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# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



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## CORONA CRISIS

Animal Caring, Meditation and  
Progressive Thinking



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EVEN IF CONSCIOUSNESS WERE JUST A  
FUNCTION OF THE BRAIN, IT WOULD  
BE DIFFICULT EVER TO EXPLAIN IT

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HAD TIMELY ACTION BEEN TAKEN INDIA COULD  
HAVE AVOIDED THIS NEW CRISIS OF POVERTY  
AND UNEMPLOYMENT

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# PROUT

**PROGRESSIVE UTILISATION THEORY**

Propounded by - Shrii Prabhat Ranjan Sarkar

## **PROUT - Cry of the Suffering Humanity**

### **What is PROUT :**

PROUT is an acronym for the Progressive Utilization Theory. Conceptualized in 1959 by Indian Philosopher Shrii Prabhat Ranjan Sarkar, PROUT is a viable alternative to the outmoded capitalist and communist socio-economic paradigms. Neither of these approaches has adequately met the physical, mental and spiritual needs of humanity. PROUT seeks a harmonious balance between economic growth, social development and cultural expression.

Combining the wisdom of spirituality, the struggle for self-reliance, and the spirit of economic democracy, Proutist intellectuals and activists are attempting to create a new civilizational discourse. PROUT newsmagazine aims at conveying comprehensive and visionary goals of PROUT Philosophy.

PROUT magazine invites scientists, economists, politicians, artists, intellectuals and others to join us in the creation of a new, spiritually bonded society by propagating and popularising unambiguous elevating thoughts. Through Proutistic views and Neo Humanistic analysis, it strives to serve as beacon for the benighted civilization of our times.

### **Main principles of PROUT and Neo-Humanism**



**Neo-humanism :** Neo-humanism expands the humanistic love for all human beings to include love and respect for all creation - plants, animals and even inanimate objects. Neo-humanism provides a philosophical basis for creating a new era of ecological balance, planetary citizenship and cosmic kinship.



**Basic Necessities Guaranteed To All :** People can not strive toward their highest human aspirations if they are lacking the basic requirements of life. PROUT believes that access to food, shelter, clothing, education and medical care are fundamental human rights which must be guaranteed to all.



**Balanced Economy :** Prout advocates regional self-reliance, cooperatively owned and managed businesses, local control of large scale key industries, and limits on the individual accumulation of excessive wealth.



**Women's Right:** PROUT encourages the struggle against all forms of violence and exploitation used to suppress women. PROUT's goal is coordinated cooperation, with equal rights between men and women.



**Cultural Diversity:** In the spirit of universal fellowship PROUT encourages the protection and cultivation of local culture, language, history and tradition.



**World Government:** PROUT supports the creation of world government with a global constitution and a common penal code.



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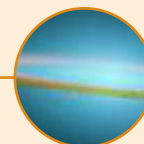
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# Fundamental Principles of PROUT

Political leaders depend on physical power. Though they talk of non-violence, they are guarded by the police force. Physical power is the crudest manifestation of energy. Sadvipras will use intuitional power – intellectual and physical power will work as their slaves, to be used according to the indications of intuitional power. It therefore goes without saying that a Sadvipra is stronger than a political leader.

– Shrii Prabhat Ranjan Sarkar

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.

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# ECONOMIC MISERIES MASS OF THE PEOPLE

Even setting aside Covid – 19 and the serious situation in the borders with China, the nation today faces a severe economic and political crisis. The main reason is the absence of genuine democracy. There is only political governance aided and abetted by capitalist corporations who have their own agendas which have little to do with public welfare. In corporate capitalist economy, the financial elite and the elite corporations constitute a separate class who control the government and their policies, for their own profiteering. There is hence now a crisis of confidence in the financial system as well as in the political system. This is why people are protesting around Wall Street in New York, USA, (the symbol of the capitalist democratic system), expressing their pent-up frustration for fulfillment of human needs and for an end to corporate greed. The Occupy Financial Districts has now become a global movement of protest against the capitalists. This now has engendered a grave political and social crisis, which truly is a systemic one. How to correct this systemically and politically?

There could be a simple solution to this. It is necessary to develop an enlightened socio-economic political-governance environment. This can be based on Cooperative Economic system (CES) of cooperatively managed institutions and enterprises, and Civilian Economic Democracy (CED). This would be governance without involvement of political parties. What is required that the most qualified representatives of all the functional sectors of the community get elected to the local legislature. Thus this Civilian Economic Democratic Political system would function to the exclusion of political parties whose primary aim is how to win the next election; and would represent people's democracy. This could be the first step to actually democratize, capitalist democracy, which Abraham Lincoln (President of the USA who abolished slavery), had rightly defined as government of the people for the people and by the people.

On the economic front, needed further are models of economic development based on the economic principles of PROUT. There is presently under-development in the third world countries caused due to cultural specialties, bureaucratic management, corruption and the bleeding of the nation's wealth. The so called developed countries of today euphemistically called the 'first world' have over centuries bled the nation of its wealth by colonial and neo colonial rule. Then comes exploitive development by first world countries who greatly depend on continued cheap imports from third world countries and encourage them to remain in debt. What, however, is of greatest significance is self reliant regional development following PROUT principles of (1) maximum utilisation of all local resources material and human; (2) constantly trying to increase the real purchasing power of the people; (3) equitable distribution of wealth; (4) balanced development of all sections of the economy; (5) giving equal importance to development of rural and urban areas; (6) sustainable development based on universal spiritual values which are eco friendly and nurtures the environment; (7) use of suitable and proper technology and export of mostly manufactured goods keeping raw material exports to the barest minimum.

All these together with people's democracy sans political parties would definitely bring about the long awaited turnaround from present day economic miseries of the mass of people. ●





## Turmoil in India

According to the government, India has about 1 doctor per 1,500 citizens. The World Health Organization recommends 1 doctor per 1,000 residents. In rural areas, where two-thirds of Indians live and rely almost solely on government hospitals, the ratio is 1 doctor to more than 10,000 people. This is because of a big lack of medical colleges in rural areas, and especially in the Northeastern states. India has the world's worst healthcare system in the world. The Government does not care.

India also has 2.3 intensive care beds per 100,000 people. By contrast, China has 3.6 and the United States has nearly 35 per 100,000 people. As for ventilators, experts quoted in Indian media estimate there are between 30,000 and 40,000 ventilators nationwide. "Our ICU and ventilator facilities are too inadequate to manage any sudden spurt in demand," Sujatha Rao, a former secretary of health, told NPR in an email. "It's not a question of a room and a ventilator, but availability of oxygen and trained personnel. Putting them all together needs time that we don't have."

Some 70 percent of households in India don't have access to toilets, whether in rural areas or urban slums. Roughly 60 percent of the country's 1.2 billion people still defecate in the open, and the consequences for women are huge. For girls in rural areas and urban slums, lack of access to clean toilets and sanitation is a big cause of dropping out of school, or not going to school at all. It's the difference between education and independence and being locked into poverty and subjugation.

So what can be the remedy for it? India needs learned, honest and responsible politicians, who can

change the rural area scenario of destitute poverty living, no employment, no healthcare, and no education.

- **Dhanjoo Ghista,**  
California, USA

## Good Work Prout Magazine

PROUT is really the most sensible mouthpiece in India. Even Prout Globe, which is run independently in Europe now, desires to feed into India only. India is our arena even if we live out here, as we feel there is more of a substantial field to work with there, as far as Prout values are concerned.

- **Prabhakar,**  
Sweden

## Border Clash

It is indeed a serious situation in our Northern Borders. The author has explained the history and the present situation in a simple way easy to understand the reasons for the same. Four years back I remember seeing an email by Dr. Ravi Batra to the author in which he wrote: "I have now read the introduction to your book, and found it very disturbing. China indeed is big bully and very aggressive in its economic and military goals. Baba once said that sadvipras will have weapons that are stronger than nuclear bombs. I have no idea how this is possible, but will now pay attention to Baba's words and do research on them. You have done good work and thanks for bringing the Chinese threat to my attention".

- **Samir Sarkar**  
Dehra Dun

## Migrant Workers

A very good article on the plight of migrant workers in India, post the Covid-19 lockdown. With over 45 crores of floating population all over India, the situation is indeed far more serious than what is being portrayed in mainstream media. The answer to that lies in development of local economy as per Prout principles and not the present skewed developmental programmes in favour of urban population centres. This way people will be happy to be able to live and work close to where their home is and not forced to suffer in over crowded cities just to earn a living.

- **Arun Prakash**  
New Delhi

## Scenarios for Future Education

An excellent well researched article on the future of education, based on Neo-Humanistic principles. While the forecasts may be dim the future is bright enough if these principles are followed.

- **Barabara Jones**  
Illinois, USA.

## GURU'S GRACE

This is a story about a Dada who after great difficulty found the premises to start a primary school. It started well with many children attending every day. But that area was unfriendly, and a hot bed of communist activists and supporters, who saw Ananda Marga especially PROUT and Neo-Humanism, as a threat to their political existence. As is their wont they tried to stop the school from functioning from the very beginning and threatened Dada with dire consequences if he did not close the school and get out of the area. Twice they stopped and warned him and, would leave.

Naturally Dada was concerned not as much for his physical well being but for the fact that the education of the children would suffer if he gave in to the threats. He tried to reason with them about what the school was doing and explain what the Ananda Marga mission stood for. But they simply turned a deaf ear.

He wanted to tell Baba about these threats but couldn't get a suitable opportunity. Unfortunately the day came when ten men entered the school and threatened Dada again in broad daylight. Then came that night when Dada while returning from Baba's house, a five minute walk from the Railway Station to the school, around fifty people armed with sticks and knives stopped him. Many of them were drunk and began yelling at him. One of them said, "Kill him just now", another said "How dare you come into this area and open a school?" With every passing moment they were getting more and more agitated. The situation was precarious indeed.

Suddenly out of the darkness a young boy emerged from the crowd, stood beside Dada and yelled at the crowd, "This monk is innocent and simple. I know him very well. Why are you troubling him? Let him go right now." The crowd strangely lapsed into silence, they looked at one another and started leaving the place one by one. Dada then heaved a sigh of relief and looked towards the boy who was beside him. He too had disappeared. In tears a distraught Dada hurried towards and soon reached the school.

Next morning he met Baba who enquired, "I heard that you had some problems yesterday". Dada recounted the whole incident and how they wanted to kill him. Baba simply said, "Nonsense who can kill you if Baba wants to save you". In tears Dada could only stare at Baba and he asked "Do you remember the boy who came to your rescue." Dada replied, "Yes Baba but I had never seen him before." To that Baba silently smiled.

It is important to remember that whenever good work is being done even in the face of great hurdles there is no need to ask for the Guru's blessings and grace. It is always there.

*(Adapted from Dada Shamitananda's "101 Baba Stories")*





# BHĀGAVATA Dharma

Shrii Prabhat Ranjan Sarkar

While serving living beings  
one should always  
remember that one is  
serving Parama Puruṣa and  
none other.

Today's subject of discourse is "Bhāgavata Dharma". The word "bhāgavata" means "pertaining to divinity" and dharma means "inherent characteristic", so Bhāgavata dharma means "the way of life which leads to ensconcement in the supreme stance". Dharma is a natural propensity, an inherent characteristic. It refers to a particular spiritual way of life. Each and every object in this universe has its own innate characteristic, or *svabhāva* (Sva means "own" and *bhāva* means "propensity"). The innate characteristic of fire is to burn whatever it meets. The innate characteristic of human beings is to practise spirituality. To make a clear distinction between spiritual practice and the other natural tendencies of mind in the mundane sense, such as eating and sleeping, the term "Bhāgavata dharma" is used to describe the higher tendencies. Bhāgavata dharma refers to the innate tendency which leads human beings towards the Supreme Entity, which arouses in them a spontaneous love and attraction for the Supreme Entity. In fact, in each and every human being there is love and attraction for the





Supreme Entity. The human being who does not feel this attraction hardly deserves to be called a human being. Such a being is no better than a sub-human, although in human form. It is bhāgavata dharma that clearly distinguishes human beings from animals. Even a thief who feels love for the Supreme Entity in the core of his heart, merits being called a human being. But a so-called virtuous person or a man of knowledge who feels no love for the Supreme Entity should not be considered a human being, because in such a person human dharma is wanting. Human beings are characterized by their bhāgavata dharma. They have a spontaneous attraction for the Supreme, which non-humans do not possess. Hence, human beings have a glorious existence; animals do not.

*Ahāra nidrā bhaya maethunaiṇca  
sāmānyametad pashubhiṇarānām;  
Dharmo hi teṣāmadhiko viśheṣo  
dharmena hi nāh pashubhiḥ sāmānāh.*

This shloka clearly illustrates that human beings devoid of bhāgavata dharma are just like animals. I have already said that if human beings lack bhāgavata dharma they are actually worse than animals. Animals do not have a developed intellect or consciousness; human beings do. If human beings fail to utilize their developed intellect and consciousness, choosing to avoid the pursuit of bhāgavata dharma, they are the enemies of humanity and a slur on the human race. Their actions, having no relation to bhāgavata dharma, should be considered contrary to humanity and their innate characteristic. Their future is bound to be doomed, like that of a huge tree struck by lightning. The downtrodden masses who long to better themselves should embrace the path of bhāgavata dharma. The easiest and most natural way for human civilization and humanity to grow is through bhāgavata dharma. There is no other way. Hence, those who sincerely seek the welfare of humanity must uphold bhāgavata dharma.

Bhāgavata dharma is dependent



on three factors: vistāra (expansion), rasa (flow) and sevā (service). The literal meaning of the word vistāra is expansion, that is, to direct the mind toward the vast Cosmic Entity. This psychic movement towards the vast Cosmic Entity is not dependent on external factors. To move towards that Supreme Entity one must first overcome and transcend all sorts of meanness and pettiness. Hence, a follower of Bhāgavata dharma must wage a relentless fight against these limiting tendencies within his or her own mind, as well as in the society at large. When the mind is confined within the narrow limits of pettiness a polluted atmosphere of sin spreads all around. But when the human mind expands, the effulgence of virtue becomes increasingly manifest and humanity is exalted to the heights of divinity.

*Vistārah sarvabhūtasya  
Viśnorvishvamidaṁ jagat;  
Drasṭavyamātma mavattasmā dabhede  
na vicakṣaṇaḥ.*

[This universe is nothing but the expansion of all the fundamental factors of Viśṇu. Hence, wise people identify this whole universe with their own self.]

Only human beings can expand their minds because only they have the opportunity to follow bhāgavata

dharma. Now the question is, how can human beings follow bhāgavata dharma, and when should they begin? Human beings should practise bhāgavata dharma from their childhood, from the age of five. Human life is more valuable than the lives of other creatures. Hence every creature unconsciously yearns to attain a human frame because only with a human frame is it possible to practise spirituality and perform noble deeds. The scriptures state that the practice of bhāgavata dharma should commence at childhood. Those who embrace bhāgavata dharma look upon this entire creation as a manifestation of Viśṇu (Parama Puruṣa). A small effigy of Viśṇu is not the real image of Viśṇu for them. They love the manifest form of Viśṇu because they are in an inextricable relationship of love with Parama Puruṣa.

*Anayamamātā viśnoramātā  
premasaṁgata.*

The exclusive love for Viśṇu can be called prema or divine love because one is in love with the Supreme Entity in whose mind resides the entire universe. By creating the quinquemental world He has made Himself accessible to His created objects. Even a small blade of grass is His creation. Hence



the followers of bhāgavata dharma who expand the mind, will certainly see every object of this universe as an expression of their dear Lord. They will therefore show equal respect for each and every entity. A religion or cult which does not encourage spiritual elevation but keeps the human mind confined to narrow limits, and depicts God in various imaginary forms, is far removed from bhāgavata dharma. In bhāgavata dharma there is no scope for differentiations and distinctions. The religion or philosophy which causes the human mind to become so analytical that it distances itself

from the one integral Entity is contrary to bhāgavata dharma. Those following bhāgavata dharma strive to create unity and synthesis in the midst of disunity and analysis.

The second factor is rasa, or flow. Whatever is happening in this universe, whether natural or supernatural, is due to Cosmic Will. Everything depends on His grace. Whatever human beings think, say or do is only possible due to Cosmic grace. This entire universe is a Macro-psychic conation—everything originates from the thought waves of the Macrocosm. Thus He witnesses everything at the same time. The

major difference between the unit mind and the Cosmic mind is that whatever the unit mind imagines is only transformed into action on certain occasions. The external projection of the unit mind is only possible when it is fully concentrated. But for the Cosmic mind nothing is external – this entire universe is within His mind. The Cosmic thought-waves appear to be something external for us. The Macropsychic thought waves are his Svarasa (flow). Likewise, for externalization various waves emanate from the unit mind. In the first case the psychic waves are the svarasa of Parama Puruṣa. But mental waves, created by various thoughts, are the svarasa of microcosms.

Microcosms differ from one another due to the differences in their individual flows. All microcosms want to move according to their own individual flows. They endeavour to direct their internal thoughts and actions according to their individual flows. That is why the thoughts, actions and lifestyles of microcosms are so diverse. When you walk along a road a cobbler looks at your feet, a washerman looks at your clothes, and a barber looks at your head. The difference in their outlooks is due to the





difference in their individual flows.

All microcosms create their own individual flows, in adjustment with the Macrocosmic flow. Hence the individual flow of every microcosm is directly controlled by Parama Puruṣa. I have often said that Parama Puruṣa is not guided by your intellect or desires, but moves according to His own wishes. You will never have any opportunity to question Him. You will have to move around Him, whether you like it or not. If your individual flow does not maintain an adjustment with the Macrocosmic flow your longings will never be fulfilled. Everyone longs to attain so much but only attains a fraction of what is desired. If one's longings are not in perfect adjustment with the Cosmic waves one can never attain success.

*Kii ḥabe iccháy iccháte kii hai,  
Kṛṣṇa icchā vinā phal phalenā*

[Does individual desire have any value? Without the approval of the Supreme Entity nothing can succeed.]

You wish to attain something, but if your desire is not approved by the Supreme Entity, then you will not attain success in your mission. This is the second factor – rasa tattva of bhāgavata dharma. What is rasa tattva? When human beings are in deep love with Parama Puruṣa they begin to know His nature and follow His will accordingly. Such individuals become invincible and victorious in the world. Most people are overwhelmed by His greatness, but sādhakas know the secret of becoming great. Thus the basic spirit of rasa sādhanā is to direct one's individual desires and longings towards Parama Puruṣa. Only in this way can a sādḥaka achieve fulfilment (rddhi) and success (siddhi). In the scriptures this has been called rāsaliilā. Created beings, will have to move according to the Cosmic will; there is no other way. Learning, intellect and personal status become meaningless unless they are directed towards Parama Puruṣa. After realizing the Supreme truth intelligent people start moving according to Parama Puruṣa's desire, saying, "Oh Parama Puruṣa. I have

nothing to ask of you. Let thy will be fulfilled. I want nothing else."

The third characteristic of bhāgavata dharma is selfless service (sevā). When you offer something to a person and expect to receive something in return, it is a sort of commercial transaction. But when you have no desire to receive anything in return for services rendered it is called true service, and here lies the basic difference between true service and commercial transactions. You might have seen newspaper advertisements in which a certain company says it has been

whatever you may be, whether you are leading a family life or the life of a recluse, you need to serve all created beings for they are the veritable expression of the Supreme Entity. While serving living beings one should never allow a feeling of vanity to develop. One should always remember that one is serving Parama Puruṣa and none other. Had Parama Puruṣa not come in your contact in the form of living beings, you would not have an opportunity to serve Him. He comes to you as a sick person or as a beggar to solicit your assistance. Naturally you are



rendering service to the people over a long period of time. But the question is, can any commercial institution truly "serve" the people? Are they not merely involved in a commercial transaction of one form or other?

Service can be of two types: internal and external. This entire universe is the expression of the greatness of Parama Puruṣa, and therefore, whatever a person does for a particular living being is as good as rendering service to Parama Puruṣa. Wherever you are, and

more grateful than the person you serve because Parama Puruṣa has given you the opportunity to serve Him. Thus everyone should render external service.

Japakriyā and dhyāna should also be practised with the ideation that one is serving Parama Puruṣa. This is internal service. If this is done one will achieve intense psychic concentration. Of course one must serve without expecting any reward in return. If this spirit of service is fully awakened during japakriyā one will attain everything.

A service-minded sádha can attain liberation merely by repeating naina mantra, but a Yoga who performs higher spiritual practices will attain nothing in the spiritual sphere if he or she shuns service.

If internal service is not rendered properly, true external service becomes impossible. Hence it has been said,

*Atmamokśārtham jagaddhitāya ca.*

Individual salvation is also a service to humanity. Internal service (átmamokśārtham) leads to fulfilment or immortality; external service (jagaddhitāya ca) leads to universal welfare. Thus both internal and external service have equal importance. External service purifies the mind, and with a pure mind one is more capable of rendering service to one's íśta. Every sádha should render both types of service.

The mind thinks; it creates micropsychic waves. The merger of micropsychic waves into Macropsychic waves is a natural process. This merger is possible for every human being in the rendering

of external and internal service. Thus bhágavata dharma is a social dharma, a human dharma that easily can be followed by all. Whether people are aware of it or not, all are moving towards the nucleus of bhágavata dharma. Everyone's individual journey ultimately terminates in Parama Puruśa. Just as the earth is moving around the sun, and the moon around the earth, similarly every individual human being is moving around Parama Puruśa. Your sádhana is nothing but an attempt to reduce the distance between yourself and Parama Puruśa.

One's nerve cells, glands, and sub-glands are created according to one's individual flow. In fact, various structures are created based on this individual flow. The various thoughtwaves of the mind are all identified with the individual flows. All microcosms, knowingly or unknowingly, are rotating around the nucleus of the Cosmic Cycle. No one is separated from the Supreme Entity. Living beings attain different

physical bodies according to their respective psychic waves. And with their individual minds and bodies they move around the Cosmic Cycle. This movement continues as long as they feel that they are separated from Parama Puruśa. But as soon as the tiny drop finds the vast ocean it automatically merges in that ocean. The distance between the two is removed and there remains no separate existence for either. The two become one. But until that final union is achieved unit beings will have to move like bullocks trudging around the oil mill.

When sádhakas establish themselves in bhágavata dharma, by virtue of vistára, rasa and sevá, their journey comes to an end. They become one with the Nucleus, one with Parama Puruśa. At that stage they realize the secret of the divine sport of Parama Puruśa. This is the true dharma of human beings – bhágavata dharma.

In the Gíitá Lord Krśńa said that to pursue one's own dharma is the best and safest path, whereas the pursuit of other's dharma is extremely dangerous. The endeavour to satisfy physical needs is common to both humans and animals, but this endeavour alone does not lead to supreme welfare. Rather, if people become totally engrossed in gratifying their crude desires, they will most probably become extremely crude. Hence, although bhágavata dharma is human dharma, and is a somewhat difficult path, people should follow this path, and not the path of animal dharma. If they do follow animal dharma their rapid degeneration is inevitable.

One should remember that here dharma does not refer to any particular religion. These religions have nothing to do with one's svadharma, with the pursuit of one's innate characteristics. Unfortunately, this is how the Gíitá has been misinterpreted by a section of the people. The dharma of all human beings is one and indivisible, and that dharma is bhágavata dharma. Establish yourself in that dharma and your victory is assured. ●



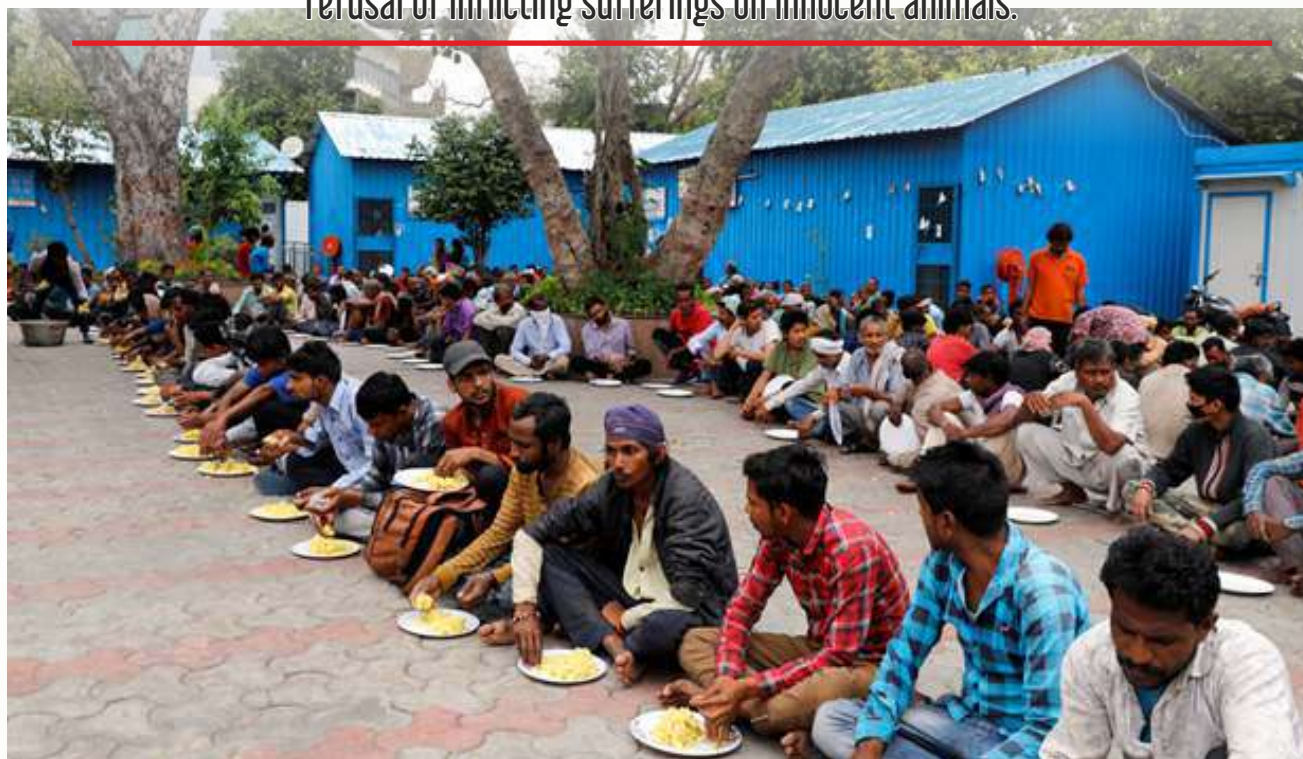


# ADDRESSING CORONA VIRUS CRISIS

Acarya Dhanjoo Ghista

## Animal-caring and Meditation, Progressive Thinking and Living

Many of the early Greek and Roman philosophers followed a meatless diet as a refusal of inflicting sufferings on innocent animals.



This is a plea to the world for animal caring, vegetarianism, not killing animals for food, to prevent ongoing viruses.

**1. Root Cause of Viruses and Plagues :** Viruses and plagues have been going on throughout human history. This is because the root cause of plagues and viruses is humanity's insatiable desire to 'eat animals'—who are themselves vegetarians. In the worldwide meat and poultry industry, animals are imprisoned and then slaughtered. The conditions in which animals are

farmed, by crowding them, can cause stress hormones and viruses in them. Then when humans consume them, they acquire these diseases.

**2.** Less than 8% of the world population are vegetarians. In the media, we keep hearing about safe distancing, wearing masks, and the need for vaccines. But there is never any mention about the root cause of corona virus—mankind's obsession to eat animals. So long as this is not recognized, these pandemics will keep on occurring—even in bigger catastrophic proportions. Killing

animals for consumption is so primitive, and it is appalling that human beings have been unable to recognize that such cruel actions have adverse reactions—which are now posing a big threat to human living.

**3.** In fact, this COVID-19 has taught the world a big lesson, to (i) stop greed and killing, stop polluting the Earth, stop fighting among one other, stop caring about materialistic things, and (ii) start loving our neighbors, start caring about the earth and all its creatures. Hence,

there has hence never been a better time to be a Vegetarian. In fact, even in the West, vegetarianism has ancient roots. Many of the early Greek and Roman philosophers, including Plutarch, Pythagoras, Seneca and Porfirio, followed a meatless diet as a refusal of inflicting sufferings on innocent animals. "As long as Man continues to be the ruthless destroyer of lower living beings, he will never know health or peace. For as long as men massacre animals, they will kill each other. Indeed, he who sows the seed of murder and pain cannot reap joy and love", said Pythagoras.

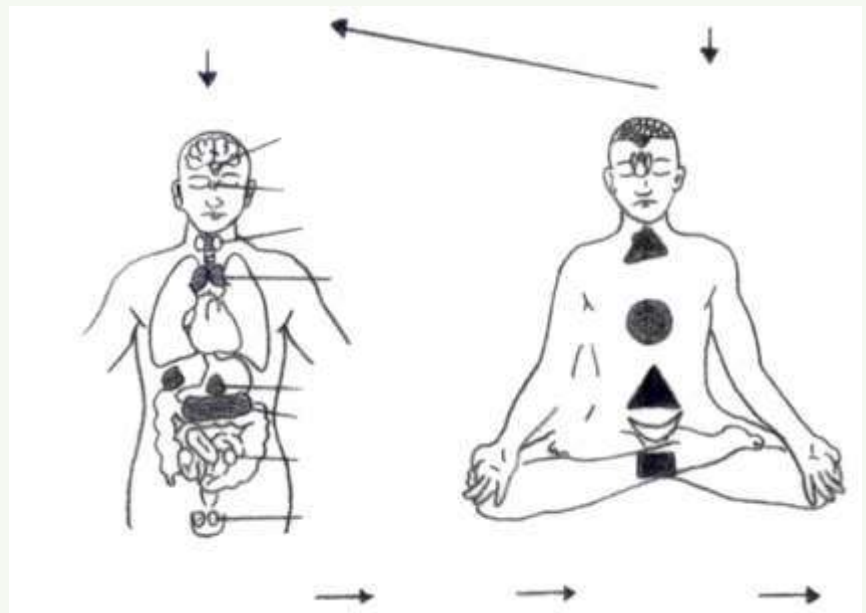
**4. Luminaries such as Leonardo da Vinci and Descartes were vegetarian :** firstly, out of awareness of the suffering of animals, and secondly, because it was believed that a diet without meat was healthier. Einstein was a vegetarian during the last years of his life, although he had supported the idea for a long time; Einstein's famous quote: "Nothing will benefit health or increase chances of survival on earth as the evolution to a vegetarian diet." It is this motivation that can drive people to become vegetarian, and to thereby not inflict suffering on creatures that do not hurt you.

#### **Meditation, for Safe and Progressive Living**

Meditation can prevent infection, develop psychosomatic wellness, and lead to enlightenment. So herein, we will present the science, practice, and benefits of meditation to have safe and progressive living.

**1. Meditation:** Yoga by ideating on Cosmic Consciousness

The fundamental entity pervading the entire creation is Cosmic Consciousness. The unit consciousness of living beings is derived from Cosmic Consciousness. Human evolution entails developing higher levels of consciousness, until the unit consciousness can merge with Cosmic Consciousness. Thus, the practice of Yoga (union of unit consciousness with Cosmic Consciousness) involves *Meditation*, entailing ideation on Consciousness



**Figure 1. Cakras or Energy Centers and their association with Endocrine Glands**

by means of mantra.

#### **2. Energy Centers (or Cakras) and Endocrine Glands, Linking Mind and Body**

Linking the mind and the physical body (or the organ systems) are subtle psychic energy centers or cakras (depicted in Figure 1), which control our mental propensities and behavioral expressions (as well as the body through the endocrine glands). The cakras are connected by subtle energy channels (or nadis), through which the vital (bioplasmic) energy (or *pranah*) is conceived to reach to each and every part of the body. The *cakras* are associated with and control specific endocrine glands, as depicted in the figure. They regulate organ function through these glands, by stimulating their hormonal secretions.

In the human mind, various thoughts are constantly emerging and dissolving. Behind these psychic phenomena are the underlying propensities, formed according to the past psychic impressions on the mind.

#### **3. Mental Pain and Organ Dysfunction**

In this era of increased mental involvements and preoccupation, psychic ailments, neurological diseases and mental depressions are increasing. Excessive mental

interactions and endeavors can stress the physiological system as well the portions of the mind that perceive and do the work of perception. The mind has to always have something to ideate on; it has to have objectivity. In daily life, the objectification of the mind resulting from harsh interactions produces mental pain and psychic ailments (due to imbalance in energy states of the *cakras*), also resulting in dysfunction of certain organ systems (due to imbalanced secretions of the endocrine glands).

So then, what is the remedy for the acute and chronic painful states of the mind, and concomitant physiological ailments, resulting from inimical interactions?

#### **4. Psychic Forces on the mind**

The human mind can be divided into three layers: (i) that which perceives, (ii) that which does the work of perception, and (iii) that which gives the feeling of existence. The psychic force on the mind, causing deformations of the mind, is thought to result from its interaction with the environment, and also due to the reactive momenta of the impressions of the mind caused by one's past interactions and behavior.

These deformations and impressions lend a conditioning property to the mind, which



influences the mental/emotional/behavioral make-up of a person, and also dictates the nature of the response to stimuli from the environment. Such impressions and preoccupations of the mind (such as arrogance of success and disappointment of failure) preclude the mind from being receptive to the attractive centripetal force (Vidya' Shakti) of Consciousness on the mind (Figure 2).

### 5. Ideating on Consciousness for mind rejuvenation, progressing to enlightenment

By effacing the previously acquired psychic impressions on the mind and by preventing the formations of new impressions, the mind becomes more amenable to the attractive influence of Cosmic Consciousness. How? The erasing of past impressions (or *samskaras*) can be carried out by ideating on Consciousness. This elicits positive microvita (as depicted in Figure 2), which in turn intensifies the attractive influence of Consciousness on the mind. How to prevent new psychic impressions? If the perceiving portion of the mind were to ascribe Consciousness to the object of its perception, then the mind does not acquire new impressions (which can be painful).

Thus, by defacing old psychic impressions and preventing new psychic impressions on the mind, the attractive force of Consciousness is felt on the mind, which now starts moving centripetally in the ectoplasmic field of Consciousness, as schematically shown in Figure 2. This provides transcendence to the mind, rejuvenates the mind, and also constitutes the basis of psychic expansion (or evolution) of the mind, progressing to enlightenment and salvation—becoming one with Parama Purus'a, becoming one with the Supreme Entity.

It is schematized that when a person (or her/his mind) ideates on Consciousness (by meditation), the mind dilates i.e., develops in ectoplasmic density. This, correspondingly, enhances the Consciousness-field force on it, and alleviates the mental pain. The mind keeps dilating until it merges into Consciousness, to attain enlightenment leading to salvation or *nirvana*.

**5. Meditation Practice:** for preventive and curative health, and enlightenment,

The goal of Meditation is total happiness through union (or *yoga*) with Cosmic Consciousness. This meditation practice involves how to

concentrate one's mind on the Divine Entity or Brahma, by recognizing divine presence all around the individual. This gives one immense happiness, based on the feeling of being taken care of by the Divine Entity.

After becoming aware of the presence of the Divine Entity or Brahma all around, the "I feeling" of the meditator is carefully retracted from its association with the external world and withdrawn from the body to the seat of the mind (*Ista cakra*). At this stage, one's mind is only aware of the divine presence all around, and hence can now be ideated on the Divine Entity or Brahma by means of a 2-syllable personal (*Ista*) mantra, which imparts divinity or *brahmahood* to the meditator. This 2-syllable mantra is repeated mentally in consonance with one's inbreath and outbreath, thereby expanding one's mind into a higher state of consciousness. This brings in divine energy flowing into one's mind, flooding it with blissful feelings and literally lighting it up.

By this process, over a period of time, one's mind gets cleared from its embedded impressions (or *samskaras*) formed by one's actions and reactions. This not only relieves stress, but verily brings a peaceful feeling of 'oneness with Divinity', as enlightenment. Now for maintaining good physical health, one can also practice *Cakra Shodhana* (purification). By using the *ista mantra*, one can invoke the Divine Entity to energize the *cakras*, to thereby (through the hormonal secretions of the endocrine glands) keep the organs healthy, and even cure organ diseases such as diabetes and hypertension. Also, by doing *Pranayama*, one can bring in *prana* (vital) energy into the body to flow into subtle energy channels (*nadis*), with many benefits, including maintaining healthy lung function and preventing respiratory diseases (associated with corona virus).

**Spiritual Progress, for the Greater Good, and bringing about a Spiritual Civilization on Earth**

1. Real lasting progress comes

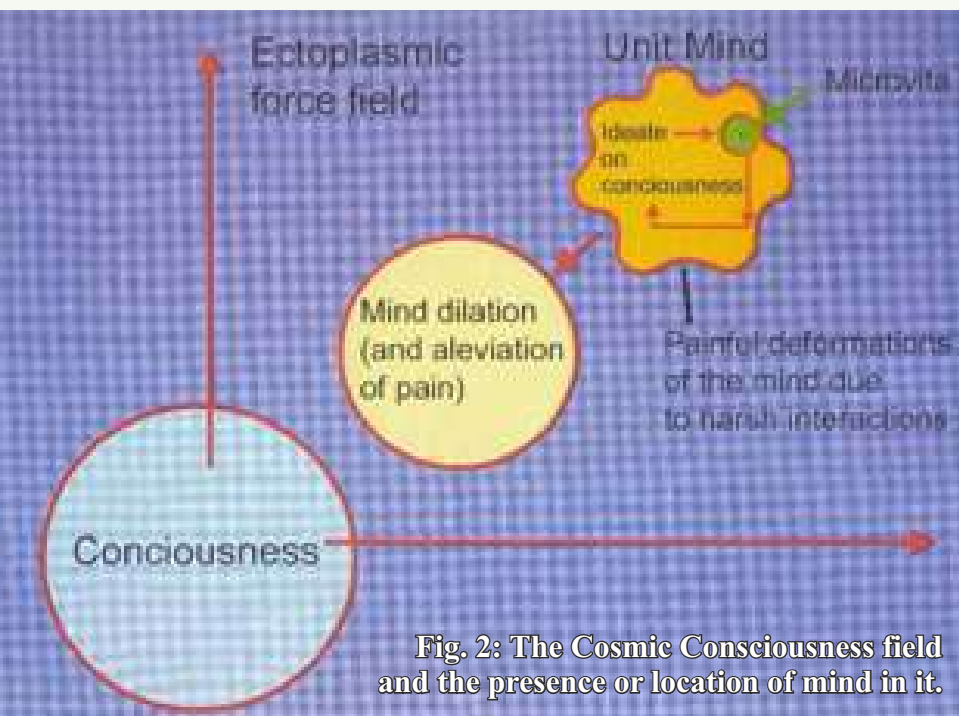
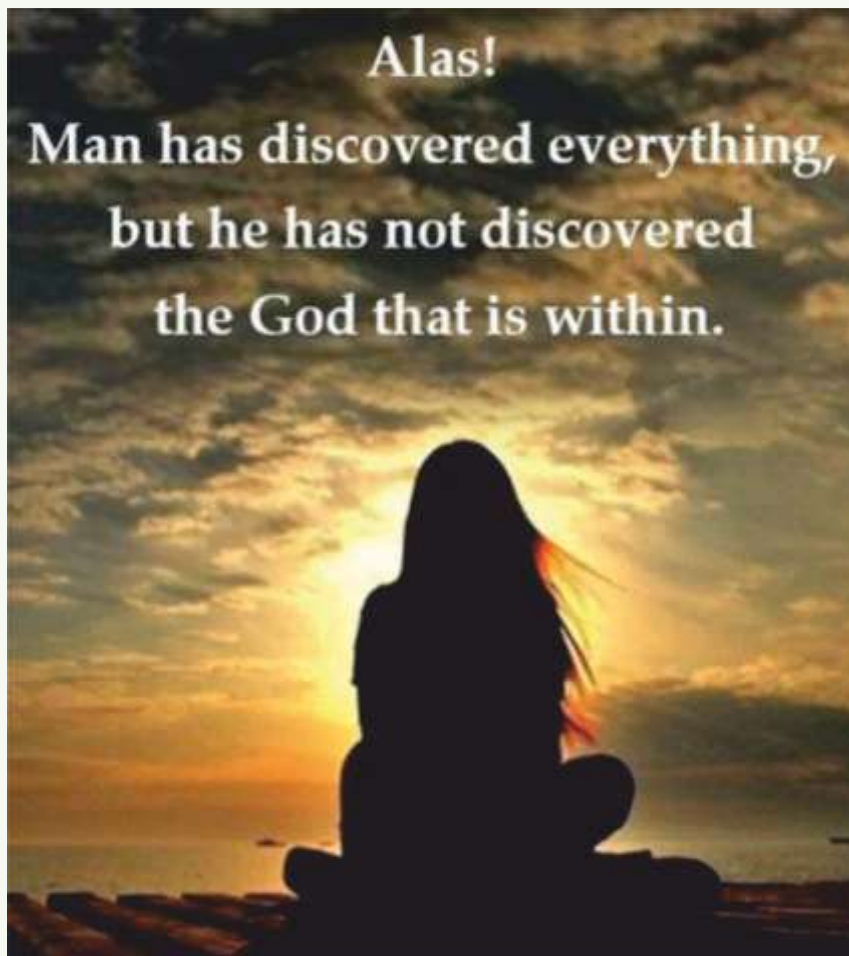


Fig. 2: The Cosmic Consciousness field and the presence or location of mind in it.



responsibility to evolve for the greater good.

Let us imagine for a moment that the fate of the entire human race rested on our shoulders alone—that humanity's evolution depended entirely on our dedication to transform our consciousness, to evolve beyond our mundane conditioning, and become an exemplar of humanity's highest potential for the world. At this time when it seems that our very future depends on our commitment to evolve as a human species, would we not feel dedicated to live to promote the greatest evolutionary good? When we begin to embrace the fact that our lives are not simply our own to do as we please, and that in everything we do, we are accountable to Parampurusa, then something truly divine can begin to happen.

Then, we will undertake the responsibility to spiritually evolve for the greater good, and to develop a new spiritual civilization on this earth—which will evolve the entire humanity! ●

from Spiritual Progress

Often people misunderstand advancement in the material sphere in terms of financial advancements to be the summum bonum of their lives and as a yardstick for progress. However, material progress alone does not provide one lasting happiness. The true progress happens only when one makes a march towards the Cosmic Hub. This can bring about spiritual development and everlasting peace, which any material achievement cannot provide.

So, O' human beings, let us learn sadhana, practice it, and become enlightened! For that very purpose we have come on this earth, and that will be our real progress. For that, having the Guru (Spiritual Guide) is the biggest blessing one can have in one's life.

2. Recognizing that transforming ourselves is in fact an evolutionary imperative of our





Even if consciousness were just a function of the brain, it would be difficult ever to explain it



S hrii P.R. Sarkar described consciousness as the supreme subject. That is, consciousness observes objects, but no object can observe consciousness. And it is “subtler than the subtlest objects of the universe” – as far removed as possible from physical matter.

Mainstream scientists, on the other hand, are almost completely committed to the idea that nothing exists except physical matter. So they are convinced that consciousness must also be a form of physical matter – no doubt the physical matter of the brain. Many of them expect that an accepted explanation of consciousness as a function of the physical brain will be arrived at within a reasonable time. One physicist predicted to me that it would be fifty years.

Yet there are a few scientists who, while they are committed to the idea that consciousness must be a function of the brain, think that an *explanation* may not be so easy; or even think that it may remain forever impossible. At a time when science seems to be solving the deepest

## Why the **HARD PROBLEM** — Is Hard

■ Ácárya Acyutánanda Avadhúta

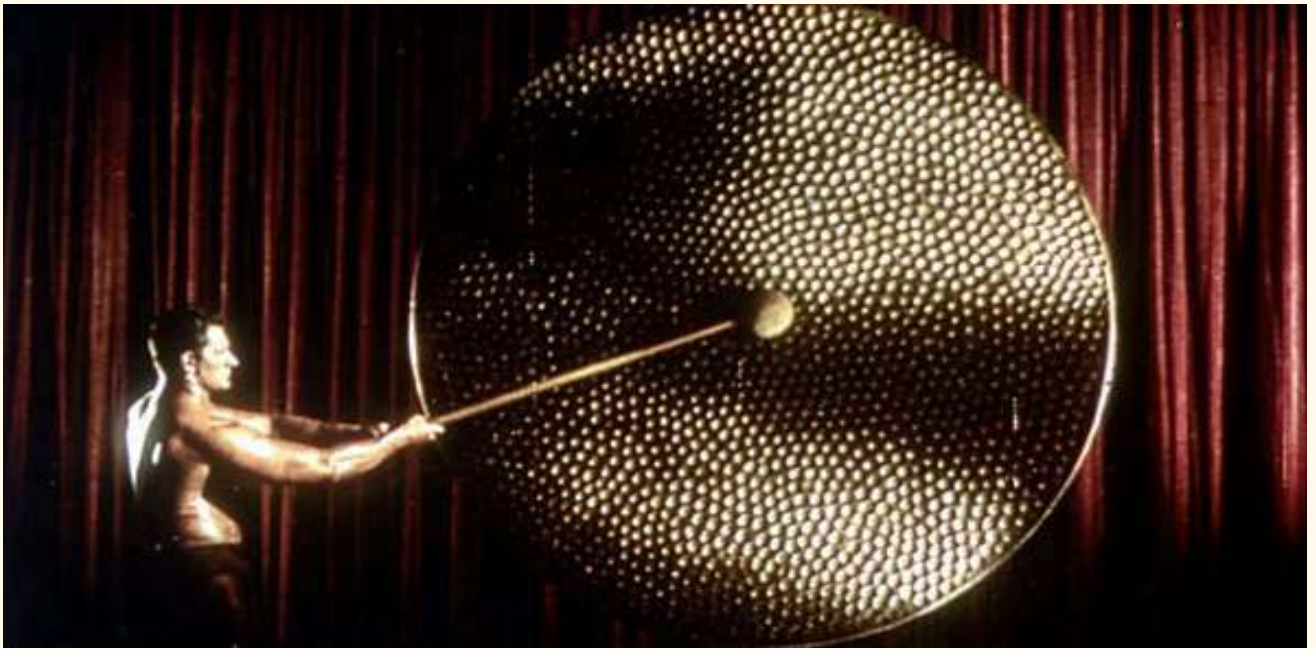
mysteries of the universe at such a rapid rate, why should explaining consciousness be so difficult? Philosopher David Chalmers coined the expression “the hard problem of consciousness”. By this he meant that to explain how the brain remembers, or how it focuses attention, for instance, while not easy problems, will be relatively easy. But to explain why we not only perform such mental activity, but why we are aware of it, or aware of anything – why and how we have inner *experience* – is a hard problem.

Neuroscientist Sam Harris is one who shares Chalmers's idea that the problem is hard:

*I am sympathetic with those who . . . have suggested that perhaps*

*the emergence of consciousness is simply incomprehensible in human terms.*

Here I will explain *why* I think it is that, even if consciousness were just a function of the brain, it would be difficult ever to explain it. Science approaches everything in the universe from an objective perspective. It studies things from outside the things. And normally our subjective experience uses the same perspective that science does (sometimes taking the help of science) – we experience things that seem to be outside of us. When we think about our own brain cells, the cells seem to be outside the thinker, though presumably brain cells are doing the thinking.



When I observe that a hammer (more precisely called a gong striker) striking a gong produces sound, and I make measurements and develop a theory, the hammer is an object of my consciousness, the gong is an object of my consciousness, the sound is an object of my consciousness – and the air which I may work into my theory is an object of my consciousness. The same is true when I make observations and measurements of natural events involving objects that can be observed only with sophisticated equipment. Thus the same is true when I make observations and measurements of the neurons of mine out of which my consciousness is often theorized to emerge: when I observe those neurons, they are objects of my consciousness.

I know that consciousness exists, and know whatever I know about its nature, only because I know that I am observing objective things (such as hammers and gongs and sounds and microscopic objects, including neurons) – and observing my thoughts, which are also objective to my consciousness. I know that I am observing and thereby infer that I am observing *with* something, which I call consciousness, but I don't observe my consciousness. Consciousness is

the only thing that is completely subjective and is not an object of my consciousness (though my thoughts and theories about it are certainly objects of my consciousness).

So when I observe and measure a hammer and gong producing *sound*, I am observing and measuring an interaction among different things all of which are objective to my consciousness. But when I try to observe and measure neuronal activity producing *consciousness* – assuming that it does – I am trying to observe and measure the production, from something that is objective to my consciousness, of something that, since it is my only means of observing *with* and I have no other equipment for observing *with*, I *cannot* observe from the outside. Ah, but I should be able to observe someone *else's* consciousness from the outside, right? Well, if consciousness is a pattern of brain activity, then you can observe that brain activity as it produces consciousness – subjective experience – for that person, but it is in fact producing a subjective experience belonging to *that* person only, not to you. So you cannot confirm that the brain activity is in fact producing the experience, or even that the person necessarily has any subjective experience. Since I

can observe hammer, gong, air and sound, once I develop a theory of how sound is produced by hammer, gong, and air, I have a chance of confirming the theory very reliably by observing all of those "players" (the players when sound is produced).

**"I can observe": all the players are observable in my subjective experience, if not directly, then through instruments.**

But once I develop a theory (however correct and precise the theory may be) of how consciousness is produced by neuronal activity, I don't have a chance of confirming the theory reliably because there is one of the "players," when consciousness is produced, that is not observable by me, much less by anyone else. **One of the players is *not* observable in my subjective experience.** All the objects and activities that generate consciousness may be observable, but the observer is not observable. If consciousness occurs simultaneously with the proposed neuronal activity, that would be partial confirmation, but only partial. And as of today we don't really know that consciousness is absent when one is deep asleep, so we don't completely know when it is present and when not.

Moreover, even if simultaneity



is considered adequate scientific evidence of cause in some other situations, I think that because consciousness is completely subjective (unlike sound, for instance – either sound as air waves or the sound that we are conscious of in our minds), we hold a higher standard of proof for any theory of consciousness than we do in those other situations. Maybe this demand is only a psychological foible of ours, maybe not. We are asking, how can those neurons – which, as we perceive them, are just as much objects of our consciousness as are skin cells or for that matter gravel on a road – or any physical effect created by those neurons – perform such a staggering flip and become *us* looking at the neurons and skin cells and gravel? Thus to be convinced of the theory, I in my subjective experience would have to observe those brain events actually giving rise to something that I cannot observe (my consciousness). This is not possible. In other words, for me to feel convinced, I would need more than just simultaneity; **all the players would have to be**

**observable in my subjective experience;** yet one is not.

Since a neuron can act like a tiny computer processor, and since each of us may have 100 billion neurons, each interconnecting with multiple other neurons, it is understandable how those prosaic neurons might generate much intelligence. But consciousness, the witness of intelligence, is qualitatively different from intelligence. You can appreciate this by reflecting that computers, to be intelligent, don't have to be aware of their thinking. Their programming did not include awareness, and we assume they are not aware.

Now think of your friend. You know that he or she is intelligent, to whatever extent they may be intelligent. But no matter what genius you know them to possess, you don't really know that they are conscious. They could be a robot, that is, a computer. They could be a zombie. As Harris has written, “Nothing about a brain, when surveyed as a physical system, suggests that it is a locus of

experience. Were we not already brimming with consciousness ourselves, we would find no evidence for it anywhere in the universe...”

Physicist James Trefil: . . . *it is the only major question in the sciences that we don't even know how to ask.*

Neuroscientist Sam Harris in a podcast: *That may be fundamentally mysterious and . . . it [would] remain mysterious even if we knew the answer. It's almost like we're not cognitively equipped to make sense of the answer.*

Sam Harris, *Waking Up*: *Consciousness may very well be the lawful product of unconscious information processing. But I don't know what that sentence actually means – and I don't think anyone else does either. This situation has been characterized as an “explanatory gap” and as the “hard problem of consciousness”, and it is surely both.*

Sam Harris, *Waking Up*: . . . *if an adequate, non-circular definition of consciousness exists, no one has found it.*

Neuroscientist Susan Greenfield in a video: . . . *this is what . . . keeps me awake at night: What kind of answer would answer the question? If someone said to me they've solved how the brain [translates into?] consciousness, what would I expect to see – performing rats, or a brain image, or a formula? No, no, no, and no. Until we even know what kind of question, kind of answer, that we're after, we can't get there.*

I think that one reason this keeps her awake is that, due to the subjectivity of consciousness, even if the correct answer really is something so simple as a brain scan, that answer, though correct, will never be completely convincing to her or anyone unless they can experience it subjectively, that is, unless **all the players are observable in their subjective experience** – an impossibility, as explained above. (At least it is an impossibility if consciousness is a form of physical matter.) ●





# ECOLOGY INMOST

## A Neo-Humanistic Perspective

Dr. A. K. Bhaskar

Neo-Humanism will elevate humanism to universalism, the cult of love for all created beings of the universe

Today, we find ourselves in a state of profound, worldwide crisis. It is multidimensional crisis of a scale and urgency unprecedented in recorded human history. We are moving towards death trap of negative economic growth and massive unemployment; we have a crisis in health care, technology and other environmental disasters, a rising wave of violence and crime in politics. But as I feel these are all facets of one and same crisis: a crisis of perception. Because we are applying the concept of an outdated worldview – the mechanistic worldview of Cartesian – Newtonian science – to a reality that can no longer be understood in terms

of these concepts. We live today in a globally interconnected world, in which each and every entity of the universe is interdependent, interrelated, and interchangeable. In the words of Carolyn Merchant, historian of science at the university of California, Berkeley:

“In investing the roots of our current environmental dilemma and its connection to science, technology and the economy, we must re-examine the formation of a world view and a science, which, by re-conceptualizing reality as a machine rather than a living organism, sanctioned the domination of nature. The contribution of such founding ‘fathers’ of modern science as



Francis Bacon, Rene Descartes, and Sir Isaac Newton must be re-evaluated.”

Organic view of nature was first replaced by Mechanistic view by **Francis Bacon** (1561- 1626). He changed the nature and preamble of scientific investigation and provided the foundation for what became known as the Scientific Revolution. Bacon established the empirical and inductive principle that the science and technology should be used to dominate and control nature. He wrote that nature had to be **“hounded in her warnings”, “bound into service” and made “a slave”**. She was to be **“put in constraint; and the aim of the scientists was to torture nature's secret from her.”**

**Rene Descartes'** (1596-1650) method is rational and deductive who based his view of nature or fundamental division into two separate and independent realms; that of mind (res cogitans), and that of, matter (res extensa). The crux of Descartes' method is radical doubt. He doubts everything he can manage to doubt. He arrived at his celebrated statement: **“COGITO, ERGO SUM”, “I think, therefore I exist.”** To Descartes the material universe was a machine and nothing but a machine. There was no purpose, life, or spirituality in matter.

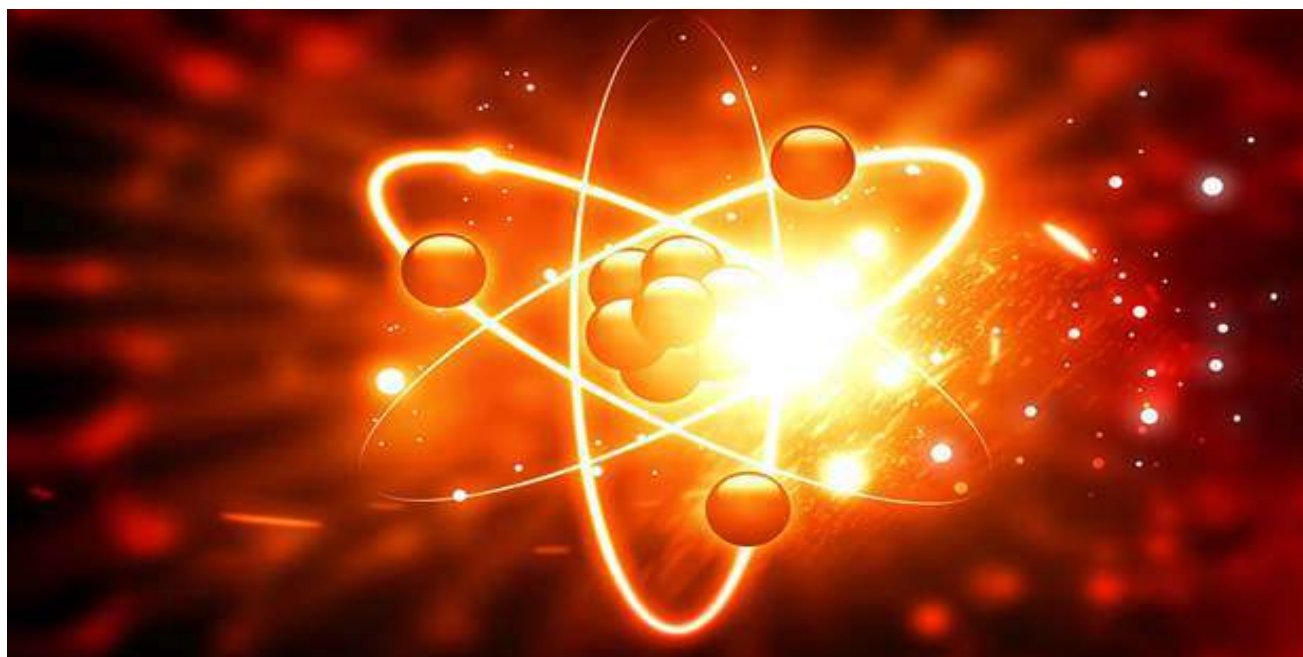
**Isaac Newton** (1642-1726), in his book Principia [1687], introduced the proper mixture of Bacon's empirical and inductive method and Descartes' rational and deductive method. Going beyond Bacon in his systematic experimentation and beyond Descartes in his mathematical analysis, Newton unified the two trends and developed the methodology upon which natural science has been based ever since. From the second half of the 17<sup>th</sup> to the end of 19<sup>th</sup> century, the mechanistic Newtonian model of the universe dominated all scientific thinking.

The 'Cartesian' division allowed scientists to treat matter as dead and completely separate from themselves, and to see the material world as a multitude of different objects assembled in a huge machine-gave birth to individuality. This fragmented view is further extended to society, which splitted it into different nations, races, religious and political groups. The belief that these fragments are really separate can be seen as the essential reason for the present series of social, educational, psychological, ecological and cultural crises. It has alienated us from nature and from our fellow human beings.

But the exploration of the

atomic and subatomic world brought scientists in contact with a strange and unexpected reality that shattered very foundation of their mechanistic worldview and forced them to think in unexpected reality and to think entirely in new ways. In the 20<sup>th</sup> century physicists became painfully aware that their basic concepts, their language and their whole way of thinking were inadequate to describe atomic phenomena. The new concepts in physics have been shaped by an international group of physicists including **Max Planck, Albert Einstein, Neils Bohr, Luis de Broglie, Erwin Schrodinger, Wolfgang Pauli, and Pauli Dirac** which brought about a profound change in our worldview, from mechanistic conception of **Bacon, Descartes and Newton** to a Holistic and Ecological view.

In **Einstein's** words: **“The unleashed power of atom has changed everything except our way of thinking. We need an essentially new way of thinking if mankind is to survive.”** What we need, then is new 'paradigm', a new vision of reality; a fundamental change in our thoughts, perceptions and values. Newtonian physics accepts the existence of 'bare or naked' particles whereas Modern physics of 20<sup>th</sup> century advocates the



**existence of “dressed-up” particles, which are essentially interrelated, interconnected and interdependent.**

The North American naturalist **Henry David Thoreau** (1817-62) was the first to coin the term Ecology to urge respect for the interconnectedness of nature and to protest the widespread destruction of it.

In 1986 the German biologist Ernst Haeckel first introduced the word to the field of science; the ecology is the branch of science dealing with the relation of living organisms to their surroundings, their habitats and modes of life.

Today, the earth, the habitat of all living creatures, is in critical danger. We have hunted many animals, birds and fish species to the point of extinction. If we continue our destruction of the rain forests and other wilderness areas at the present rate, as much as 25% of the world's organisms may become extinct over next 20 years. We too, may be considered an endangered species! Because the ability of the planet to support human life has become threatened. The sole reason behind this catastrophe according to **Shri P.R. Sarkar** is:

“Human being, led by self-

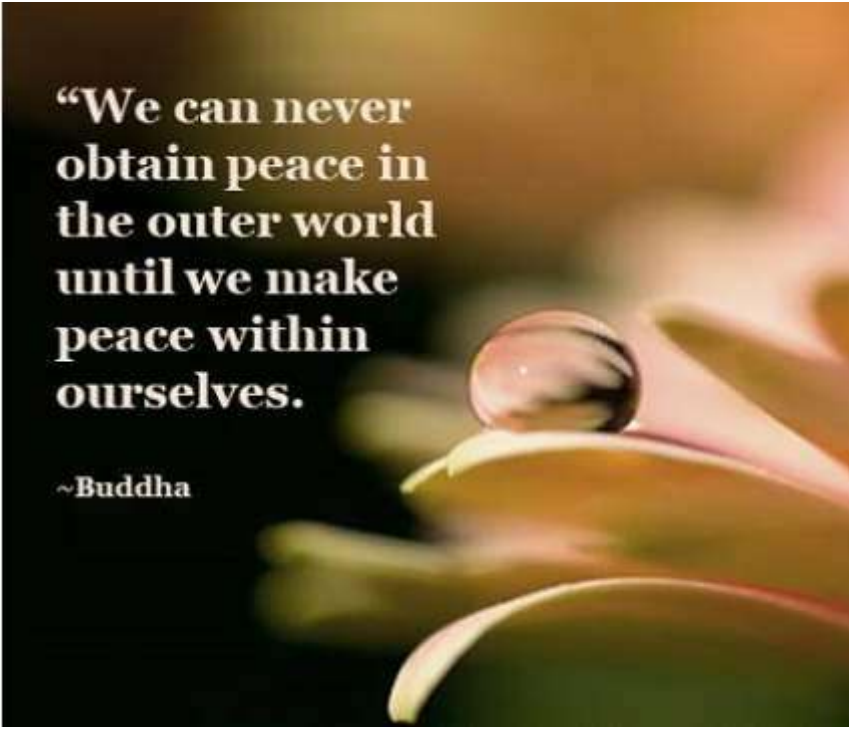
interest, has been neglecting ecology at every step.” He further adds: “We should remember that the sky and air, the hills and mountains, the rivers and forests, the wild animals and reptiles, the birds and fishes and all sorts of aquatic creatures and plants are all inseparably related to one another. Human beings are an integral part of that vast common society. No one can survive to the exclusion of others, not even human beings. Human beings restructure their thoughts, plans and activities in accordance with the dictates of ecology. There is no alternative.”

Everyone longs for inner peace, which can be achieved by cleaning environment within oneself. Worldly objects and materialistic lifestyle can never provide that. So we must not indulge in the comforts and amenities provided by the psychological gimmicks of the capitalists which are superfluous to the maintenance of a reasonable standard of life. Not only that people in positions of power use the mass media to promote the greedy accumulation of wealth and conspicuous consumption. They over-accumulate in the name of capitalism, state capitalism or communism, religious fanaticism,

casteism, lingualism, provincialism, nationalism, etc. Each of these is an expression of the same mental disease. It is a principle of ecology, living simply with only as much physical wealth as necessary. This tenet echoes economist **E.F. Schumacher**, author of **Small is Beautiful**. He writes,

“An attitude of life which seeks fulfillment in the single-minded pursuit of wealth, in short materialism- does not fit into this world, because it contains within itself no limiting principle”, while Schumacher further says, “The cultivation and expansion of needs is the antithesis of wisdom, freedom and peace. Even increase of needs tends to increase one's dependence on outside forces over which one cannot have control and therefore increase existential fear. Only by a reduction of needs can one promote a genuine reduction in these tensions, which are the ultimate causes of strife and war.” Finally he concludes- “In this subtle system of nature, technology of the modern world acts like foreign body, and there are now numerous signs of rejection. He demands nothing less than to incorporate wisdom into the very structure of our scientific methodology and our technological approaches.”

The prophet of ecology, Fritz Schumacher is well supported by none other than Stephen Hawking, a genius and tallest among all top scientists of the world. If we discipline our living habits with the principle of simple living, the tensions that Schumacher referred can be reduced. According to Dr. Noel Brown of UNEP: “We need to broaden our sense of right and wrong beyond the social sense- to find some sense of “right living” in dealing with the Earth. We need to begin by examining our own lives.” Ecologists prescribe personal recycling, home energy conservation, reducing automobile use and changing one's diet to eat lower on the food chain. Yet each of these steps requires some amount of personal sacrifice, inconvenience and time”.



**“We can never  
obtain peace in  
the outer world  
until we make  
peace within  
ourselves.**

**~Buddha**





Voluntarily choosing to live simply to help restore ecological balance to the planet in the spirit of **Neo-Humanistic Ecology**, which believes on stewardship, no ownership, the propounder of Neo-Humanistic Ecology, **Shri P.R. Sarkar** writes: “Concern for the vital flow throbbing in other human creatures has driven people to the fold of humanism, has made them humanists. Now, if the same human sentiment is extended to include all creatures of this universe, then and only then can human existence be said to have attained its final consummation. This Neo-Humanism will elevate humanism to universalism, the cult of love for all

created beings of the universe.”

Each creature living or non-living has an existential value in and by itself. It moves with an evolutionary momentum that gradually develops its subtler layers of mind. If we kill it, we retard the momentum of its evolutionary journey of consciousness and cause great harm to environment. Theory of creation gives a unified perspective to the whole world. All life forms co-exist so that each can evolve towards human life and the Supreme. From the simplest forms to modern humanity, there is an inexorable trend towards increasing sophistication and subtlety of behaviour and intellect. Human

beings are the present pinnacles of biological evolution- but they are not in its culmination. Just as humans have transcended their animal origin, so they will and must transcend their present form to achieve “divinity”. The evolution of consciousness theory shows that being a student of science and a strong believer in yogic view of life; I would like to prescribe few suggestions to save the ecology. These are:

- To adhere strictly to the vegetarian principle to abandon merciless killing of animals.
- To make people sensitive towards the existential value of plants and animals.
- To stop the tendency of over accumulation and conspicuous consumption of material things.
- To impart practical yoga to elevate people's mind to get establish in Neo-Humanistic ecology.
- To make aware social activists about Mechanistic versus Modern versus Yogic view of life.

At the end, I would like to stress that Nature would take care of herself, if the mankind fails to protect her. ●





“Neither the public, the cooperative, nor the private sector is fit for running all types of businesses alone successfully”

# The Limits of BUSINESS

Prabhakar

As is well known, Prout places limits on the individual accumulation of physical wealth. It leaves it to the collective to decide on those limits. The private sector is distinctly regulated under Prout. We should note that such private sector limitations do not refer to psychic and spiritual types of wealth but to physical, material wealth only. To clarify what private sector regulations and limitations may be, the propounder of Prout, Shrii Prabhakar Rainjan Sarkar, has commented on the role of businesspeople in society. He quotes two main reasons for the need to regulate the extent and scope of capitalist activities:

The need for maximum utilization and rational distribution of all types of resources, and The need to safeguard the all-round physical, psychic, and spiritual development of businesspeople as well, so that they do not turn into greedy thieves. “The situation has become so bad that in most parts of the world starting a business is tantamount to becoming a refined criminal. I use the term “refined” because no matter what type of business a person may start, their success depends upon their skilful use of persuasive language. Can a business be run honestly? Why not! Of course, it can. But an honestly run business cannot make one rich overnight. In ancient times, when

the varnāshrama [caste] system was in vogue, managing a business honestly was the social dharma of vaeshyas. But today it is extremely difficult, if not impossible, for people to run their businesses honestly.”

Shrii Sarkar mentions that the word vaeshyas means “those who produce through various occupations”. “But today the meaning has completely changed. Today vaeshyas means those who profit by trading and broking without being directly involved in production. Where profit is the only objective, there is every possibility that all types of selfish and antisocial activities will flourish. In one sense the vaeshyas of developed countries



are better than those of other countries because although they engage in activities which are detrimental to the welfare of the public, they generally prefer not to undertake activities which are harmful to public health, due to either their own consciences or people's awareness of their rights."

Prout supports no absolutism in business. Neither the public, the cooperative, nor the private sector is fit for running all types of businesses alone successfully. Each of these sectors is fit to run some sorts of businesses. Together they make for all-round industrial and commercial development both for individuals and the collective. "The widespread nationalization of industry cannot be supported for several reasons. The two main reasons are as follows. First, if a state is completely dependent on its bureaucrats (it should be kept in mind that no matter what people say, bureaucrats will always play an important role in the structure of a government, because without them the administration cannot function), it will not be possible to properly run all the large- and small-scale businesses and industries spread over the entire country. Officials are required not only to keep accounts, but also to supervise workers. Secondly, it is not possible for state-controlled industries to be as proficient either industrially or commercially as private enterprises which can make any product more cheaply and with greater efficiency than a state-controlled industry. Without the backing and preferential treatment of the state, state-controlled industries cannot compete with non-government enterprises.

"The proposal to run all industrial and commercial enterprises as cooperatives is also unrealistic. This is because a cooperative enterprise is built with the collective labour and intelligence of a group of people who share a common economic structure, have the same requirements, and have markets available nearby for the goods they produce (or purchase). Although an

enterprise may be called a business venture and be run using the limited resources of its members, it cannot be called a cooperative unless these three factors are all present. It will not have the fundamental characteristics of a cooperative. "To run a business as a private enterprise under state control is worse than running a business that is completely nationalized, because it will not only suffer from the defects inherent in nationalization, it will also lead to the creation of a group of rich but disgruntled entrepreneurs in society who in all likelihood will express

increased expenditure.

"In most countries the distribution of food is controlled by businesspeople, and in many countries they control not only the distribution but also the production of food. That is, business people who are farmers in name only own large areas of land legally in their own names or illegally in the names of others, while the farm labourers, peasants or sharecroppers who are the actual farmers, grow golden crops through their own labour and give most of each crop to their non-labouring masters. Almost everyone



anti-national sentiments and stoop to any means to re-establish their power. Indirect state control over industrial enterprises and attempts to prevent them from increasing their profits are doomed to failure, because it will not be difficult for businesspeople to deceive the government by falsifying their accounts with the collaboration of dishonest officials. In such a system, businesses will not retain the same prices as when they were non-government private enterprises; they will increase their prices due to

in the world today has in principle acknowledged that only genuine farmers should own arable land, and that no third party should come between them and the revenue department of the government. So, it must be accepted that in the production of food, the question of ownership by non-producing businesspeople does not arise at all. "But those who are themselves farmers, that is, those who, in principle, can be called vaeshyas, is it proper for them to have individual ownership of land? No, certainly

not. The amount of arable land one farmer is capable of farming is not very large, so if he or she owns a large amount of land, it will not be possible for him or her to efficiently arrange seeds, improved manure, irrigation, etc. Personal problems also sometimes arise resulting in seeds not being sown or harvests not being reaped on time. Hence, the land may remain uncultivated. Uncultivated land is a liability for humans.

“Land is also unnecessarily wasted by demarcating the boundaries of privately-owned land. (Actually, it is a complete waste of land to demarcate the boundaries of land where land is of the same level.) It is also difficult to introduce improved methods of cultivation on small plots of privately-owned land. Because of this problem many countries, despite being educationally and intellectually developed, have not been able to introduce tractors, the latest technology, and scientific systems in the field of agriculture. If anyone thinks that land should be owned by individual cultivators because they are deeply attached to their land, we may also argue that those who own land but do not work in the fields have and will continue to have a deep attachment to their land. In this matter we should give more importance to collective welfare than to the sentiments of the individual.

“In my opinion all the land in the entire universe is the common property of every human being. An individual, a group of individuals or a state should only have the right to preserve and properly utilize a piece of land. No one should need to worry about the ownership of land. The preservation and utilization of land should be the responsibility of the local government, which in turn should carry out its duty through producers' cooperatives composed of actual farmers. The disadvantages of private ownership will not manifest if the land is collectively owned in a cooperative system. The use of proper scientific methods will make it possible to increase crop

production without much effort.

“It is undesirable for businesspeople to have the right to distribute food grains. Only consumers' cooperatives should have this right. If the production and distribution of crops is controlled by vaeshyas rather than by cooperatives, it is absolutely impossible to stop hoarding, speculation, black marketing and adulteration in food markets. The slightest weakness in such matters will have extremely dangerous consequences. Such weakness is not at all desirable in those who love humanity and practice politics. It is completely immoral for food grains to lie in the warehouses of black marketeers and speculators to be eaten by rats while people die little

any given age. Producers' cooperatives should have the sole right to produce essential clothing and, as far as practicable, essential fuels. Where this is not possible (such as where the conditions and climate are unsuitable for spinning thread) the right to produce the associated raw or half-finished materials for a particular industry and to supply them to producers' cooperatives, should belong to the state government or local autonomous bodies and not to businesspeople. At most, businesspeople should have the right to produce and distribute non-essential foods and fuels, because then there is virtually no chance of their exploiting the common people by exerting undue pressure on them.



by little of starvation. “Besides food and clothing, fuel may also be considered an essential commodity. Distributing fuel through businesspeople has the same drawbacks as distributing food. Local consumers' cooperatives should have the sole right to distribute essential, though not all, varieties of clothing, and the essential fuels produced in their countries (wood is used in some places, and coal or oil in others) in

“The production and distribution of other commodities: Businesspeople should not be given the right to produce reading and writing materials or any commodities not classified as luxury items (such as razor blades, washing soap, etc.) Only producers' cooperatives or the state government should have this right. These goods should, of course, be distributed through consumers' cooperatives. Businesspeople may



be permitted to produce and distribute commodities considered to be luxury items. "Businesspeople should not have the right to produce materials for constructing houses (such as cement and metal products) that cannot be easily manufactured everywhere. Such materials should be manufactured directly by the state government or by large cooperatives which are supported by the state government. Distribution should be directly arranged by the state government or by state-controlled autonomous bodies. Businesspeople should not be allowed to meddle in such matters at all because they will try to create artificial scarcity, to increase the demand for commodities which are in limited supply.

"On the subject of housing

manufacture of drugs is not safe in the hands of businesspeople. Out of their greed, some people adulterate milk and then demonstrate its thickness with a lactometer, ignoring the detrimental repercussions their actions have on unsuspecting consumers, especially children and sick people. It is not desirable to entrust the production or distribution of any necessary item to criminals who betray society by adulterating medicines, pushing sick people little by little into the jaws of death. The right to manufacture medicines should be entrusted to autonomous bodies which can distribute the medicines themselves or through consumers' cooperatives. If necessary, certain types of medicines may be manufactured by

dishonest businesspeople have seldom protected the hard-earned savings of ordinary depositors. Many have profited by illegally or recklessly investing the bank's money; their activities have also ruined many middle-class families. The number of middle-class people who have lost the money they were saving for their old age is not small. The less private enterprise is provided with business opportunities and the more production and distribution is carried out through cooperatives and autonomous bodies, the better. The less the government is involved with the public in the areas of production and distribution the better its relationship with them will be, and the less power the central government has in these areas the better".

"Trading: In the area of trade, state governments must have the right to take action against those involved in black marketeering, speculation, adulteration, illegal misappropriation and the creation of artificial scarcity, but broad-based autonomous bodies (such as district boards or municipal corporations) should also have sufficient power to act. This is because if ordinary people want to take action against a local offender they may have to register their complaint with an individual police officer, then with the police station, then with the sub-divisional administration and finally with the district administration, the entire process taking about six or nine months, and when they reach the state capital, they learn that such matters come under the jurisdiction of the central government and not the state government. This type of situation is certainly not desirable. The state government must have the right to pass and enforce anti-corruption laws. To eliminate dishonesty in business, free trade should be established throughout the world as far as possible and the speculative markets of all countries should be immediately closed."●

*All quotes are from "Various Occupations - Business people" in Human Society Part 1 by Shrii Prabhat Rainjan Sarkar.*



materials, I have observed that dishonest businesspeople, in collusion with dishonest government officials, compel the owners of incomplete houses to buy cement, corrugated tiles, etc., from black marketeers by creating circumstantial pressure. Those who are socially aware and have had bitter experiences in such matters should carefully eliminate the cause of this problem. As with construction materials, the

the state or central government, but it is preferable for them to be distributed by autonomous bodies or cooperatives.

"The production and distribution of non-essential housing materials and non-essential food items (such as sweets, betel, etc.) may remain in the hands of businesspeople. Businesspeople should not have the right to manage banks, because past experience has shown that managers who are

# INTEREST THE HIDDEN TOLL

The monetary system of today  
Is over 2000 years old  
With origins in gold  
It was a blessing for  
Exchange of goods  
When barter generally seemed  
One sided at times unfair.

Today that blessing has gone  
Gold has turned to paper  
In large or small quantities  
In USA world's richest country  
Gold and silver coins  
Were legal tender till 1934  
Not so anymore.

End of 15th century in Europe  
The penny was introduced  
With it came interest this last insidious bit  
Created and increased wealth in hands of few  
And poverty and social problems  
Among the vast majority  
And began the age of capitalism.

Those few rulers with more money than they need  
Controlled exchange of goods and services  
To those who had less money than they need  
The latter had to pay a fee to the former  
That is interest simple or compound  
A hidden toll on commercial highways or turnpikes  
To move on with their daily lives.

A cancer fuelling an exponential growth of wealth  
Among those who have more money than they need  
With far reaching and debilitating effect on society  
For example it takes 6, 12 and 24 years to double money  
At 12, 6 and 3% compound interest  
This is unhealthy like cancer  
Which grows slow at first later very fast.

There are many misconceptions about interest  
We pay it only when we borrow money  
This is not true at all for we pay interest  
In everything we buy for our existence  
So even if we don't borrow money  
We cannot escape the dragnet of interest  
Letting the rich get richer while poor get poorer.

80% of population pay more than they receive  
Next 10% receive slightly more than they pay  
And the last 10% receive the interest

Which the 80% poor lost for good  
This unknown to almost all  
Is the hidden redistribution mechanism  
That shuffles money all the time  
From those who have less than they need  
To those who have more than they need.

This money concentrated in hands of increasingly few  
Cash flow surplus floating towards expected gains  
Has for instance actually doubled since 1980  
In New York alone daily currencies exchange  
Grew from \$ 18 billion in 1980 to \$ 50 billion in 1986  
Even the World Bank a respected capitalism funded  
institution  
Reports that money transactions worldwide are  
15 to 20 times more than necessary for world trade.

Going hand in hand with interest is inflation  
It's yet another form of taxation  
In fact interest is the major cause of inflation  
Going unnoticed since it's buried in everything we buy  
When gap between income and debt increases  
Though true but seldom believed  
\$ 9 trillion in domestic US debt at 10% interest  
Transforms to \$ 900 billion paid in rising prices  
Which equals 4% rise in prices i.e. inflation  
Having a vicious accelerating spiralling effect  
Where the poor are the hardest hit.

This monetary system is against constitutional mandates  
Which supposedly guarantee everyone equal access to  
To goods and services for daily existence  
But 10% of the people continue to receive more than they  
pay  
At the cost of the 80% who receive less than what they pay  
Such a system should therefore be considered illegal  
And cures found for all the struggling people  
The poor will benefit and the rich cured of cancerous profits.

The solution for all these is simple  
To end this mindless financial obsession that creates  
Serious social and environmental consequences  
Let money grow naturally like our bodies do  
Fast in the beginning then tapers off  
For this interest must go and be replaced by  
Another mechanism to keep money circulating freely  
This would make most people twice as rich  
Or work half the time for same standard of living  
Leading to the Proutistic goal of  
Reducing the inhuman gaps in wealth between people.



# PROSPERITY AND POVERTY

In so called prosperity terms  
By Gross Domestic Product GDP  
India dubiously ranks seventh  
Among the top ten nations  
But as per Purchasing Power Parity PPP  
India's ranks a high third  
After China and the USA  
Yet among 1.25 billion Indians  
There are over 27 million  
Living below the poverty line.

With most of the population  
Not having a long and healthy life  
Little education and access to knowledge  
And having poor living standards  
Per Human Development Index HDI  
India is 130 out of 188 nations  
By GNI Gross National Income it's 151  
Low much too low for this ancient land  
Once fabled as a bird of gold  
With milk and honey flowing.

Today nearly 45 million have no jobs  
With 6 million young in their prime  
In the organised sector mostly Government  
Employed number 30 million  
Two-thirds among them get

Job security and assured pay rise  
Whereas 140 women and 320 million men  
Toil away in the unorganised sector  
Earning subsistence wages  
Without any job security at all.

This informal economy accounts almost 50%  
Of the national product of 54166 billion Rupees  
Though for these millions of daily wagers  
Peasants stone breakers the coolies and maids  
No one's heart bleeds for them  
While privileged government employees  
Peons chowkidars drivers clerks  
And their inflation indexed pay rise  
Makes unorganized workers poorer  
An uncertain morrow becomes more unsure.

So more jobs in government or private  
Or let the unorganized sector thrive  
Under watchful eyes of a new government  
Of moralists having genuine love for the people  
Who will optimise wealth and rationally distribute  
Halve working hours to double workers' numbers  
Decrease profits and reduce unemployment  
Providing jobs closer to hearth and home  
Guaranteeing minimum wages to all  
To live with human dignity head held high.

*- Arun Prakash*



# CORONA and VESTED INTERESTS

Prof. R.P. Singh

“

Had timely action been taken India could have avoided this new crisis of poverty and unemployment

In the first and second lockdown, it was expected that India would control the pandemic of Covid-19. But as of now, with the first phase of unlocking, the government and the Supreme Court have more or less accepted inherently that the pandemic has become a community spread and now safety of the people is dependent on their own understanding and caution. The challenges before the country, such as security, unemployment, starvation, poverty, etc., outside and within the borders, have forced the

governments to believe that this pandemic is not going to be contained due to their efforts, and now everyone has to learn to live with it.

The United States and Europe did not have opportunity to understand and contain the disease until they were caught. But **in India, the Novel Corona was given red carpet welcome by malicious thinking and vested interests.** *Destiny gave India two months' time, but the blind politics spoiled everything out of the electoral and power games ongoing in some states*







during February. The first case came to the fore when covid-19 entered this country on 30th January, 2020. On February 3, the number went up to three with return of the group from Wuhan by air. It was a remarkable signal. The next warning was received on March 4 when 22 people out of those returning from Italy came out

positive. But **all these warnings were grossly ignored.** In the beginning of the second week of February, international flights should have been stopped completely. If there was high pressure to bring the relatives of the leaders and capitalists, they could be allowed to come to India on the condition that till the end of the

pandemic, such people would be kept in isolation, not at Jodhpur, but in any uninhabited island of Lakshadweep or Andaman, at the expense of their own or of those who called for their return, in the larger interest of the nation. Had that been done, it was certain that 99 per cent of these patriotic air passengers who escaped thermal scanning by taking fever pills, would have preferred to remain where they were then. At that time, if elections became a hindrance in the process, they also should have been cancelled unflinchingly.

Had there been high opposition to this policy by those whose voices remain pitched very high on the support of money and power, the national emergency should have been imposed without hesitation or delay in the larger interest of the country, until this pandemic was over from the world. The idea of immediate imposition of national emergency was raised several times at that time, but the rulers and their incapable and sycophant advisers entangled the whole system severely by their fatalistic, irresponsible and lackluster attitude. Had this been done, there would have been no issue of *jamatees*, no drama of







drunkards, no plight of migrant labour families, no lockdowns; neither the community spread of the pandemic nor the dangers to the lives of corona warriors along with the public. India could have prevented the deep recession, avoided this new crisis of poverty and unemployment, and also not faced the series of multisided threats from neighbors on the borders. But the right steps were not taken in time to just avoid the displeasure of a few people. At that time, if the national emergency had been imposed,

certainly, the professional opponents would have called it 'strangulation of democracy in the name of Corona'. But the leadership should not bother about such hollow criticisms at all.

But, at that time, all the attention of the political leaders was in the forthcoming assembly elections in the second week of February. Today's central leadership has developed a tendency to glorify the state level elections more than needed, over and above the interest of the country. Day and night, the

overzealous devotees crying every time for nationalism and Bharat Mata completely ignored this impending crisis on the country. Well, as is the intention, so is the implication. As the election results did not come to expectations in five states, with the minds aggrieved, the centre was totally entangled in all this rubbish. When they came out of this total intoxication of elections and the ensuing hangover of disturbing results in the third month of March, it was too late. Now the curfews and lockdowns were the last ways left.

**The situation that has arisen today is a result of poor understanding of global conditions, wrong priorities of politics, poor thinking of pseudo spineless experts and very wrong policies.** For example, the Trump administration's proposal on the border dispute that China has generated with India was very hastily rejected, while this was a great opportunity for India to expose China. Suppose India accepts this proposal and China does not accept, the message in the international community will go that China is not willing to have peace and tranquility. The Trump proposal to





mediate in Pakistan's case was, of course, totally different and unnecessary.

*The role of the media is misleading in many cases.* Some press media, social media and many doctors of corona are claiming that the corona has weakened in India and the world's mortality rate is seven percent whereas that is only 2.5 per cent in India. It is a totally wrong assessment. The period of doubling of corona positives in India is still going on for 16 days. In this respect, the correct mortality rate is more or less seven per cent in India as a percentage of corona positive patients 16 days ago. So, it is not proper to take it lightly.

The difficulty of the present leadership and followers is that in political and professional matters, their intellects run in a very fine way with unnecessary complexity. But as soon as it comes to the national interest, their superficial nationalist minds get heated very easily, the omissions of the opposition from Nehru till today are so dominating their minds that their creative rationality is easily disturbed and, at least, in the case of the Novel Corona, they could not rise above the note and vote politics, timely lapses happened and the national interest was really and completely ignored. *The compulsions of pseudo-capitalism and crony-*



*capitalism have left no stone unturned to entrap the country in corona.* Their tendency of getting irritated and perturbed over every criticism by the opposition and negating even constructive suggestions of theirs has proved to be disastrous for interest of the nation. The people at the top leadership exhort spirituality, yoga, religion, culture and 'Vasudhaiva Kutumbakam' in a very waxed manner, it has also proved to be beneficial in the politics of vote, but there is a great lack of in depth understanding and sincere meditation on these issues, especially the brilliant indications of

the supreme consciousness; their understandings and skills of yoga and spirituality are very superficial. So, in this the most important matter of national interest, they failed to take decisions with due wisdom in time. Now it is their compulsion to blame others for covering their mistakes and hurling other things around for diversion.

In economic policies, '**Make in India**' is fit for the short run only for the sake of transfer of technology. In the long run, it is only a way to impose capitalism and the opportunism of outside companies on the system. **The sustainable path is 'Made in India'**. The resurgence of the local economy has now become an immediate obligation. I suggest that **give top priority to labour-intensive techniques**, projects and activities in the short run. In the **long run, capital intensive techniques** should be carried out through coordinated cooperatives in medium-sized enterprises and the large enterprises and projects under public and government control. In order to ensure speedy use of local resources in the short run, the states and schemes should be restructured by bringing the local politico-economic-cultural voices and identities into effect at the earliest. It is advisable to run 'Make in India' under at least 51 per cent government/public control. ●



# PATHWAY to a Bright Future

 Ravi Logan

When the dominant value base of people shifts to building community and making them sustainable, then people can root themselves in something solid and stable they can relate to.

Throughout the world, people and communities are coming to realize that the approach of economic globalism is not working. People's needs are not getting adequately met, and local communities have lost control over their economies. So people are calling for regional economic autonomy. But regional economic autonomy cannot stand on its own; it must occur within a well-regulated system of global coordination, and

for this an international coordinating body is necessary.

Consider the situation of providing for people's most basic need, that of food. How would provision of food be assured to all humanity under a system of decentralized economic development? Countries in dry regions must import certain foods. So there needs to be trade. But rather than having corporate conglomerates making the decisions to produce

here and sell there, each region should have an economy with as much autonomy as possible. These autonomous regional economies can ship their excess production out to those in need and trade will occur. Yet they retain their economic autonomy; they will not work for a multinational corporation.

It will take time to make this shift. The solutions to the immediate economic crisis will move in that direction, but it will not occur





automatically. For the immediate solutions, there is need to establish a world council to coordinate a kind of disaster relief in the economic sphere and a coordination among the different countries on a plan for stabilization. There needs to be a plan for stabilization so that unemployment can be lessened, and people can have work. To do this, governments must take over the leadership of economic affairs that has been in the hands of the multinational corporations. When governments take over this leadership, they will take the reins of the economy and invest in the future of their economies. Thus, it will move toward economic socialism. This is not to say there will be no individual merchants, or even no multinational corporations (at least for a time). But the relationships will change. These types of solutions are necessary at this time.

### **Need for International Coordinating Body**

But what does local economic autonomy look like in a given situation? In California, many vegetables can be grown. But in Alaska in the winter it is difficult to produce vegetables, other than in hot houses that are costly to operate. If the Alaskans want to eat vegetables in winter, they will either have to import them or to pay high prices for hot house grown vegetables, so that only the rich can afford to eat vegetables on a daily basis. California can have more autonomy, but a part of its economic autonomy will be selling its vegetables. Part of the economic autonomy of Alaska will be buying vegetables, because they cannot produce enough. Of course, to the extent that Alaskans are able to produce vegetables, they should do so.

Desert countries also cannot produce sufficient food. Nor can cold, high plateau countries, like Mongolia. So what will people in these areas do for food? They will have to be in economic coordination with fertile regions of the world capable of producing greater quantities of food. This coordination



is not occurring in the current world situation because of the irresponsible corporate economic cowboys who rule the global economy. They come in, they sell here and buy there, but not based on the needs of the different regions. They take control of the regions away from the people and act out of their personal capitalist mandate to earn ever more profits. They run the economy as they please, and not as needed by the people. Of course, they fulfill people's needs in so much as they can have a good market for their goods. But their goal is not to fulfill anyone's needs; it is to make money. In their dominance, they have been irresponsible, and they have botched it up.

There is a growing need for an international coordinating body, and that international body will need to distribute economic power in a way that increases local economic autonomy. But they will also need to regulate the global economy very strongly. If California decides that they have lots of fruits and vegetables and much of the world does not, so that they will charge ten times as much for their produce because others are desperate — they must buy no matter what they are charged — then, what happens? Greed takes over. The international

coordinating body must be able to say to California, "We are regulating your trade. You cannot charge above this, otherwise you are exploiting others." In this way, the international body will keep the global economy regulated. This is where the value of a disciplined society comes in. The disciplined society will be very capable of regulating and maintaining a strict world order. But such a society is down the road. At present, there is the chaos and struggle of the transition from one system to another.

### **Necessity Will Bring Change**

Naturally, when there is upheaval and transition, people become frightened, and so protectionism comes into place. However, necessity speaks louder than protectionism, because protectionism, just like failing capitalist values, will not meet the needs of the day. The isms of protectionism and fundamentalism naturally arise in reaction to the unknown and frightening nature of the times. But what will carry the day is that which looks most likely to provide for the survival for humanity.

How can we reassure those who are in fear and are attracted to divisive *isms*? We must appeal to their logic and their need to survive.

But if, in their fear, they become irrational, they will do so. Eventually, however, their irrational approaches will fade — just as already many fundamentalist approaches have arisen but are not carrying the day. And they will not carry the day because these approaches cannot meet people's need. Need is critical. If a society cannot meet the need, the society will perish. There is a strong drive in the human species to adapt and do what is needed to survive.

To survive, humanity must follow the path toward decentralized autonomy with global coordination. People will do what they do for necessity. If in the short run it looks like having an economic bailout will help certain corporations stay alive so that the society may struggle on a little longer, naturally that will be done. But when the realization comes that these policies aren't adequate, necessity will push for greater steps to be taken. Necessity demands change, and people come up to the mark or they perish. It is that simple. It is not intellectual; it has little to do with beliefs or politics.

### **Need to Change Society's Value Base**

In bringing forward solutions to the growing economic problems, we should not just focus on local economic autonomy on the one hand, or on establishing a global economic coordinating body on the other hand. *We must talk about both.* Economic autonomy must be encouraged while also encouraging the need for a coordinated world economy having a neohumanist intent — that is, being guided by spiritual-humanist values.

The war that is to be fought is not with a human enemy. It is with the out-of-control mess that has been left in the wake of the dying capitalist era. In the era of capitalist dominance, everything is for personal gain. The dominant value of this society is to think: “How can I become economically secure and safe and have a great deal of personal wealth?” This fundamental

value of personal gain has led to this global economic mess. So the need to change the value base must be addressed.

When the dominant value base of the people shifts to building community, to making communities sustainable, to coming back to family and extended community, then people can root themselves in something solid, something simple, something stable that they can relate to. In this way, the values will shift from seeking to have more for one's self to being a part of a functional community — where there is duty to your neighbors, duty to your society, duty to your family, and where the measure of a successful person is that they meet those duties well and improve the general welfare of all.

This is the change from capitalist values to solidarity values. And this is the shift that is now going on. However, the progressive minded people that are in the forefront of making changes, they don't want a regulated, duty-oriented society. Most of them can't relate to this. They are rebels; they are against the established order. They may reject the capitalist values and institutions and embrace alternative ideals, but few have embraced values of disciplined social duty. Yet, as they settle, as they ground, as they seek to manifest their ideas in community, in connection with others, they will learn loyalty and duty, and many will develop the values like those of indigenous warrior societies.

### **Giving People a Pathway to Survival**

When presenting solutions to people, what you give them — whether it is the formation of cooperatives, the formation of community, of economic autonomy — is dependent on who you are talking to. To the degree that the community is open, you can discuss having interconnectedness within a larger global society. But right now, it is mainly about freeing them from the tyranny of exploitation by multinational corporations. People want to be free on a one-by-one personal level from this exploitation.

Look at the Middle East people. Their psychology is not of a capitalist mentality. They do not want corporate exploitation. They react and cling to their fundamentalism, and the fundamentalists take dominance because the people don't want to be dominated by the capitalists. When they can see a solution that incorporates their religion's valuing of family and community, and that gives importance to local economic autonomy, they will jump on it. They will jump on these ideas and will give up their fundamentalism for this approach because they want to survive. So, emphasizing the development of community, family, local economic autonomy, and world coordination based on the welfare of all living beings — this is what is to be emphasized.





Naturally, some people will react in fear and say this is world tyranny. When there is a strong, disciplined, duty-oriented society, an old-fashioned capitalist will call it tyranny, or an old-fashioned intellectual will call it tyranny, because such a society does not support the individual economic motivation of the capitalist, and it doesn't support the individual intellectual or religious dominance of the intellectuals. Rather, it supports duty and honor and collective welfare. The people in dominance in one age are never comfortable with the ascending values of the new age. But the rolling of the ages cannot be changed.

### **Defective Idea of Steady State Economy**

There are those who want to minimize use of resources, and they believe that the earth's carrying capacity is fixed and finite and therefore that we can only have a no growth economy. But this is based on an assumption that we have a fixed resource base to live on — a certain amount of oil, timber, food, etc. But is it so? Is there only a certain amount of psychic energy? This assumption is too material in its perspective. The assumption is being made that technology will not progress. But technology will go forward. Pollution occurs because technology is not regulated and has not sufficiently developed; it is still primitive. When it becomes more developed, it will not have the environmentally destructive impacts on the physical plane that it does today.

However, more developed technology may be more dangerous, so the society will need to be more regulated because the same technology that can create survival can also kill. Without strongly regulated societies, such technology is highly dangerous. Already the technology is at a dangerous stage in the under-regulated society.

### **Controlling Global Population**

Of course, we cannot assume that population can continue to grow and

that there will always be plenty of food to eat. The population has grown out of the carrying capacity of the earth and has reached a level that is unsustainable. The size of the human population has become disproportionate and has become a blight, killing off many species, polluting the earth, and endangering the very planet on which we live. Human population will go down — whether by birth control or other means. The population of northern Europeans and white Americans is already going down. Population naturally diminishes among people with greater technology and a better standard of living. But the population of poorer peoples continues to grow unsustainably. Why? Because they retain the belief that by greater numbers of offspring, they will have more security. This type of thinking is from an older time, and it is contributing to the harm of the planet.

There needs to be regulation in this society. The population cannot be sustained even at today's level. However, there are controls both in the human society and on the planet in general that will prevent this. Unfortunately, certain ways of preventing population growth can be quite devastating. The earth is endangered at this point. It is a critical time of shift and change in human history. The economic crisis is but one problem amid many, the most serious being that the earth is being killed. The oceans are dying. The land is polluted. Nuclear radiation waste is poisoning water and air. Water supplies and water tables are diminishing. The amount of usable water is going down. Global warming and shifts in

climate are reducing the amount of usable land.

### **Humanity's Future is Bright**

The capitalist approach of development only for personal need — not taking into account the larger collective good — must change and change quickly. The shift from the capitalist era through popular revolution to a post-capitalist era is a very tumultuous time. A significant change of values is occurring and hung in the balance of the changing values is the very survival of planet earth and the life on it.

But the human society will rally. There will be difficulty, there will be loss of population, but society will not fall to some primitive level. People will find their way to a coordinated global society with local economic autonomy. Necessity brings solutions. Even now, we see looming great challenges to the human society, to living beings, to the planet earth. It is a time of turmoil. There are those who say that humanity will not survive. But the future of humanity is bright. People's quality of life will get better.

Not all will make it through this transition. There will be calamities; there will be a reduction in human population. A great transition is occurring; society is coming of age. It is becoming a global society. It is becoming an interconnected world, and there is an immediate need to address the global needs of this planet. Therefore, on one hand, we must encourage the local economic development, and, on the other hand, we must encourage global responsibility and a coordinated global society.●

**These capitalists generally act harmoniously  
and in concert, to fleece the people.**

**-Abraham Lincoln**

# Microvita and the CORONA VIRUS PANDEMIC



■ **Dr. Hans-Joachim Rudolph**

## Microvita influencing the activity of neuronal assemblies

While talking about genes, codes and information, I referred to Shannon's landmark paper from 1948. Therein he defines what information is in mathematical terms, and how it can be transmitted in the face of noise. In its original form, it is composed of five parts, i.e. a source (S), a transmitter (T), a channel (CH), a receiver (R) and a destination (D). For our purpose we will try to assign alternative meanings to its components. First we have to choose what the signals and their channel are supposed to represent.

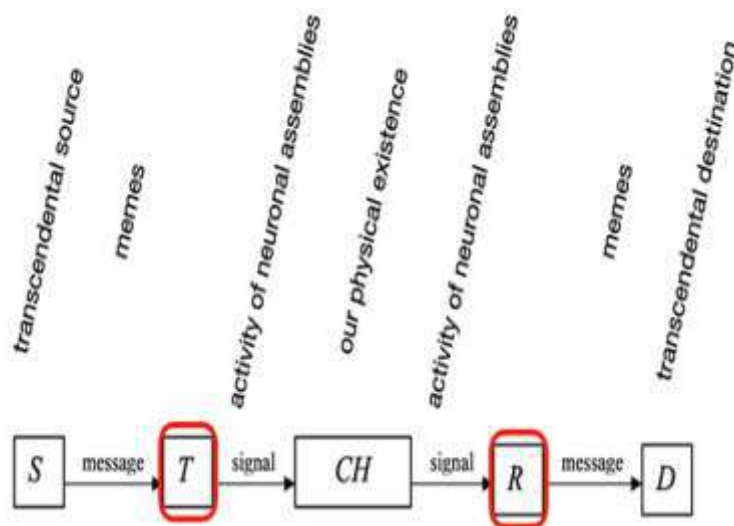
Before, I referred to Biosemiotics, which show that various organic codes have been discovered in the recent past. Among them, the neuronal code is of special importance. In the nervous tissues it shows up as those neurons that maintain strengthened synaptic connections with one another, so that they are more likely to be active all together at the same time. Such an activated neuronal assembly will be assigned as the first signal in our diagram. Then, the brain and its extensions like tongue, larynx, face and hands, encoding speech, mimics and gestures, will be understood as the channel. And thereafter, the electrical activity in the mirror neurons of a recipient will be the second signal in Shannon's diagram.

Figure 2: Shannon's diagram in

the adapted version of this article

So far, we have not added any meaning or semantic content to Shannon's understanding of information. So, where is the meaning, where is the message? As explained earlier, messages are constituted by memes. Usually they are understood to be derived from the social and historical context. But here, I would like to expand this view by saying that they come from the universe. Not from our physical universe, of course, but from a universe of possibilities, i.e. from whatever is imaginable, conceivable and beyond. In order to make this concept more understandable, I can refer to a German fairytale. Its title is The Star Taler: A good hearted orphan girl gives away everything she has, and





when she is lost in the forest, standing there with nothing left at all, stars suddenly fall down from heaven and they become nothing else but hard shining talers. And although she had just given away her skirt, she is now wearing a new one, made of the very finest linen

Similarly, memes appear in the universe of possibilities. But they become conceivable only when they interact with our nervous system, i.e. when they increase the electrical activity of a neuronal assembly, which means that we become aware of something, when a neuronal network is activated. Before that, memes remain vague, like the shooting stars in "The Star Taler", which turn into gold, when they come in contact with matter.

So, the left question is what T (the transmitter) and R (the receiver) stand for in this model? In order to answer this question, it must be clear as to what is meant by the universe of all possibilities. It obviously doesn't mean the existing universe, as this is just a realization of so many other possibilities. My answer is that our universe exists in real space and time, whereas the universe of all possibilities exists in imaginary space(s) and time(s)! This view is supported by the works of Elizabeth Rauscher, Russell Targ, et al., published in various scientific journals since 1983 (1). Consequently, the transmitter should be able to transform an entity from its

imaginary to its real form, whereas the receiver has to do the reverse. Consequently, memes, existing in the universe of all possibilities, must be transformed to real entities, activating a specific neuronal assembly. And in the reverse case, a neuronal code, existing in our real world, has to be transformed into an imaginary entity, which alone will be able to have an impact on its transcendental destination.

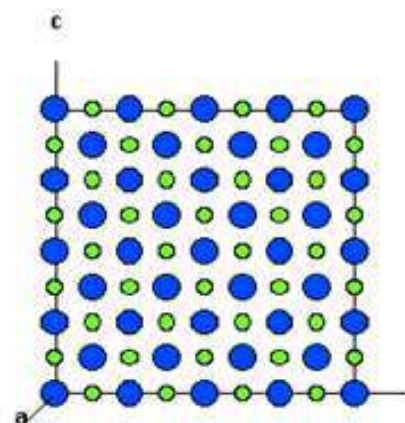
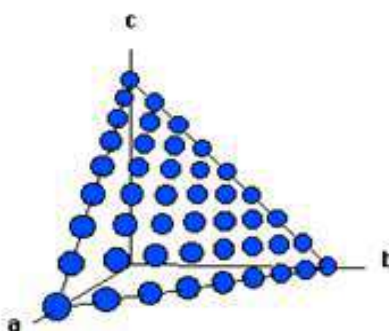
Ultimately, what had to be shown is that Microvita have an important function at the confines of consciousness. It is Microvita that decide which memes become conscious and which remain sub- or unconscious. Much of what is required to cope with a crisis depends on the influence of Microvita: Good ideas, progress in research, compliance with hygiene regulations, a sense of community, the right tone in communicating the

needs of emergency, the ability to cope with numerous everyday problems, avoiding blame and discrimination against minorities, enduring social separation as well as financially hard times, etc. etc. Conversely, negative Microvita can make all of this worse or get the situation completely out of hand. That is why our mental health and resilience stands and falls with the influence of Microvita.

### Quaternions, matrix multiplications and a complex hyperspace

Before, I had pointed out that memes / ideas reside in a universe of possibilities, whereas signals etc. exist in our objective universe. Rauscher and Targ had shown that these can be assigned to a complex space-time metric (1), with verbal, iconic and other memes residing in its imaginary part. Consequently, a transmitter should be able to transform an entity from its imaginary or subjective to its objective form, whereas a receiver would have to do the reverse. In other words, memes, existing in the universe of all possibilities, are to be transformed to objective entities, which alone will be able to activate the related neuronal assemblies. And in the reverse case, the time patterns of neuronal assemblies are to be transformed to subjective entities, which alone will be able to have an impact on their transcendental destination.

But let us be more specific: Imagine the well-known Euclidean space with Cartesian coordinates.





Now, let us expand this space by three imaginary dimensions. Depending on the sectional plane you will see the real part, the imaginary part, or a mix of the two (Figure 3). In a simplified version, we could build our communication system into such a 6-dimensional grid. In the last chapter of 'Microvitum in a Nutshell' (2), P.R. Sarkar describes, however, a four chamber model, created by a first step of bifurcation, and a second step of reduction, where the composite objective and subjective states are reduced to segregated entities. Mathematically, such chambers can be understood as subspaces of a quaternion hyperspace with 16 dimensions (4 x 3 spatial and 4 x 1 temporal, 3 x 4 imaginary and 1 x 4 real, 2 x 4 objective and 2 x 4 subjective). Their Sanskrit names are Citta and Anna Maya Kosha on the objective and Jina and Krta Purusa on the subjective side (Figure 4).

The first transformation to be discussed is that of an element in Citta (objective, composite) to an element in Anna Maya Kosha (objective, reduced). The element is determined by its space-time coordinates as well as two polar qualities (the number of qualities can, of course, be increased by increasing the size of the matrix).

Multiplication with a suitable neutral creation operator produces a pair of real particles with opposite qualities. Multiplication with a

positive or negative creation operator produces one real entity (particle) with positive or negative qualities only.

The second transformation to be discussed is that of two polar elements in Krta Purusa to a composite element in Citta. Before transformation, the reduced entities have to form an unstable intermediate. Subsequently, multiplication with a suitable annihilation operator produces the imaginary composite in Citta.

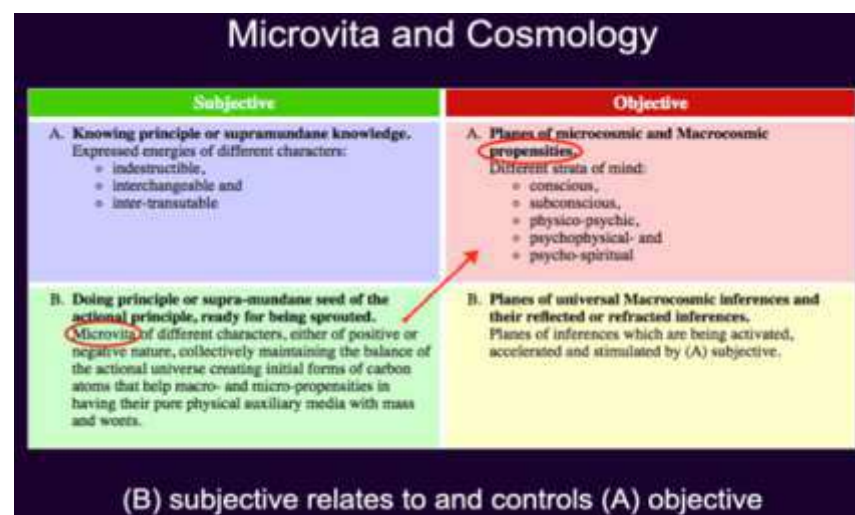
Microvita "coming within the scope of perception as a result of their expression, as a result of their actional vibration" (2), act in this way. Accordingly, P.R. Sarkar said in the last chapter of 'Microvitum in a Nutshell': "(B) subjective relates and controls (A) objective", which means that Microvita of different

characters, either of positive or negative nature, control microcosmic propensities, i.e. our feelings, emotions and thoughts (Figure 5). Such Microvita have been identified as aggregations of the described operators, i.e. a combination of a suitable creation and a suitable annihilation operator into one compound structure, which eventually allows for discrete oscillations between subjective and objective states, amounting to a recognizable caricature of conscious awareness, as it was demanded by Nobel laureate Frank Wilczek in 2006 (3).

### Microvita and the Quantum Zeno Effect

To have a feeling, an emotion or an idea is, in the first moment, a completely subjective event. But then we start thinking about it, which means that our impressions become an object of our mind; in the framework of the aforesaid 'Four Chamber Model', the event becomes an element of (A) objective, the objectivated mind; and if we react, knowingly or unknowingly, it becomes an element of (B) objective, i.e. the objective world.

As explained before, the transition from one chamber to another is mediated by Microvita. In the following I will explain how Microvita are supposed to operate this process. In a biochemical reaction substrates are transformed with the help of enzymes. Similarly,





Microvita arrange a parallelism between different levels of existence. But this cannot be achieved by transporting substances from one level to another. Rather an unstable assembly of functional or structural elements is to be stabilized for a certain time by these Microvita.

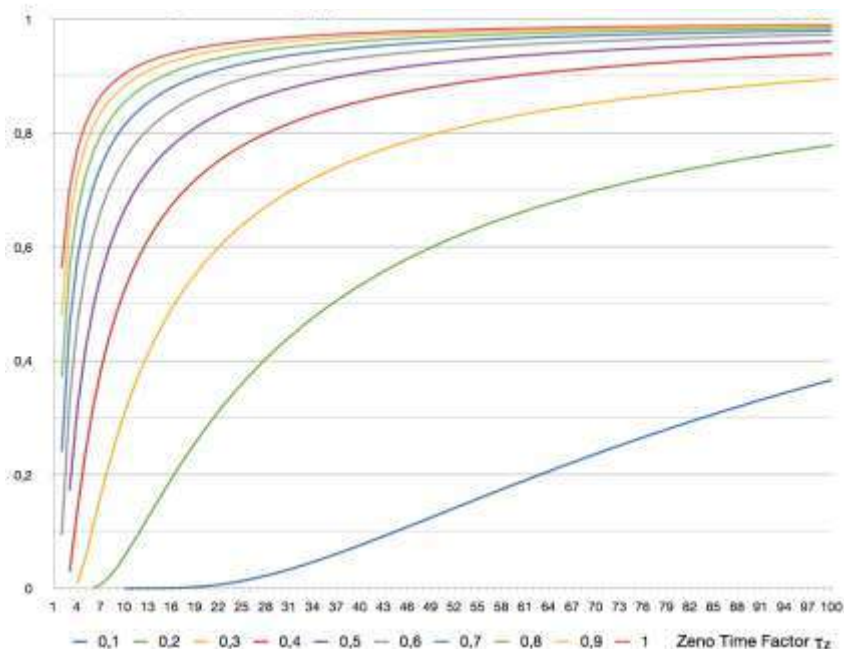
Actually, it was Alan Turing who first proposed such a possibility in 1954, when he wrote: "It is easy to show using standard theory that if a system starts in an eigenstate of some observable, and measurements are made of that observable  $N$  times a second, then, even if the state is not a stationary one, the probability that the system will be in the same state after, say, one second, tends to one as  $N$  tends to infinity; that is, that continual observations will prevent motion ..." (4). In 1986, this was brought to prominence by an analysis of Baidyanath Misra and George Sudarshan dealing with an unstable quantum system, whose decay could be inhibited by repeatedly measuring its state (5), which means that such a system can be "frozen" by continuous observation. It was called Quantum Zeno Effect, because of a similarity with a paradox, named after the Greek philosopher Zeno of Elea. Quantum objects obey the following formula:

$$PN(T) = (1 - T^2/N^2 \tau_z^2)N(6)$$

Figure 6: Non-Decay probability ( $P$ ) in relation to the number of observations ( $N$ )

It is visualized in Figure 6, and says that the probability of the non-decay of an unstable assembly  $PN(T)$  depends on two factors (in a given time frame  $T$ ): The number of observations  $N$  and the Zeno timer  $\tau_z$ , which summarizes the surrounding conditions. So, if the latter is  $> 0,5$ , 10 to 20 observations are enough to reach a high probability of non-decay, i.e. stability.

Subsequently, the question arises how this can be applied on the conditions of a living brain. As mentioned earlier, a neuronal assembly is a group of neurons that maintain strengthened synaptic connections with one another, so that they are more likely to be active



all together at the same time. In these assemblies, the neurons are not necessarily all physically close to one another. They can be distributed across various parts of the brain. Moreover, a single neuron can belong to several different assemblies and can be recruited into new assemblies at any time. Thus neuronal assemblies are not stable, but dynamic, and not necessarily localized, but often distributed.

Now, if we combine the concept of neuronal assemblies with the described Quantum Zeno Effect, we are compelled to abandon a basically monistic position, as a "conscious observer" (being a non-physical entity) has to be introduced into a purely physical system. Additionally, we have to assume an unstable quantum system, responding to the Quantum Zeno Effect. Thereby, a non-physical (imaginary) observer would be empowered to influence the lifetime of neuronal/psychic/mental events.

An example:

Quantum brain dynamics (QBD) is a hypothesis to explain the function of the brain within the framework of quantum field theory. Large systems, such as those studied biologically, have less symmetry than the idealized systems or single

crystals often studied in physics. Jeffrey Goldstone proved that where symmetry is broken, additional bosons, the Nambu-Goldstone bosons, will then be observed in the spectrum of possible states; one canonical example being the phonon in a crystal.

More recently, such ideas have been elaborated by Mari Jibu and Kunio Yasue. Water comprises 70% of the brain, and QBD proposes that the electric dipoles of the water molecules constitute a quantum field, referred to as the cortical field, with corticons as the quanta of the field. This cortical field is postulated to interact with quantum coherent waves generated by the biomolecules in neurons, which are suggested to propagate along the neuronal network. The idea of quantum coherent waves in the neuronal network derives from Frohlich. He viewed these waves as a means by which order could be maintained in living systems, and argued that the neuronal network could support long-range correlation of dipoles. This theory suggests that the cortical field not only interacts with the neuronal network, but also controls it to a good extent. ● *Concluded*

Vegetarian food is natural and most healthy diet for human beings

# VEGANISM

## Global Hunger and Climate Change

 G Surender Reddy

Time Magazine predicted that the culture of eating meat would not survive beyond the 21 st century. The environmental, ethical, health and evolutionary forces are all working together to point humanity toward a new direction on how we will grow, process, share and consume food. The current pandemic signals that this change will be a reality not in a century or decades, but in years. There are three major issues relating to human consumption of non-vegetarian food. Firstly, the focus is now on the food habits across all countries and climes, in the aftermath of Covid-19 pandemic, sweeping across the globe. People are seeking answers from scientists about zoonosis which is another word for zoonotic diseases. This type of disease passes from an animal or insect to a human. Some don't make the animal sick but will sicken a human. The jury is still out there and the final verdict is awaited.

Secondly, it is envisaged that meat consumption is linked to global hunger, on account of diversion of agricultural resources to it, wastefully, producing less 'nutrition per



acre' compared to vegetarian food, causing malnutrition and hunger on a global scale. Thirdly, the livestock in general, fuelled by industrial

meat production has, according to the UN's FAO report 2006, contributes 18% of the greenhouse gases to global warming, that is more than all



the cars, trucks, airplanes, and all other forms of transport combined (13%). It's also more than all the homes and offices in the world put together (8%).

### **Right Choices in the Sets of Food Available**

Vegetarian food is natural and most healthy diet for human beings. It therefore stands to reason that they should be given the food which they were built to consume — a natural diet of fruits, grains, nuts, legumes, vegetables and dairy products.

2. Soon after the animal is killed, self-destruct enzymes are released causing rapid decaying unlike slow decaying plants which have a rigid cell wall and simple circulatory system.

3. Meat takes about 5.0 days to pass out of the body with the decayed meat wearing out the intestinal tract prematurely, as opposed to vegetarian food, which takes 1.5 days.

4. Meat, being extremely low in fibre, moves four times slower in elimination than grain

or 3 times the amount of protein they need. The excess is converted into carbohydrates and stored as fat. The US Obesity Rate now tops 40%. Globally obesity is now killing more people than hunger. In fact, many studies have shown that a vegetarian diet provides much more nutritional energy than a meat diet.

### **C. Why do we fall victim to diseases?**

In its natural state, our body is slightly alkaline, with a pH of 7.4. In this condition the



Countless studies have proven that vegetarians all over the world are far healthier than those who eat meat. Some frequently asked questions and brief answers are given, hereunder.

### **A. Why do meat eaters get more diseases, and relatively die sooner?**

1. Just before and during the agony of being slaughtered, the animal's toxic byproducts are forced throughout the body, thus pain-poisoning the entire carcass/body.

and vegetable foods.

### **B. Will I get enough nutrition without eating meat?**

In the 1950's, scientists classified meat proteins as 'first class' and vegetables as 'second class'. We have been conditioned to believe it, but this idea has been completely disproved. The British Medical Journal Lancet, stated, "From a nutritional point of view, animal and vegetable proteins should not be differentiated." Millions of people in the rich societies are consuming through meat 2

chemical processes of the body can function most efficiently and all the waste products are rapidly eliminated. However, if too much acidic food is eaten, and the body and blood become acidic instead of alkaline; the spleen, liver, heart and kidneys, which are the blood-purifying organs, become overworked and ultimately weakened and susceptible to disease. Thus the root cause of all disease is not the external agents of bacteria and virus which are always around us, but the impurities in



our own bodies caused by improper digestion and elimination.

#### **D. What is the right food for healthy living?**

“Your foods shall be your remedies, and your remedies shall be your foods.”, said Hippocrates, the Father of Medicine. Shrii Shrii Anandamurti writes, “Never let the fruits, roots and vegetable soups {alkaline foods}, you eat be less than the quantity of acidic and starchy foods — the less acidic food, the better.”

#### **E. What is the principle behind choice of food, when all life survives on other life?**

According to the Darwinian evolution of life, the food chain progresses from simple unicellular to complex multicellular organisms. In the 'pratisaincara' or the movement from crude to subtle, the reflection of consciousness increases, as the physical structures of life become multicellular and complex. Life is

classified based on ever higher development, that is, {increasing reflection of consciousness} as Monera, Protista, Fungi, Plantae and Animalia. The food to humans is available from Fungi, Plantae and Animalia.

Humans, in deference to moral of *ahimsa*, and their evolved vegetarian friendly physiological structure should favour, in the sets of food available, the lesser consciousness-imbued, Fungi and Plantae, and also, as they consume less natural resources, - land, water, soil nutrition, while Animalia, is higher in the food chain consuming all this through the plants, and also going through another cycle of conversion, impact many more times, the environment. The ethical principle behind ideal choice, out of the available sets of food, is clear, in the following words of Shrii Shrii Anandamurti. "As far as possible, articles of food are to

be selected from amongst the sets of items where development of consciousness is comparatively little i.e. if vegetables are available, animals should not be slaughtered. Secondly, before killing any animals having developed or underdeveloped consciousness, consider over and over whether it is possible to live in a healthy body without taking such lives."

#### **Meat Consumption And Global Hunger\***

"The paradox of our time in history is that we have taller buildings but shorter tempers, wider freeways, but narrower viewpoints. We spend more, but have less, we buy more, but enjoy less. We have bigger houses and smaller families, more conveniences, but less time. We have more degrees, but less sense, more knowledge, but less judgement, more experts, yet more problems, more medicine, but less wellness. We grow more



food, but more people go hungry." -- George Carlin

Nearly ten thousand years ago, humans began domesticating animals for farm-work, transport and local consumption of meat. The dispersed or distributed, backyard-rearing of these animals remained as an allied activity, complementing agriculture activity, posing no issue of wasteful use of resources and toxic pollution, until the mid 20th century. Since 1950s, the number of farm animals on the planet has risen by 500% ; now, they outnumber humans by three to one. More chickens are processed in the US than there are people in the world.

The phenomenal growth of Industrial meat production has reversed, the symbiotic backyard livestock rearing, conducted by farmers for centuries, — into monopoly of few Corporates driven by profit, resulting in rural distress and global hunger. According to the University of Missouri Report

2012, the four largest Multinational Corporations (MNC's) of food and agriculture controlled 82% of the beef packing industry, 85% of soybean processing and 63% of pork.

Now, the diversion of the natural resources of farming -- land, energy and water to extremely wasteful meat production has become the single biggest factor behind global hunger. Few examples illustrate how global hunger is fuelled by few corporate meat production giants.

According to Worldwatch Institute, "Continued growth in meat output is dependent on feeding grains to animals, creating competition for grain between affluent meat-eaters and the world's poor". In other words, "Using the poor man's grain to feed the rich man's cow". Ever larger percentages of resources of poor nations go into meat production for the meat-oriented diet of affluent countries. Guatemala exports 40 million pounds of meat

annually to the US, whereas 50% of its babies will die before the age of 4 due to malnutrition. Costa Rica's beef production quadrupled from 1960-1980. Yet, today a Costa Rican family of four eats less than average American house cat. Most Costa Rican's beef is exported to the US.

Four major companies control 85% of the market of meat production, — Tyson, JBS, Cargill and Smithfield. A shocking reality of monopoly capitalism, transforming centuries old distributed production of meat into industrial behemoths, that has allowed, as critical as food, to become hostage to profiteers. They exploit fertile lands of poor countries like Colombia, Guatemala, Brazil, — diverting land, water, energy to high-priced meat production for the rich, while malnutrition and hunger is the lot of the people of those countries.

The heavy meat consumption means, feeding of grains to the livestock. This reduces the supply of grain available to the poor people around the world. The U.N commission on Nutritional challenges for the 21st century said that, unless we make major changes, one billion children will be permanently handicapped over the next 20 years as a result of inadequate caloric intake. "There is enough food in the world for everyone. But tragically much of the world's food and land resources are tied up in producing beef and other livestock -- food for the well off -- while millions of children and adults suffer malnutrition and starvation".— (Dr Walden Bello)



The first step toward averting the tragedy of global hunger (along with, ban of MNC's in Food business) is to correct the false perceptions about meat-eating, and encourage humans to consume wholesome traditional plant foods, like beans, nuts, grains, fruits and vegetables.

### **Industrial Meat Production, Capitalism and Climate Change**

According to UN report August 2019, the efforts to curb greenhouse-gas emissions and the impact of global warming will fall significantly short without drastic changes in global 1. Land use 2. Agriculture 3. Human diets. The report includes a policy recommendation for diets featuring plant-based and also sustainably produced animal sourced food as the opportunity to mitigate climate change as well as benefits in terms of human health. The UN's FAO report 2006 states that the

livestock sector emerges as one of the top two or three most significant contributors to the most serious environmental problems... land degradation, climate change and air pollution, water shortage, water pollution and loss of biodiversity".

Livestock sector powered by industrial meat production releases 18% of the greenhouse gases that contribute to global warming. That is more than all the cars, trucks, airplanes, and all other forms of transport combined (13%). It's also more than all the homes and offices in the world put together (8%). Why it does not make headlines is not a mystery. The lobbies of powerful cartel of powerful industrial meat producers controlling 85% of market, are behind it.

Time Magazine predicted that the culture of eating meat would not survive beyond the 21st century. The environmental, ethical, health, and evolutionary forces are all

working together to point humanity toward a new direction on how we will grow, process, share and consume food. The current pandemic signals that this change will be a reality not in a century or decades but in years.

In the end I would like to reproduce few quotes of eminent personalities in support of Veganism:

"Truly man is the king of beasts, for his brutality exceeds them. We live by the death of others. We are burial places! I have since an early age abjured the use of meat". **Leonardo da Vinci**

"While we ourselves are the living graves of murdered animals, how can we expect any ideal conditions on the earth?"

**Leo Tolstoy**

"Man's structure, external and internal, compared with that of other animals, shows that fruit and succulent vegetables constitute his natural food." **Von Linne**

"Animals are my friends...and I don't eat my friends. This is dreadful! Not only the suffering and death of animals, but man suppresses in himself, unnecessarily, the highest spiritual capacity -- that of sympathy and pity towards living creatures like himself -- and by violating his own feelings, becomes cruel."

**George Bernard Shaw**

"It is my view that the vegetarian manner of living, by its purely physical effect on the human temperament, would most beneficially influence mankind." **Albert Einstein** •

*(The author humbly acknowledges quotes drawn from various Ananda Marga Publications, on the subject)*





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Knowledge can be wedded to wisdom, but first we have to reclaim the essential necessity of wisdom and make space for it.

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## THE POWER OF STORY AND THE CRISIS OF MEANING

 Amal Jacobson

Since the time of the Renaissance and the birth of the modern mind, human beings have re-assessed everything we believed in the light of empirical, objective knowledge. The sun didn't revolve around the Earth, but the Earth revolved around the sun. The planets were not divine entities that wandered across the heavens, but masses of rock and gas that revolved around the same star as us. And yet in spite of this profound, unprecedented explosion of objective, scientific knowledge, every single other kind of knowledge has been gradually devalued to the point of near irrelevance. The modern universe seems to be profoundly disenchanted. As much as scientific knowledge ought to inspire awe and reverence, there seems to be a pervasive sense of nihilism and existential malaise. Cultural and moral relativism are the order of the day, and truth is but a point of view. The ecological and political crises we see in the world today are a clear reflection of this self-same crisis of meaning.

What should we do with all this scientific knowledge? Science cannot answer these kinds of questions. By using the scientific method we can understand nearly every mystery of the universe, and use those secrets to manipulate them to our advantage with technology – but it will never help us understand what meaning or purpose to take out of that. It is impossible to escape the need to construct meaning. Scientific knowledge has rendered a profound service to humanity, but it has also helped create a situation in which humans have become a destructive, existential threat to the entire life-support system of the planet. It seems as though our “progress” as a species has continually occurred at the expense of the rich diversity of plant and animal species that share this planet with us, and

now humans are in danger of destroying the very host that we have up until now been parasitically exploiting.

The scientific method is one of the greatest tools of modernity, and through its use we have bent the laws of nature to our will through the cultivation and progress of technology. But instead of our scientific knowledge granting us a sense of purpose or meaning, we continue to experience a society characterized more by its sense of isolation than its sense of community, more by its cynicism than its optimism, and more by its nihilism than its sense of purpose. We have powers beyond our ancestors' wildest dreams, and yet don't seem to have anything terribly important to do with it. We have access to all the knowledge of history in our pockets, and we use it more for pornography or self-promotion than for enlightenment or self-growth. As physicist Eric Weinstein has observed, “we are now gods, but for the wisdom.” And so, the destruction of our environment continues, all the while increasing our sense of alienation and existential dread. It doesn't have to be this way.

Knowledge can be wedded to wisdom, but first we have to reclaim the essential necessity of wisdom and make space for it in our discourse and society. Knowledge comes from the command of facts, but wisdom comes from the appreciation of values. Facts come from the things we can measure, weigh and quantify. It comes from the physical world, from all the material we can break into smaller pieces and observe under a microscope, from everything we can empirically verify, from everything we understand from science. Values do not come from facts. They have everything to do with what can't be seen, weighed, measured or quantified – and despite what scientism tells us, just because something can't be measured doesn't mean it's not important or real.

On the contrary, everything that makes life worth living is everything we can't weigh or hold in our hands. Wisdom isn't generated through reductive analysis, but through creative synthesis – not through the act of breaking things apart, but through the act of putting things together – not through the act of drawing distinctions, but through the act of making connections. It is, above all else, not about facts, but about narrative. Facts tell us what things are, but values tell us what they mean.

Purpose comes from telling a story. Neohumanism is a new story, and one that seeks to take the gifts of the scientific approach and wed it to a wisdom tradition whose history stretches back millennia. As an educational system, it seeks to effect this narrative shift by reimagining the role of the human in relationship with the whole. The same self-organizing cosmological dynamics that formed the billions of galaxies also—as cosmologist Brian Swimme points out—ultimately birthed the writings of Shakespeare and the music of Mozart. “We are stardust,” Joni Mitchell wrote, and so it is literally true.

We create as only the universe can, we destroy with a violence matched by only the universe itself, and we fall in love precisely because it is in the nature of the universe to do so. A pedagogy that seeks to address the moral, spiritual, and even scientific challenges of the ongoing ecological crises of the twenty-first century must start with such a newly-oriented narrative perspective. Facing these crises means going deep inside our human capacities and finding what can be transformed, deepened, and brought to bear in the service of all the Earth's creatures. A materialistic approach has taken us this far, and it's time to leave it behind. ●

# Bhaktitattva

Shrii Shrii Ānandamūrti

Now the question arises as to whether Bhakti is natural or unnatural for the living beings. All the things we see in the manifested Universe, whether they be conscious or crude, have attraction for one another. This attraction is the Dharma of the created Universe and as a consequence the continuity of the thought projections of the Cosmic Mind is maintained. Therefore, I say that attraction is natural for everything. It is due to the attractions for one another amongst myriads of heavenly bodies oscillating in the infinite space that balance is maintained in the firmament. In every planet or sub-planet, there is the effort for self-preservation. People run and assemble at a place which yields good water, good fruits and fertile lands, because they find adequate materials for self-preservation. The bee flies around the flowers in quest of honey for the sake of preserving its existence. Every entity runs more towards that which is more lasting and secure and which will provide it with greater and longer safety. People run after money because they believe that they can maintain their lives under the shelter of money, that money alone can save them. They do not know that money can provide neither a permanent stability nor securely founded shelter. During the span of one's life money will come and go several times. At times its glamour will dazzle our eyes and at other times the lack of money will make one cry from hunger. Not only money, but all finite objects have this characteristic. One uses finite objects with the intention of enjoying only one of their portions, then sooner or later the residue will be reached. That which is finite cannot permanently remain the object of your enjoyment or your permanent resort. The existence of all these things is dependent on other things – bounded by the limits of time, place and person.

In philosophical terms the attraction for finite objects is called Āsakti and the attraction for the infinite is Bhakti. Rāga or Rakti means both the attraction for the infinite and attraction for the finite objects. “Sakasmae parampremarūpā,” that is, Bhakti is the symbol of love and this love is dedicated towards Iishvara, signified by the letter “ka”. In the vedic language the letter “Ka” means God. God is indescribable. God is the nucleus of the Universe and is supreme love personified.

If the terrific speed which the extroverted person runs after the finite objects is introverted towards the Supreme Being, then he or she can attain Brahma and achieve the Supreme State. The devotee recites:

*Yāpriitiravivekinām'viśayesvanapāyinī  
Tvāmanusmaratah sāme hradayan māpasarpatu.*

—Viśnupurāṇa

That is, O Almighty, may the attraction which ignorant people bear towards the objects of their mind become an eternal love for thee, through Thy remembrance.

Pure Bhakti cannot be based on finite objects since the very existence of finite objects is derived from extroverted feelings. Nevertheless, I painfully observe that many people confine their love and devotion to finite objects and as a result they do not attain the pervasiveness which love confers. They do not realize that every tiny atom of this vast universe is a creative manifestation of Cosmic Consciousness – God's grand expression. They spend millions on the installation of idols and do not relent on seeing the afflictions of suffering humanity. They don't hesitate when killing in cold blood a young goat for the so-called satiation of a goddess.

*Vistārah sarvabhūtasya Viśnōrvishvamīdam jagat;  
Draśtavyamātmaavattasmādabhedena vicaksanaheh.*

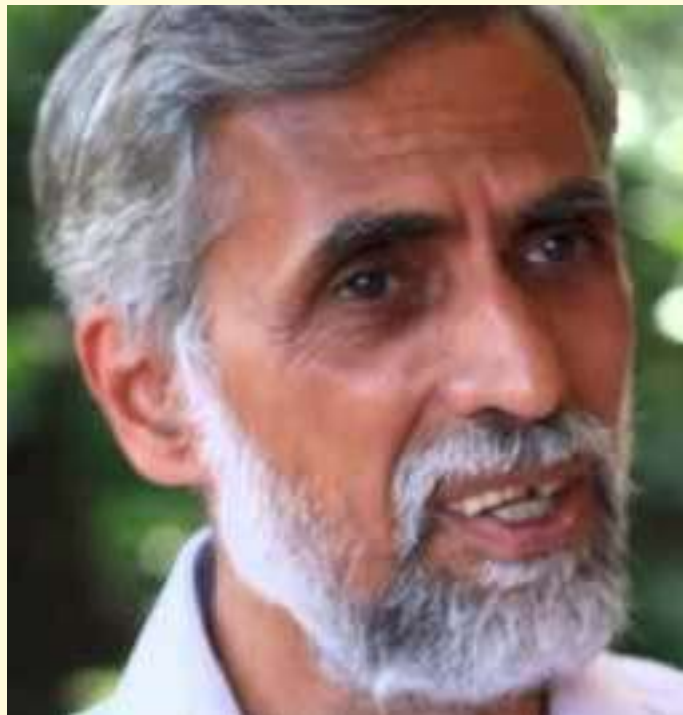
—Viśnupurāṇa

The world is a changing phenomenon. Therefore, it is unwise to be attached to any object in this ever-changing world. The name and form of objects undergo changes with the change in time and place. The child changes into a youth, the youth into an old person, and the old person into a dead person. Wise people take every object of the world as the expression of one and single Viśṇu and are not affected by pain or pleasure when they witness changes in the name and form of any particular object. Viśṇu to them remains Viśṇu and they lose nothing.





## PBI Beats Lockdown; Starts Online Cadre Training



While Corona crisis and the consequent lockdown has done a lot of irreparable damage to the world, it has done some good to some budding organisations all over the world by creating a situation in which they have been forced to use online video conferencing applications for regular communication or dissemination of their message among the people.

The same has been the case with Proutist Bloc, India (PBI), which has started a series of online Prout classes for its office-bearers from village to national level. PBI's national training secretary Ganesh Bhat, who has been associated with the Prout movement for more than 40 years and has an in-depth understanding of the philosophy, is speaking online every Sunday night, giving a threadbare analysis of various principles and

policies of Prout. He explains contemporary issues in the light of Proutistic principles, using easy-to-understand analogies and examples drawn from day to day life.

So far three classes have taken place. In the first class, he outlined the entire syllabus, and elaborated on why certain topics need to be discussed before others. He told about the various books and resources he has used in the preparation of the notes and presentations.

In the second class, he discussed various forms of exploitation and how they have manifested themselves in the present day world. He gave a systematic exposition of Prout's concept of progress and how it differs from progress as conceived by capitalism and communism. He talked about dogmas, various causes of sin, different socio-economic theories, the concept of thesis and anti-thesis, and theory vs practice.

In the third class, Ganesh Bhat explained Prout's idea of resources and basic principles of Proutist economics i.e. Ananda Sutram's aphorisms from 5 to 8 and 11. He talked about Prout's concept of ceiling on wealth and laid stress upon the need to determine the ceiling in terms of the exact amount of physical wealth. The attendees asked him a number of questions related to the topics and were duly answered.

The participants are given notes at least five days before the class, so that they know beforehand what is going to be discussed and come with related queries. Not only the party's office-bearers and cadres but other Proutists are also invited to attend the class on Microsoft's Teams app. The number of participants from different states namely Delhi, Punjab, Uttar Pradesh, Karnataka, Bihar, Haryana, Madhya Pradesh is steadily rising. Soon PBI will be inviting different other Prout scholars and activists to speak in these online classes.

Shrii Prabhat Ranjen Sarkar



## I WILL NOT BOW BEFORE ADHARMA

DAMIBO NÁ KÁRO BHAYE ÁMI  
CALE JÁBO NÁHI THÁMI  
PRANÁMI TOMÁY PRANÁMI  
DAMIBO NÁ KÁRO BHAYE ÁMI

PATHER KÁNTÁ LÁGLE PÁYE  
PATHER KÁNTÁ LÁGLE PÁYE  
RAKTA RÁUNGÁ CARANÍ NIYE  
PATHATÍ DHARE JÁBO EGIYE  
SAKAL BÁDHÁ ATIKRAMI  
DAMIBO NÁ KÁRO BHAYE ÁMI

PÁPER SHÁSAN SAHIBO NÁ  
PÁPER SHÁSAN SAHIBO NÁ  
SANTRÁSE PICHPA HOBONÁ  
ADHARME SHIR JHUKÁBO NÁ  
ÁMÁR ÍŚTÁ PRABHU JE TUMI  
DAMIBO NÁ KÁRO BHAYE ÁMI

Fear shall never weaken me,  
I shall forge ahead without stopping.  
Salutations, salutations to Thee  
Fear shall never weaken me.

Should thorns pierce on the way  
With feet stained in blood  
I shall stay upon Thy cherished path  
Moving ahead overcoming all hurdles  
Fear shall never weaken me.

I shall not accept the rule of tyranny  
Fear shall never make me retreat  
I will not bow before adharma  
For Lord my desideratum is You  
Fear shall never weaken me.





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