

PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

Subhas Chandra Bose Patriot And Spiritualist

**Bose was the only one outstanding personality of India
took a different and violent path, and in a sense
India owes more to him than to any other man.**

PROUT

Progressive Utilization Theory

A Vibrant Magazine which Informs & Inspires

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 news-magazine aims at conveying comprehensive and visionary goals of PROUT theory.

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 & 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.

For both civilization and science, intellectual knowledge is indispensable. Spiritual or intuitional development is possible through the happy blending between civilization and science. - Shrii Prabhat Ranjan Sarkar

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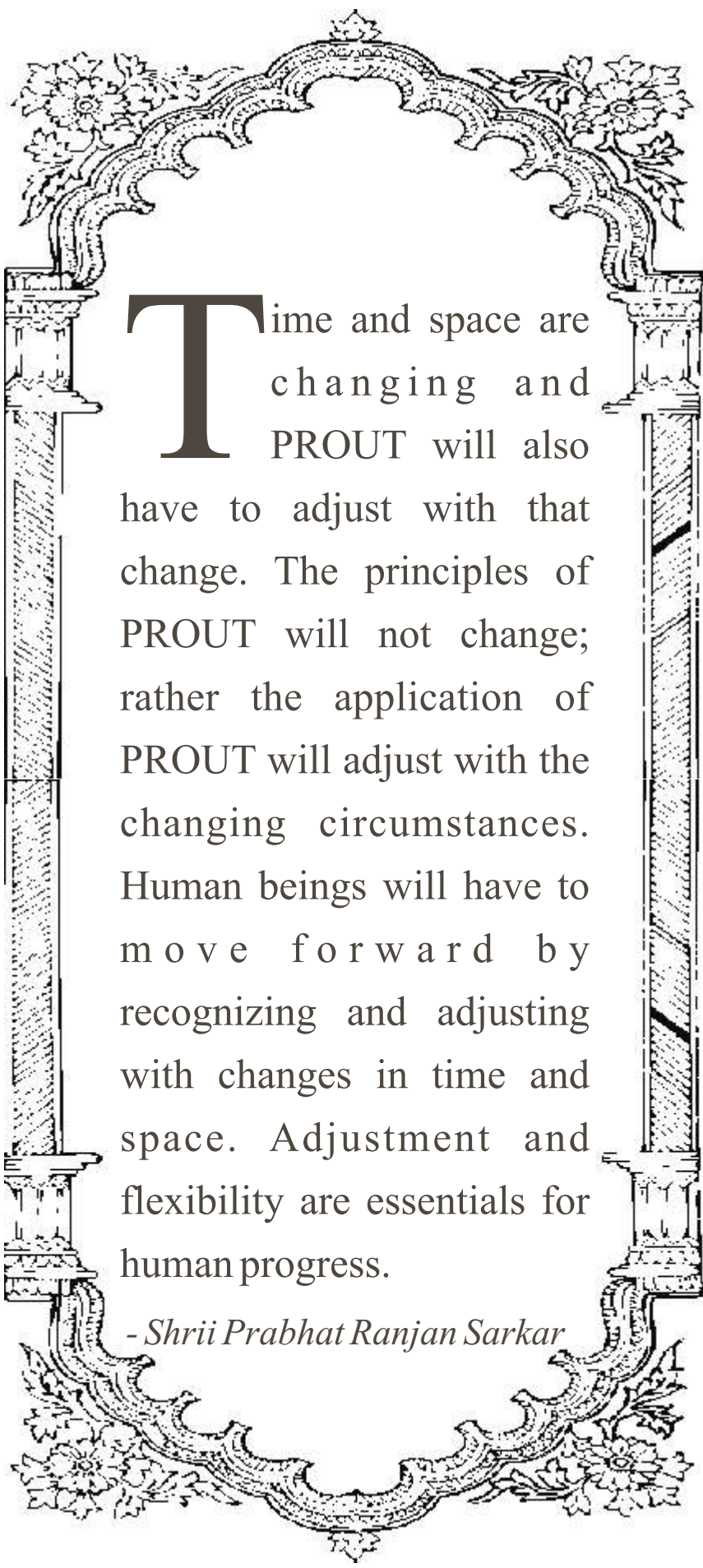
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Fundamental Principles :

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.



Time and space are changing and PROUT will also have to adjust with that change. The principles of PROUT will not change; rather the application of PROUT will adjust with the changing circumstances. Human beings will have to move forward by recognizing and adjusting with changes in time and space. Adjustment and flexibility are essentials for human progress.

- Shrii Prabhat Ranjan Sarkar

Challenges Ahead

We have entered 2013 leaving behind the 12/12/12 phenomena — where many celebrities and commoners alike chose that date and tied the nuptial knot and gave birth to children by caesarian sections — and also the doomsday seers of 21/12/12. But what do we actually find? In terms of global inequalities as per 2011 UNICEF Report “the wealthiest 20% of mankind enjoyed nearly 83% of the total global income compared to the poorest 20%. Shockingly the poorest 40% of the global population increased its share of the total income by less than 1% between 1990 and 2007”. About 1.2 billion people (22% of the world’s population) live on less than \$ 1.25 per day in 2007 and about 2.2 billion (about 40%) on less than \$ 2 per day. We also find that the world’s wealthiest 61 million individuals (or 1% of the global population) have the same amount of income as the poorest 3.5 billion (or 56%). And how does it affect children and youth? More than two-thirds of the world’s youth have access to less than 20% of global income. And sadly where 22,000 young children die every day and most of these deaths are preventable.

PROUT’s founder Shrii Prabhat Ranjan Sarkar’s brief and regular New Year’s messages gave insights to these problems, gave reasons for the continuous inability of people to build a well-integrated and universal human society and provided pointers to the solutions. On January 1, 1973 he proclaimed, “The entire humankind of the universe constitutes one singular people. All humanity is bound together; those who are apt to remain oblivious of this very simple truth, those who are prone to distort it, are the deadliest enemies of humanity. Today people should identify these foes very well and build up a healthy human society, totally ignoring all obstacles and difficulties . . . so long as a magnificent, healthy and universalistic human society is not well established, humanity’s entire culture, and civilization, its sacrifice, service and spiritual endeavour, shall not carry any worth whatsoever”. Today we live in a world where values that demean the human spirit continue to thrive — where money matters and little else does - an illusory world, where economists fully indoctrinated become new priests of a fundamentalist religious faith which, apparently sanctifies greed and disallows intelligent introspection and social responsibility. In 1974 in another message he had warned, “The opportunists tried in the past, are trying at present and will try even in the future to fulfill their narrow desires by keeping the human race disunited” and exhorted all “. . . through your noble deeds, you draw nigh the unknown strangers living far away and build a healthy world-based human family . . . go ahead towards your cherished goal”.

To begin with, it is absolutely necessary and of utmost urgency that the world needs to pool global resources so that existential security of human beings food, clothes, accommodation, education and medical care are guaranteed. Communism tried, failed and has died. Capitalism too failed over the last two and half centuries post the Industrial Revolution and is now on its last legs. PROUT that follows a path of socio-economic emancipation for humanity having a rational economic policy that guarantees minimum requirements for the common people and also provides maximum amenities to the meritorious and which progressively increases such threshold levels over the years — is the answer.

The Editors wish each and every one of its readers a very happy New Year and encourage one and all to become active pioneers and usher in a new chapter in the history of human civilization. The despondent humanity in darkness anxiously awaits the beacon towards that glorious future. As PROUT’s founder in his last New Year’s message in 1990 said, “Keep moving, enlighten humanity with crimson rays, and make your existence meaningful and effulgent”.

**NEO HUMANISTIC JUSTICE**

In this world of man's inhumanity to man, people naturally get incensed and seek revenge and retributive justice by way of punishment. Shrii Prabhat Ranjan Sarkar's suggestion of getting rid of the word 'penal' from criminal law books and replacing it with 'corrective' may appear facile today. But it has a deep rooted meaning for a Neo-humanistic world of the future. He has given clear reasons why all this happens and has also given very apt suggestions that can be easily followed to bring about these sweeping changes. But for that spiritual education and practices is a must in the society at large. I eagerly look forward to the second part.

Karishma, Pune

COVER STORY HEALTHCARE

Though universal healthcare is far off, Indira Chakravarthi's well researched article describes very nicely the ills of modern day systems. The adverse impact of market oriented reforms has also been highlighted along with the dangers of over dependence of private sector in healthcare. The cartoons have deep meaning and are very apt too.

Sanjaya Sharma, Ghaziabad

REFORMS & POVERTY

It is very true that GDP is an archaic concept for defining a nation's prosperity in real terms, especially in relation to poverty alleviation. – India - China is a case in point that bears the **brint** of the human cost of reforms worldwide.

Malini Sengupta, Howrah

SAVE THE EARTH

Rajesh Makwana has very nicely described our collective failure to share environmental problems., its consequences and how to overcome

such barriers to human progress. With people aroused and global sharing economy seems to be the answer.

Thomas Mc'arty, Glasgow
by email

US ELECTIONS

It's true, it hardly matters who won the US Elections. When it is Money Power that fuels such elections if Romney won and not lost to Obama's second term, things would have remained more or less just the same. Mirra Price is absolutely correct in her analysis.

Santonu, Boston by email

HIGH MORALISM

In the world we live in today, the feature about Uruguayan President José

Mujica is like a breath of fresh air. Kalyanasundaram – man of the millennium example is indeed high and praiseworthy.

T Raja, Coimbatore

POSITIVE THINKING

Charles Hugh Smith has given a clear insight on how a crisis can be turned into your favour to bring out the best in you.

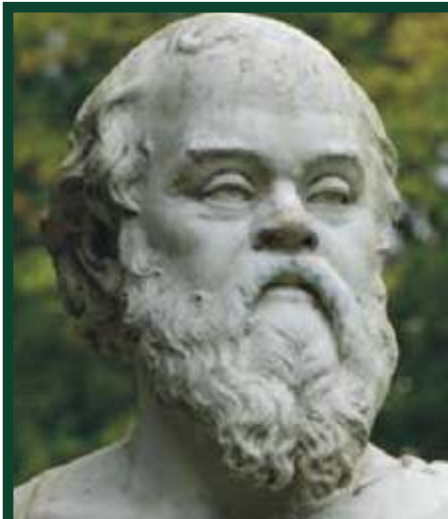
Manikanthan Pillai, Kozhikhode

PROUT JOURNAL

Every month I eagerly look forward to my copy of the PROUT Journal. Friends who have seen are also showing interest. The coverage of topics that highlight the plight of suffering humanity is very apt.

Human Existence is an Ideological Flow.

...Shrii P. R. Sarkar



All men's souls are immortal,
but the souls of the righteous
are immortal and divine.

Socrates 469-399 BC

**Articles / Suggestions Invited**

We invite your articles, comments, letters, wit & humour materials etc. on any aspect of human life including Spiritual, Socio-economic, Political, Cultural, Ideological, Educational and local self government. Clips, photographs and cartoons are also welcome.

Please send them at the following address :

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Ideals Will Not Perish

In this mortal world, everything perishes and will perish - but ideas, ideals and dreams do not. One individual may die for an idea - but that idea will, after his death, incarnate itself in a thousand lives. That is how the wheels of evolution move on and the ideas, ideals and dreams of one generation are bequeathed to the next. No idea has ever fulfilled itself in this world except through an ordeal of suffering and sacrifice.

What greater solace can there be than the feeling that one has lived and died for a principle? What higher satisfaction can a man possess than the knowledge that his spirit will beget kindred spirits to carry on his unfinished task? What better reward can a soul desire than the certainty that his message will be wafted over hills and dales and over the broad plains to every corner of his land and across the seas to distant lands? What higher consummation can life attain than peaceful self-immolation at the altar of one's Cause?

Hence it is evident that nobody can lose through suffering and sacrifice. If he does lose anything of the earth earthy, he will gain much more in return by becoming the heir to

a life immortal. This is the technique of the 'soul'. The individual must die so that the nation may live. To-day I must die so that India may live and may win freedom and glory."

Subhas Chandra Bose



“ Sometimes honest people, who hate corruption from the depths of their being but fail to keep their mental balance due to the pressure of poverty, resort to crime just to maintain their existence. ”



SHRII PRABHAT RANJAN SARKAR

Justice

(4) Criminals Due to Poverty

Most crimes throughout the world are committed due to poverty, except in countries where the minimum necessities of life have been met. Of course the tendency to engage in antisocial activities because of poverty does not manifest equally in all places or among all people. The degree of such crimes varies according to the moral strength of an individual. But no matter how strongly developed the moral consciousness of a person, if poverty threatens

his or her very existence, usually the person will try to attack the prevailing social structure. This being the case, I cannot in the name of human dharma reject the reasons such people give, if they give any reasons at all, in defence of their actions. They demand simply the right to live, and on this human right stands the well-being of society, the justification for its existence.

Throughout history millions of people have died due to artificial famines created by other human

beings. While walking along a road, weary, plodding legs have given way and a person has collapsed in a pitiful heap on the ground, yet he or she has refrained from stealing. Although a high standard of morality is one reason why the person did not make a last desperate bid for self-preservation, it is not the only reason. Starving people, particularly if they lose their vitality by slow degrees, do not have the moral courage to fight. Knowing the end is sure, they seek refuge in the arms of death. Basing their way of life on incorrect philosophical and religious teachings, they accept their miserable situation as destiny. Perhaps, at that time, if they were led by a spirited leader and inspired by his or her fiery lectures, or if they received guidance about the course of action to take, they would collectively attack the prevailing social structure. In such circumstances, their actions might perhaps be described as immoral, but they certainly would not contravene the dharma of human existence.

Sometimes honest people, who hate corruption from the depths of their being but fail to keep their mental balance due to the pressure of poverty, resort to crime just to maintain their existence. What will happen in such circumstances if the judge looks only at the crime, or is even slightly indifferent to the questions of cause and effect related to the crime? Such offenders – who may be more honest than most well-fed, well-dressed, so-called honest people – will be thrown into jail and branded as criminals merely because of deficiencies in the system of production and distribution of basic requirements. Due to the bad company there, and overcome with shame, hatred and humiliation due to their punishment, they will gradually turn into habitual criminals after being released from jail.

In areas hit by famine many crimes are committed due to poverty, but as soon as the economy improves the number of crimes decreases. This proves that most of the people in whatever country are not by nature criminals, nor for that matter is the human race in general. People want to be properly

clothed and fed and to pass their days happily. They do not want to have the path of their natural development stop at an impenetrable iron door constructed by narrow-minded social-law-givers.

Those who ignore their conscience and repeatedly commit crimes due to poverty, eventually turn into habitual criminals. If somebody steals or robs out of hunger, or is goaded by their propensities into some mean act, it will be the duty of society to find out what the person's needs are and then remove them in some lawful way. But if society fails to do its duty (I have already said that human beings have not yet been able to create a society in the true sense of the term) and punishes such criminals instead, focusing only on

the magnitude of their crimes, all feelings of remorse will vanish from their minds and in their place a sense of desperation will arise. They will feel that since they have already been stigmatized and have nothing further to lose, there is no point in suffering by earning a living in an honest way. They will think, "As I am sinking, let me sink to the depths of hell." Those who have committed crimes due to poverty (whether due to lack of food or clothing, or physical or mental factors), will blame society for their offences. They will claim that their poverty is the result of a defective social structure, and in most cases this allegation will be true.

If the breadwinner of a family dies a premature death, a dark shadow of poverty will often fall over

the family, and it may disintegrate. Its sweetness and purity will be destroyed due to poverty. The young boys and girls will become beggars, increasing the number of parasites in society, or they will become the playthings of antisocial forces, eventually turning into thieves, armed robbers, thugs, pickpockets or agents of some professional beggars' association. They will become slaves in order to survive. Young widows from communities which follow a double standard of morality will also be compelled or tempted by various forces to lead antisocial lives.

Hence the solution to all these different antisocial activities is hidden in the creation of a sound



Portrait of "Cosette" by Emile Bayard, from the original edition of *Les Misérables* (1862)

economic and social structure. The man who is despised as a thief or treated with contempt by society might have been a genius if he had been brought up in a healthy social environment. The woman who is shunned as a prostitute might have been respected as the leader of a women's organization or honoured as the mother of a famous person, had she received a little sympathy from society in the early part of her life. That is why I contend that those unfortunate men and women carry a burden of sin created through the collective efforts of society as a whole. They are not responsible for their sins, or if they are, their sins are considerably less, or at least no greater, than the sins of selfish, mean-minded people who call themselves honest.

It is doubtful whether the Supreme Creator, let alone humanity, has the right to punish those who commit crimes due to poverty. Still, from the moral standpoint, I cannot support criminal acts. I would suggest that before committing such crimes they should become revolutionaries. It is the duty of those with a good knowledge of morality to guide them in their revolutionary activities. Let them separate the gold from the dross in the fire of revolution.

On the subject of corrective measures for those who become criminals due to poverty, honest people have no alternative but to exhort them to launch a revolution. In this situation the position of a judge is like that of a figurehead; he or she has nothing to say or do. Psychologists and sociologists also have very limited scope for action; the pathways that lie open to them are very circumscribed. The solution completely depends on the firm economic foundation of the different individual countries as well as of the entire world. If anyone is at fault it is every one of the world leaders. Their responsibilities do not end when they gain power by creating false hopes and deceiving the common people with remote and unattainable dreams.

People can score points in intellectual battles by hiding their inefficiency behind grandiloquent speeches, but if they do, the demands of the proletariat, who struggle for existence like animals, will not be heard. They will never be able to forget their hunger and ignore their psychic longings and simultaneously dedicate themselves wholeheartedly to the enormous task of developing their country and building a universal human society in a better way.

Those whose stomachs are full can always forget about the hunger of others. The world has become accustomed to, but has experienced quite enough of, the procrastination and heartless histrionics of

such blood-sucking brutes. By inventing crises, they force the needy to commit crimes; by hoarding grains, they cause artificial famines and indirectly incite starving people to steal; and by making people's circumstances difficult and subsequently enticing them with money, they encourage men to abandon their families and compel women to earn their living in an immoral way. Because they remain above suspicion and appear to be honest according to the laws of the land, which in many countries are enacted for the benefit of the upper stratum of society, ordinary people are unable to raise their voices in protest. It can be said that the only path open to them is the path of revolution.

People look among the leaders of their country for someone to take up the noble task of protecting ordinary, simple people like themselves from the exploitation of blood-sucking brutes. Those who transform ordinary people into beasts by forcing them to live in extremely difficult circumstances are, in my opinion, the ones who should be put on trial. To burden judges with the trials of those who become criminals due to poverty, is to do an injustice to them.

However, it is fallacious to think that the economic structure is the sole cause of crimes committed due to poverty. There are many instances of affluent people also indulging in drink, drugs, gambling, licentiousness, luxurious living, gluttony, etc., in order to forget their psychic problems or to gratify their instincts. Due to their addiction, they lose their wealth and finally get into debt to finance their bad habits. Eventually, when it becomes impossible for them to pay off their debts, they get involved in a wide variety of criminal activities which have a highly deleterious effect on society. Privation is clearly the superficial cause of such crimes, but society is not responsible for this type of privation as it



*White collar crime
Ketan Parekh*

is entirely self-created. It is imperative to take corrective measures to reform such types of criminal. In order to be able to reform them, it is essential to cure them of their addiction.

(5) Criminals out of Momentary Weakness

Another type of crime occurs occasionally. This is a temporary criminal urge, a special type of mental disease which suddenly appears in a certain type of environment and again subsides after a short time. Kleptomania is an example of this kind of mental disease. After committing a crime kleptomaniacs feel ashamed and are anxious to return the property that they have stolen to the owner. They have sudden fantasies about stealing, abducting people, becoming drunk or indulging in decadent activities. But analysis shows that they do not in fact have the slightest personal interest in such things.

Usually weak-minded people who have witnessed larceny, murder or any other crime, are deeply affected by their experience, and due to the ensuing extreme agitation that occurs in their minds, they deviate from the path of common sense. If the feeling of mental agitation recurs due to the influence of temporal, spatial or personal factors, they will immediately commit a crime.

If a person who is not actually a thief constantly thinks about stealing and about the various techniques that can be used to steal, it may happen that he or she will begin to talk in a way that will give people the impression that he or she is really a thief. After witnessing a brutal murder, sometimes such weak-minded people begin to think of themselves as criminals, and under the influence of such thoughts, they conceal some clothing, a dead body or parts of a body, or some other items in their houses, and then start describing the modus operandi of the crime to others. They will say, "I dragged the person away like this; I stabbed him like that;" etc. In such circumstances it will not be surprising if the police regard the person as a criminal and if, after listening to the testimony of witnesses and seeing the evidence, the judge takes action against him or her. In such cases if there is even the slightest defect in the confidential enquiries, the proficiency of the police or the insight of the judge – any of the three – in all



probability an innocent person will be punished.

Poverty is the root cause of most crimes, but it is not the only cause. Even if the economic structure is sound, other factors which cause crimes may be present, jeopardizing social peace and discipline. With the eradication of poverty, crimes caused by keeping bad company and by personal difficulties may to some extent decrease, but there will be little decline in the number of crimes committed by born criminals or habitual criminals.

If we undertake a rational analysis of the causes of crimes and a scientific categorization of these causes, what stands out most is the variety of the propensities of the human mind

and the weakness or strength of the mind according to changes in time, place or person. As a result those investigating the causes of serious crimes may become confused. The accused could be a criminal who does not fit the previously-established categories. If the crime is grave, it will not be possible to pardon the person or disregard the crime on the grounds that it was committed accidentally or in a moment of weakness.

Crimes Involving Cruelty

Crimes involving cruelty are generally caused by the following factors: loss of judgement due to intoxication or extreme excitement; jealousy over property or wealth; a severe blow to one's prestige or the influence of any of the ripus; fights over women; serious differences of opinion.

It is possible for a person who lacks mental straightforwardness, though [[that person]] may be a good person, to commit a crime due to any of these factors. But not all crimes are committed in a moment of anger. Even a cool-headed person may be influenced and overwhelmed by any of the factors listed above except the first, and these factors may have disturbed his or her mind for so long that the crime cannot be classified as a crime committed in anger. A cool-headed person with no criminal background may even plan a serious crime as much as six months in advance. The causes of these types of crime, as I mentioned above, lie in the weaknesses of the human mind. The manifestation of malevolent propensities depends on the environment and is subject to differences in time, place or person;

sometimes it occurs after a few years and sometimes after a few minutes.

When a crime is committed within five or ten minutes of provocation, the offence is generally viewed with leniency because it was committed in a moment of anger. However, where the thought of committing a crime gradually develops over a long period of time, where the offender deliberately becomes intoxicated in the hope of committing the crime with calm nerves, or where the offender gets others intoxicated in order for them to commit a crime with calm nerves, it is rare for the offender to receive clemency. In reality, of course, the crimes of both groups are equal in magnitude, and from the psychological point of view there is only a slight difference between them.

Benevolent people may wonder how much value corrective measures have for criminals who, for whatever reason, have not turned into habitual criminals but still do not show any sense of remorse after committing a crime; for first-time offenders who have not produced any type of evidence to demonstrate that circumstantial pressure was the reason for their crime; or for those who have not shown any physical or psychological symptoms which would warrant their being declared mentally ill. In such circumstances experienced judges and social well-wishers would take penal instead of corrective measures. From the moral standpoint, we cannot but support this. Yet when we know that weak-minded people, who are slaves to their lower propensities, have committed and are continuing to commit crimes due to circumstantial pressure created by temporal, spatial and personal factors, is it not society's duty to make them aware of their wrongdoing and help them to learn how to develop their higher propensities and strengthen their minds? And is it not also the duty of society to ensure that this awakening is a corrective rather than a penal process? Of course it is necessary to retain tough penal measures as a part of the corrective system. Moreover, if punishment has an important place in correcting behaviour, people will, out of fear of being punished, avoid drifting along according to the inclinations of their lower propensities. As a result of this environmental pressure, dishonest people will be compelled to live an honest life and society will be greatly benefited. People who have succumbed to the

influence of their base propensities will with society's sanction get the opportunity to become good. And those who are aware of the influence of their own base propensities will also feel encouraged to keep striving to become internally civilized – to become civilized people in a civilized society.

Crime and Politics

Calumny, jealousy, factionalism, indolence, grandiloquence, etc., are all social defects which, given a congenial environment, turn people into great criminals. These human defects are glaringly apparent in the modern world; the reason for this is the proclivity to indulge in politics. Politics today is concerned solely with satisfying the desire for power; all connection with selfless service has been lost. Unless the desire for power loosens its grip on the human mind, the unhealthy proclivity for politics will not be eliminated from modern society.

Seeing the way in which political involvement gradually transforms people into habitual criminals, benevolent people can no longer afford to stand by and watch. All good people should now work together to formulate a comprehensive, well-thought-out plan for the all-round development of society. If the entire human race turns into habitual criminals, if people are no longer ready to listen with tolerance to the opinions of others, or if they sell their treasures of higher intellect to gain power and prestige, the age-old struggle to build human

civilization, and all efforts to discover the value of human existence, will go in vain.

Virtue and Vice

In most countries crime is defined with reference to a sense of pápa [vice] and punya [virtue]. These have their roots in the religions of individual countries. For example, English people customarily believe that suicide is one of the gravest sins. According to the customary belief of Indians, suicide is considered to be a sin, but it is not a grave sin. And the Japanese do not consider suicide to be a sin at all. That is why the penal codes of these three countries are different. In Japan neither suicide nor attempted suicide constitutes a crime, and thus neither is a punishable offence. In India today the attempt to commit suicide is a crime, but suicide itself is not, hence only the attempt to commit suicide is a punishable offence. And in England the attempt to

**Never think that war, no matter
how necessary, nor how
justified, is not a crime.
Ernest Hemingway**

commit suicide and actual suicide are both crimes, hence both are considered to be punishable offences. 3 So those who rend the air arguing about virtue and vice are not usually listened to outside their own countries.

Ideas about virtue and vice are based on one or both of the following factors: different religious beliefs, and traditional or contemporary social beliefs created by factors other than religion.

These ideas change not only according to place, but also according to time and person. In ancient India, for example, people used to burn defenceless widows to death without a twinge of conscience. The thought that this might be a sinful or unlawful act never entered their minds. Indians of that time believed that those who opposed sati were being antisocial, unpatriotic and sinful. It would not be correct for us to feel hatred or disdain towards those ancient people, living as we do in a different era. Perhaps those who burnt Joan of Arc to death did not commit a crime according to the concept of virtue and vice prevalent at the time.

Different concepts of virtue and vice may also coexist in one country. For example, for a Shākta [devotee of Shakti] eating meat is not a sin, but for a Vaeśṇava [Vaishnavite, devotee of Viṣṇu] even to see an animal being slaughtered is a sin; he or she cannot even think of eating meat.

Since the concept of virtue and vice is completely relative, it is meaningless to loudly support or oppose the views of a particular community or the laws of a particular country as if they were the absolute truth. Today, therefore, everyone should develop a magnanimous outlook in such matters; otherwise their extreme intolerance

will, in the name of spreading religion or of protecting virtue, result, as it did in the Middle Ages, in the entire world being bathed in human blood.

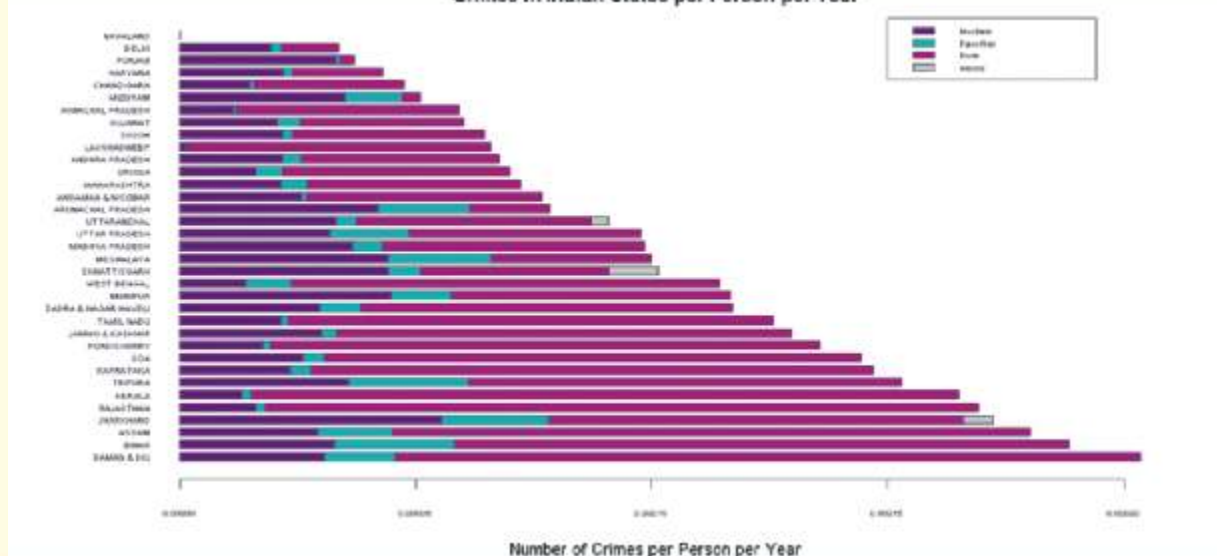
No matter what type of government a country has, it is not desirable for the state to blindly follow particular scriptural injunctions relating to virtue and vice. In this era of popular awakening, it will be impossible for the state to maintain its existence if it commits such an error.

Virtue and vice are psychic expressions which are defined by changes in time, place and person; a type of mental aberration that one person in one place and at one time calls a sin is considered a virtue by another person in another place at another time. Under these circumstances, what should the basis of legal codes be? If legal codes are based on the different concepts of virtue and vice professed by different groups of people, a question will arise: "If two litigants, a plaintiff and a defendant, belonging to two different communities, appear in court, on which community's legal code will the judicial process be based?" We can therefore see that crime cannot be defined by legal codes developed according to the concepts of virtue and vice followed by different groups of people.

Society will have to define what constitutes a crime and what does not in accordance with a moral standard. I define immorality as that which, in order to further the personal interest of an individual or group, aims to exploit another individual or group or the rest of society, or aims to deprive them of the right to self-preservation. Behaviour based on such immoral intentions is a crime.

If the concept of virtue and vice of a particular person or a particular time is taken as absolute, the

Crimes in Indian States per Person per Year



opportunity to introduce corrective measures into the law will be severely limited and restricted, and this will severely retard the dynamism of that society, leading to chaos and collapse. This is what happened to the ancient Egyptian, Roman, Greek and pre-Buddhist Vedic societies. If there had been no scope for reforming the Indian legal system in this way, sati would still be practised today. This is because, according to ancient beliefs, cremation by sati was considered to be a virtuous act. Every rational person will therefore support giving scope to alterations and additions to legal codes.

In India, too, as soon as the social codes of the Vedic Age lost their flexibility due to the intransigence of Aryan vested interests, the Buddhist revolution took place. This significantly raised the consciousness of the people. In a later period, people of all religious affiliations – Buddhist, Jain, etc. – automatically accepted the idea that changes in the social code were desirable, that the concept of virtue and vice would inevitably change according to the needs of the age. Thus we see one kind of social system in the age of the Parashara Samhita, another in the age of the Ramayana, yet another in the age of the Mahabharata, and still another in the age of the Manu Samhita. 4

Those who think that they can arbitrarily impose their judicial system or legal codes on people with the help of the power of the state, regardless of differences in time, place or person, are mistaken. The principles underlying the legal codes will have to be based on people's social needs and not on the whims of an individual or group or the biases inherent in a particular concept of virtue and vice.

Society is a dynamic entity. It has to progress by endlessly struggling to break through ever-changing

barriers. It has to equip itself in different ways to respond to changing conditions and new challenges. Society cannot afford to forget that the type of struggles it had to go through in the past will not be the same as the struggles it has to go through in the present, and that the struggles of today will not be the same as those of the future. Thus, as the environment changes, newer and newer codes of justice will have to be formulated on the basis of the moral code. The duty of those who frame legal codes is to fully recognize the essential characteristics of life and not violate the interests of individuals, groups or society as a whole. Otherwise the codes will be seen as unnatural and will not be accepted, which means that the state will have difficulty in implementing them effectively. (For example, during the British rule of India, the Sarda Act 5 was not properly enforced due to a lack of education.) If a large section of the society is confronted with the possibility of being considered criminals in the eyes of the law, they will engage in deceitful conduct and other antisocial acts to avoid punishment. Thus the standard of morality will decline considerably. Therefore, if such codes are ever formulated, the state will lose its credibility and become the laughing-stock of society.

If somebody commits a violent crime, generally he or she will not receive any sympathy from the public. But if somebody chooses the path of violence to protest against practices which are abhorred by his or her fellow citizens, he or she will, in all likelihood, enjoy popular support.

The Judicial System

Although the system of capital punishment is unacceptable from the moral viewpoint, people do sometimes resort to this custom under specific circumstances. It does not contain any corrective measures and has no purpose other than to instil fear into people's minds. Therefore the practice of taking a life for a life out of anger cannot be accepted in a civilized social system. Even if somebody is a genuine criminal who has no public support (no matter how notorious a criminal he or she may be, he or she is still a human being), should not he or she have an opportunity to become an asset to society? It is possible that although the person fails to evoke our sympathy because of the seriousness of his or her crimes, he or she may sincerely repent and be prepared to dedicate the rest of his or her life



to the genuine service of society. Furthermore, if those who commit crimes are afflicted with a mental disease, is it not our duty to cure them of their disease instead of sentencing them to death?

Most civilized countries follow the line of reasoning that criminals who commit a crime on the spur of the moment are to be treated with comparative leniency. Other types of criminals as well can hope, on the same line of reasoning, to receive comparatively good treatment. Should decapitation be prescribed as the cure for a headache?

Some people argue that if criminals who commit serious offences are not given capital punishment, they will have to be sentenced to life imprisonment, because few countries have the facilities to cure them of their mental disease. But such a decision may cause overcrowding in the prisons. Is it possible for the state to provide so many people with food and clothing? Rather I would ask, "Why should such criminals live off the state at all?" The state will have to see to it that it receives suitable work from them. And after the completion of their sentence, the state should sincerely make arrangements to find them employment so that they will be able to earn an honest living.

A prison should therefore be just like a reform school, and the superintendent should be a teacher who is trained in psychology and who has genuine love for society. Hence a jailer should possess no less ability than a judge. To appoint a person to this post on the basis of a degree he or she has earned from some university or according to his or her capacity to please a superior, would be most detrimental. If those charged with antisocial activities and sentenced to prison experience daily injustices, feel a lack of open-heartedness from others, or receive less food and poorer-quality food than that sanctioned by the government, their criminal tendencies and maliciousness will develop and manifest all the more.

In this context yet another thought comes to mind. If a criminal is imprisoned for a serious crime, what will happen to his or her dependents? They will still have to somehow go on living. The boys of the family may join a gang of pickpockets and the girls may take to prostitution. In other words, by trying to punish a single criminal, ten more criminals may be created. Thus when sentencing a criminal, one will have to take into consideration the financial condition of the members of his or her family, and the state will have to provide them with the means to earn an honest living.

If the judicial system is to be totally accessible to the public, ordinary people will have to be able to afford it. Therefore one of the most important things to do is to increase the number of judges.

It is true more or less everywhere in the world that judges, due to pressure of work, are often compelled to adjourn cases. I do not completely oppose the practice of adjournment, because at times an adjournment can be advantageous to innocent people. But it can be of equal value to criminals who get the opportunity to tamper with evidence, to influence witnesses and to find false witnesses. This cannot be denied. Experienced judges know if and when it is necessary to adjourn a case in the interests of the public, but if the public interest is not served by this measure, no judge in all conscience should adjourn a case simply due to pressure of work. It is therefore essential to increase the number of judges.

Increasing the number of judges is not, however, an easy matter. It requires a thorough examination and careful selection of candidates. Relatively simple and ordinary cases can even be entrusted to responsible citizens. To deal with such cases it is not a bad idea to employ honorary magistrates. However, these honorary magistrates will also have to exhibit a highly-developed sense of responsibility at the time of discharging their duties. In countries where they are selected from among business people who have made a quick fortune or from among known sycophants, they will be mere liabilities to the people. I once heard a story about an ever-so-learned judge who delivered judgements for and against defendants according to the nostril his clerk used to inhale snuff. Needless to say, whoever passed sufficient money to the clerk would win the case. As members of a civilized society in the twentieth century, we would like to see such an occurrence as a story from the past, not as a feature of modern life.

The Need for a Spiritual Ideal

The proverb "Prevention is better than cure" may be applied to all aspects of life. It is undeniable that, when we see the variety and seriousness of crimes increasing with the so-called advancement of civilization, it becomes necessary for crime-prevention policies to be given greater importance than remedial action. Civilized people today should be more interested in preventing base criminal propensities from arising in human beings in the first place, than in taking corrective measures to cure criminals' mental diseases.

"Good" or "bad", "virtue" or "vice" from the worldly standpoint not withstanding, people act in order to attain happiness. We judge people's actions as "good" and "bad", "virtue" and "vice", only after evaluating those actions in terms of a goal and steps to reach that goal.

It is true that the majority of people are not born dishonest. Although there are differences among people insofar as their goals and their efforts to reach

their goals – differences caused by defects in their bodies' various glands – I do not believe that this situation cannot be corrected through collective effort. If one's goal is a pure and pervasive one, then the defects in the process of attaining the goal can never transform a person into a sub-human creature. And if these efforts are in harmony with people's psychology, this will be extremely beneficial. As a result many people will harmonize the rhythm of their diverse ideas and ideologies and progress together, thereby gradually transforming the inherent individualism and disparity of social life into one symphonic chord, one unified rhythm, which will become the genuine prototype of a healthy human society.

This idea of oneness is fundamentally a spiritual idea. Individually and collectively human beings will have to accept the Supreme and the path to realize the Supreme as the highest truth, and this will have to be recognized as the highest goal of human life. As long as human beings do not do so, the human race will find it impossible to implement a sound, well-thought-out plan of action for social progress. No penal or social code, no matter how well-planned, can liberate society. Without a spiritual ideal, no social, economic, moral, cultural or political policy or programme can bring humanity to the path of peace. The sooner humanity understands this fundamental truth, the better.

Virtue and vice are both distortions of the mind. That which may be considered good in one particular temporal, spatial or personal environment may be considered bad in another. A country generally bases its penal code on the concept of virtue and vice which prevails in that country, and the concept of virtue and vice in turn is based on accepted religious doctrines. In my opinion virtue is that which helps to expand the mind, by whose assistance the universe increasingly becomes an integral part of oneself, and vice is that which makes the mind narrow and selfish. And the realm to which the mind of a person engaged in virtuous activities travels, is heaven, and the realm where the mind of a sinner races about in a wild frenzy, is hell.

I do not see any reason to discuss the ideas contained in the various religious scriptures.

A Universal Penal Code

Finally, it is my sincere belief that, except for those social problems which are caused by geographical factors, the solution to all complex social problems may be found by implementing a universal penal code, one which is applicable to all



humanity. It is not desirable for different laws to bind different peoples, countries or communities. All human beings laugh when they are happy, cry when they are sad and mourn when they feel despair, and all need food, clothing and housing; so why should people be separated from each other by artificial distinctions?

The constitution of the world should be drafted by a global organization recognized by the people, otherwise the possibility exists that at any moment a minority in a country might be persecuted. Everyone knows that when a revolutionary is victorious in the political struggle of a country, he or she will be considered a patriot, and when a revolutionary is defeated, he or she will face death and be branded as a traitor despite his or her innocence. In nearly every country the law is based on the opinions of powerful people, and their autocratic style cannot be questioned. But is such a situation desirable? Does this not undermine civilization? That is why I contend that laws must be drafted by a global organization, and, further, that the supreme authority to judge or to try a person should be vested in that organization. If that global organization then refrains from interfering in the internal affairs of countries, powerless groups or individuals will be forced to lead the lives of virtual slaves, in spite of written assurances that they are free.

(Concluded)

Footnotes

(3) *After the Suicide Act 1961 was passed by the British Parliament, it was no longer an offence to commit suicide under English law. –Trans.*

(4) *These books contain mainly stories and codes of conduct. (While they have all provided social and ethical guidance to Indian society in their respective periods, only the Ramayana and the Mahabharata continue to be extremely popular today.) –Trans.*

(5) *The Sarda Act was intended to prevent the marriage of girls below the age of fourteen. –Trans.*



Bose was the only one outstanding personality of India who took a different and aggressive path, and in a sense India owes more to him than to any other man.

Subhas Chandra Bose

Patriot And Spiritualist

Prologue

On November 17, 1985, during a talk on philology (Discourse 10 Shabda Cayanika' Part II) Shrii Prabhat Ranjan Sarkar the founder of PROUT was regaling a small group of his followers in Calcutta. "This was towards the end of British rule, the Second World War was in full swing, with the fiercest fighting in Europe and Southeast Asia. Most of Southeast Asia was then under the control of the Japanese. Japan had conquered Burma and the Indian National Army under the command of Subhas Chandra Bose had taken possession of the Andaman and Nicobar islands. Subhas Bose had given them new names. The Indian National Army had entered by then into Manipur (Imphal) by land and the war had reached its final stage, the stage in which one already knew what its outcome would be. The defence of India was chiefly the responsibility of the British and American armies. They were fighting with tremendous determination and firmness, defying all obstacles. Indeed, their mental toughness at that time was quite praiseworthy. Despite the strong fortifications of the coastal area, the Indian National Army was making hectic preparations to wrest control of the coastal areas of Chittagong, Noakhali, and Bakharganj. The INA had nearly surrounded Kutubdia, Sandip and Khulna District's Sharankhola. That was the military situation of the country. In my town there was a daily blackout. Low-power bulbs had been fitted in the street lights and I was one of the people responsible for the arrangements against air attacks".

✱ Arun Prakash

This January 23 marks the 116th birth anniversary of Subhas Chandra Bose, the ninth child of fourteen siblings, whose life and meteoric rise as a revered leader of leaders – Netaji, across the subcontinent of India; who wanted complete and unconditional independence for India and spearhead the armed conflict with the British Army and his disappearance under mysterious circumstances in 1946 still puzzle historians and commoners alike. His known legacy is preserved at Netaji Bhavan in Calcutta, his ancestral house and is a place of national pilgrimage for all Indians and

followers worldwide. By external appearances with its traditional pillars and porticos, it looks like a typical early twentieth century Bengali residence. Subhas's elder brother dedicated this historic house to the nation on November 23, 1947. The Netaji museum established in 1961 is a full-fledged biographical museum organised on the basis of a vast amount of materials relating to Netaji, collected from all over the world. A storehouse of inspiration and enlightenment, it attracts thousands of visitors all the year round. During Netaji birthday week in January, the rush is heavy.

A lot has been written and said about Subhas **Indira publication of** the Netaji Research Bureau, Calcutta we have had a brief glimpse of his political brilliant philosophy enunciated in his letter to the Governor of Bengal on November 26, 1941. In this piece we shall discuss about lesser known aspects about this extraordinary person who inspired millions, his socio-political thinking, spiritual leanings, his life and his death and his military statesmanship - all with the sole object of securing freedom for Mother India from the British colonialists. These can be traced from his activities, letters, writings and speeches at different phases of the freedom struggle. Though he was more a man of actions his ideas and convictions constitute his philosophy. In his own personal life and in Indian freedom movement he was influenced by his parents Janakinath Bose and Prabhavati Devi, Beni Madhab Das, Headmaster, Revenshaw Collegiate School, teachings of Ramakrishna, Vivekananda and Aurobindo Ghosh, C.R. Das, Lenin, Mustapha Kemal Pasha, De Valera, Joseph Mazzini, Count Cavour, Garibaldi, and the impact of freedom movements in other countries such as American War of Independence, Italian struggle for liberation and unification, liberation struggle in Czechoslovakia and Irish struggle for freedom. In this background his

social, economic and political concepts were empirically formulated for an objective observance and ramification with the sole objective of emancipation of Mother India from the British rule of exploitation and oppression and reconstruction of Free India.

Born on January 23, 1897 in Cuttack (Orissa) Subhas was the ninth child among eight brothers and six sisters. His father Janakinath Bose was an affluent and successful lawyer in Cuttack and received the title of "Rai Bahadur" and later became a member of the Bengal Legislative Council. Subhas Chandra Bose was a very intelligent and sincere student but never had much interest in sports. He passed his B.A. in Philosophy from the Presidency College in Calcutta. Subhas's father wanted him to become a civil servant and sent him to England to appear for the Indian Civil Service Examination. He stood fourth with highest marks in English. But his urge for participating in the freedom movement was so intense that in April 1921, he resigned from the coveted Indian Civil Service and came back to India. Soon, he left home to become an active member of India's independence movement. He, later joined the Indian National Congress, and also elected as the president of the party.

Staunch Spiritualist

Subhas's spiritual approach to life began under the influence of his deeply spiritual parents and he developed a profoundly spiritual frame of mind, and love for Hindu scriptures from his early life to his last days. Subsequently, his searching mind, right in his school days could explore out the meaning, significance and objectives of human life when he came in contact with the teachings, writings and philosophy of Ramkrishna Paramahansa, Swami Vivekananda and Sri Aurobindo Ghose. Influenced by them Subhas became more idealistic and spiritualistic; "I had a new ideal before me now which had influenced my soul to

effect my own salvation and to serve humanity by abandoning all worldly desires and breaking away from all undue restraints." Meditation, sex control and became matters of primary concern to him. He began to think of his future in terms of spiritual welfare and uplift of humanity and this became his ideals for a spiritual bent of mind. Subhas in his college days came in contact with Aurobindo's philosophy and his writings – which had a deep impact on him "For what is a nation? What is our mother country? It is not a piece of art nor a figure of speech, nor a fiction of mind, it is a mighty Shakti composed of all the Shaktis of all the millions of units that make up the nation. We must be dynamos of the divine electricity so that when each of us stand up, thousand around may be full of light, full of bliss and Ananda" and Subhas thought of Indian Nation as the Divine Mother, a spiritual entity, a part of the universal spirit. Subhas accepted concept of 'Tyaga' (austerity for service) as said in the Upanishads and imbibed the ideal of renunciation for self-realisation and became determined to work ceaselessly for the benefit of the country and its toiling masses.

He always kept a miniature 'Bhagavad Gita' in the breast pocket

Netaji's portrait presented to Colonel Yamamoto



of his field uniform. He would plunge into deep meditation at dead hours of night even in the battlefields of South East Asia. While in Singapore he at times drove to Ramakrishna Mission late at night, changed into a priestly silk dhoti, shut himself up in the prayer room with rosary in hand and spent a couple of hours in meditation. He would display his deep devotion to God in the hours of sorrows and sufferings, weal and woe of his life. When the Provisional Government of Azad Hind was proclaimed, he took the oath, "In the name of God, I take this sacred oath that to liberate India and the thirty-eight crores of my countrymen. I, Subhas Chandra Bose, will continue the sacred war of freedom till the last breath of my life." On the day of taking over direct command of the I.N.A. on August 26, 1943, he said "I pray that God may give me the necessary strength to fulfill my duty to Indians, under all circumstances, however difficult or trying they may be". In his address to Indian National Army at Singapore, he said, "May God now blesses our Army and grants us victory in the coming fight". Many scholars believe that Hindu spirituality formed the essential part of his political and social thought throughout his adult life, although there was no sense of bigotry or orthodoxy in it. As historian Leonard Gordon explains "Inner religious explorations continued to be a part of his adult life. This set him apart from the slowly growing number of atheistic socialists and communists who dotted the Indian landscape".

Ardent Secularist

In his unfinished autobiography, 'An Indian Pilgrim', Subhas to quote "I was lucky, that the environment in which I grew up was conducive to the broadening of my mind. In fact I cannot remember even to have looked upon Muslims as different from ourselves in any way except that they go to pray in Mosque". His paternal house in Oriya bazaar, Cuttack was in a

predominantly Muslim locality and neighbours were mostly Muslims the Bose family took part in Muslim festivals like Eid and Moharrum. He therefore had an attitude of impartiality towards all religions. He felt that the Government of Free India must have an absolutely neutral and impartial attitude towards all religions and leave it to the choice of every individual to profess or follow a particular religion of his faith; religion is a private affair, it cannot be made an affair of the State.

It was the shrewd and subtle diplomacy of the British that the communal problems in India assumed such dangerous proportions. Subhas was of the view that a nation-wide freedom struggle would result in psychological metamorphosis on political front. All Indians living in South-East Asia were united in the Indian National Army irrespective of caste, race, sex and creed under the stirring leadership of Subhas Chandra Bose in a spirit of Unity, Faith and Sacrifice with the sole objective of emancipation of Mother India. One of his senior aides Shah Nawaz Khan said that, for Subhas there were no religious or provincial differences. Hindu, Muslim and Sikh soldiers in the Indian National Army were made to realise that they were sons of the same motherland. That most of ardent supporters and admirers of Netaji were Muslims is something unique in modern Indian history.

Anti Casteist

In his public speeches, Subhas advocated emphatically the abolition of caste system in India and introduced observance of Anti-untouchability Week from April 6th to 13th. He supported inter-caste marriages and as a true disciple of Swami Vivekananda, Bose understood that progress of India would be possible with uplift of the downtrodden and the so-called untouchables who constitute the very essence of our society. Bose's correspondence (prior to 1939)



reflects his deep disapproval of the racist practices of, and annulment of democratic institutions in Nazi Germany. He, however, expressed a degree of admiration for the authoritarian methods which he saw in the 1930s in Italy and Germany that led to their phenomenal resurrection and growth from the ashes of the First World War.

Women's Emancipation

Subhas Chandra Bose imbibed the ideals of Deshabandhu Chittaranjan Das and Swami Vivekananda regarding education of women and their emancipation and would cite examples of noble and scholarly women of ancient India like Maitreyee, Gargee, Khana and Lilabatee. He wanted that women should be given a very elevated position in the society, and that women should be freed from all shackles - social, economic and political. The role played by women in India's national struggle, especially during the Civil Disobedience Movement, with undaunted bravery and exemplary spirit of sacrifice, shaped his attitude towards women. He surmised accurately that illiteracy and economic dependence were the root cause of women's enslavement. Bose spoke firmly in favour of removing all obstacles in the way of women's emancipation and supported widow remarriage and abolition of the Purdah system. Subas's firm belief was that no country could really be free if her women were not part of the freedom struggle and serve in hospitals as

nurses, looking after wounded soldiers and perform other auxiliary roles and even take up arms against enemies. That is why as part of the INA he created the Rani Jhansi Regiment. In the Provisional Azad Hind Government he appointed one woman Cabinet Minister and she had a position after him in the order of precedence.

Education

The idea propounded by John Stuart Mill that the democracy based on universal suffrage must be preceded by universal education was well understood by Bose and therefore, he advocated elementary education for all. Illiteracy was therefore a fundamental problem for Subhas who firmly believed that education was necessary for character building and all round development of human life. He also realised that education was a great force to bring about a sense of national unity. Education was meant to be that which was a manifestation of perfection in the mind. All knowledge, secular or spiritual comes from the human soul and thus education helps to awaken the mind which is the store house of all knowledge and boost the strength and character and freedom of man. In his post independence reconstruction plan, Subhas dreamed of an India where citizens would be elevated in the true sense of the word so that they would breathe a free air of social, economic and political justice and liberty. As a socialist and humanist he wanted mass primary education for all and as an individualist he was in favour of higher education for deserving meritorious and intelligent students. The vast educational network created within very short time in the U.S.S.R. was a model for him and he supported State controlled educational system for mass education. With regard to the system of primary education, Bose was deeply influenced by the kindergarten system in Germany and Scandinavia, the Nursery Schools of England and the Ecoles

Meternelles of France.

Economic Independence

According to Subhas, liberty broadly signified political, economic and social freedom. For him economic freedom was the essence of social and political freedom. He bravely fought for India's independence but this independence was also an economic necessity, "The problem of giving bread to our starving millions - the problem of clothing and educating them - the problem of improving the health and physique of the nation - all these problems cannot be solved so long as India remains in bondage.

The problem of giving bread to our starving millions - the problem of clothing and educating them - the problem of improving the health and physique of the nation - all these problems cannot be solved so long as India remains in bondage.

To think of economic improvement and industrial development before India is free politically is to put the cart before the horse." According to him the appalling poverty, high incident of unemployment and low standard of living were due to the foreign domination. In view of all this he desired economic reconstruction and industrialisation on modern scientific and technological methods". He was also of the firm belief that economic issues cut across communal lines. The problems of poverty and unemployment, of illiteracy and disease, of taxation and

indebtedness affected Hindus, Muslims and others and the remedy lay in the solution of the political problem on the establishment of a national, popular and democratic government in which people will have direct right to participate and indirect right to criticise. He was also of the view that no democratic system could overcome India's poverty and social inequalities and he wrote that a socialist state with benevolent dictatorship would be needed for the process of national re-building.

Industrial Growth

According to Subhas Chandra Bose industries fell into three categories: Large Scale or Heavy Industries, Medium-Scale and Cottage Industries. Industries were important for rapid economic development. While Large-Scale Industries produced the means for other industries to run successfully e.g. metals, heavy chemicals, machinery and tools, and communication industries like railways, telegraph, telephone and radio. He favoured large-scale industries yet in an underdeveloped country like India he never lost sight of cottage and small industries. He also felt that backward agriculture needs to be modernised too and resultant surplus labour thereof would be absorbed in the growing industries and thereby solve the problem of unemployment. Subhas was also very alive to the requirement of an indigenous Defence industry and felt that the moment India is free the most important issue would be the organising national defence in order to safeguard our freedom in the future; for that modern war industries needed to be built up; so that, we may produce the arms that we shall require for self-defence. This he was aware meant a very large industrialisation programme.

Patriotism

Subhas inherited the spirit of nationalism from his father Jankinath who was a government pleader and Public Prosecutor. He



Rare young photo of Subhas

became a member of the Bengal Legislative Council and earned the title of Rai Bahadur, but he resigned from the said post and renounced the title of Rai Bahadur as a protest against the repressive policies of the British Government. He regularly attended the annual sessions of the Indian National Congress and was a staunch supporter of the Swadeshi movement. In his early life, as a student of the Protestant European School run by the Baptist Mission, Subhas exhibited his spirit of nationalism when discriminatory treatment was made against Indian students. Swami Vivekananda's call "Say brothers at the top of your voice the naked Indian, the illiterate Indian, the Brahman Indian, the Pariah Indian is my brother" resonated deeply in Subhas's heart. Aurobindo's spirit of renunciation and his sacrifice of a lucrative I.C.S. career to devote to politics also impressed Subhas.

Socialistic Philosophy

In the Free India of his dreams Subhas wished for an egalitarian society in which all members would enjoy near equal economic freedom economic and social status, and in

his presidential address at the Maharashtra Provincial Conference held at Poona on May 3, 1928, he declared, "If you want to make India really great we must build up a political democracy on the pedestal of a democratic society. Privileges based on birth, caste or creed should go, and equal opportunities should be thrown to all irrespective of caste, creed or religion". In his Presidential Address at the Students Conference held at Lahore in October, 1929, his concept of freedom was clear, "This freedom implies not only emancipation from political bondage but also equal distribution of wealth, abolition of caste barriers and social inequalities and destruction of communalism and religious intolerance". He also said, "Free India will not be a land of capitalists, landlords and castes. Free India will be a social and political democracy... a reign of perfect equality, social, economic and political" shall prevail in Free India.

As a true Socialist, he wanted emancipation of the underdogs i.e. peasants and workers. While stating the objectives of Samyabadi Sangha visualised by him, he said "The party stand for the interest groups of the masses, which is of peasants, workers etc. and not for the vested interests that is the landlords, capitalists and money lending classes". This is precisely what is happening in India and the world today. In the early 1920s, as the founder President of the All Bengal Youth League he announced a programme of, "... community of interests with labours and peasants, amelioration of economic condition of the masses, reduction of working hours, a minimum scale of wages, medical leave with full pay, old age pension, compensation for infirmity or serious accidents etc". It was under his leadership that the labour strike in the Tata Iron and Steel Works at Jamshedpur ended in an honourable settlement in 1928. He became the President of the All India Trade Union Congress in 1931.

Espousing the cause of labour, he said, "Labour to-day wants the right to work. It is the duty of the State to provide employment to the citizens and where the State fails to perform this duty, it should accept the responsibility of maintaining them. In other words the worker citizens cannot be at the mercy of the employer, to be thrown out on the street at his sweet will and made to starve".

Democratic Rights

Subhas developed an ethical approach to life based on sacrifice, renunciation, self-abnegation and self sacrifice which is in a way the core of a democratic way of life. These ethical and spiritual ideals contributed to his formulation of a political philosophy consistent with Indian culture and civilisation. That Subhas valued freedom of thought and action also in larger social context is evident from his letter dated July 18, 1915 written to his friend Hemanta Kumar Sarkar, "Nobody has really the right to interfere in anybody else's individual philosophy of life or speak against it but ... the basis of that philosophy has got to be sincere and true as Spencer's Theory is - He is free to think and act so long as he does not infringe on the equal freedom of any other individual."

Subhas as student in England 1920





Netaji reviewing a parade in Germany

On the changing concept of freedom he said "The concept of human freedom has changed. In ancient times, by freedom people of India meant spiritual freedom - renunciation, freedom from lust, greed etc. But this freedom also included freedom from political and social bondage."

Subhas had developed an immense faith in the power of the people - the common man as the agent of change, evolution and progress, as evident from a letter written from Cambridge on March 23, 1920 to his friend Charu Chandra Ganguly, "Swami Vivekananda used to say that India's progress shall be achieved only by the peasant, the washer-man, the cobbler and the sweeper. These

words are very true. The Western World has demonstrated what the power of the people can accomplish."

Imprisonment and Escape

And for all his love for Mother India he was a much sought after persona by the British authorities. In his own words written in exile in Vienna, Austria, he described his imprisonment and famous escape, "The writer was then confined in prison without any trial. He had already been in British custody eleven times, but he now felt that it would be a gross political blunder to remain inactive in prison, when history was being made elsewhere. He then explored the possibility of being released in a legal manner, but found that there was none, because



Free India Legion sleeve shield

the British Government was determined to keep him locked up, so long as the war lasted. Thereupon, he sent an ultimatum to the Government pointing out that there was no moral or legal justification for detaining him in jail and that if he was not released forthwith, he would fast unto death. He was determined to get out of prison, whether dead or alive. The Government laughed at the ultimatum and did not reply. The next morning the fast began ... Seven days later, the authorities suddenly got frightened, lest the writer should die in prison. A secret conference of high officials was hurriedly held and it was decided to release him, with the intention of re-arresting him after a month or so, when his health



Free India Legion soldiers in Germany (Right) Field Marshal Erwin Rommel inspecting Azad Hind legion soldiers

improved. After his release, the writer was at home for about forty days and did not leave his bed-room. During this period, he came to the conclusion that Indian freedom-fighters should have first-hand information as to what was happening abroad and should join the fight against Britain and thereby contribute to the break-up of the British Empire. He found no other alternative but to travel abroad himself. Towards the end of January 1941, he quietly left his home one night at a late hour. Though he was always closely watched by the Secret Police, he managed to dodge them and after an adventurous journey, managed to cross the Indian frontier."

He made his way overland to Berlin but there the Nazi leaders were initially lukewarm to his idea of leading an army to liberate India from British rule. In fact it took a whole year in Germany to get an appointment to meet Hitler. Despite this he managed to form the 3,000 man Free India Legion, composed of Indian POWs captured by Axis forces in North Africa. Some of these jawans saw action against allied troops invading France in 1944.

But the German's provided moral support to the movement and two immediate results were the establishment of a 'Free India Center' and inauguration of a 'Free India Radio', both began their operations in November 1941, when Azad Hind Radio broadcasted for the first time. Netaji's inaugural speech which, in fact was a disclosure of his identity that had been kept officially secret for so long declared "I am Subhas Chandra Bose who is still alive and talking to you". This sent shock waves across two continents. They also issued postage stamps

INA and its Impact

Meanwhile, the Second World War was raging. On February 15, 1942, Singapore fell to the Japanese army advancing southward from the Malayan peninsula. Two days later,

in an impressive ceremony held at Farrar Park in the heart of the town, Indian troops were handed over to the Japanese as prisoners-of-war by their commanding officer, Colonel Hunt. Major Fujiwara took them over on behalf of the victorious Japanese, and then announced that he was handing them

over to Captain Mohan Singh of the Indian contingents, who should be obeyed by them as their Supreme Commander. Mohan Singh then spoke to the Indian POWs, expressing his intention of raising an Indian national army out of them to fight for India's freedom. He held a preliminary discussion with some prominent Indians in Malay and Burma in a meeting in Singapore on 9 and 10 March, which was attended by Rash Behari Bose, a veteran



Subhas Bose and Abid Hasan on board German submarine U-180

Indian revolutionary exile living in Japan for the last quarter of a century. Bose then called a conference in Tokyo, which was held 28-30 March. The delegates representing several East and Southeast Asian countries present at the conference decided to form the Indian Independence League to organize an Indian independence movement in East Asia. Bose was recognized as head of the organization. The conference

further resolved that "military action against the British in India will be taken only by the INA and under Indian command, together with such military, naval and air cooperation and assistance as may be requested from the Japanese by the Council of Action" and further, "after the liberation of India, the framing of the future constitution of India will be left entirely to the representatives of the people of India."

The story of Netaji Subhas's exploits in Germany and the



Crew of the Japanese submarine I-29 after the rendezvous with German submarine U-180, 300 km southeast of Madagascar on 28.4.1943. Subhas Bose is seated 2nd from left



Stamps printed in Berlin for Azad Hind Government, extreme right one shows breaking shackles of colonialism

history of the Indian Legion were known to Indian revolutionaries of the IIL in East Asia for some time now, and they awaited his arrival eagerly. As the first INA wavered, faltered and was finally disbanded, and as its successor merely continued to exist, the need for Netaji's leadership began to be felt more keenly.

Submarine Voyage

Realising that the Japanese takeover of South East Asia offered more scope for a liberation army Netaji immediately wanted to go there. Eventually on February 8, 1943, accompanied by his colleague Abid Hasan he left Kiel in a German U Boat a dangerous three month long voyage. While Netaji continued to sail towards the East making a wide sweep as previously arranged, a Japanese submarine left Penang Island on April 20, for the tip of Africa, under strict orders not to attack or risk detection. The two submarines had a rendezvous four hundred miles south-southwest of

Madagascar on 26 April. After sighting each other and confirming their identity, the submarines waited for a day for the sea to become calm. Then on April 28, in what was known to be the only known submarine-to-submarine transfer of passengers (in the annals of World War II) in an area dominated by the enemy's air and naval strength, Netaji and Abid Hasan were transhipped into the Japanese submarine via a rubber raft. Travelling across the ocean, the Japanese I-29 reached Sabang on May 6, 1943. It was an isolated offshore islet north of Sumatra. There, Netaji was welcomed by Colonel Yamamoto, who was the head of the Hikari Kikan, the Japanese-Indian liaison group. From Sabang, Netaji and Yamamoto left for Tokyo by plane, stopping en route at Penang, Manila, Saigon and Taiwan. The plane landed in Tokyo on May 16. Throughout his submarine voyage from Germany and for about a month after his arrival in Tokyo, Netaji's identity

and presence was kept secret. He was supposed to be a Japanese VIP named Matsuda.

Azad Hind Government

Once in Singapore, he galvanised the Indian expatriate movement by forming the Provisional Government of Free India (Azad Hind). The Indian National Army (INA) was formed and its troops were under the aegis of a provisional government,

the Azad Hind Government, which came to produce its own currency, postage stamps, court and civil code, and was recognised by nine Axis states—Germany, Japan, Italy, the independent state of Croatia, Wang Jingwei regime in Nanjing, China, a provisional government of Burma,

Bose with his trusted INA lieutenants



Manchukuo and Japanese-controlled Philippines. Recent researches have shown that the USSR too had recognised the "Provisional Government of Free India".

INA units saw action on three fronts: in the Arakan and at Imphal, and on the Irrawady – Central Burma front in 1945. The military impact of the INA was negligible but its psychological and political impact was tremendous.

The INA trials at Delhi generated a tidal wave of patriotism in the country. The Indian Army could not remain unaffected by this

Addressing a rally in Tokyo 1945



development. Lord Wavell the Viceroy in his letter of August 20, 1945 to the Secretary of State for India wrote, "This is the first occasion in which an anti British politician had acquired a hold over substantial number of men in the Indian Army and the consequences are quite incalculable," Auchinleck had ordered a public trial at Red Fort hoping to expose atrocities committed by INA personnel on their colleagues who had refused to join them. He thought that this would arouse anti-INA feelings among the people. This did not happen on the contrary the INA became very popular in the country. On November, 5, 1945 the trial began at Red Fort and Bhulabhai Desai was the Chief Defence Council. Captain Shah Nawaz Khan (1/14 Punjab), Captain PK Sahgal (2/10 Baluch) and Lieutenant GS Dhillon (1/14 Punjab) were sentenced, "The Commander –in– Chief has therefore ... in the matter of sentence and to remit the sentences of transportation for life against all three accused. He has, however, confirmed the sentence of cashiering and forfeiture of arrears of pay and allowances. ..."

The popular support of the INA, the outbreak of the naval mutiny at Bombay and Karachi and their assessment of the attitude of the Indian soldier, convinced the British that they could not rely on the Indian Army to uphold their imperial rule over India. After the Second World War, an economically and militarily exhausted Britain was in no position to maintain a strong military presence in India. Earl Atlee who was the British Prime Minister in 1947, when they quit, on a visit to the country in 1956 told Mr. Chakravarty, the Governor of West Bengal that the decision to withdraw from India was taken on account of a host of reasons and one of the most important was the realization that the loyalty of the Indian Army had been undermined. Although the British transfer of power was a peaceful process, the Army also



Another Azad Hind postage stamp

played a significant role. The mutiny of 1857 had laid the foundation igniting the spark of nationalism and the mutiny of 1946 proved to be the last straw. The wheel had come a full circle. The Indian Army played an important role in the establishment of British rule over India and now the Indian Army played a significant role in ensuring the demise of that rule.

Netaji Subhas Chandra Bose was of a high political stature similar to Mahatma Gandhi and Pandit Nehru but disagreed with these leaders' non violent nationalism and favoured an outright armed struggle. He was a champion of India's freedom struggle and in 1938 his



Multi lingual INA poster

prophetic declaration "India freed means humanity saved" still rings in the ear today. His famous and highly evocative quote in Hindi "Give me blood, and I shall give you freedom!" urged the people of India to join him in his fight against the British Raj. His Hindi song "Kadam kadam badaye ja, khushi ke geet gaye ja" (step by step march ahead singing songs of happiness) that gave the clarion call to battle, a song that swells the heart of every Indian with pride, is the song of the Indian Army today.

Controversy over his Death

Netaji was said to have been killed in an air crash in Taihoku,



Taiwan on August 18, 1945. The Japanese gave him two seats on a secret plane which he boarded at Saigon on August 17, 1945. The next day it stopped to refuel at Taihoku, and shortly after it took off, it crashed. Bose's trusted lieutenant Habib-ur-Rahman was with him; he survived. The controversy over the death had surfaced after the announcement from Tokyo on August 23, 1945, that Netaji had died in a plane crash on August 18, 1945, though some press reports published from Tokyo and Taihoku had given contradictory versions. Also the Taiwan government had no record of such a crash the only mishap in their logs is of a US plane that crashed a month later. In 1995, a team of scholars from Calcutta's Asiatic Society, researching Indo-Soviet ties in Moscow, came across a host of recently declassified intelligence files that hinted at Bose having been in the Soviet Union after 1945. Most secret Russian documents refer to Stalin and Molotov discussing Bose's plans in 1946 long after his announced death. In a recently released book "India's Biggest Cover-up," journalist and author Anuj Dhar alleges that Pranab Mukherjee and the Congress-led government do not want the 'truth' about Bose to come out. Citing 200 documents, 90 of them are classified, Dhar claims that they are engaged in a major cover up to protect the official line that Bose died in an air crash in Taiwan in 1945. "If he had not 'died' at the close of World War II, Subhas Chandra Bose could have become the leader of free India instead of Jawaharlal Nehru. Bose did not die in an air crash in Taipei. He had possibly gone to Russia and since then we lost track of him." This is Anuj Dhar's second book on Bose mystery. The first book documented information from the Taiwanese government that claimed that no plane carrying Netaji had ever crashed there.

Three enquiry commissions were constituted to inquire into the

Bose mystery so far. The first two committees, Shah Nawaz Khan Committee of 1956 and Justice G D Khosla Commission of 1970, concluded that Bose died in an air crash. But Anuj Dhar alleges that the witnesses — who mostly belonged to the Congress government and Intelligence Bureau (IB) — presented 'manipulated' documents before these committees. In his book, he cites truncated documents and false statements given by top officers of IB. In May 1956, the Shah Nawaz Committee visited Japan to look into the situation of Bose's assumed death. Citing their lack of political relations with Taiwan, the Centre, did not seek the assistance from their government. Dhar claims that Pranab Mukherjee went to Japan and met the foreign minister there in 1995. And then he went to Germany to meet Bose's German wife. "Pranab had gone there to persuade her to come to India with Bose's ashes to put all controversies to rest. But Bose's wife simply asked him to get lost," he says.

Then Justice MK Mukherjee Commission was appointed during the AB Vajpayee-led NDA government. The Vajpayee government fell, but Justice Mukherjee continued his inquiry. With the UPA back in power, Pranab Mukherjee became the Minister of Defence and was one of the seven witnesses who testified in favour of air crash death theory before Justice Mukherjee. The reports of Justice Mukherjee Commission, tabled in Parliament on 17 May, 2006 said, "Bose did not die in the plane crash and the ashes at Renkoji temple are not his". However, the findings were rejected by the government of India.

Priceless Legacy

The controversy of his death apart let us conclude about his philosophy of his

life by what he said after reviewing INA parade at Singapore on July 5, 1943: "I have said that today is the proudest day of my life. For an enslaved people, there can be no greater pride, no higher honour, than to be the first Soldier in the Army of Liberation. But this honour carries with it a corresponding responsibility and I am deeply conscious of it. I assure you that I shall be with you in darkness and in sunshine, in sorrow and in joy, in suffering and in victory. For the present, I can offer you nothing except hunger, thirst, privation, forced marches and death. But if you follow me in life and in death, as I am confident you will, I shall lead you to victory and freedom. It does not matter who among us will live to see India free. It is enough that India shall be free and that we shall give our all to make her free. May God now bless our Army and grant us victory in the coming fight."

During World War II Subhas Chandra Bose strode across two continents and the footsteps of his army of liberation reverberated through the forests and plains of Europe and the jungles and mountains of Asia. His armed assaults shook the very foundations



of the British Empire. In his book "The Last Years of British India", Michael Edwardes, the distinguished British historian of the Raj, wrote of Bose: "Only one outstanding personality of India took a different and violent path, and in a sense India owes more to him

than to any other man, even though he seemed to be a failure". Today many Indians see him as Americans see George Washington. When the new version of the history of the Twentieth Century India, and especially the episode of the country's unique struggle for

independence comes to be written, it will no doubt single out but one person Subhas Chandra Bose who made the most significant and outstanding contribution among all his compatriots toward the emancipation of his motherland from the shackles of an alien bondage.

Epilogue

Beginning 1956 the founder of PROUT in his spiritual avatar as Shrii Shrii Anandamurthi affectionately called Baba conducted practical experiments for his disciples. These were called demonstrations that provided fascinating insights into aspects of life incarnate normally beyond human perception and served to demonstrate the practical aspects of the spirituality he preached. Though the nature of the demonstrations varied greatly, they indicated subtle underlying mechanisms about how the universe functions, many of them centuries away from being discovered by modern science. Among these he repeatedly showed that despite official reports of his death the revolutionary hero Subash Chandra Bose was still alive. In one such instance in the presence of many others at Jamalpur, India, choosing one of his ardent devotees Dasarath as a medium facilitated a mental journey eastwards towards the remote reaches of the Tibetan plateau to a tiny hamlet Limpopo in the Himalayas, into a cave in the mountainside. To the astonishment of those around him, Dasarath sitting perfectly still in the lotus position with closed eyes and aided by his psychic inner vision described the scene: "It is dark, I can see a yogi with long hair, upper torso unclothed sitting on an animal skin meditating". When asked if he recognised the yogi, at first he said no. When told to look harder after some hesitation he said, "It looks like Subash Chandra Bose". "Yes, that is correct. Ask him if he would like to come back to India" Baba asked. Dasarath after a few moments' silence replied, "No he does not wish to come back to India. He now wishes only to dedicate his life to spiritual practices". And on January 26, 1958, Shrii PR Sarkar dedicated his famous discourse at Bhagalpur, Bihar, India on the New Renaissance - 'Problems of the Day' - "to the great hero Shrii Subhash Chandra Bose whom I did love and whom I do love even now".

A few weeks after the November 1962 Indo-China war ended he repeated this demonstration. On this occasion Dasarath was also asked to visit New Delhi's Teen Murthi Bhavan and see what Jawaharlal Nehru was doing. Nehru was sitting alone at a desk with two drawers. With his psychic vision Dasarath saw three bottles of alcohol and a glass in them and after a while he started drinking. At this point Baba said, "You are right, his leadership has been compromised due to his habit of drinking alcohol. Now see the difference: In the morning, one man is absorbed in the meditation of God, while the other drowns himself in intoxication. They worked together for the independence of India one is a symbol of extreme renunciation, and the other, of extreme indulgence".



INA monument Singapore



Ruins of ancient Nalanda University circa 5th - 12th century CE

“ This is the gap between imagined and real that so often undermines the work of idealists. Neohumanism offers a way across this gap by linking social action with personal spiritual growth. ”

The Neohumanist Challenge to Educational Futures

Educating for Sadviprahood

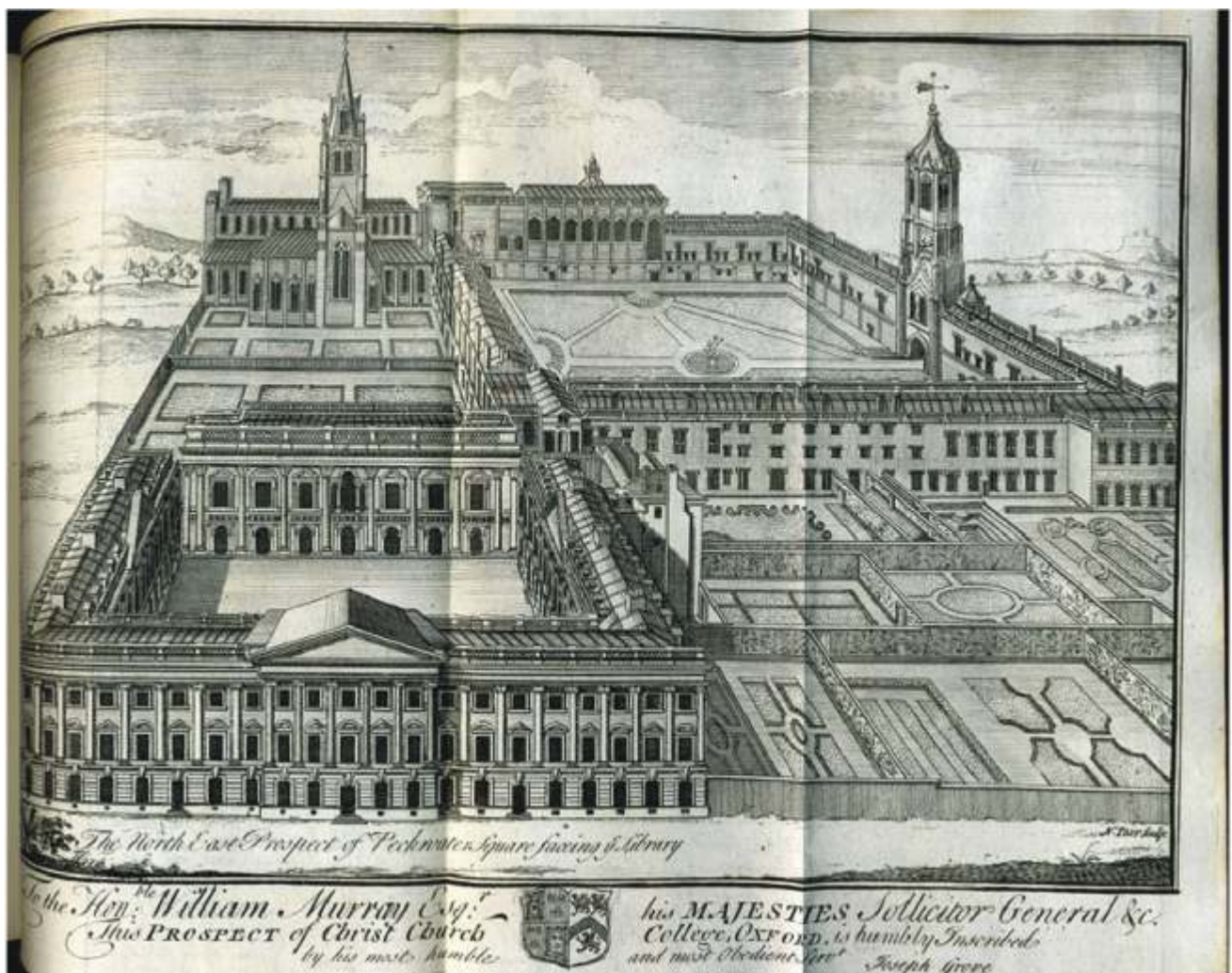
✱ Marcus Bussey

The challenge that Shrii Prabhat Ranjan Sarkar has laid before educators is simple yet profound: How to educate for sadviprahood? To educate for the sadvipra greatly changes the goals and purposes of learning. A Sadvipra is an individual as well as a social ideal. As an individual she or he is someone who manifests benevolent will in their social activity. Benevolence brings with it a way of knowing and being

in the world that is profoundly relational in nature. As a social ideal the Sadvipra represents our collective aspirations for the best. Thus the Sadvipra, as enlightened leader, is part of a social utopic that moves the collective towards a spiritually oriented society in which the best is measured by the quality of our relationships – both with others but also with the entire planetary system. Today the best is framed via a measure of radical individual freedom and calculated through a narrow understanding of ‘growth’ as

GDP. In a future in which the Sadvipra is central, the best is reframed as a qualitative assessment of human possibility in which identity and freedom are embedded in our relations and made meaningful through these.

Relational consciousness lies at the heart of Sarkar’s universalism. In Sarkar’s framework this invites a new way of being human which he came to call Neohumanism(1982). Neohumanism, as a philosophical position, takes the logic of relational being and builds an entire system



An engraving of Christ Church, Oxford, 1742

that incorporates spiritual universalism with ethical action and personal transformation. At its heart lies relational consciousness anchored in a critical spirituality (Bussey, 2006). Thus neohumanism critiques the architecture of social being according to the quality of our relationships. In this approach reason is aligned with benevolence and the value of any concept, ideology or system is assessed by its effects. In short, effects that undermine relational consciousness, the chances of a being to fully realise their potential or (to put this another way) the capacity to grow spiritually, intellectually, emotionally and physically are deemed irrational.

The practice of Neohumanism therefore has clear social effects. Philosophically it is a form of pragmatism which has a clear focus on the interface between ideas and the world around us. Neohumanism has this focus as it balances the existential development of each individual with a clear engagement

with the social objective world. In fact one cannot occur without the other. In this focus on the nexus of expanding consciousness with social action Neohumanism offers a way forward to a new social paradigm which is expressed via the socio-spiritual philosophy of Prout. Prout advocates for a relational economics that is an expression of the relational consciousness of Neohumanism. It fosters local economic integrity, gender partnership, a layered vision of governance which works across scale from the global to the local and an expansion of epistemology to include spirituality as a valid form of knowledge creation, ie science, technology and spirituality are part of an integrated system.

Together Neohumanism and Prout offer us a pedagogy of possibility that develops the inner resources for a relational Neohumanist identity along with the skills needed to manifest benevolence and distributive justice in the world. The focus of such a

pedagogy is the Sadvipra in whom this relational consciousness and skill-set come together to realise the transformative changes needed to move society towards deeper and richer futures for all. For Sarkar the Sadvipra is the enabler who combines moral and intellectual integrity, courage, entrepreneurial savvy and service mentality to move society away from fragmented and partial realities and the paradigms that sustain these. This is necessarily a political activity as it involves challenging dominant elites who benefit from the current system. Such elites do not exist in a vacuum, they are sustained by ideological and structural processes which resist change and produce logical forms that frame possibility. Categories embody logical structures (Deleuze & Guattari, 1994). When new categories like the Sadvipra emerge they challenge dominant logical forms and seed alternatives. So new categories sew new pedagogical possibilities. Thus there is a clear link between a pedagogy of

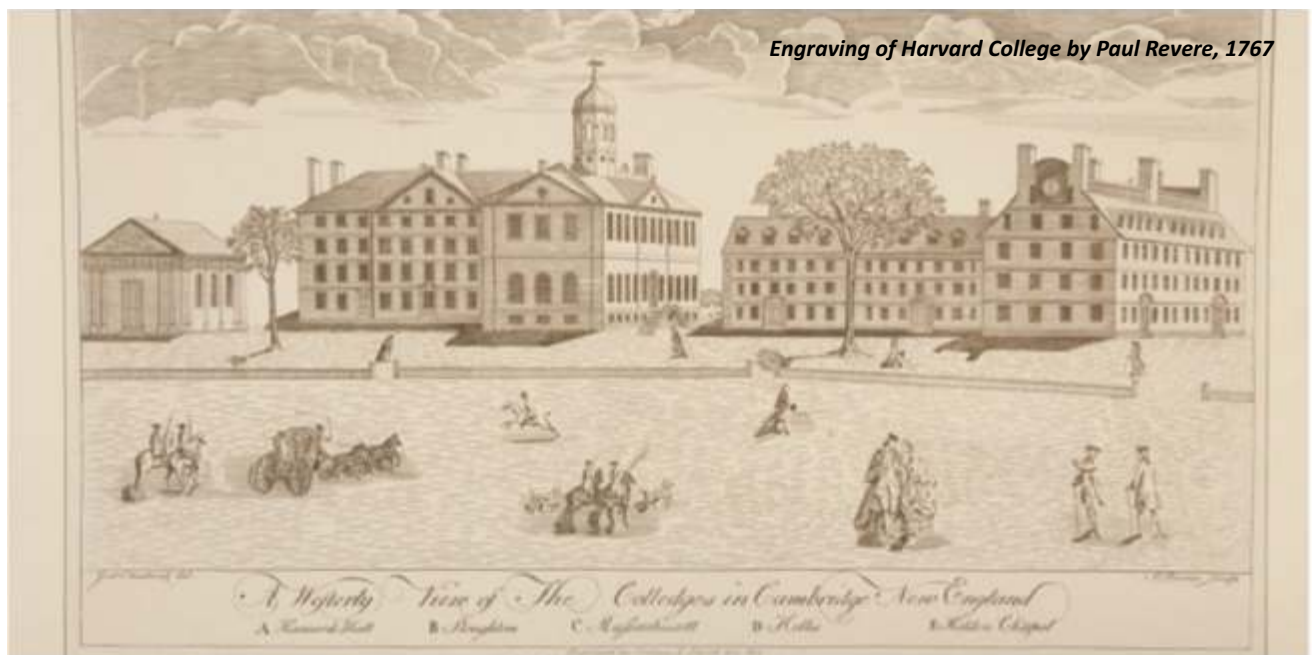
possibility and a politics of possibility. When thinking about the implications of the concept of the sadvipra for education we are engaging both.

This link itself represents a relational logic in which pedagogy establishes a form or template for thinking about learning while education indicates a system that implements the template. So a pedagogy of possibility suggests a template that liberates individuals from limits. This is a very different thing from an education which prepares people for roles. Such an education, as Foucault

world to be like. The measure of 'real world' rhetoric in the news and educational policy documents is an indicator of how well or poorly the future is fairing. At the moment, in our world where social conservatism – aka fear, fundamentalism, anxiety, confusion and stasis – is on the rise, discounted futures are providing the dominant logical forms we live and teach by. Thus one way to assess the deepest priorities and values of a society is to look at their education system and the discourses surrounding it.

All systems however also have the potential to rethink themselves

implicitly materialist not by going back to pre-modern otherworldliness but by incorporating spirituality into current social forms. Thus the sadvipra, and any education that develops such consciousness, combines the possibilities of a Neohumanist critical spirituality while simultaneously enacting the relational dynamics inherent to Prout. Sarkar intended the sadvipra to puncture the social evolutionary cycle which he argued moved from elite to elite (Inayatullah, 2002). So to educate for such a being is the necessity of our current age where



(1995) argued, is disciplinary by nature rather than liberatory. Ultimately of course all pedagogy and all education are designed to produce sets of values, skills and aspirations which maintain social cohesion whilst preparing for the future. Yet if the goal is limited at the outset the effect is less dynamic and much more inclined to maintain inequity and conditions that favour a continuation of dominant economic and social practices. As Sohail Inayatullah (2010) reminds us, in this way the future is discounted as it is much easier to focus on what is rather than what we would wish our

and reframe social possibilities (Bussey, 2009). That is what futures thinking is designed to facilitate and it is what Sarkar was engaging in when he created the category of the sadvipra. In 'imagining' the possibility of such an individual Sarkar was also creating the possibility and logic of the sadvipra. In fact, the critique that spiritual universalism brings to bear on social institutions makes such a category essential. This is because critical spirituality is an expression of human evolutionary potential. The sadvipra embodies a way out of a social evolutionary cycle that is

much of the planet is being held to ransom by an economic elite who confound the human desire for limitlessness with capitalist economics.

Educational Futures in the Light of Sadviprahood

In 2010 Sohail Inayatullah wrote a challenging article in which he explored the plausibility of Neohumanist Education within the modernist paradigm (2010). His was an honest and realistic appraisal of the current capacity of Neohumanism to transform the dominant logic framing our thinking about and practice of education. In

his assessment he identified four key areas where resistance to Neohumanist educational and other transformative futures was the strongest. These were:

1. Educators are resistant to change they do not lead
2. The future is discounted and educators are overwhelmed by complexity and uncertainty
3. Educational infrastructure, both real and conceptual, is still rooted in the nineteenth century
4. The digital era heralds many things but the organising principles are still profoundly modernist

We could add to this list that with the emergence of a post materialist world there is a growing gap between how people are thinking and feeling the world and how it is still being enacted. This gap means that those working for transformative change do not necessarily understand how to create it for a world that does not yet exist. This is the gap between imagined and real that so often undermines the work of idealists.

Neohumanism offers a way across this gap by linking social action with personal spiritual growth. It helps us to understand that form and function are locked in a dance that hinges on consciousness. Furthermore consciousness is not just what happens in the head: Consciousness is enacted. Yet the resistance of the present is real enough and this resistance lead Inayatullah to posit three plausible future scenarios for Neohumanist Education.

1. **Profound Change** – In this there is a deep and transformative shift in which Neohumanist education becomes a central model in a post-materialist global society
2. **Niche School** – here Neohumanist join other systems such as Montessori and Steiner in offer a niche product for those dissatisfied with mainstream schooling
3. **Backlash** – in this scenario Neohumanist and other alternative

schools are labeled harmful by conservative forces and forced to close or withdraw from overt social action

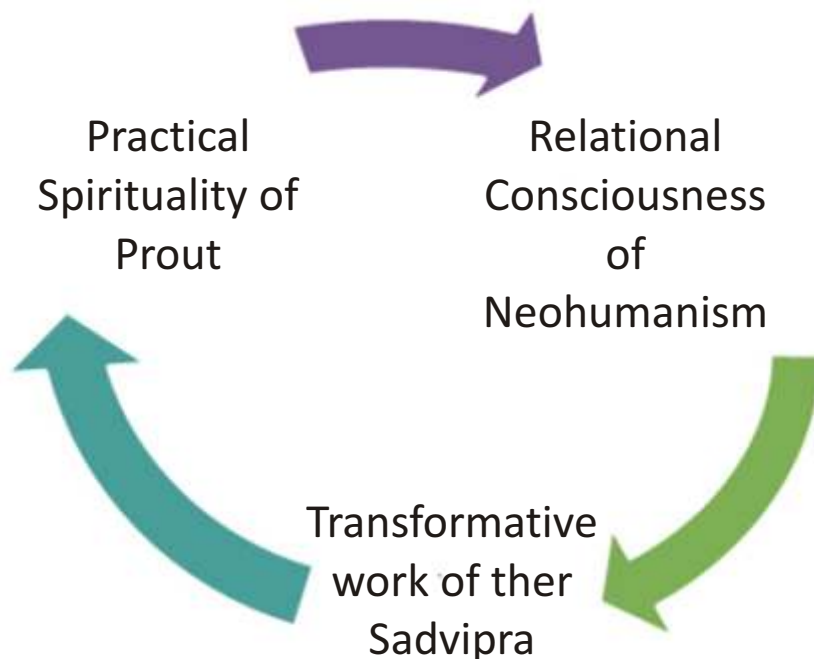
Inayatullah ends his assessment by pointing to the signs that profound change is coming and that the new consciousness that will sustain it is already with us. He draws on Paul Ray and Sherry Anderson's (2000) research into the phenomenon in the United States they call "cultural creatives". Such people are doing the work on the ground to create a context in which Neohumanist education will move from marginal phenomenon to a driver for future transformation. Such work often goes without notice as it is not on the maps of the forms of logic that validate social action. Thus Paul Hawken (2007) argues that the largest social movement in history, a movement of global proportions, has gone unnoticed for decades. His book *Blessed Unrest* lists over three thousand grass root movements of global significance and this is just the tip of the iceberg.

In a sense we are currently between paradigms as the old modernist vision of growth and grandeur falters before the uncertainty that springs from a

declining resource base combined with a growing awareness that if growth is only materialist and restricted to a monocultural lens then we are left feeling empty. There is a desire for deeper identities of place and lineage not tied to old identity markers that shut the door on self development. This trend lies at the heart of the cultural creative phenomenon and is the motivation for the blessed unrest that Hawken is charting. In it consciousness is folded around a series of identities that move from local to global and finally to universal. This movement across scales is part of the relational logic of neohumanism. A key identity marker in this folded and expanding self is the *sadvipra*. The question at the heart of this new self-scape is "Are we all *sadvipra*'s in potential?" Sarkar would have us believe so. If this is so then Neohumanist education has a significant role in bringing this new expanded sense of self into being.

Towards a Curriculum for Sadvipraship

When thinking about curriculum futures for education Inayatullah's scenario model holds true. There is the possibility for a



transformative curricula experience for humanity but there is also the very real possibility that Neohumanist education is marginalized as a specialized curricula pathway or suppressed as a threat to national group identity. Yet if we give energy to the transformative possibilities of our time and start thinking about a curriculum that enables the emergent aspirations of people, then we must engage in both a pedagogy and politics of possibility. This pedagogy is neohumanist in form whilst the politics is proutistic in expression. Neohumanist pedagogy is deep as it builds a relational consciousness from the roots of Tantric spiritual experience. Proutistic pedagogy is broad in that it is contextual and implements relational consciousness through a politics of engagement with local issues within the frame work of a globally dynamic system. The sadvipra integrates both spaces by bringing them into a dynamic balance which is always responding to a unique set of historical and geographical circumstances whilst retaining a universal orientation to any local issue. Thus the sadvipra embodies a practical spirituality of Prout which draws on the relational logic inherent to spiritual consciousness of Neohumanism to critically engage with the problems of their day.

This describes a spiritually dynamic and socially relevant learning cycle as shown in Figure 1. Such as cycle has both an individual and collective dimension as the sadvipra works in harmony with their context. Such is the relationship of the individual consciousness to the collective that there is always a degree of parallelism in which the field of consciousness resonates beyond the individual (Bussey, 2010).

To map a pedagogy that facilitates this state of Sadviprahood requires the deployment of both the vertical gaze which Neohumanist critical spirituality brings to social

issues and the horizontal gaze Proutistic critical engagement brings to the contemporary dynamics of any given situation. Such a pedagogy is imminent to the cultural domain we inhabit today yet it is fragmented and partial (Bussey, 2009). The Neohumanist logic inherent to the sadvipra requires a new relationship with knowledge, values and identity. This implies a new cultural field of meaning making in which spiritual practice generates the relational being that makes sense of our world. Some elements of this new relationship are emerging in areas such as post-normal science (Ravetz, 2011), post metaphysical philosophy (Habermas, 2009), sustainability studies (Berkes, 2003), integral sociology (Wexler, 2000), and cosmology (Chaisson, 2006; Kaku, 2005). Yet they need to be held together via a new approach to living both collectively and individually. The cultivation of spiritual science through personal and collective practices would contribute to this evolutionary shift. The inclusion of ethics (yama and niyama), meditation, asana, pranayama, dharana and even dhyana in a pedagogy of relational being would enable such possibilities. Sarkar has argued that the eightfold path of yoga specifically enables the development of the kosas (layers of the mind) (2010, pp. p. 44-45). Such development is an ongoing process yet it is a significant insight into how personal and collective evolution can occur through the cultivation of spiritual practice in life. Similar insights are being expressed in the western frame work via the work of new age thinkers such as Esther and Jerry Hicks (Hicks, 2006), Eckhart Tolle (Tolle, 2005), Byron Katie and Hall and Sidra Stone (Stone, 1989) and many others who all point to the connection between inner states of awareness and the realities we generate. Whilst some of these insights are less grounded than others there is an emerging body of knowledge and an expressive

conceptual framework in the west which has parallels with the yogic vision Sarkar is offering. The co-creative possibilities in working across civilisational boundaries (Dallmayr, 2002) are therefore another aspect of a pedagogy of possibility.

All such intimations of transformation suggest a deepening of the personal story through spiritual engagement with relational selfhood. With increased depth comes greater resilience and the ability to learn beyond the boundaries that sustain brittle identity so characteristic of the modern individual (Bussey, 2012).

Nuts and Bolts

Education lays the foundation to prepare a context from which the sadvipra might emerge. In thinking about the futures of education we need to take into account the inner qualities that sustain relational consciousness along with the benevolent will that is expressed through worldly activity as social service. In Sarkar's language this implies educational futures that integrate subjective approach with

Vertical Depth

- Eight Fold Path
- Critical Spirituality
- Relational thinking
- Transdisciplinarity
- Futures Thinking
- Causal Layered Analysis
- Systems thinking
- Microvita Theory
- Relational mathematics
- Quantum Physics
- Cosmology
- Philosophy
- World History
- Sustainability
- Ethics
- Aesthetics
- Economics

objective adjustment. As noted above a curriculum offering depth would include spiritual systems such as the eightfold path to develop the spiritual consciousness to sustain the work for social transformation that characterizes the sadvipra. Yet depth also comes from the rigor that critical spirituality brings to life. So the curriculum also needs to teach people how to think relationally. This involves a trans disciplinary approach which integrates the role feelings and emotions play in thinking and reason. This is identity work. Such work is further facilitated by conceptual tools such as futures thinking, causal layered analysis and systems thinking, microvita, relational mathematics such as geometry, quantum physics, cosmology, philosophy, world history, sustainability, ethics and economics. In reality it is the quest for a relational head-heart space that sustains this work. The vertical gaze is an attempt to generate such a space in all areas of human inquiry. A curriculum offering breadth looks at the practical horizontal elements of learning. These of course are not in reality separate from the vertical but they are significant in that they reflect the depth offered by the vertical in action. In essence they are expressions of practical

spirituality. Thus engineering, medicine, agriculture, chemistry and science in all their diversity are horizontal expressions of a deepened epistemology and ontology. Beyond these there lies whole world of expression such as the visual arts, music, dance and theatre. There are also the applied domains of business studies, education, social work, psychology, mechanics and other related disciplines. The important point here is that all practical subjects be tied to deepened consciousness and a recognition of their relevance within a broader Neohumanist social vision.

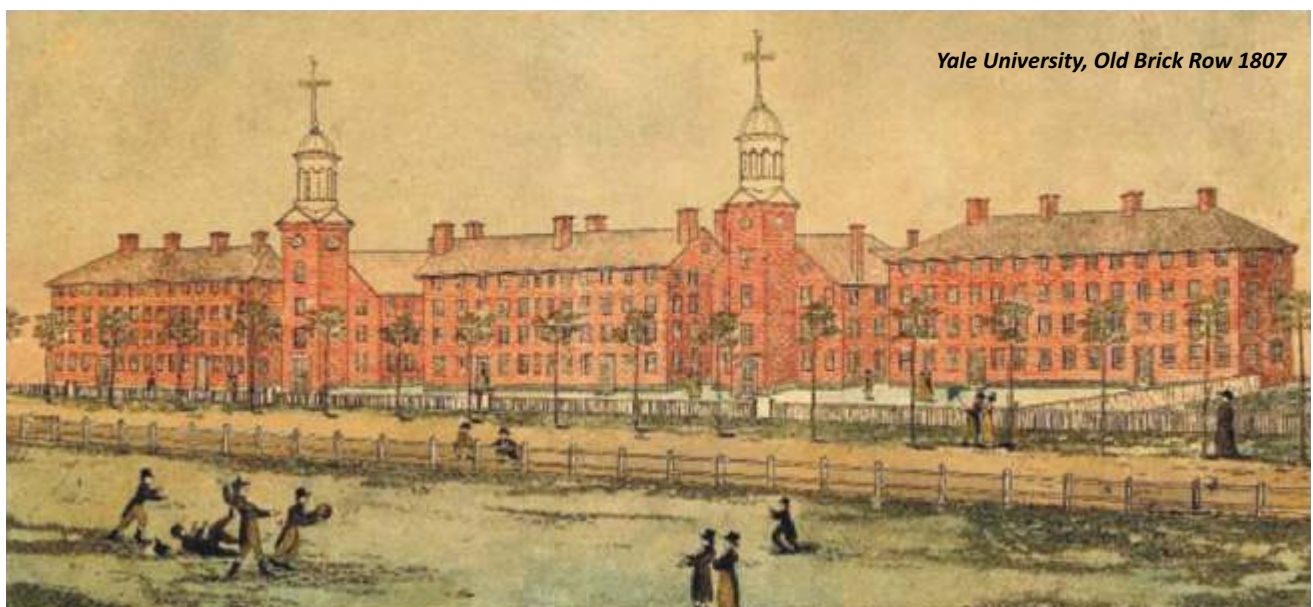
Conclusion

The Neohumanist challenge to educational futures is to steer society away from the forms of closure that Inayatullah maps and towards transformative possibilities represented by Sarkar's concept of the Sadvipra. To be prepared for this role requires a new kind of consciousness grounded in real world skills. Both Neohumanism and Prout are expressions of pragmatism which focuses on the relationship between ideas (concepts) and actions (skills). In Sarkar's terms such a spiritual pragmatics is an expression of his transformative concept: subjective approach and objective adjustment.

In this formulation any education that enables this process of becoming-sadvipra would bring a relational lens to:

- economics with a local and global interface
- entrepreneurship and cooperatives
- social systems and structures
- ethics and equity issues
- governance and policy studies
- education for partnership and sustainability
- science and technology
- arts for personal and social transformation
- agricultural and ecological systems

This sketch of the educational challenge that the sadvipra represents argues that a new conceptualization of pedagogy that focuses on possibility is needed to meet the challenge. It is easy to replicates existing social forms in our dreams of the future. To reach beyond the templates our experiences have imprinted on our psyches requires us to follow a relational logic as expressed via both Neohumanist and Proutistic pragmatics. This logic is inherently relational in nature. This implies a new story for humanity, as flagged by the concept of sadvipra, which takes us beyond the present models for education and suggests new possibilities for human social evolution.



Yale University, Old Brick Row 1807

A New Conception Of Progress



“ Social progress, as conceived by PROUT, involves improvement in collectively created opportunities for members of a society to expand their intellects and to realize spiritual truth. ”

✱ Ravi Logan



The Illusion of Material Progress

The path of progress may not be straight and constant, but if looked at from a broad enough historical vantage, humanity has surely moved forward in many important respects. No longer does it seem reasonable to accept the view found in many ancient societies that patterns of social life are fixed, unchanging — that there is nothing new under the sun. There have been too many dramatic transformations in human expression to accept this static view of society. Humanity has certainly progressed. But what is the nature of this progress?

Progress can have various measures. The measure of progress most prevalent is that of material growth. Society is said to be progressing when there is an increase in gross domestic product, in per capita income, or in the variety and

sophistication of products available for consumption.

The problem with taking material growth as the primary measure of progress is that advances in the material realm have both positive and negative consequences. Auto and air transport get us to our destinations with greater speed but also cause greater air pollution, noise pollution, urban congestion, accidental deaths, and alienation from nature. The Internet links us with a vast storehouse of information, yet Internet data centers now consume billions of watts of energy, much of it from hydrocarbon fueled plants that contribute to global climate change.

If technological development is not guided by proper values, the negative effects of material advancement cancel out the positive. The down side of the material progress is now so great that, in many respects, the quality of life in modern societies is in decline and a new conception of progress is demanded.

Neohumanistic Progress

Social progress, as conceived by PROUT, involves improvement in collectively created opportunities for members of a society to expand their intellects and to realize spiritual truth.

Let us consider first expansion of intellect. Humans possess an incessant drive to liberate themselves from bondage and limitations. We seek extension of life span, new horizons to explore, deeper understanding of nature, increase opportunity for self-expression, and expanded freedom of spirit. The desire to overcome our limitations creates a powerful impetus for growth and development in different spheres of life; it impels us to seek the knowledge required to transform ourselves and our world.

Intellectual development comes readily when minds are open, but is blocked when irrational constraints on thinking are imposed. This is the characteristic effect of dogma. Dogma erects boundaries to thought. Understanding is allowed

to proceed up to these boundaries, but not beyond. Medieval religious doctrine stifled acceptance of Copernicus' heliocentric view of the solar system. Anthropocentric dogma prevents humans from recognizing the existential rights of other species. And capitalist economic beliefs inhibit acknowledgment of the immense ecological and psychological destructiveness of economic globalism.

Dogma stifles mental expansion; it is the primary obstacle in our natural quest to overcome limitations. If humanity is to progress, there must be the dissipation of dogma and an increase in rationality. For this reason, PROUT asserts that the ascendancy of rationality is an essential feature of what PROUT calls neohumanistic progress.

But increase in rationality, alone, is not sufficient to define neohumanistic progress. What is additionally required is for rationality to be combined with concern for universal welfare. In ordinary humanism, human welfare is the measure of all endeavors. But neohumanism is expanded humanism; it is not limited to a human centered vantage but is biocentric in nature. Therefore, neohumanist progress not only seeks the welfare of humanity, but to also the well-being of other living beings.

Intellectual Liberation

Neohumanistic progress creates a supportive environment for the free expansion of mind. And when intellects expand to a state that is free from doubt and uncertainty, that state can be called intellectual liberation. But intellectual liberation is a relative state; it has no absolute standing. Freedom from doubt does not endure. The world is ever-changing; new questions and new problems inevitably arise for human minds to resolve.

We see this occur in scientific inquiry. When phenomena are encountered which do not fit into accepted theory, scientists are forced to formulate new paradigms of understanding. When a viable new paradigm is adopted, this is a state of

intellectual liberation. But eventually, anomalous new phenomena or new research findings may be encountered, and the state of intellectual liberation is again lost until a better theory gets created.

Spiritual Progress

Neohumanistic progress promotes universal welfare, and it facilitates the attainment of successive stages of intellectual liberation. Guided by an outlook of neohumanistic progress, society becomes increasingly responsive to the needs of all and can readily generate newer and better worldviews. In the process, the quest to overcome human limitations and bondages will not be impeded. As our limitations are transcended, humanity of the future will increasingly possess creative powers now only expressed by nature itself.

But however far neohumanistic progress takes humanity, it will never take us to a final destination. There will always be new horizons of intellectual expansion; there will always be further opportunities to promote universal welfare.

While the journey of human progress may be interminable for humanity as a whole, the journey of individuals is not. Through growth of spiritual awareness, individuals can become self-realized, attaining inner quiescence and holistic consciousness. For individual sentient beings, progress is the measure of their movement toward spiritual liberation.

If neohumanistic progress is the goal of society, spiritual liberation is the goal of individuals. These two fundamental objectives — the spiritual liberation of individuals and the neohumanistic progress of society — are inherently connected. The neohumanistic progress of society creates a proper environment for the spiritual progress of individuals, and the spiritual progress of individuals creates the expansive and compassionate consciousness that enables the neohumanistic progress of society.



Tan Teck Guan Building University of Malaya

A Prout Perspective

Universities In Malaysia In Transformation

✱ **SOHAIL INAYATULLAH**

Can Higher Education Transform?

Will Higher Education in Malaysia transition from the factory model to a student-centred 'Café' approach, the 'à la carte' university? Will lecturers remain mired in bureaucratic form or will they be able to focus on teaching and learning? Will blended learning platforms succeed? Will the current pushes of the future – new digital technologies, an ageing society, changing paradigms in learning, heightened globalization – overwhelm higher education in Malaysia or can Malaysian Higher Education respond to these critical drivers in ways that meet student,

“ Malaysian higher educational system need to move from a regimented system to a flexible, adaptive one. This means a challenge to the factory model of education where rote learning, force-feeding and surveillance are considered more important than quality, critical reflection, and academic freedom. ”

professor, university, industry and community needs?

These and other questions were debated in Melaka from September 24-28, 2012 by academic leaders. Sponsored by the Malaysian Ministry of Higher Education and organised by Universiti Teknikal Malaysia Melaka (UTeM), thirty-two Malaysian academic leaders—deans, deputy deans, and deputy vice-chancellors – from over eighteen different universities met in Melaka to develop scenarios and strategies for the futures of Malaysian higher education. Their future-oriented discussions were framed by the 'six pillars' futures approach, which is inspired by the works of Shrii P.R. Sarkar.

Overall Recommendations to the Higher Education Ministry

The overall recommendations and conclusions by the academic leaders were as follows. First, the Malaysian higher educational system needed to move from a regimented system to a flexible, adaptive one. This means a challenge to the factory model of education where rote learning, force-feeding and surveillance are considered more important than quality, critical reflection, and academic freedom. The factory model places Malaysia at an economic disadvantage as innovation is hampered. The system, argued academic leaders, had to change - business-as-usual was untenable. Along with systemic changes, new metaphors – narratives – are required. One suggestion was a “Café in the library.” This metaphor evokes the importance of structured knowledge (the library) with informal peer-to-peer learning - fun, discussion and friendship (the café). Another equally provocative metaphor was the symphony orchestra, where coordination and proper directing led to heightened creativity. In both cases, the regimented factory model was considered the “used future” –

LECTURER 2025



Scattered and exhausted multi-tasker
2012



Focused and motivated multi-tasker
2025





no longer useful for the nation's economic, scientific and cultural development. A third powerful metaphor was ‘à la carte’ wherein students had a more central role in co-designing their education.

Second, the lecturer, while remaining multi-task oriented needed to be freed from administrative documentation and other red-tape administrative procedures that took them away from reflection, teaching and community pedagogy. “Green-tape” measures that encouraged

productivity were needed. They imagined the lecturer moving from being “scattered and exhausted” to “focused and motivated.” However, given that they are being squeezed from above (university administrators demanding that they work harder and increase their productivity) and from below (students requiring instantaneous responses to their queries), the future is far from certain for them. To map the unknowns, they imagined four futures. In the first, their preferred, lecturers are high paid and autonomous, focused multi-taskers. This was contrasted with low paid lecturers who were caught between two masters: government and private interests. In the integrated scenario, their salary is based on performance. This was considered likely given industry demands, especially for elite lecturers. Finally, in the outlier scenario, lecturers and the higher education system are unable to adapt – students go overseas, international students avoid Malaysia, industry no longer values university certificates – and the lecturers lose their jobs. They wished support to avoid the outlier and the contrast scenario and help create the preferred or the integrated.

Third, the Malaysian

Malaysian University Lecturer in 2025

<p>PREFERRED</p> <ul style="list-style-type: none"> Fully autonomous lecturers Able to choose between teaching and research Some percentage of grant money allocated to lecturers <p>“High paid & autonomous lecturers”</p> 	<p>DISOWNED</p> <ul style="list-style-type: none"> Fully controlled – no say Reporting to two masters: government and private Endless student demands Demoralised lecturers <p>“Low paid lecturers”</p> 
<p>INTEGRATED</p> <ul style="list-style-type: none"> Autonomous universities Joint ventures between universities and industries The best rise in salary <p>“Performance based salary”</p> 	<p>OUTLIERS</p> <ul style="list-style-type: none"> All students go overseas Cheaper, better quality Industry no longer value certificates <p>“Unemployed intellectuals”</p> 

MALAYSIA TEACHING AND LEARNING 2025

LECTURE	LEARNING FROM EVERYWHERE	SMART PEDAGOGY	WISDOM OF CHOICE
EXAM BASED	SELF-DIRECTED	PARTNERSHIPS	DIRECTED PARTNERSHIPS
CONFORMANCE AND CERTIFICATION	DEMOCRATIZATION	BLENDED LEARNING	WHOLESOME
FORCE FEED	EAT ALL YOU CAN (Ala Carte)	OMNIVORE	NUTRITIOUS BUFFET



university system needed to wisely address the digital gap between older professors and younger digital natives (both lecturers and students). New learning platforms that placed the student first needed to be developed. While adapting to new technological platforms was pivotal, face-to-face interaction was still required – blended learning.

Fourth, the disconnection that academics feel needed to be challenged. Academics need to connect with nature, with students, with industry and with the broader community. Instead of the “ivory tower” or “the enclosed castle”, new more open narratives were sought where systems were integrated and connected, creating an ecology of learning. Fifth, the student needed to be at the centre of the Malaysian higher educational system. In the Café in the Library and the ‘à la carte’ model of education curriculum is modular, flexible, with course content coming from digital apps. Curriculum also quickly adapts to changing student needs. Face-to-face discussions are for assessments and for group learning. As well, flexibility of course duration is required. University degrees need to be tailored for students, designed for mobility, flexibility and the person. This means a major switch in mind-set, moving away from the factory-style, one age-set model to a life-long and

would work perfectly as these students had demonstrated the capacity to design their own education. However, for the middle of the road and bottom level students – the majority – the blended learning model – the “Café in the library” - where there was some hand-holding was more appropriate. However, given the pressure from parents – who remembered a different way of learning – and other stakeholders, who generally have more conservative views of learning, it was important, to ensure that what was offered in the café’ (or indeed, in the ‘à la carte’) was a ‘Nutritious Buffet’. In this approach, the

Ministry and the university leadership in consultation with the student body, would develop a healthy buffet of courses and possibilities. Quality control would ensure that “junk food” did not enter the buffet. They would thus ensure that content, even while student focused, still met the needs of Malaysia’s changing job market and cultural framework. In addition, the approaches outlined were time based. Even though it is still prevalent, the previous factory force-feed model has expired, its use-by-date having passed long ago. Knowledge poisoning is the result. The ‘a la carte’ student-led totally flexible and mobile person-based model is the long term future – 2025-2030 possibly. While the technology is rapidly developing, culture lags behind. The weights of history are numerous (mind-sets of academics, hierarchal nature of the university, the parent-child relationship between the Ministry and Universities). The ‘café in the library’, the blended model, is the emerging future, as it is has a mix of top-down and bottom-up, digital and face to face learning. However, this future, even as it emerges, may not be appropriate for Malaysia’s cultural needs. Thus, the prime

MALAYSIAN UNIVERSITY 2025

Preferred - Industry-based University

- Research-led University
- Industry-funded research
- University produces industry-ready student
- Win-win situation

Integrated – Industry-Community-based University

- Global recognition
- University within industry supporting community needs
- University grows together with community
- Café in the library

Disowned – Community needs

- Community is ignored
- Lack of support/fund from government and industry
- University does not solve community problem
- You can’t have the cake and eat it too

Outlier – Back to the Ivory Tower

Universities continue but the best students do not enroll
Knowledge is not community nor industry based.
It is not relevant and new actors enter the market – Google, for example

recommendation is the move to a model of education with the metaphor of “Nutritious learning.” It is neither force-fed, nor “all you can eat” but rather healthy eating for a healthy Malaysia: prosperity, community and sustainability.

Seventh, all agreed that the system had to adapt to changing conditions. Among those changes is the marketization of higher education. New actors are likely to enter the education market, as it is already a 2.5 trillion US dollar global industry and demand for higher education is likely to expand from 97 million students in 2000 to 262 million students in 2025. Along with public higher education, there is the private higher education market, which is estimated to be worth around \$400 billion globally. To respond to these changes, they articulated four aggregate scenarios of the Malaysian University of 2025 – they integrated the ideal type preferred scenario of an Industry-based university with the needs of

the community. This created an industry-community future by 2025, using the metaphor of Café in the library. The outlier was a return to the “Ivory Tower” with eventual loss of relevance because of new actors in the university market. Eighth, whichever future, resulted it was important to stay true to the Malay cultural narrative of “agreeing to agree,” that is, all stakeholders needed to be consulted and authentic win-win solutions developed.

From Overall to Conclusions to Crucial Details

These recommendations and

conclusions were derived through the six pillars foresight process. This process is a structured create alternative futures and articulate related strategies. Each pillar has a number of methods to elucidate alternative futures. Most relevant for this report is the P.R. Sarkar Game.

Through the Sarkar game, university academics experienced how the university had moved from being run and organized by intellectuals to now being owned by the State for the purpose of national economic development. Thus, there are consistent calls from the

The Sarkar Game



Ministry for universities to be industry relevant, knowledge for pure research is considered far less important. In addition, students have now moved from being the “shudras” of the system to the customers. This has meant more and more that lecturers have to teach with an eye to keep the student and the Ministry happy. The warriors in the university tend to have become the administrators –within the university and externally through the Ministry, who maintain the traditional rules and procedures of the system. The integrity of the overall system is primary, and thus

they are generally resistant to new models of learning – the Ala Carte, for example, or global digital learning – as this challenges the “traditional” paradigm of how one learns. The main lessons for participants playing the Sarkar game was that as leaders, they needed to acquire the skill sets of each group – the worker, the warrior, the intellectual and the entrepreneur. In effect, they needed to listen and adapt to the changing needs of students, administrators, lecturers/professors and the Ministry, as influenced by the world market. For the participants, they kept on playing the game until all groups reached agreement, in effect,

within Sarkar’s language, there was a collective “sadvipra” transformation, and all worked for the higher good. This was a remarkable achievement, and, explained by the Malay saying of we work until “all agree to agree.”

Shared Vision Malaysia 2025

After considerable deliberation, through the use of the Sarkar game

and scenarios, participants developed a shared vision of the Malaysian University in 2025.

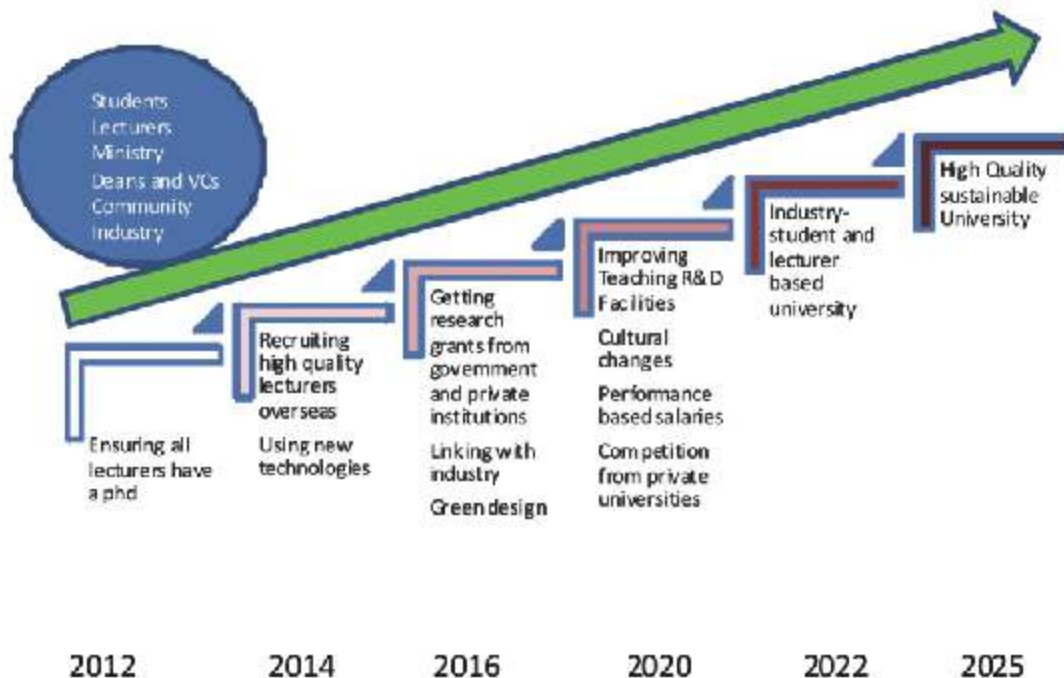
The vision had the following characteristics:

1. The university was sustainable in terms of financing and energy use.

2. It was student-centred, focused on the Café in the library. There was blended learning – student flexibility and, indeed, students playing an important role in pedagogy design.

3. Lecturers had far more autonomy and were freed from

STEPS TO REALIZING THE PREFERRED FUTURE BACKCASTING



administrative tasks so they could innovate in teaching and learning.

4. Measurements for success were balanced, including quality research, student satisfaction, industry relevance and sustainability.

Getting to this future did not seem difficult given the pushes from new technologies, digital migrants, the advent of the world knowledge economy, new apps. Indeed, they saw five intervening steps to get to this new future. The following illustrates the logic of their thinking.

Prout Policy

From a PROUT policy perspective, a number of points are crucial.

First, it is important to use Sarkar's theories to understand possible futures. The Sarkar game is an excellent way to have groups understand the roles they are playing unconsciously and then through a reflection of their leadership strengths and weaknesses move toward sadvipra status. The game environment allows an authentic but

safe embodied experience of the different structures. It also provides a framework for actors – lecturers, deans, deputy vice-chancellors, students, in the case of this report – to audit their leadership style, and assess what they and their team is missing, and to move toward sadvipra leadership.

Second, as much as possible, the university needs to move away from regimented “force-fed” education to other more neohumanistic alternatives. The new digital technologies allow for more peer-to-peer learning, reducing the power of often exploitive hierarchies.

Third, Prout would support the “nutritious buffet” model of the future. This future allows increased democratization of the university, giving student far more rights. However, given that the young mind is still learning, and given resource constraints, it is important for elders to structure (with peer to peer advice) some limits as to what one can eat. As well, given the

conservative nature of the education, the “nutritious buffet” scenario is the next step prior to the more radical ‘à la carte’ future.

The writer is Director, Metafuture.org; Professor, Tamkang University, Taiwan; Adjunct Professor, Macquarie University, Sydney; and Associate, Mt Eliza Executive Education, Melbourne Business School.

Education is not
preparation for
life; education is
life itself.

John Dewey

COLLAPSE OF INDIAN CURRENCY (RUPEE)?

✱ Susmit Kumar, Ph.D.

In 1991, India had to go to the IMF to get a loan because its FOREX was worth only three weeks of essential imports, and India was on the verge of default. One of the main reasons for this economic crisis was imports of luxury items during the late 1980s under the Rajiv Gandhi administration. India had to airlift sixty-seven tons of its gold reserves to London as collateral in order to get \$2.2 billion from the IMF. In addition, India had to liberalize its economy and sell several of its profit-making public firms at throwaway prices to US firms such as Enron.

The trade deficit of India is increasing every year. In just eight years, the trade deficit of India quadrupled from \$28 billion in the 2004–5 (April through March) financial year to \$185 billion in the 2011–12 (April through March) financial year. India's trade deficit with China has increased from \$9.2 billion in 2006–7 (April through March) financial year to \$30 billion in 2011–2 (April through March) financial year. On the other hand, the trade surplus of China increased from \$177 billion in 2006 to record high of \$298 billion in 2008. Since reaching a record high in 2008, trade surplus of China has dropped to about \$180 billion a year due to the global economic crisis.

Due to large overseas remittances and foreign investments, India is able to fund its trade deficit. The drop in overseas remittances and foreign investments put pressure on India's currency. Overseas remittances to India were \$45 billion and \$58 billion in 2008 and 2010, respectively, whereas for China, these numbers were \$35 billion and \$57 billion, respectively. In India the majority of Hindu gods and (India's) national flags are "Made in China." During the Diwali festival of lights, cheap Chinese multicolored lights are replacing the traditional earthen diyas. With an increase in number of consumers, the trade deficit of India has the potential to surpass the US trade deficit level (i.e., \$600 billion to \$700 billion a year), which is unsustainable for India as, unlike the United States, it cannot print its currency to fund it. In order to pay for its imports, countries like India have to "earn" hard currencies like US dollars because foreign firms will not accept Indian currency. On the other hand, the US has to just "print" its currency to pay for imports.

Indians, who purchase cheap imported items, do not realize that they are in fact paying much more than the sticker price. In India, people use the Indian rupee when they pay storeowners, who in turn purchase imported items in the world market. The importers pay in US dollar when they buy these items in world markets, and these dollars are provided by banks in India that are authorized to do transactions in foreign currencies. Hence, in the end, India has to get these dollars from somewhere, say from the dollars earned by exporters or foreign investors. If India does not have enough dollars to pay for imports, it has to devalue its currency so that exporters can export more. Whenever there is a price rise in commodities such as petrol, opposition parties and common people blame the government for the price rise, whereas they should blame their own countrymen, who are purchasing imported items.

In the late 1980s, the conversion rate of Indian currency was 1:15, whereas in November 2011 it was 1:51 (i.e., about 250 percent in the last twenty-two to twenty-three years). Just in the last six months of 2011, the rupee had a record fall of 17 percent, from 1:44 to 1:51. The main reason behind this devaluation was the sharp drop in foreign investment, which tumbled from \$6.5 billion in June to \$616 million in September.[1] Indian companies borrow money in foreign currencies from outside the country because of lower interest rates. Indian companies borrowed close to \$29 billion in foreign currencies, through ECBs (External Commercial Borrowing) and FCCBs (Foreign Currency Convertible Bonds) in the first eleven months of 2011, as against such loans worth \$18 billion during the entire 2010. Hence, the sharp fall of about 17 percent in the value of the rupee made the cost of repaying these foreign loans costlier by a similar margin. For example, an Indian company would have to pay an amount of about Rs 51 billion (based on conversion rate of 1:51) toward the principal amount to a bondholder of \$1 billion, while a similar loan amount would have been worth about Rs 44 billion at the beginning of 2011. According to Jagannadham Thunuguntla, SMC Global Securities' strategist and head of research, the additional burden due to the rupee depreciation could be of Rs 252 billion (\$5 billion) for the Indian companies on their ECBs worth about \$30 billion raised in 2011. The possibility of such a scenario increases the risk of loan default by their issuer companies. The Indian government has to pay back the loan to the lender in case of the loan default.[2]

Therefore if situation remains the same, i.e., trade deficit goes on increasing, we may even see a conversion rate of 1:100 in very near future.



Prout Medical Manifesto



“PROUT, the Progressive Utilization Theory propounded by Shrii P.R. Sarkar of India, has as its basis and goal: “the welfare and happiness of all.” Accordingly, medical care is considered one of the minimal necessities of life to which all people

★ **Steven Landau MD FAAFP, ABHM**



The United States lags behind the rest of the developed world in its health care system, with outcomes ranging between 37th and 70th among nations in the world. This in spite of the fact that we spend over 16% of our GDP on health care, far above

what most other countries spend, usually 5-10%. How can this be? There are several answers. First, the insurance companies until now have sucked up 30% of each health care dollar and distributed the wealth to their CEO's and shareholders. This alone, if transmitted to a government-sponsored fund like Medicare, would provide adequate health insurance coverage for all Americans. The Obama

Administration has mandated that that figure will now be closer to 20%. This is a step in the right direction, still leaving 30 million people uninsured. Second, preventive health care has been given a go-by until just now, as Medicare and other insurances would not cover preventive services. Consequently, people would develop bad diseases, leading to expensive hospital bills that bankrupted them even if they had good insurance. The Obama Administration has addressed this, with increased provision of screening visits and preventive care, as well as safeguards against bankruptcy. Private insurers are jumping on the bandwagon. HMO's and other groups are following suit. “An ounce of prevention is worth a pound of cure,” and it does reduce overall expenses.

Third, our state and federal governments have minimized access to alternative and more natural methods of care. These include homeopathy, chiropractic, naturopathy, acupuncture, yoga postures, meditation, Ayurveda and the like. 50% of Americans engage in alternative medicine of these types out of their own pockets, often with unlicensed practitioners, compared to European and Asian countries where people are kept healthy at much lower expense using these modalities. Fourth, doctors are not commonly incentivized to render economically efficient care. Our fee-for-service system encourages maximum visits and high-technology care, even though low-tech approaches like

counseling, diet and exercise are scientifically proven to be less expensive and more successful. HMO's have taken some leads in this direction. WHAT IS THE SOLUTION? First, PROUT offers the notion that cooperatives work better than commercial institutions whose profits are siphoned off by a few executives, and by shareholders who do not work there. When the entire focus of the company is on the benefits for its participants, magical things happen. Examples of this include the Medical Mutual Group in North Carolina, which provides liability insurance and other services to physicians and other health care practitioners. Their rates are a fraction of commercially owned insurers' rates, they sponsor continuing education on a frequent basis, they recruit ideas and Board members from all over the State, and they distribute rebates to the members when things are going well. The atmosphere of the participants is soberly joyful. A second example is the Group Health Cooperative in Madison, Wisconsin. Practitioners are paid a flat salary, plus incentives for improving the health of their patients as measured by pre-set guidelines, instead of

incentives for mass production. These measures include cholesterol levels, blood pressure levels, diabetic control etc. Complementary and alternative medical practitioners are also supported, including yoga, naturopathy, acupuncture, and chiropractic. The Board is elected from the membership itself, and the patients are the members. The premiums come from people's pockets and employers' payrolls, supplemented by Medicare, Medicaid, and other insurances. This cooperative has received the Better Business Bureau rating of A+, and is ranked as the highest quality private health plan in Wisconsin.

Medicare for All, or Single Payer System, would work also, and would cover 100% of the population with no increase in cost. It works well in Canada and England, and works better when physicians can opt out of the system and wealthier patients can pay extra for perks like shorter waits for operations, prettier waiting rooms, etc. Other countries like Belgium and Israel do well by having several government approved insurance plans, and mandating that everyone has a policy. Complementary and

alternative systems hold great promise. For example, in Cuba, a 2010 study of 2.3 million people immunized with homeopathic medicines found an 84% reduction in leptospirosis cases compared with a 22% increase in an untreated region, and the cost was only one-tenth that of traditional immunizations. The Ornish program of yoga, low-fat vegan diet, meditation and exercise and stress management has been found to be far more effective than medications and surgery in preventing and treating heart disease, and costs only one-tenth as much as bypass surgery or stenting. What you can do: Join a cooperative, or create one. Help out at a free clinic. Stay healthy by following the natural laws of health. Our greatest life extenders are sanitation, immunizations, eating less, exercising more, and being happy. It all can be done. What's needed is the philosophy of "One for all, all for one." Just like the Three Musketeers.

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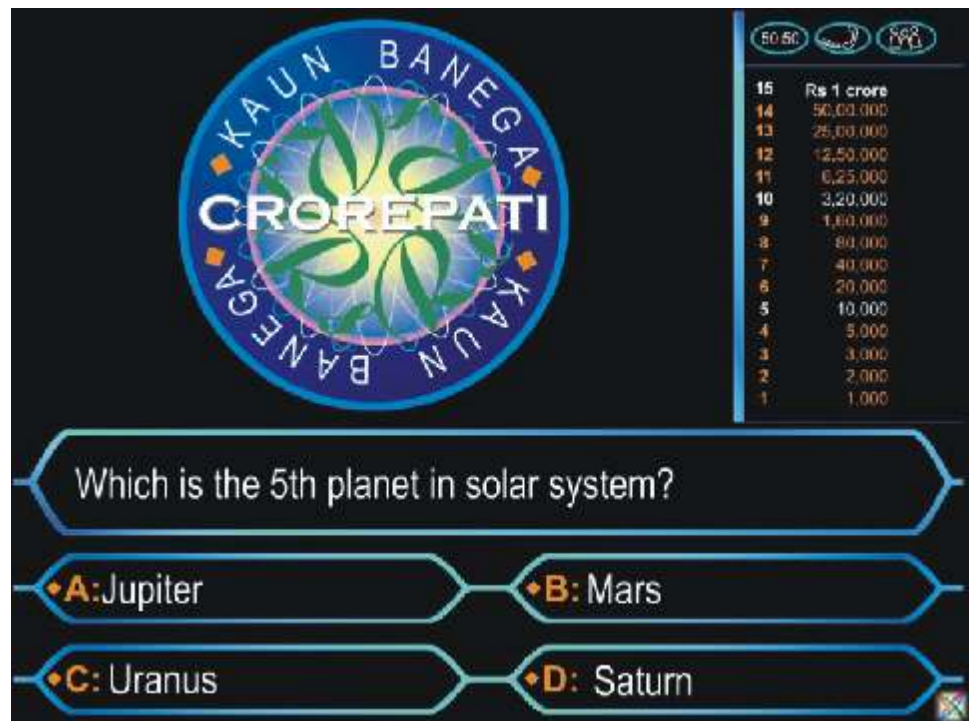
Kaun Banega Crorepati

OR Kaun Definitely Banega Crorepati

★ Kunal Bhalla

Kaun Banega Crorepati (or KBC) a television gameshow currently broadcasted on Sony channel and the host Mr. Amitabh Bhachhan one of the greatest Indian actor in a century, which changes the fortune of the player by just answering few questions and getting Thousands/Lakhs/Crores as the game prize based on the number of the questions answered. A gameshow that changed the meaning of earning for the people, simply using your knowledge and memory.

The show has entered its 6th season which has offered the grand prize of Rs.5 crores to the contestant who answers all the questions. The game begins, with the Fastest Finger contest before the main game. All contestants must be over the age of 18 and citizens of India in order to be eligible. The person must not be a former "Kaun Banega Crorepati" contestant and, as defined in the Income Tax Act, 1961, must also be a resident of India. Furthermore, they may not be employees of the production company, broadcaster, or prize providers. The contestant is asked to pick a "Padao", which means that after a certain question, for example after Question 6, he will at least get that amount of money after answering that question rightly. The pre-2010 United States format of a "shot clock" will be used in the first few questions—45 seconds. After the Padao, there is no time limit. The money won after each



question is roughly doubled from the previous amount won, exponentially increasing the amount won after each correct answer until the contestant reaches the final question, after which they win the maximum prize (currently 5 crores in KBC 6). People love to watch it on television and try their best to answer each question and satisfy themselves. The most interesting part in the game is "Ghar Baithe Jeeto Jackpot". In which people can answer the question asked through sms and if the computer selects them they would win Rs.1 Lakh as prize money.

One fine evening I was sitting-watching the programme, I answered one question through sms

The capitalist nature has always ruined the economy with the public's money, the motive behind the show is not to give but to take. The capitalist psychology always works for the greed but not for the welfare.

and Rs.6/- were deducted from my mobile balance money tending me to wonder that a normal sms charges are just Rs.50p then why Rs.6/- for this and what clicked my mind was..Who pays the prize money? Is it Sponsors or Amitabh Bhachhan or the Channel or the Producers?

The KBC - how a good business it is? Let's See how.

Airtel Is Charging Rs.6/- Per SMS Sent For This Contest. Assuming There Are Only 100 Entries From Say 10 Cities of Some 20 Districts And 20 States, 6(Rs. per SMS) x 100(entries) x 10(cities) x 20(districts) x 20(states) i.e. = $6 \times 100 \times 10 \times 20 \times 20 = \text{Rs.}24,00,000/-$ Rs.24 Lakhs In Just 20 Minutes (From People Trying For The Rs.2 Lakhs Cash Prize). Imagine The Scenario If 1000 Entries Try Out From 100 Cities? The Figure Simply Grows By 2 More Zeroes And Yields A Whopping Rs.24 crores!

And it does stop there In Practice, It Could Be Another Multiple Of 100 Or A Multiple Of 1000 On An Average. In That Case, It Is 24×100 Crores Earnings In Just 20 Minutes On Every Episode! And The Prize Money: Avg. Mere Rs. 2

Crores (And From Whose Pocket?) Smart Business By Siddharth Basu! And The Best Part Of The Above Calculation Is Just The SMS Earning! What About The Ad Money?

A Rough Annual Profit Calculation Goes Like This: $(2400 \times 5 \times 4)$ (episode/ month) $\times 12 = \text{Rs.}5,76,000$ crores.

Let Even 50% Get Dissolved In Taxes And Other Payments;

Still, You Will Be Left with (Which Includes Even The Meagre Rs.480 Crores Of Prize Money, i.e., If Every Episode Bags Rs.2 Crores Prize)

– Rs.2,88,000/- Crores Profit! (Only From SMS).

Therefore, A Very Simple Question: "KAUN BANEGA CROREPATI?" And Your Options Are – A) SONY TV B) AIRTEL C) AMITABH BACHHAN D) SIDDHARTH BASU- Computerji, Iska Jawab Bataiye....

Answer: All FOUR!"

So ultimately who pays for the prize money is 'Public'. The capitalist nature has always ruined the economy with the public's money, the motive behind the show is not to give but to take. The

capitalist psychology always works for the greed but not for the welfare. There are many ways that exploitation is used to bring profit in capitalism. The first is through the exploitation of the workers by the capitalist class. This was first described by Karl Marx and has yet to be disproved. Under capitalism, workers not only create sufficient value (i.e. produced commodities) to maintain existing capital and their own existence, they also produce a surplus. This surplus expresses itself as a surplus of goods and services, i.e. an excess of commodities compared to the number of workers' wages could buy back. The wealth of the capitalists, in other words, is due to "accumulating the product of labour of others." A second way is through the subjugation of people and societies on the peripheries in order to extract wealth from them (Exactly what KBC does). Thus, Capitalism maximizes the greed.

The programmes like KBC and other gameshows are a big black spot on the capitalism as well for the mixed economy in the context of our nation. So please think "Kaun Banega Crorepati?? or Kaun definitely banega Crorepati??"

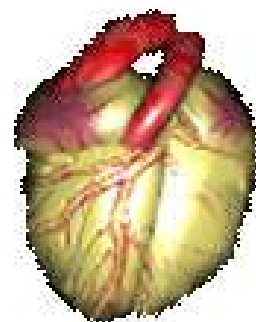
The Rumour Menace

Once an old man spread rumors that his neighbor was a thief. As a result, the young man was arrested.

Days later the young man was proven innocent. After being released he sued the old man for wrongly accusing him. In the court the old man told the Judge: "They were just comments, didn't harm anyone." The judge told the old man: "Write all the things you said about him on a piece of paper. Cut them up and on the way home, throw the pieces of paper out. Tomorrow, come back to hear the sentence."

Next day, the judge told the old man: "Before receiving the sentence, you will have to go out and gather all the pieces of paper that you threw out yesterday." The old man said: "I can't do that! The wind spread them and I won't know where to find them." The judge then replied: "The same way, simple comments may destroy the honour of a man to such an extent that one is not able to fix it. If you can't speak well of someone, rather don't say anything."

"Let's all be masters of our mouths, so that we won't be slaves of our



Heart Attack & Water



Something else I didn't know ... I asked my Doctor why do people need to urinate so much at night time. Answer from my Cardiac Doctor : Gravity holds water in the lower part of your body when you are upright (legs swell). When you lie down and the lower body (legs and etc) seeks level with the kidneys, it is then that the kidneys remove the water because it is easier. You need your minimum water to help flush the toxins out of your body. Correct time to drink water... Very Important. From A Cardiac Specialist!

Drinking water at a certain time maximizes its effectiveness on the body:

2 glasses of water after waking up - helps activate internal organs;

1 glass of water 30 minutes before a meal - helps digestion

1 glass of water before taking a bath - helps lower blood pressure

1 glass of water before going to bed - avoids stroke or heart attack

Water at bed time will also help prevent night time leg cramps. Your leg muscles are seeking hydration when they cramp and wake you up.

Five medication free strategies to help present heart disease :

You can prevent heart disease by following a heart-healthy life style style. Here are five strategies to help you protect you heart :

1. Don't smoke or use tobacco.
2. Exercise for 30 minutes on most days of the week.
3. Eat a heart-healthy diet.
- Eating foods that are low in fat, cholesterol and salt.
4. Maintain a heavy weight.
5. Get regular health **screenings**



ETERNAL SONG OF The Proutists

- Shrii P.R. Sarkar

*Morality is the demand of the day.
'Prout' - the cry of the suffering humanity.
Wise you be, may not or may,
Of sincere, success a certainty.
Fee fy fo fum.
Expel the demons from physical stratum.
Fee fy fo fum.
Expel the exploiters from economic stratum.
Fee fy fo fum.
Expel the brutes from psychic stratum.
Fee fy fo fum.
Expel the parasites from spiritual stratum.
Human body is to serve one and all,
Human mind to attend Cosmic Call,
Human spirit at the altar Supreme,
Surrender and be Supreme.*



Join PBI for a Poverty-Free and Crime-Free India



Subhas Chand Tyagi
Chairman, Proutist Bloc India

Our dear country India - rich in its cultural and spiritual heritage - is passing through all round crises today. There is horrible poverty everywhere, purchasing power of common man is on continual decline, corruption always raises its ugly head. No political party, nor a political leader, has proved equal to the challenging task before the nation. Consequently crisis is deepening, and the soul of humanity here is profusely bleeding.

In this deep crisis of national disaster on all fronts, Proutist Bloc India has appeared on the political scene to rid country of the dragon of immorality, poverty and exploitation.

I appeal everybody to enrol themselves as a member of this party and strengthen the power of moralist forces. Your inspired cooperation is a must for the success of this moralist political movement.

Come One

Come All

Contact Address - JD-5, Khirki Ext. Main Road Malviya Nagar,
New Delhi - 110017 Contact No. - 9212069074, 9811426644, 9212199658

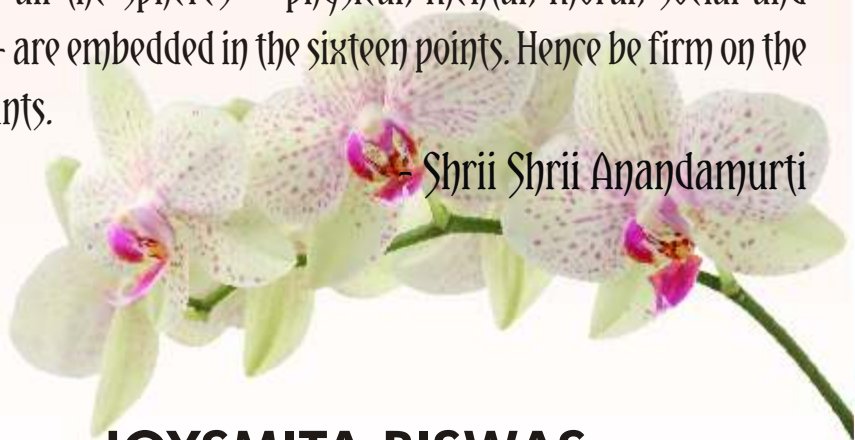
Happy and Prosperous New Year to All

The very import of the history of human welfare is the history of struggle and strife. Even the sweet gospels of peace could not be preached in an environment of peace and composure. Devils did not allow the apostle of peace to work peacefully - that is why I say that peace is the outcome of fight.

This endeavor at the well-being of the human race concerns everyone -- it is yours, mine and ours. We may afford to ignore our rights, but we must not forget our responsibilities. Forgetting the responsibility implies the humiliation of the human race.

In order to march ahead on the road of human welfare, we will have to strengthen ourselves in all the arena of life. The complete seeds of welfare in all the spheres -- physical, mental, moral, social and spiritual -- are embedded in the sixteen points. Hence be firm on the sixteen points.

— Shrii Shrii Anandamurti



JOYSMITA BISWAS

F-41, Katwaria Sarai, New Delhi-110016

PROUT Symposium in Guwahati



A symposium on PROUT (Progressive Utilisation Theory) propounded by Shrii Prabhat Ranjan Sarkar was held in Guwahati on 09.12.2012 in Lakhmii Ram Boruah Sadan near Guwahati Railway Station. The symposium was presided over by Dr. S. S. Bag a renowned Professor of IIT. Among prominent speakers were Dr. Bhaskar Purakayastha, Acarya Raviishananda Avadhuta and Dr. S.S. Bag . The chief speaker was Acarya Sugatananda Avadhuta.

Inaugural speech was delivered by Chidananda Nath, a social worker. Dr. Bhaskar Purakayastha's exhilarating speech explaining salient points of PROUT philosophy overwhelmed the audience.

Nearly 200 persons attended the program that included economists, educationists and engineers of high reputation.

Intellectuals Laud Shrii Prabhat Ranjan Sarkar's Contributions



Renaissance Universal (RU), Vishakhapatnam(Andhra Pradesh , India) chapter along with Philosophy, Sanskrit and Hindi departments of Andhra University held a one day joint seminar on Shrii Shrii Anandamurtiji aka Shrii Prabhat Ranjan Sarkar's contributions to philosophy, language, literature and science in the platinum jubilee auditorium on 20th December. The Registrar of Andhra University Dr. Umameshwar Rao presided over the inaugural function. Acarya Bhaveshananda Avadhuta, central secretary of Ananda Marga Pracharak Samgha spoke on the ideals of RU and the contributions of Shrii Sarkar in philosophy, ethics, socio- economic thoughts, philology, literature, agriculture, history, music, science and medicine. He said that Shrii Sarkar has written 261 books on different subjects.

Dr. Uma Maheshwar Rao, Registrar of the University, spoke on the need of attaining Anandam (bliss) in

one's life and how Ananda Marga psycho-spiritual practices help in attaining it.

In the morning session, Prof. K.R. Rajani, Department of Philosophy and Director of Centre for Women Studies, AU, in her presidential speech spoke on the need of following moral and ethical code, i.e. Yama and Niyama as enshrined in Shrii Sarkar's Supreme Command. She said that following this moral code will distinguish human beings from animals.

Dr. Aditya Mohanty, Retired Professor of Philosophy (Utkal University) spoke on Shrii Sarkar's concept of Neo-Humanism. He said human beings should live in harmonious relationship with animals and plants. It is in the interest of human beings to establish a society free from discrimination based on caste, colour, creed and gender.

Prof. Bhanu Shree of Philosophy Department, AU, spoke on following Bhagavata Dharma propounded by Shrii Sarkar. She said all should have a fundament in life. And the strongest fundament of life is to realize God by practising tenets of Bhagavata Dharma.

Dr. Uttampati, Professor of Bio-technology, JNU, New Delhi, spoke on Microvita theory given by Shrii Sarkar. He said this theory explains genesis of life, origin of the universe and many other phenomenon modern science is yet to understand and explain. He said this Microvita theory needs very serious research for the benefit of humanity.

Prof. K. Seetha Lakshmi, HOD, Hindi, spoke on the importance of words in the context of philology given by Shrii Sarkar.

Shrii Yedukondalu, Professor in Sanskrit Department (AU) spoke on the concept of Society as given by Shrii Sarkar. He said that a group of a people cannot be called society unless they move together towards a common goal.

Dr. A. Kaumudi Padmamala, MD, in her power point presentation showed Shrii Sarkar's view on homeopathy which was practiced in the time of Mahabharata. Dr. Hannemann of Germany has only revived this ancient system of therapy. She also supported Shrii Sarkar's proposal for a medical board comprising experts from every system of therapy -- in every medical hospital -- to decide the type of medicine to be administered to the patient to cure him/her from the sufferings.

Smt. Sharada, Professor in Music, AU, spoke on Prabhata Samgiita composed and set to tunes by Shrii Sarkar. She said that Prabhata Samgiita, the songs of new dawn, consists of 5018 songs, in eight languages, which was composed by Shrii Sarkar in an unbelievable short period of 8 years. She also sang one song on Lord Krsna – Aamar Krsna Kothai Bol Re... in her melodious voice and enthralled the audience.

Prof. (Smt) M.V. Ramana, HOD, Sanskrit, spoke on the philosophical treatise of Shrii Sarkar, Ananda Sutram with the help of power point presentation. She said that Ananda Sutram consisting of 85 sutras in 5 chapters throws light on the philosophical riddles and explains hitherto unexplained mysteries. Retired Professor Sharma, HOD, Sanskrit (AU) presided over the second session and also spoke on the originality of Ananda Marga philosophy propounded by Shrii Anandamurtijii.

In the valedictory function Dr. K. Sree Ram Murty, Principal of Arts and Commerce faculty (AU), spoke on socio economic theory – PROUT-- of Shrii Sarkar. He explained that PROUT alone can save this country from the evils of communism and capitalism. He emphasized that more and more universities should come forward to hold such like seminars to propagate the ideals of Prout. Lastly he also formulated and raised a slogan – DON'T BECOME RIGHTIST OR LEFTIST, BECOME PROUTIST. About 200 university students and Professors attended the seminar.

This seminar could not have materialised without the leading role of Narayan Panda.



Advancing from darkness Towards the light

ÁR KONO KATHÁ- ÁMI MÁNI NÁ-, MÁNITE CÁHI NÁ-,
CÁHINÁ--ÁNDHÁR HOITE CALIÁLOR PÁNE---
GAHVAR HOTE CHUTÍ TÁRÁR GÁNE---
SABÁR MANER VYATHÁ NIYE PARÁÑE---
ÁR KONO KATHÁ- ÁMI SHUNINÁ-
SHUNITE CÁHINÁ-, CÁHINÁ---,
MÁNITE CÁHI NÁ- CÁHINÁ--

NÁCER CHANDE CALI TOMÁR PÁNE---
PRÁÑER MÁDHURI BHARI TOMÁR GÁNE---
SABÁR MANER KATHÁ NIYE PARÁÑE---
ÁR KONO KATHÁ ÁMI JÁNINÁ-,
JÁNITE CÁHINÁ- CÁHINÁ---
ÁR KONO KATHÁ ÁMI MÁNINÁ,
MÁNITE CÁHINÁ-, CÁHINÁ-----

I'll not accept anything else
I don't, don't want to accept.
Advancing from darkness
Towards the light
From the abyss I rush
To songs of the stars.
The pain of all minds
I carry in my life force.
I don't want to hear anything else
I don't, don't want to hear.

In the rhythm of dance
I rush towards You
Filling life's sweetness
With Your songs.
The stories of all minds
I carry in my life force.
I don't want to know anything else
I don't, don't want to know.

Purport: Ignoring all obstacles and pebbles along the way, I am moving together with the minds of all people on earth, with all their pleasures and pains. And at the same time I want to remove their pains and sorrows as I move ahead.

I am moving towards You and You alone, so I will listen to Your words only, to no one else's. I will accept no one else but You – and I do not want to know anything else.

(Translated from Bengali original)

Your Mission

✱ Shrii Prabhat Ranjan Sarkar

Human beings cannot propagate a great ideology by their knowledge, intellect or social status alone. They can only do it through their conduct. Human conduct gets purified by intuitional practices. It is not necessary that one should come from a so called high family, or that one should have completed university studies. Rather, these factors may create false vanity in one's mind which may ultimately stand in the way of reforming one's conduct.

In this universe of ours, two forces are working side by side -the sentient and the static. Sometimes the sentient force and at other times the static force dominates. There is no scope for a pact between these forces. Human beings will have to march ahead amidst the ceaseless struggle of these opposite forces. In the society, on the one hand we see the hoards of anti-social elements, and on the other hand we feel a sense of frustration among the moralists. These moralists have therefore developed a tendency to go out of the society. With more wealth and strength, the anti-social elements are in an advantageous position, and the moralists appear to be the culprits. This state of affairs is neither desirable nor behooving, and it should not be allowed to continue.

Your duty will be to unite the moralists. Let there be two camps. Let there be an open fight. The moralists have been scattered for so long that they could not fight. The united strength of five moralists is much more than the united strength of a hundred immoralists because there is an unholy alliance amongst the latter. Meditation behind closed doors will not do. Gather strength by intuitional practices and unite yourselves against the immoralists.

So your duty is three-fold. Your first duty is to observe morality and to do intuitional practices. Without this you cannot have mental determination. Your next duty is to unite the moralists of the world, otherwise Dharma will not endure. The exploited mass who do not observe Yama and Niyama -- the cardinal moral principles -- cannot fight against their own sense of frustration. It is therefore necessary to unite the moralists. This will be your real Dharma. You will become great by doing this, because ideation of the Great makes a person great. At the third stage, you will have to mercilessly fight against sin wherever it has taken root in this world.

You will have to propagate this mission from door to door. No political party or so-called religious institution can bring salvation. Praising God in concerts with drums and cymbals will not bring salvation either, because this will not bring the sinner to submission. To curb the onslaughts of the immoralists today, arms are more necessary than drums and cymbals.

It is not possible to fight against sin as long as there is some weakness in your mind. In this fight, your goal is not the sin or the sinner, your goal is the Supreme Consciousness. Anything that comes in the way of this has to be removed mercilessly. When clouds collect around the pole-star and cover it, your duty will be to remove the clouds and follow the pole-star without caring to see where the clouds have gone. If you always think of your enemy, your mind will adopt the bad qualities of your object of ideation, but if the Supreme Being is your goal, your mind will be metamorphosed into the Supreme Being itself.

Remember -- you have to serve humanity. You have to dedicate yourself to the cause of humanity as a whole. Your life is valuable; your time is all the more valuable. You should not waste a single moment. The task is glorious. The task is novel. Lead the life of a warrior and constantly fight against evils. You will be victorious. So march ahead!