of Excellence

Karunakshim Vatsalam



The 'Mumbai Dabbawalas' manage to handle almost 400,000 end deliveries within 3-4 hours on a daily basis

The 5,000 or so dabbawalas of Mumbai have an astounding record. Every working day they transport more than 130,000 lunchboxes throughout Mumbai, the world's fourth-most-populous city. Every day a dabba changes hands several times. In the morning a worker picks it up from the customer's home and takes it (along with other dabbas) to the nearest train station, where it is sorted and put onto a wooden crate according to its destination. It is then taken by train to the station closest to its destination. There it is sorted again and assigned to another worker, who delivers it to the right office before lunchtime. In the afternoon the process runs in



reverse, and the dabba is returned to the customer's home. That means conducting upwards of 260,000 transactions in six hours each day, six days a week, 52 weeks a year (minus holidays), but mistakes are extremely rare. Amazingly, the dabbawalas—semiliterate workers who largely manage themselves—have achieved that level of performance at very low cost, in an ecofriendly way, without the use of any IT system or even cell phones. How can a poorly educated, decentralized workforce perform so beautifully in such an unpredictable and challenging environment?

With thousands of people daily coming to Mumbai, its high quality restaurants manage to soothe the palate of the upper crust. Meanwhile, the working class of the city still prefer the conventional but yet heartwarming homemade food. To keep up with the pace of this city, it is nearly impossible to carry Tiffins to work in crowded suburban trains, and hence, the great majority prefers the service of Mumbai Dabbawalas and office employees have their lunches prepared at home and delivered by them after the morning rush hour.

The dabbawala service is legendary for its reliability. Since it

was founded, in 1890, it has endured famines, wars, monsoons, Hindu-Muslim riots, and a series of terrorist attacks. It has attracted worldwide attention and visits by Prince Charles, Richard Branson, and employees of Federal Express, a company renowned for its own mastery of logistics. The dabbawala of Mumbai form a unique chain of service which is a legacy more than a job. The success of this business is an example of the value of home cooked food for Indians.

This 5,000-employee organisation has managed to serve its clients with an unbelievable track record for the past 125 years. Always in a white kurta pyjama and a traditional Gandhi cap, these Mumbai dabbawalas wear a pretty discernible demeanour. You would be mistaken if you considered them as caterers. These people are simply the facilitators that pick up the lunch from their clients' house and deliver it to the specified address before lunchtime. Empty Tiffins are then carried back from the delivery address to the clients' house after lunch.

Never missing a train, the Mumbai dabbawalas are known as 'Management Gurus' for earning the well-deserved Six Sigma certification, due to their impeccable management and proven track record. Many renowned universities and colleges have used the complex coding system dabbawalas use to understand and adopt better management skills and practices.

Dabbawalas, who range in age from 18 to 65, handle almost 400,000 end deliveries within 3-4 hours on a daily basis. Every Tiffin may change hands at least 6 times in transit before it reaches its consumer, and the same trail on the return journey. That makes it close to at least 2.4 million manual movements for all the Tiffin boxes in a day. As there is no time to sit and sort the boxes, these people



usually do this while travelling in the trains. They usually tend to remain in their groups for their entire working lives. (There is no mandatory retirement age.) As a result members of each team care deeply for one another. In one group that I observed, an elderly worker who was no longer able to carry large loads of dabbas helped in other ways and was paid the same salary as everybody else. While on the job, the dabbawalas wear the same style of clothes and white Gandhi caps, making them easy to identify. They are largely uneducated: Only 15% have attended junior high school. A handful are women, who typically perform administrative functions or special services (such as pickup or delivery at irregular times) that command a higher fee.

What distinguishes this system from others is that apart from the movement in trains, everything is manually handled and managed by these people. The failure or mistake rate recorded in the service of these Mumbai dabbawalas is 1 in 16 million end deliveries. And that is not necessarily by human failure. Having maintained an exemplary record of no strikes and no court cases since their inception, Mumbai dabbawalas are amongst the top 50 entrepreneurs of the country.

Battling with time and the famous Mumbai weather, a normal working day of a dabbawala ends with a great emotional satisfaction and happiness as they firmly believe in the philosophy of 'Anna Daan Maha Daan' which means donating food is the best charity. However, these people have a deeper connection with the middle class Mumbai crowd and their food.

The idea of getting home cooked food delivered for lunch was first suggested by a Parsi banker, who assigned this job to the first ever dabbawala. From the success of this idea, a food delivery system came up which now serves more than 200,000 people every noon. The curious eyes at the door at lunchtime stay reassured every single time a sumptuous home cooked meal come to their table without a delay of a single minute than the designated time.

For many families, the business of dabbawalas has been a legacy that has been passed from one generation to another along with the same compassion and diligence that the previous generation bore towards their work. Rakesh is the third-generation dabbawala in his family who had always seen his father and grandfather get dressed

in their uniform every single morning to go to work. He remembers, 'No matter how the weather is outside, my grandfather always asked me to iron his white kurta pyjama and Gandhi cap every morning before leaving for work. He didn't miss a day and every evening he told me how happy his customers were that day. I am not very old in this business but what really pushed me to continue the same work was the satisfaction my father and grandfather used to get after a full day at work. He would often tell me that there is nothing more gratifying than knowing that you are the reason someone enjoys their delectable Tiffin every day.

Sharmila, a housewife living in Mumbai, swears by the credibility and professionalism of the Mumbai dabbawalas. She shyly recalls "one morning, my husband and I had a quarrel and he left for the office in a rush. However, my anger did not stop me from making his favourite food for lunch and sending it to his office. Only that day, I sent a small note of apology in his Tiffin. I spent the next couple of hours in anxiety, thinking about how his

mood would be in the evening. When his Tiffin box arrived in the afternoon, I found two tickets for a movie date inside. For me, the dabbawalas don't only deliver the food I cook for my husband but also my love for him, every single day".

Bikas belongs to a working class family and lives in Mumbai. Putting in a good word for the Mumbai dabbawalas he claims to have found the safest way to send his monthly salary home. He stated that 'My payday is the scariest day for me. I would always worry about my salary getting stolen or snatched in the crowded local trains of Mumbai. Once I came up with the idea of sending my salary home in my Tiffin box just to check if that worked for me. Since that day, I have made it a practice to send my salary home the very same way. With the dabbawalas handling my Tiffin, I am always sure that not a single penny would be missing from my pay".

The dabbawalas' success is proof that with the right system in place, ordinary workers can achieve extraordinary results. In July 2005, Mumbai was battered by unusually heavy monsoon rains. In just 12 hours, more than

25 inches deluged India's business capital. That, combined with record high tides, wreaked widespread havoc, bringing the city to a virtual standstill. As the water rose waist-high in many areas, people found themselves stranded at railway stations, in trains, and on roads and sidewalks. Among them were many of Mumbai's dabbawalas, who deliver meals prepared in customers' homes to their offices and then return the empty dabbas (metal lunchboxes) the same day. Nevertheless, on the second day of the flooding, even before the city had limped back to life, the dabbawalas were back on the job, wading through the water.

Usually, home cooked food comforts everyone in many ways. All have memories of the special kitchen aroma close to the heart. This magic can only be woven in a home kitchen and served with love and dedication in a Tiffin box for us to savour and share. For all this, one would like to thank to the dabbawalas who have been the intermediaries for not only food but love and trust amidst the maddening crowd and pace of Mumbai for over a century. ●



Human beings have migrated since prehistoric times; it is a characteristic of our species. The first migration happened approximately 2 million years ago when Homo erectus left Africa and settled in Eurasia. Over time the global community began to grow and develop.

Like gorillas, the primitive humans sought the relative safety of hilltops and trees for their dwelling places, although they tended to mainly live on hills. Over the course of the years they migrated through the jungles and along river banks towards the delta regions. This migration is a landmark in human civilization.

Throughout human history, men and women have travelled across continents and oceans, in search of opportunities, seeking refuge from war or persecution, or being transported as slaves. Today, the number of migrants that a country receives is determined and influenced by the migration policies and laws of each one, so

Migration and Prout's Samaj

Ganesh Bhat

PROUT advocates the formation of self-sufficient socio-economic units throughout the world

legal migration are limited. Yet now a migration crisis is headline news. The migration statistics show that about 34 people out of every 1,000 lived away from their place of birth. More than 240 million people worldwide are international migrants constituting about 3.6% of the world's population.

Migration

The term migration refers to the movement of people from one area to the other in the same country or from one country to another to establish their permanent or semi-permanent residence at the destination. Migration is usually voluntary, sometimes it is forced.

Immigration

Immigration is when people move to a different country to live there permanently.

Emigration

Emigration means moving out of a country voluntarily. In case, of forced emigration, it is known as deportation. The top immigration destinations are: United States, Germany, and Saudi Arabia. The top countries of emigration are: India, Mexico, and China

Causes of Migration

There are attraction factors and pushing factors in one place, which influence a person's





decision to move. Push factors such as poverty, war, floods etc., cause people to leave their place of residence or origin. Pull factors such as ample employment opportunities, pleasant weather, low crime rates, political stability etc., attract people from different places.

Migration is a response to the uneven distribution of opportunities over space. People tend to move from places of low opportunity and low safety to places of higher opportunity and better safety; though people in general are emotionally attached to their place of birth. People migrate for many reasons, like finding a better job, better opportunities for education, better health facilities, living in a nicer place with more sources of entertainment or safe neighbourhoods, etc. Apart from these factors, natural disasters such as floods, drought, cyclonic storms, earthquakes, tsunamis, wars and local conflicts also give an extra push to migrate. The dominant trend in internal migration during the 20th century was the movement from rural to urban areas mainly due to poverty, pressure on the land, lack of basic

infrastructural facilities like health care, education, etc. As a consequence, urban growth since World War II has been very rapid in much of the world, particularly in developing countries.

Consequences of Migration

Migration creates both benefits and problems for the areas of emigration and immigration. Consequences can be observed in economic, social, cultural, political and demographic terms. **Economic Consequences** – A major benefit for the source region is the remittance sent by migrants which is one of the major sources of foreign exchange in a number of developing countries. India is reported have received 9.33 lakh crore rupees during last year by way of remittances from migrants.

Demographic Consequences – Migration leads to the redistribution of the population within a country as well as among countries. Rural-urban migration is one of the important factors contributing to the population growth of cities. Emigration of skilled workers from the rural area has an adverse effect on the rural demographic structure. **Social**

Consequences – Migration leads to the intermixing of people from diverse cultures. It has positive contributions such as the evolution of composite culture breaking through the narrow considerations and widening up the mental horizon of the people at large. The negative effects are the clashes between the locals and the migrants where the later do not identify with the local interests and way of living.

Environmental Consequences – Overcrowding of people due to rural-urban migration has put pressure on the existing social and physical infrastructure in the urban areas. This ultimately leads to the unplanned growth of the urban settlement, the formation of slums, and shanty colonies and affects the availability of public services.

Effects of Emigration

When a person emigrates from a country, this creates space for opportunity for others who would rather be filled by the former or reduced competition. But in the case of skilled or intelligent people, the origin country faces a loss of their credentials because their ideas, insights, and potential

will be utilized to flourish in the destination country.

Capitalistic View of Migration

Globalization has increased the demand for workers in order to sustain national economies. Migrants of all skill levels from impoverished developing countries considerably contribute to societies. They spawn creativity, nourish the human spirit and spur economic growth. They bring diversity, provide innovation and bring about economic development and growth in the host societies. Some people opine that migration without restrictions could increase world GDP by many fold.

For crony capitalists migration means workers can be more efficiently matched to demand and make the economy more resilient by doing jobs natives won't or can't do. As labour supply increases, wages go down and natives lose jobs to immigrants, this also brings an increase in profit to the investor. Local people helplessly watch the immigrants taking away jobs, pushing up housing prices and overloading social services along with threat to social cohesion.

Capitalists prefer to employ workers from outside the local area, because it is easy to handle and manoeuvre outsiders as compared to locals.

The Challenge

Globalisation of the world's economy is believed to have lifted millions out of poverty, but it has not been able to create enough jobs where there are people in need of work. To maximise the benefits from migration and transform it into a win-all process for the countries of origin, destination and the migrants themselves is the challenge in a capitalist economy. It is part of our evolved nature to think that more for the other means less for the self. Some see migration as a crisis.

Some argue that free trade can reduce migration between developing and developed countries. If the developed countries import labour-intensive goods, it can increase in the employment of unskilled workers in the less developed countries, decreasing the outflow of migrant workers. Exporting capital-intensive goods from rich countries to developing countries

also equalises income and employment conditions, thus slowing migration.

PROUT's Solution:

According to PROUT, there should be no need for people to leave their own area to find employment as there is enough scope for creating employment in every region. Below is the Prout Samaj Circle of India : PROUT says," Having a few affluent countries while the rest of the world is facing a serious crisis on different fronts does not represent the glory of human society. The undeniable truth is that those so-called affluent countries became affluent by sucking the vital juice of so-called poor countries. To root out this malady in each area, local people should rally around and fight against exploitation, and become self-sufficient in all respects".

To achieve the twin ends of removing the economic disparities and increase the collective wealth, the present economic system is to be thoroughly overhauled. PROUT advocates the formation of self-sufficient socio-economic units throughout the world. Self-



sufficient socio-economic zones should be formed on the basis of - same economic problems, uniform economic potentiality, similar geographical features, ethnic similarity and same sentimental legacy. Based on the above factors the whole of India may be divided into 44 and in the world 243 socio-economic units.

These units would not merely be geographical areas but also socio-economic areas with a potential to achieve economic self-sufficiency. One political unit such as a federal or unitary state may contain a number of socio-economic units.

Outflow of Capital to Be Stopped

The drainage of capital is always detrimental to the economic growth of a socio-economic unit. For this reason, every socio-economic group should demand the cent per cent utilization of state or central revenue raised in its area till the per capita income comes on par with the most developed area in the country. If a significant part of the production of a unit is misutilized or capital is sent outside, the unit cannot increase its prosperity, hence there should be maximum utilization of all resources and no drainage of capital. Where floating population exists in a particular region, the outflow of capital remains unchecked and the economic development of the area is undermined because most of the extra wealth goes to migrants and to their home countries.

100% Employment for Local People

PROUT asserts that the basic right of all people is to be guaranteed the minimum essentials for their existence, including at least proper food, clothing, housing, education and medical care. This basic right should be arranged through cent per cent guaranteed employment, not through welfare or dole-outs.



Circle of Prout Samaj in India

To achieve this goal each socio-economic unit will formulate developmental programmes and implement through Block Level planning, on the principles of Balanced Economy, so that the local resources are utilized to create 100% employment opportunities to the local people.

Local People

Local people are defined as those who have merged individual socio-economic interests with the socio-economic interests of the socio-economic unit they live in. The primary consideration is whether or not people have merged their interests with their socio-economic unit, regardless of their colour, creed, race, mother tongue, birthplace, etc. Those who earn their livelihood in a particular socio-economic unit but spend their earnings in another socio-economic unit should be considered outsiders or non-local people, as this practice does not follow the interests of the socioeconomic unit in which they are employed. It results in the drainage of the capital necessary for the continued growth of that

unit and undermines its economic development.

Practical Way to Identify Local People

PROUT advocates that people should have the freedom to move and settle in any part of the world. But if one wants to be a part of the team controlling the economy, he/she has to identify as a local person, floating population has no place in the local cooperatives as a shareholder; they can at best remain as employees. In Proutistic system local people will have control over local resources and local economy through Cooperatives. Any person intending to be part of local economy has to be a member of at least any one of the cooperatives. With the latest technology it is possible to trace anyone who tries to pose as a local person at more than one place. The formation of a world government will assist this process of integration. Socio-economic units will facilitate the comprehensive, multifarious liberation of humanity. Human society will enjoy a bright and glorious future. ●



REFORESTATION OF Ananda Nagar

This is a report of reforestation in Anandanagar as on September 2024. Starting with July 2021, and a continued effort for last four years, we have reached a stage, where some visible change is perceptible in those areas where plantation has survived and flourished. Notable among them are Asthi Pahar - the illustrious hill which became famous after Baba discovered the remains of fossil record of dinosaur on 26th December 1980, and the Durlabha Druma (Rare Plants) Sanctuary one among the many nearly 73 sanctuaries proposed by Baba to be established here in Anandanagar. It was on this hill that Baba himself climbed uphill to the top. He took a seat on the flat top rock and from there directed the investigation of the fossil record which was lying in abundance everywhere around

‘Asthi Pahar Proves Rapid Climate Change is Possible

Acharya Kishan Sood

the hill. That memorable day Baba discovered the fossil of dinosaur. A part of the tail of the dinosaur was dug out and has been kept in His museum.

Asthi hill forestation was the first to be started in July 2021. This is the fourth year of reforestation and by Baba's grace Asthi hill has been transformed from a barren hill into a lush green picturesque spot. Similarly Plantation in Durlabha druma sanctuary was started in August 2023. This place has also turned green with quite a large percentage of of surviving

plants. Recent pictures demonstrate the reality. A sayar (pond) has also been dug on the plot. This year rains have been quite merciful. Following areas were prepared for Plantation this rainy season. For protecting the planted saplings from the grazing cattle, it was thought prudent to dig trenches around the plantation plots. There an extensive trenching has been done around all of our plots identified for the purpose. Total length of the trenches will be a few thousand feet.

From 2021 we began plantation of 20000 plants on the Asthi hill. The survivability of the

plants was above 60%. Reason being the terrain of the hill with rocky strata, poor rains and no irrigation facility. Next year in 2022, were added a few thousand seeds during rainy season on the hill and about 5000 plant saplings of native tress were planted. That year the total plant sapling planted were increased to 25000. In August - September 2023, 30000 plants were planted. All these years we had bought the plants from the nurseries. And to protect the plots from cattle bamboo fences were used. They weren't found very cost-effective. Also buying plants was found to be quite expensive. Hence from this year we have adopted digging the trenches as an alternative practice to fencing. This practice is also in vogue and practiced by the state government forest department. This year we have dug total trenches around the plantation sites to the extent of 13,345 feet long.

In view of all these considerations, after the third year it was decided to develop our own forest plant nursery growing saplings with own seeds. A large no of seeds are collected in and around Anandanagar and the remaining seeds are bought from outside nurseries. Establishing own nursery involved one time expenditure in growing plants and setting up our own nursery. This appeared to be cost effective in the long term, since our need being of

perennial nature. Current year following sites have been selected and plantation done there. These sites have been covered with trenches for protection from cattle.

Site-wise Details of Plantation Sites

1. Land around Asthi hill 25 acres of land - 20000 saplings, 2. Durlabh druma 15 acres of land - 15000 saplings, 3. Angiras - 2500 saplings, 4. North side of Angiras sanctuary -2500 saplings, 5. South Side of Angiras sanctuary - 1500 saplings, 6. Sayarghatu - 1500 saplings, 7. Behind Krsnadvipii sudarshan kanan - 1500 saplings, 8. Venkateswarananda dihi 6000 saplings, 9. Gurukul compound - 200, Total: 49700 saplings

Following saplings produced from the forest plant nursery have been planted in the above sites.

1) Sandalwood (White) - 50, 2) Sandalwood (Red) - 100, 3) Mahogany - 6000, 4) Teak - 2000, 5) Amla (Indian Gooseberry) - 600, 6) Haritaki - 500, 7) Bahera - 3000, 8) Krishnachura (Flame Tree) - 2000, 9) Karanja - 300, 10) Silk Cotton Tree - 500, 11) Simarouba (Lakshmitaru) - 1500, 12) Gokul - 1500, 13), Bakul - 500, 14) Tamarind - 3000, 15) Khirish - 1500, 16) Amaltas (Golden Shower Tree) - 50, 17),

Glass Fruit - 1500, 18) Nagkesar - 1000, 19) Arjuna - 1000, 20) Mahua/Moul - 100, 21) Babla, (Acacia) - 200, 22) Chhatim - 500, 23) Kamini - 300, 24) Sal (Desi) - 1500, 25) Sal (Malaysian) - 1000, 26) Minjiri - 100, 27) Ashoka - 200, 28) Longan - 200, 29) Gab - 50, 30) Sindur - 500, 31) Mad Tree (Pagal Tree) 300, 32) Curry Leaf - 300, 33) Shishu - 1000, 34) Banyan 2000, 35) Peepal 2500, 36) Fig 200, 37) Yellow Palash 100, 38) Red Palash - 3000, 39) Red Silk Cotton Tree 500, 40) White Silk Cotton Tree - 300, 41) Madar (Daow) - 50, 42) Neem 5000, 43) Tabebuia (Basontika) -200, 44) Kusum 100, 45) Boxwood 50, 46) Chaal Karai -50, 47) Pitali 500, 48) Gamar 1000, 49) Udala -300, 50) changing 50, 51) Kath Badam 2000, 52) Bael 50, 53) Kanthal 500, 54) kaju badam 20, 55) Kadambari 500, Total ~ 60000 in all.

There has been a substantial cost advantage by establishing own plant nursery compared to buying plants from outside. It is seen that the cost of growing 50000 saplings in our own nursery works out to Rs.5 per plant against Rs.25 for bought out plants. Thus establishing cost of own nursery and growing plants of our choice has been Rs.3.65lac. This includes the cost incurred in establishing



the; a. netshade and the structure to support that, b. Cost of buying seeds, c. Cost of poly bags, d. Maintenance cost of filling soil in the poly bags and growing seeds in the bags, e. Nursery maintenance, Thus this year our total expenses for growing and planting 50000 plants as also digging trenches, and night supervision works out to 10.25 lac. From next year the cost of building nursery will not be burdened. For next year where we plan to grow 100000 (1 lac) saplings. Plant growing cost may work out to ~ Rs.3.5 per plant (Rs.3.5lac), thus total budgetary expenditure for planting 100000 plants next rainy season may work out to 14- 15 lacs.

In this effort to plant saplings as apart of reforestation of Anandanagar starting from 2021 till date i. e. September 2024 we have received unconditional and inspiring support of the following margiis without which it wouldn't have been possible to execute this massive project: 1. Shrii Anup Anand - our unflinching support and a relentless contributor, 2. Shrii Vijay Agrawal - a friend in need, one who is always willing for furthering the cause of Ananda Marga without any personal expectations, 3. Shrii Mukesh Kumar - a young dynamic margii empathetic to the needs of the mission, 4. Shrii Khagendra Chandra Das - a trusted friend for the cause of Neohumanism, 5. Shrii Ramesh Saraph - a long time



Asthi Pahar before plantation drive began in 2021 July.

ma'rgii friend and support, 6. Shrii Abhimanyu Singh - a young dynamic margii carrying the legacy of his great father, 7. Shrii Manoj Kumar Bhutoria - a family friend always enthusiastic to help advance the noble cause, 8. Dr. Pashupati - ever ready dependable support, 9. Ac. Kamaleshvara - my helping friend in need, 10. And of course, My own family

This report will remain incomplete without mentioning the names of Shrii Subir Maity our unconditional dedicated technical

help for establishing our forest plants and fruit plant nurseries. He spends his time throughout the year like a dedicated hand without any personal expectations. The other person is our dedicated and sincere dada Devapremananda without him our reforestation project would not be possible. He is one man army to execute the massive plantation of saplings singlehandedly with his local





helping hands. I take this opportunity to approach the larger global margii society to come forward to support this gigantic project of reforestation and rain water conservation at Anandanagar. We need both dedicated personal and agriculture expertise to support our work.

Appendix:

“Asthi Pahar Proves Rapid Climate Change is Possible” Rector Master Dada Narayananda Avadhuta In an effort to enhance the environment, a green revolution plan was initiated

In July 2021 a massive afforestation drive began on Asthi

Pahar. Twenty thousand saplings, compatible with the local climate, were planted that year. Within just three years, this effort transformed the area into a dense forest. However, the rocky terrain at the peak of the hill slowed the growth of the saplings. The key to this success was timely planting, diligent care, and maintenance, including protection from cattle and goats.

This year afforestation has expanded to nearly twenty-five acres adjacent to Asthi Pahar. In addition, another twenty-five acres in B a n s h g a r a n d G u r u d i m o u z a s (Revinew village) have been planted with saplings. A total of fifty thousand saplings have been planted. A comparison of photographs taken in 2021 and 2024 clearly shows the remarkable difference.

This proves that even in the dry, rocky soil of western Rarh, extensive afforestation can bring about a complete transformation of the local climate within just five years. Readers are invited to visit Anandanagar to witness this natural beauty and experience a refreshing change from the routine of daily life. ●

Ananda Nagar is the nucleus of this universe. It is not merely the physical Ananda Nagar, it is also the Ananda Nagar of our inner heart. We will have to build it in all possible ways, we will have to take all steps for its rapid development so that it can show light to the entire universe. Human beings even if they are provided with all their material needs – their food, clothes, and all necessary requirements, they will die an inglorious death if they are detached from their práña dharma. Ananda Nagar will provide that ancient eternal vital force. Thus it must be developed in all respects. This brooks no delay: to delay means to impair the cultural progress of the entire human society.

- Shrii Prabhat Ranjan Sarkar



harma and religion are separate and mutually incompatible. If there is dissent in religion, then fatwa (religious stricture) is issued howsoever appropriate and reasonable that dissent may be. In religion, things are mostly whims and fantasies of their blind believers on which no reason and logic are allowed. The clashful position of the Semitic faiths comprising Judaism, Christianity and Islam in the Middle East over Jerusalem with claims of each based on fantasies and mythological stories and dominance over each other with complete denial of coexistence is a case in example. Indian subcontinent is no exception.

Jerusalem has been the holiest city in Judaism and the spiritual land of the Jewish people since the 10th century BC. During classical antiquity, Jerusalem was considered the center of the world, where God resided. In Christianity, Jerusalem is the place where Jesus was brought as a child, to be "presented" at the Temple. According to the gospels, Jesus

Religion and Dharma

Dr. Ravi Pratap Singh

Religion is a just a political tool for psychological domination

preached and healed in Jerusalem. There are accounts of Jesus' Last Supper in Jerusalem, his arrest, his trial, his crucifixion, his burial nearby and his resurrection and ascension. Jerusalem is generally considered the cradle of Christianity. In Sunni Islam, Jerusalem is the third-holiest city. Muslims believe that Muhammad was transported to Jerusalem during his Night Journey. The story of Muhammad's ascension from Al-Aqsa Mosque is associated with it.

Jerusalem has been the bone

of contention between these three Semitic religions since long. Any religion is a just a political tool for psychological domination of one community over others. On the other hand, a sect or school is an institution to provide new experiences to the society in any field, but when a sect starts imposing its experiences on others and negating others, it is called communalism and extremism.

Religious Exploitation

When the exploitation takes place in economic sphere directly, the people easily understand it, but when the exploitation is perpetrated in the socio-economic sphere or the psycho-economic sphere, the situation becomes complicated. In the case of



exploitation in the socio-economic sphere, the people raise a little murmur against the social exploitation, but they fail to take note of the economic exploitation which is the final result of such socio-economic exploitation. And in the case of psycho economic exploitation, the people feel a little aggrieved because they are being suppressed from the psychic point of view, but they are not aware that the ultimate result is also economic exploitation. (Shrii P R Sarkar: *Various Forms of Exploitation*, 19 August 1980, Prout in a Nutshell Part 18)

These are the people who in every age in the name of religion have caused blood to flow, and have injected the fear of heaven and hell, of ghosts and demons into the human mind. These are the people who made human beings lifeless puppets. And even today these vested interests are still trying to perpetrate discrimination in a thousand and one ways. (Shrii P R Sarkar: *The Only Way to Salvation*, 1956, *Subhāṣita Samgraha* Part 5)

Then they start crying out loudly in their demonic tongue:

*"O devils, O demons,
Man-eaters, ghost-children,
Where are you my friends and comrades
Come and save me from the humans.
O black-marketeers and bribers,
Opot-bellied
Come, O come! Where are you??
I am going to be killed by Humanity."*

(Shrii P R Sarkar: *The Golden Lotus of the Blue Sea*, 1981)

"Science without religion is lame, religion without science is blind." Even the propounder of this statement, the most adored scientist Albert Einstein could not differentiate religion and dharma. In fact, the world does not need religion. Religion is not only anti-



humanity but also the enemy of proper progress of mankind.

Religion and Dogma

Shrii P R Sarkar mentions in 'The Awakening of Women': You will find that everywhere in religion, the fear complex has been created in human minds.

For women so many rigid rules and regulations were framed so that they would respect men and stand before them in awe with folded hands. But for men, there are no such rules and regulations. For example, women were forbidden to take the names of their husbands, and the husband's elder brothers. For what reason? To

make women exceedingly reverential towards their men-folk. How can it be justified that a virtuous lady, with the border of her sari wrapped around her neck, should have to lie in prostration before her immoral husband? This is absurd, meaningless!

Shrii P R Sarkar remarks in 'Neohumanism in a Nutshell Part 1': The most detrimental thing for human society and human progress is dogma. What is dogma? Where there is no logic, where there is no support of intellectuality, where there is no debate and free discussion, but there is only a severe imposition forcing people to accept

something, there is dogma. What type of people preach this sort of dogma? The answer is: the blind followers of religion. It is quite natural for the followers of religion to say all kinds of dogmatic things. That is why people say that there is no room for logic in religion. But genuine dharma is completely based on logic and supported by intellectuality. In the case of dharma, people are convinced by logic; and people analyse and accept it after free and frank discussion and accordingly start moving in the path of life.

Real Dharma: Expansion of Mind

Dharma means property or characteristics. It is derived from the Sanskrit root dhr + man: The verb form is dhāraṇa, to hold and the noun is Dharma, that which “holds” an entity in existence.

*Dhryate Dharma
ityāhursaevaparamam Prabhu.*

—Shivavākya

“That which holds is Dharma.”

*Sukham Vainchati Sarvo hi
Tacca Dharma Samudbhutam*

*Tasmāt Dharma Sadākārya
Sarvavarṇae Prayatatāḥ*

—Dakṣa-Saṁhita

(Shrii P R Sarkar, Tattvika
Praveshikā, 1956)

Vrihatvadvrihanatvad. The Upanishad says that HE himself is great and that the one who takes His ideation also becomes great.

Brihadeśānāpranidhanam ca dharma. When one moves forward with all possible efforts in every possible way with the desire of the great, then it is called religion. “Everyone desires sukha or happiness and that is why Dharma came into existence. Therefore everyone irrespective of caste and creed should strive to follow Dharma in all walks of life at all times.”

The basic nature of any entity is called dharma, just as the dharma of fire is to burn, the dharma of air is to flow, the dharma



of living beings is to make every effort to protect life, similarly the dharma of man is to expand the mind and merge his atomic mind with the Cosmic Mind. This is the 'human dharma' of man, the 'Sanatan Dharma' of living beings and this journey from atomic mind to the Cosmic Mind is also called the 'Bhagwat Dharma' of the entire creation including humans. Our mission is to spread this spiritual journey from atomic mind to the Cosmic Mind and the ideology contained in it.

There are innumerable ways to expand our mind. One way, this being the most important, is to enlarge and strengthen our ideological cadre so that our presence becomes visible and cannot be ignored. But for strong cadre first we need to consolidate our human and other resources. The easiest thing is to welcome whoever comes with our ideology and mission, recognize and promote. The position of those who do not come together will automatically be weakened. ●

DESECRATING THE HIMALAYAS IN THE NAME OF 'Spiritual Tourism'

■ Priyadarshini Patel

There is a dust storm in blistering heat, vehicles jam the road while a queue of rafts jam the Ganga. Her crowded banks are a cheap version of Mumbai's Chowpatty. Plastic litter is everywhere, as are malodorous garbage dumps. Then there are boards boasting of the highest bungee jump, and hordes of raucous tourists with beer cans and selfies. There are parking lots cum alcohol centres blaring DJ music in the revered 'Muni ki reti'; and not far are deluxe spas, luxury hotels, and international ashrams with asana practitioners. This

What is 'spiritual' in this selling out of the Himalaya?

sweltering dust-bowl is none other than yoga city Rishikesh, and this is what 'spiritual' tourism looks like.

The chardhaam yatra was once a pilgrimage; then it was 'spiritual' tourism; now it is simply a stampede. This May a staggering 1.4 million tourists visited in the first 20 days. The Uttarakhand government has capped the tourists per day at 18,000 in Kedarnath, Gangotri at 11,000,

Badrinath at 20,000 and Yamunotri at 9000, increased by approximately 50% compared to 2022. This means that the actual darshan for every individual is no more than five seconds before being shoved off by a policeman.

And to facilitate the frenzy, the deities will now work overtime. Their afternoon eating and resting periods have been slashed; online pujas continue through the night, and at the crack of dawn begins a new day of relentless darshan. This irreverence is a mirror reflecting the depths to which our spirituality has plummeted. Are our deities



Jam on the highway – Chardham Yatra last year.

living images or stone? Do the praan pratishtha mantras invoke the divine presence into them or not? Are laser shows on Kedarnath temple wall devotion?

We were certainly lectured to that effect during the elaborate installation of Ram Lalla in Ayodhya. And the chardhaam deities are ancient. While this frenzy of tourism goes on there is an entire section of the lower class, the villager, the authentic devotee, barricaded in an open field, begging to be let through, and denied because he does not live in a world of computer access and is ignorant of online registration. Nor is there a walking path for those who yet believe that a pilgrimage is to be made on foot, because the Chardhaam Pariyojana (CDP) sacrificed it for a wider road to facilitate speeding vehicles.

Amidst the unprecedented heat, the landslides, the forest fires, the water crisis, and the onslaught of tourist related construction in the Himalaya, especially in the prohibited floodplain zone, the Ministry of Road Transport and Highways is still pushing for a wider 12m width road. What makes it entirely incomprehensible is that this width is specifically

required for 10,000 passenger car units (PCUs) per day, whereas the government has been compelled to cap tourist inflow to well below this due to the choking of these narrow valleys. Even if one takes the conservative average of five people in one vehicle, and ignores buses, the vehicles are well below 5000 PCUs per day. Even with these limits once again there are long traffic jams 30 kms below Kedarnath, starting from Gaurikund and extending up to 10 kms, in the same stretch where lives were lost in the 2013 floods.

This is because the terrain and limited carrying capacity that these close-ended valleys impose are being outrageously flouted. Extensive slope failures and landslides were triggered in building this unnecessarily wide road. Recently, an additional Rs 1400 crore of taxpayer's money has been sanctioned to the CDP for management of destabilised slopes. Experts monitoring the Silkyara tunnel that trapped 40 labourers alive admit that the 12m width of the tunnel was a major factor. We are funding our own destruction. And it is a vicious cycle.

'Spiritual' tourism is a

dangerous oxymoron. 'Spiritual' tourists dump an estimated 10,000 kilograms of garbage every day in each of the dhaams; 'spiritual' tourists defecate along the road and the Ganga banks; 'spiritual' tourists throw whisky bottles and styrofoam plates out of moving cars; and they also deem it their right to blare loud music and undress for selfies with the mountains and shrines as backdrop. And it is 'spiritual' tourists who blare pressure horns and race, raising a whirlwind of dust, amidst the pine, the silver oak and the stunned animals of the mountains. What is spiritual in this desecration and selling out of the Himalaya?

The approach was different before five trillion dollars blinded the eye. Mountain villagers never walked with shoes on the bugyals, or raised their voice while in those abodes of the gods. People were hesitant to stop overnight in the dhaams as one would defecate and pollute those sacred spots. Even bright apparel was considered disrespectful. And Rishikesh itself was once a haven of peace for wandering monks like Swami Vivekananda who delighted in the transparent waters of the Ganga where fish ate from one's hands, and elephants came to drink.

And since this fiasco is being perpetrated as sanatan dharma, let us clarify. Sanatan dharma looks at a thing and thinks "How can I raise this?" Modern man in 'New India' looks at something and thinks, "How can I consume this?" Modern India is willing to tunnel the immortal Ganga, turn a chardhaam into a chaar daam, and make the Himalayas bite the dust. We are trading an eternal wisdom until all we know is the price of a thing, and nothing of its value. ●

The author is head of Ganga Ahvaan, a citizen forum working towards the conservation of the Ganga and the Himalayas.



THE MULTIDIMENSIONAL POVERTY INDEX IS NOT ALL-ENCOMPASSING

 Dipa Sinha



R Improvements in toilet access and bank accounts are easier to link to direct government schemes, but the first step towards an honest analysis of what worked and what didn't would be reviving India's data ecosystem through conducting the Census and consumption expenditure survey.

A recent discussion paper released by NITI Aayog studies the decline in the number of multidimensionally poor in India and states that the headcount poverty ratio (proportion of population that is poor) reduced from 55.3% in 2005-06 to 24.9% in 2015-16 and further down to

15% in 2019-21. Using a compounded annual rate of change, the change in the previous period, i.e. 2005-06 to 2015-16, was slower (-7.69%) than that during 2015-16 to 2019-21 (-10.66%). The discussion paper extrapolates the multidimensional poverty index (MPI) for 2014-15 and 2022-23 and argues that almost 25 crore people have escaped poverty during this period.

Although these projections have no basis, especially considering that during this period, the country has faced major health and economic shocks because of the COVID-19 pandemic, there is no doubt that there has been an improvement in many of the

indicators included in the MPI over the last 20 years. But the question remains: is this sufficient to claim not only that poverty has declined but that it has done so at a faster pace during the two terms of the present government?

Understanding MPI

Inspired by Amartya Sen's theory of capabilities and functioning, the HDI (Human Development Index) and MPI expand focus away from the 'means' (income) to 'ends' (expanding choices/capabilities). This has been an important development as it enables policy discussion to also move from a single-minded focus on increasing GDP to looking at the outcomes for

people and their lives. GDP growth or higher per capita incomes do not necessarily always translate into better education, nutrition or health outcomes. This is best seen in the case of India compared to neighbouring Bangladesh or Nepal, which have lower per capita incomes, but better human development indicators.

Even within India, the ranking of states by per capita income does not exactly match the ranking by human development indicators. Southern states, particularly Kerala and Tamil Nadu, have been known to have achieved relatively better health and education outcomes through progressive social policies. The MPI measures deprivations across health, education and living standards with equal weightage being given to these three dimensions. Health includes nutrition and child and adolescent mortality; education includes years of schooling and school attendance; and standard of living includes cooking fuel, sanitation, drinking water, electricity, housing, assets, and bank accounts. The indicators within each dimension are given the same weight. Therefore, for example, the education dimension has two indicators of deprivation, each of which has a weight of $1/3 \times 1/2 = 1/6$.

Every household is given a deprivation score based on whether the household is deprived on the basis of these chosen indicators (1 if deprived and 0 if not), and then the weighted total in percentage terms is the deprivation score. If the deprivation score of a household is more than 33%, then this household is identified as being multidimensionally poor. The proportion of multidimensionally poor (weighted by household size) gives the head count ratio or the proportion of poor in the country. Simply put, since each

household is given a score based on their deprivations across dimensions, this methodology also allows us to understand the intensity of poverty at the household level.

India's National MPI (NMPI) uses the same methodology, but has added two further indicators – maternal health in the 'health' dimension and financial inclusion in the 'standard of living' dimension. As with any multidimensional index, there can be a valid debate on which indicators are included and what the method for aggregating them is. In the case of the NMPI, for instance, the method of aggregation results in child and adolescent mortality being given a weightage of $1/12$, whereas school attendance has the weightage of $1/6$ and having a bank account is weighted $1/21$. Without going into the merits or demerits of the weighting matrix, the issue is that the limits of what the MPI indicates must be understood clearly.

Similarly, in the case of choice of indicators, as has been shown by others, the MPI includes both input and outcome indicators. Therefore, while we have a household being deprived if there was a child or an adolescent death in the last five years (outcome), another indicator is on whether the

family has electricity supply (input). If one looks at other inputs, such as the supplementary nutrition or school meals provided to children, then there is a deterioration given the decline in Union budgets for these programmes over the last ten years.

Further, even along a single dimension, it needs to be understood that the MPI does not give a full picture. For example, by the nutrition indicator, a household is deprived if a child under five or an adult man or a woman is undernourished as defined by anthropometric indicators. Therefore, even though the prevalence of anaemia has increased between NFHS-4 and 5 (2015-16 to 2019-21), the nutrition indicator shows an improvement. The MPI also does not tell us anything about the quality of improvements. So, we can have the education indicator improving rapidly, while the learning outcomes as shown by repeated ASER data remain appalling.

There are a number of other issues related to the methodology that have been actively discussed in the literature around measurement of poverty and development. Without going into those details, it is broadly understood that the MPI adds



value to our understanding of poverty and development by taking attention away solely from money-based indicators such as per capita incomes or consumption expenditure to actual achievements, such as being educated or being healthy.

In recent years, MPI has been included as one of the indicators of development in the UNDP's Human Development Reports (HDR) and the NMPI is the indicator for one of the targets of the SDG Goal One on ending poverty. Based on this, it is being claimed that India is on the path to meeting this goal. SDG Goal One also includes targets on the proportion of population living below the national and international poverty lines, for which we have no data.

While MPI takes us forward as it draws attention to a multidimensional understanding of poverty – poverty not just in terms of incomes or consumption expenditure but across different dimensions, tracking individual indicators is critical for policy purposes and the limits of any multidimensional indicator should be understood.

MPI and consumption expenditure: complementary and necessary

Moreover, by giving up on income and consumption indicators entirely and only focussing on MPI to measure poverty is also not appropriate. Household incomes are difficult to measure accurately in a developing country like India, where there is a large informal sector with irregular and multiple sources of income. Consumption expenditure has been used as a proxy for income.

Consumption expenditure gives an estimate of how the purchasing power of households is changing and can indicate the immediate short-term impact of macroeconomic trends. An



increase in or slow decrease in poverty based on consumption expenditure, along with increasing national income, indicates that the growth is unevenly distributed and is not reaching the poorer sections. At the household level, income is still an important determinant (although not the only one) of access to most goods and services, and hence human development outcomes as well.

In India, poverty was usually measured based on households that had a monthly per capita consumption expenditure (MPCE) below an officially designated poverty line. The level at which the poverty line is set has been a matter of great public debate, with various committees having been set up to update the poverty line. The most recent was the Rangarajan committee which submitted its report in 2014. It is, however, not clear whether India now even has an official poverty line.

The last available official consumption expenditure data on which poverty estimates are based is for 2011-12. Although NSS conducted a consumption expenditure survey in 2017-18, this report was junked by the government without adequate explanation. A leaked version of the report showed that the consumption expenditure of the poor had fallen, probably indicating an increase in poverty in the period immediately following demonetisation.

Consumption expenditure data can also throw light on the current discussion on whether the revival in growth is V-shaped or K-shaped as well as inequality by

class and social group, change in patterns of food and non-food consumption, the effect of expanded public distribution system, or PDS, on food consumption and many more important issues. Further, including consumption expenditure-based poverty ratios in our analysis allows for a longer-term analysis of poverty in the country, whereas the MPI, which is based on the NFHS data, is only possible for the last couple of decades.

More data, better analysis

Based on the MPI alone, claiming that all the recent initiatives of the government, ranging from Anaemia Mukh Bharat (anaemia is not even included in the MPI!) to free grains in the PDS (introduced only in 2020 after half the NFHS survey was completed), as is being done in various reports and press releases is a bit far-fetched. These programmes have to be analysed in their entirety, taking into account the fact that budgets for Poshan Abhiyan and other schemes have actually been slashed and PDS coverage has remained stagnant, based on Census 2011 population numbers.

On the other hand, improvements in toilet access and bank accounts are easier to link to direct government schemes. Reviving India's data ecosystem by conducting the Census, consumption expenditure survey and others would be the first step towards an honest analysis of what worked and what didn't. ●

The author is faculty at Dr. B.R. Ambedkar University, Delhi.

THE CONDUCT OF AN ĀCÁRYA – I I

Continued from previous issue

- Shrii Shrii Anandamurti



Remember, Ananda Marga is a man-making mission. Both quantity and quality are important. Everyone should be free to join Ananda Marga, to take part in social functions, etc., but only those established in Yama and Niyama may be given any position to work in society. Just to satisfy someone and compromise [with] sin is unthinkable. We can in no case ever compromise with injustice. An employer and a worker may compromise after a struggle. But Ananda Marga is fighting for Satya (Absolute Truth) and unless and until we get total victory in both individual and collective life we must not stop the struggle. Compromising with injustice during battle is asatya [untruth]. Achieving only seventy-five percent Satya and twenty-five percent asatya is no victory. Quinine suppresses the symptoms



of malaria, while the disease still remains in the blood. But the disease must be destroyed. Therefore, until you banish asatya you shall not stop your battle.

Society is the collective name for those who want to move ahead together. The struggle against sin must be waged individually as well as in a well-unified way in collective social life. There is a story in the Márkañdeya Puráña. In it, the demons defeated each of the gods individually, but then the gods united all their individual strengths and formed a tremendous collective force, thereby routing and destroying the demons. It is a very good story and there can be practical application of its meaning in every collective endeavour. It is the duty of an ācárya to develop this great collective force of society by awakening the masses to unite and destroy the evil, demoniac forces existing in society. The struggle between good and evil forces goes on. Sound an urgent clarion call in this battlefield of life. Ācáryas must give such inspiration to the people. You know, a son must remove the debt of his deceased father – he is morally bound to do so. Similarly, you are to purify society by purging it of sin. It is more than an obligation, it is your bounden duty. You must do this or total destruction is inevitable. To take leadership in society you must be established in Yama and Niyama in just such a strict way.●

Concluded



Formation of PBI's Haryana State Committee Underway



Khambi : On September 29th, a meeting was held in Khambi village, located in the Palwal district of Haryana, to establish the Haryana State Committee of Proutist Bloc, India (PBI). Organized by local proutists, the gathering attracted a number of socio-politically conscious locals.

The event was significant by the presence of Acharya Santosananda Avadhuta, the national convener of PBI. In his address, he stated that Haryana is a land of brave and open-hearted people who have long championed the





cause of morality in both personal and public life, dating back to the time of Lord Krishna, who led the moral forces during the epic battle of Kurukshetra approximately 3,500 years ago. Today, as immoral forces dominate various aspects of life, particularly in politics, the people of Haryana should answer Lord Krishna's clarion call. Like the Pandavas, they should fight a decisive battle against today's immoral politics.

He emphasized that, unlike other political parties, PBI offers practical and pragmatic solutions to political corruption, economic stagnation, inequality, unemployment, increasing crime rates, inflation, and economic depression through its guiding philosophy of PROUT (Progressive Utilization Theory). He said, "PROUT aims to reorganize every aspect of society by placing political power in the hands of morally upright leaders and decentralizing economic power to the people, ensuring fair and equitable development for all." He appealed to the attendees to join PBI and make it the dominant political force in the state.

Some local participants also expressed their opinions about the space for PBI in Haryana's political scene. Shiv Kumar, a prominent figure in the area, emphasized the necessity for a robust and ethically grounded alternative to the current political parties in the state. PBI, he said, will effectively fulfill this role.

The meeting concluded with a renewed commitment from attendees to work towards implementing the ideals of PROUT in Haryana, with the formation of the state committee of PBI seen as an important step in that direction.

Hathin : A similar meeting to mobilize support for PBI was held in Hathin, Haryana, on October 11, 2024, where local leaders and community members gathered in the presence of Acharya Santosananda Avadhuta. They discussed the urgent need for a political alternative in Haryana. Attendees expressed their growing disillusionment with existing political parties and explored how PBI can develop as a viable political alternative in the state.

AMURT Extends Relief to Flood Victims in Howrah, Hooghly, and Medinipur



Ananda Marga Universal Relief Team (AMURT/AMURTEL) has been actively providing relief services to flood victims across multiple districts in West Bengal. For several weeks, the team has been assisting flood-affected people in South Vatora, under P.S. Amta, now Joypur, in the Howrah district, as well as in Hooghly district.

In these areas, AMURT has distributed food packets, biscuits, juice, milk powder, and other essential items to around 6,000 flood victims. They have also set up medical camps to address epidemic and endemic diseases that may arise in the aftermath of the floods.





In addition to these efforts, AMURT has extended its relief operations to Pashukra, Medinipur district. There, they have distributed dry food items like beaten rice, molasses, and other essentials to 3,000 flood victims. The relief work is ongoing, with further assistance being provided as needed.

The relief operations are being led by Subrat Saha, Bhukti Pradhan (BP) of Howrah, and Acharya Vikashananda Avadhuta in Hooghly. In Medinipur, Avadhutika Ananda Vishoka Acharya, Avadhutika Ananda Abhaya Acharya, and Subhash Dada are actively involved in coordinating relief efforts alongside other volunteers.



Book Features Article on Neohumanism

Routledge, one of the world's leading international publishers, has released a new book titled 'Passion and Purpose in the Humanities'. The book includes an article on Neohumanism, entitled "My Neohumanist Calling," authored by Dr. Sunandita Bhowmik, an Assistant Professor at Coochbehar Panchanan Barma University, Coochbehar.

Dr. Bhowmik's article delves into the Neohumanist philosophy, a concept introduced by Shrii P. R. Sarkar in his seminal work *Neohumanism*. The inclusion of this piece highlights the growing relevance of Neohumanist ideas in contemporary discussions within the humanities.



AMURT Responds to Hurricane Helene's Aftermath

AMURT and AMURTEL have deployed relief teams to northwest North Carolina, USA in the aftermath of Hurricane Helene, where thousands remain missing and over 2 million people are without power. The hurricane's destruction has left debris-blocked roads and downed communication lines, severely hampering search and rescue efforts.

The storm has claimed several hundred lives nationwide, with many fatalities reported in the western part of North Carolina. Hundreds of roads remain closed in this region, further complicating recovery operations and the delivery of essential food and water supplies.

AMURT and AMURTEL are actively engaged in sludge removal, serving hot meals, and providing both food and non-food items to those in need. As affected communities face a long road to recovery, continued support will be essential in the coming months.



Shrii Prabhat Ranjan Sarkar

I've Bound Myself



DUNIÁVÁNLO, TÁKATE RAHO
HAM NAJARON KO NAJARÁNÁ DIYE GAYE

*O people of the world
Gaze on and on
I have bestowed
The gift of sight.*

INSÁNIYAT KII YAH ROSHANI PHAEL GAYII
RÚHÁNI INSÁNIYAT DIL MEN ÁYII

*Light of humanity spreads
Neohumanism comes
Into the heart.*

DIL DÁRON NE YAH KYÁ KIYÁ
HAM TO SABONKE DILON SE CASAP GAYE

*Those full of love
Whatever have they done?
I've bound myself
To everyone's heart.*

** This song was composed in Urdu*



ANDSLITE®

Solar LED Home Lightings | Solar LED Lanterns | LED Bulbs | LED Torches

ADD SUN TO YOUR LIFE

Andslite is dedicated to brighten up your lives. For years, we've been creating effective ways to harness solar energy to provide you cost-effective electricity. Another effort in this course are Andslite provide quality and economical products.

UNIQUE FEATURES :

- Energy efficient lighting products • Strong ABS body & PC glass • High power focused torch lights for long distance coverage
- Long backup rechargeable Study lights • Solar lanterns and emergency lights for lighting homes & offices, etc.
- More than 50 LED lighting products with 1 year warranty*

*Conditions apply

Lighting by
**JAPANESE & USA
LEDs**



Manufacturers of :

- LED Solar Home Lights and Lanterns • LED Study Lights
- LED Torch Lights & Head Lights • LED AC Bulbs & USB Laptop Light • Solar Modules (3 Wp to 300 Wp)

ANDSLITE PVT. LTD.

AN ISO 9001:2008 CERTIFIED COMPANY

Registered Office: 103, 2nd Floor, FIE, Patparganj Industrial Area,
Delhi - 110092, INDIA | Tel.: +91-11-22156913 | Fax: +91-11-42141253

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

www.andslite.com | andslite.led@gmail.com | Call: 1800 11 6913 (Toll Free)



Scan to watch our film



Like Us on Facebook:
[facebook.com/AndslitePvtLtd](https://www.facebook.com/AndslitePvtLtd)





SUPREME GROUP

| SUPREME IMPEX

Supreme Impex a well known Govt. recognized Star Export House in the apparel exports Industries in India. There are more than 800+ workers engaged in the process of export. The company is fully equipped with latest machines and technology with fully in-house merchandiser and sampling. An experienced and strong management team is turning all stones unturned under the guidance of Chairman and Managing Director Mr. Prem Singh Rana who believes that sky is no limit. Supreme Impex has two in-house factories, one in Faridabad (Haryana) and one unit at Okhla Industrial area (Delhi) specializing in women wears. Further to this, we have in-house capabilities from cutting to stitching, labeling, washing, finishing and packing.



| SUPREME HOSPITAL



Supreme Hospital is a 225 bedded, 5 OT multi super specialty Tertiary care hospital, focusing on medical and surgical super specialties of neuro sciences, cardiac sciences, gastro sciences, renal sciences, critical care, ortho-trauma, mother and child, ophthalmic, ENT and many more. We are a patient centric organization, providing international quality healthcare by compassionate professionals at affordable price, in full compliance with international quality standards / guidelines. So the Supreme Hospital Is The Top Hospital In Faridabad.