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PROUT

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CHINA INDIA Border Clash



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IT IS THE SADVIPRAS WHO MUST
TAKE MOST OF THE RESPONSIBILITY
TO REMOVE THE DISUNITY.

23

MICROVITA REQUIRES A
REVISED UNDERSTANDING
OF THE PHYSIOLOGY OF SADHANA.

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PROUT

A Vibrant Magazine that Informs & Inspires

PROUT

PROGRESSIVE UTILISATION THEORY

Propounded by - Shrii Prabhat Ranjan Sarkar

PROUT - Cry of the Suffering Humanity







What is PROUT :

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

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

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

Main principles of PROUT and Neo-Humanism

-  **Neo-humanism :** Neo-humanism expands the humanistic love for all human beings to include love and respect for all creation - plants, animals and even inanimate objects. Neo-humanism provides a philosophical basis for creating a new era of ecological balance, planetary citizenship and cosmic kinship.
-  **Basic Necessities Guaranteed To All :** People can not strive toward their highest human aspirations if they are lacking the basic requirements of life. PROUT believes that access to food, shelter, clothing, education and medical care are fundamental human rights which must be guaranteed to all.
-  **Balanced Economy :** Prout advocates regional self-reliance, cooperatively owned and managed businesses, local control of large scale key industries, and limits on the individual accumulation of excessive wealth.
-  **Women's Right:** PROUT encourages the struggle against all forms of violence and exploitation used to suppress women. PROUT's goal is coordinated cooperation, with equal rights between men and women.
-  **Cultural Diversity:** In the spirit of universal fellowship PROUT encourages the protection and cultivation of local culture, language, history and tradition.
-  **World Government:** PROUT supports the creation of world government with a global constitution and a common penal code.

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Suppose you are fighting with an enemy and then somebody from the enemy camp comes to you and tells you, "Here is twenty thousand rupees, take it and support us secretly". To accept such a proposal would mean the disintegration of your character.

– Shrii Prabhat Ranjan Sarkar

Fundamental Principles of PROUT

1

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

2

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

3

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

4

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

5

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

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FROM THE EDITOR'S DESK

CHINA INDIA BORDER CLASH MATTER CENTRED Vs GOD CENTRED IDEOLOGY

China's latest incursion into Indian Territory in Eastern Ladakh and the long faceoff involving thousands of heavily armed troops staring eyeball to eyeball was always a potentially explosive situation. The bloody clash on the night of June 15 in Galwan valley that resulted in 20 Indian soldiers killed, many wounded, and over 43 Chinese soldiers killed/wounded. This has yet again focused the nation's as well as the world's attention on the former's aggressively hegemonistic designs, ever since, the Chinese Communist Party seized power in 1949 and annexed Tibet by force a year later. In 1956 Chinese troops forcibly occupied some eastern island in the South China Sea and seized the whole of Paracels from Vietnam in January 1974, quoting that Chinese ships discovered these islands in 2 BCE. Subsequently in 1988 China invaded Johnson South Reef also under Vietnam.

This couldn't have come at a worse time when both nations are fighting the Covid 19 pandemic. China already occupies 38000 sq km of Aksai Chin a part of Jammu and Kashmir and keeps asserting its claim on 92000 km of Arunachal Pradesh along the Line of Actual Control (LAC) that came into effect after 1962 Chinese aggression. In 1967 at Nathu La and 1986 at Wangdong there have been two serious fire fights — since then there's been uneasy truce along the borders with such clashes occurring frequently with relationships between India and China being at crossroads since the beginning of the new millennium. In April 2005 an agreement was signed on political parameters and guiding principles on the boundary question and the two sides also pledged to move from strategic rivalry to strategic partnership.

All this was not so before. For much of history, boundaries between China and India were not as absolute as now. The boundaries of China and India kept changing with the rise and fall of its dynasties and were not marked or precisely demarcated on the ground. China like India is an ancient civilization with a long history of inventions. While the wheel was invented in India followed by the bullock cart that greatly accelerated the speed of travel; the Chinese invented gunpowder, paper making, printing, the compass, the water wheel, cast iron, ploughshare and the clock work mechanism. And they first encountered silkworms about 6000 years ago. Two millennia later they built the first silk machine. When France emerged as Europe's silk centre in the 16th century, it learned techniques from China which then was the world's most advanced economy. Until the 19th century China and India used to make up half of the world economy. This makes the Sino Indian relationship crucial for the whole world.

Since time immemorial India and China traditionally had great spiritual and cultural exchanges. According Prout's founder, *"The great Tantric Vashistha when he returned from China after learning Chinese techniques of sadhana, brought about a great improvement in Tantra sadhana. His book Yogavashistha is a great philosophical exposition"*. Centuries later Faxian was the first Chinese pilgrim scholar who set out from China in 399 CE and travelled extensively in the 'holy land' of Buddhism. He visited the important places in Buddha's life, including Kapila Vastu, Sarnath, Bodh Gaya and Kushinagar. He was impressed by what he saw and said India was very productive, and the people were happy beyond compare. His journey inspired many Chinese scholars to travel to India in search of scholarly texts and the ultimate truth. Faxian's accounts helped start relations between India and China and contain exclusive information on Indian Buddhism. He returned to China with many Sanskrit texts and translated them to strengthen the foundation of Buddhism in the country. China had God centred ideology like India and the two countries lived in peace over millennia.

However with communism in China from 1949 all that changed. Though China has since improved the material condition of her people by pursuing matter centred ideology within the triangle of suppression, repression and oppression with full force, there was no proper environment for the creation of a strong, solid psychic and intellectual structure. The clash with India is as a direct result of that. Human beings have undergone tremendous struggle due to suppression, repression and oppression and the catastrophes created by capitalism and communism. Human beings by nature have a universal outlook and wish to live in peace, but communism preaches dogma, capitalism preaches dogma, and so-called religions based on the scriptures also preach dogma. But people have begun thinking that they no longer need to be oppressed by the rotten philosophy of communism and the exploitive philosophy of capitalism. The communist leaders suppressed the people as long as they had power, but today educated people thinking rationally are rebelling against oppressive leaders.

In the words of Prout's founder, *"Now is the time for the emergence of the third psychic force where there will be no more suppression, repression and oppression and that is PROUT, which has created a sympathetic vibration and has started throughout the globe. In communism, the leaders want to control the people through brute force, but in PROUT we will inspire people through selfless service"*.

Therein lies the true answer for the defeat of Chinese communism. As of now it is necessary for troops to defend every inch of Indian territory; the two armies must continue to face off each other, PROUT and Neo Humanism with the spirit of Universalism under the leadership of Sadvipras could turn out to be the only way to conquer the hearts and minds of the Chinese people, for lasting peace and tranquility between these two great civilizations as it was in the past. ●



Human Society is One

Human society is truly one; there can be no doubts about it. As Prout's founder has pointed out that humans all are made up of the fundamental stuff is Macrocosmic Consciousness. Differences that are apparent are only superficial. Sooner people realise this the better. And this realisation of universal consciousness can come through spiritual practices. There can be no other way.

- Chandan Chatterjee
Siliguri

From Beloved Baba's Life

How memorable are such tales from the life of our beloved Baba in Baba's birthday issue. The author's tales are most heartwarming. Such stories like many others are precious and need to be cherished and preserved for future generations.

- Dorothy McLain
Bristol, UK

Miracle Baby

What a fascinating real life true stories. As it has been said often - the surprising truth about miracles is that they do happen. The author needs to be congratulated to share her private experiences with the world. Yes it is true, Baba is very much around somewhere deep in our hearts

- Sarmishta Sen
New Delhi

Flame That Burns Upwards

A heart rending article by Dada Jagdishvarananda about the tortures faced by our beloved Baba and his followers during those Dark Days. Fact that he was hounded and persecuted because he spoke for the suffering humanity, only goes to show how the vested interests felt threatened. The world today is in transition from individual life to spirituality (not religious dogma). Such upheavals have happened before in history. Only this

time it is different as it is guided by universal cardinal values based on rationality and logic.

- KT Nair
Ernakulam

Dealing With New Pandemic

Prof RP Singh's article is thought provoking and offers practical solutions on how to face up to this pandemic challenge. He is correct in surmising that the system needs to be overhauled, cosmetic changes would just not do.

- Rana Reddy
Secunderabad

Universal Healthcare

An excellent article - short and sweet. The author has rightly pointed out that there is absolutely an urgent need for a universal healthcare system. It is most inhuman that access to good facilities depends upon one's capacity to pay. This should never be so.

- Bharat Kapoor
Chandigarh

Solving People's Problems

An appropriate poem which highlights the ills of our society. The other poems also very relevant and apt for the present conditions prevailing all round. The problems about widows and other marginalized sections of society rarely find place in mainstream media. That is indeed sad.

- Sunita Dalvi
Mysuru

Corona Dilse

A very thought provoking article which explains various issues that need attention. The arguments advanced are logical and to the point.

- Soumen Patnaik
Bhuvaneshwar

Abortion and Cardinal Values

An excellent piece by Dada Acyutananda citing references to tape recordings of Baba's views on the subject. While laws may differ from country to country, it still goes against cardinal human values.

- Parveen Jan
Ferozepore

Neo Humanism to Spirituality

Neohumanism, and following the spiritual path – is the only way to elevate the mind to adopt universal consciousness.

- Madhu Shashtri
Indore

Futures Covid-19

The author has rightly pointed out that the Covid crisis is not just a health crisis it is a lot more. It is also about leadership and governance; it is a test of creating a new planetary social order of working together to solve problems.

- Pradip Shankar
Ahmedabad

IT WILL END IN THE RIGHT

- Gerald Massey

Sever despair! O my brother in sorrow;
I know that our mourning-hood endeth not—yet
Shall the vanquisht to-day be the victors to-morrow,
Our star shall shine on when the tyrant's sun's set.
Hold on! tho' men spurn thee for whom thou art living
A life only cheered by the lamp of its love;
Hold on! Freedom's hope to the bondaged ones giving,
Green spots, 'mid the waste, wait thy worn spirit-dove!
Hold on—still hold on—in the world's despite;
Nurse the faith in thy heart—keep the lamp of God bright,
And my life for thine! it shall end in the right!

What tho' the martyrs and prophets have perisht,
The angel of life rolls the stone from their graves;
Still lives the love and the freedom they cherisht—
Their faith's triumph-cry stirs the spirits of slaves.
They are gone! but a glory is left in our life,
Like the day-god's last kiss on the dark clouds of even—
Gone down, on the desolate seas of their strife,
To climb as star-beacons up Liberty's heaven!
Hold on—still hold on—in the world's despite;
Nurse the faith in thy heart—keep the lamp of God bright,
And my life for thine! it shall end in the right.

Think of the wrongs that have ground us for ages:
Think of the wrongs we have still to endure:
Think, of our blood, red on History's pages:
Then work, that our reck'ning be speedy and sure.
Slaves cry unto God! but be our God reveal'd
In our lives—in our works—in our warfare for man,
And bearing—or borne upon—Victory's shield;
Let us fight battle-harnessed, and fall in the van.
Hold on—still hold on—in the world's despite;
Nurse the faith in thy heart—keep the lamp of God bright.
And my life for thine! it shall end in the right.



Human Society is INDIVISIBLE

Shrii Prabhat Ranjan Sarkar

It is the Sadvipras who must take most of the responsibility to remove the disunity.

In the human society there are four main types of external differences: food, dress, language and religion. Around the world people eat different types of food. There are many differences between the dietary habits of East and West for example, due to different environments and food production. People become accustomed to eating the particular type of food grown in their own countries. In India, for example, there are four food zones each with its own distinctive food production and resultant dietary habits. In one zone mustard oil is used, in another coconut oil, in another rapeseed oil, and in the fourth, ghee. The people of Punjab and Uttar Pradesh in Northwest India are accustomed to eating bread, whereas the people of eastern and southern India mainly eat rice. Thus, people's staple food is determined by variations in climatic



conditions. The different dietary habits of the people of the world should never be made uniform by force. It would be unreasonable to declare a certain food as the national food and then force everyone to eat it. Besides that, everyone has his or her own likes and dislikes. In those countries where the commune system prevails, everyone is forced to eat the same type of food in the name of collectivism. People do not dare to speak out against such

imposition out of fear, but internally they are not happy. Food is the most important of the primary necessities of human life. If people are not satisfied with their food there will be a simmering discontent in their minds which will seek an opportunity for an explosive expression.

Like food, there is a great diversity in the dressing habits of the people of the world. This is also a result of environmental differences.

For instance, many people in Arab countries live in deserts. In the scorching heat of the midday sun the burning sand is blown up by the harsh winds. To protect themselves from these sand storms the people there wear clothes which cover their entire bodies from head to foot, even their face and ears. They live underground to protect themselves from the hostile elements. If the people of northern Bihar in India were to wear such clothes they would be greatly inconvenienced. Due to excessive rain there is an abundance of rivers and lakes in this area. In such an environment to wear clothes covering the entire body would be extremely impractical. Thus these Biharis wear a Dhoti which can easily be lifted up while crossing a river. People living in cold countries use woollen clothes, which the inhabitants of hot countries would never use. As with food, the differences in dress cannot be removed by force.

There is an almost unending number of languages in the world. Not only do people of different countries speak different languages, but people within the same country use different tongues, too. These

linguistic differences are due to raciocultural influences. The different cultures of the world have been responsible for the creation of different languages. Human beings formulate words with various types of sound. This sound is produced by exhaled air which flows over the vocal cord and emerges through the mouth and nose. The sound is modified with changes made in the shape of the mouth, lips and nose. Generally, these linguistic differences are due to the cumulative effect of six main factors: blood, nose, hair, skin, eyes and body height. Differences in these characteristics are also reflected in the four main races of the world: Aryan, Austric, Mongolian, and Negro. Aryans have a reddish white complexion and hair, warm blood, eyes like a cat, an aquiline nose, and tall bodies. Negroes have black skin, slightly colder blood, curly hair, blackish eyes, thick lips and tall bodies. There are also remarkable differences in the physical structure of the Mongolians and Austriacs. There are three branches of Aryans: Nordic, Alpine and Mediterranean. In physical appearances the Nordic Aryans have the same characteristics as mentioned above.

The Alpine Aryans have a reddish complexion, black hair, blue eyes, and slightly colder blood. The Mediterranean Aryans have yellowy-white complexion, black hair, dark eyes, ordinary noses, slightly colder blood, are of medium stature. People living in southern France, northern Africa and the Balkan states belong to this category.

There has been a lot of admixture of blood amongst the different races scattered throughout the many countries of the world. But the physiological characteristics of those groups who have been living in a particular climate since their beginning are more discernible than in the case of those who have migrated to different countries. These differences have also resulted in differences in linguistic expression. The main races in India are the Mongolo-Tibetans, the Mediterranean Aryans and the Dravidians. The Mongolo-Tibetans include the Ladhaki, Kinnari, Garhwali, Nepali, Sikhimi, Newari (including the Misoes and Garoes), and Bhutani groups. The Mediterranean Aryans include the Brahmins and other people of Kashmir whose complexion is





reddish white. And the Dravidians include the people of Andhra, Karnataka, Kerala and Tamil Nadu.

The present North India, that is the area lying north of the Bindu mountains to Tibet, was submerged under the oceans of the prehistoric past. The area south of the Bindu mountains which now includes South India, the present Arabian sea, the Polynesian Islands, the Malaysian archipelago and southern Africa formed a vast region which was known as Gondwanaland. Austriacs inhabited the north of Gondwanaland and Negroes the south. The central part was inhabited by both Austriacs and Negroes. The present Dravidians are the descendants of that Austro-Negroid population. Not only different races; different languages also blended together on the soil of India. The Indo-Aryan languages include Máráthii, Rajasthani, Gujrátii, Punjabii, Kashmirii, Kharáhivalii, Brajabhásá, Bundelkhandii, Avadhii, Chattrisgaríi, Bhojpurii, Angika, Maghadhii, Maethilii, Bengali, Oriya, Assamese, Gárhwalii, Kumáyani and Gorkhalii. The Austriac languages are Muńdá, Ho, Santhal, Khafhia, and Momkhám. The Tibeto-Burmese languages include all the languages of Assam except Assamese, Mańipurii and Naga. And the Tibeto-Chinese languages include Ladhakii, Kinnarii, Kirátii, Lepcá, Yíáru, Gáro, Khaśi, Mizo and Newari.

Languages are also influenced by culture. The culture of one community influences the culture of another community. The rule is that the culture with the greatest vitality has the strongest influence. Sometimes the weaker culture is even absorbed by the more powerful one. When different cultural groups live side-by-side there is a lot of mutual exchange. The members of the weaker cultural group accept everything inherent in the dominating group, including its language. In spite of the tremendous differences between the Aryans and the non-Aryans, the non-Aryans accepted the Sańskṛta

language of the Aryans, and the Aryans assimilated the introversial spiritual practice of the non-Aryans into their religion. Sańskṛta has influenced all the languages of northeast India. Even the southern Indian languages were influenced to a certain degree. Of all the southern languages, Málayálam has been most affected by Sańskṛta. This is because many people migrated from the north through Madras to Kerala. That's why the root-verbs of Málayálam are of Tamil origin while its vocabulary is by-and-large of Sańskṛta origin. 75% of Málayálam is Sańskṛta based.

The Aryan influence was felt as much in the lower stratum of life as in the upper stratum. In some places this influence was so dominating that people are reluctant to speak their own languages outside their family environment. The Saha community of the Austriac group, for example, speak their own dialect in their homes, but speak Bhojpurii outside. In the same way the Singmundá and the Sharan people and the Tipras of Tripura state speak Bengali and not their own ancestral tongue. The Garhwaliis have long stopped speaking their own Tibeto-Chinese dialect and have adopted Indo-Aryan languages.

Thus, there are differences in language due to racial traits and cultural influence. These linguistic differences cannot be forcibly suppressed. But a close analysis of history will reveal that many attempts have been made to suppress various languages of the world. Each of the many languages of the world is equally important. No language should ever be discarded for being inferior. The very idea to suppress one language in favour of another should never be supported. But in modern and ancient India, and in some countries of the West, attempts have been made to suppress language. Such attempts have never proven beneficial. For example, in ancient India Sańskṛta scholars tried to suppress the Prakṛta languages, and Vedic Sańskṛta scholars tried to overwhelm the Dravidian and Austriac languages. When

Lord Buddha started propagating his new philosophy in Pali, the language of the people, the scholars tried to pressurize him into using Saṁskṛta. But, ignoring their demands, Buddha continued to use Pali. In medieval India Saṁskṛta persistently exerted its influence on other languages. The people's language was derisively called “bhākhā”. The saint Kabir, objecting to this maltreatment, said:

Saṁskṛta kūpodaka, bhākhā bahatā niira.

Saṁskṛta is as stagnant as well-water, whereas bhākhā is as dynamic as the flowing water of a stream.

Nor did the Saṁskṛta scholars give any importance to Bengali: it was considered nothing short of blasphemy to translate the religious scriptures from Saṁskṛta into Bengali. The Nabab Hussein Shah personally tried to develop the Bengali language. With his active support Kṛttivāsa Ojah translated the Ramayana, Kāshī Ram Dash translated the Mahabharata and Máladhra Vasu translated the Bhāgavata from Saṁskṛta to Bengali. This caused a furore among the community of scholars. They tried to brand Hussein Shah as a saboteur of the Hindu religion because, according to them, to translate the holy scriptures into Bengali was to defile the Hindu religion. Máladhra Vasu had to bear the stigma of being a Moslem convert and was widely ridiculed as Guṇaranjīna Khan. So incensed were the Saṁskṛta scholars over the translations of Kṛttivāsa Ojah that he was declared an outcaste for committing an act of sacrilege. All this took place only 450 years ago.

In Europe Latin scholars tried their best to suppress other languages. The Arabic scholars of the Middle East wanted to suppress Persian. And in recent years the people of Wales and Quebec in Canada have protested against the imposition of the English language. They preferred to use their own languages as the medium of expression. In modern India, too, due to

selfish political influences, important languages such as Bhojpuri, Maithili, Māgadhī, Chattrisgarhī, Avadhī, Bundkhañdī and Marwari are being suppressed. Their speakers will certainly not accept this silently, but will surely protect against this unjust domination. Recently there was an open revolt against the imposition of Hindi as the national language of India. That's why, it is better to bring people speaking different languages closer to one another than to suppress their languages. As a result, people will feel inspired to speak other languages. The arbitrary imposition of any language invites trouble. There are a variety of religions in the world formulated by different propounders. But instead of enhancing the spirit of unity in the human society, these religions have actually increased disunity and mutual conflict. How many wars have been fought in the name of religion? So, far from being a unifying force, religion should be seen as a cause of disharmony.

One thing should be remembered: Dharma and religion – or “Imān” and “majhab” in Arabic – are not synonymous. Throughout the ages, Dharma or Imān has been propagating teachings to unite humanity. Religions are many, but Dharma is one, and that Dharma is Manava Human Dharma – a system for the attainment of the Supreme. Based on practical wisdom and logical faith, Dharma is a rational approach for the realization of Absolute Truth. External paraphernalia are not required for the practice of Dharma: the only prerequisite is a unit mind. Within Dharma there is no room for exploiting people entrapped in the snare of blind faith, and no scope for self-aggrandisement or the pursuit of group interests. Love, freedom and equality are its foundation stones. As Dharma is beyond time, space and person, there is no scope for Svajātiya differences within a species, Vijātiya differences between species or Svagata differences within the same unit being. Dharma is unchangeable.



Eka eva suhrd dharma nidhane'pyanuyāti yah.

Dharma is the only real friend; it follows one even after death Religion is the exact opposite. It is based on the following three factors: Psycho-sentiment :

Physico-ritualistic observance and tradition. Behind the origin of a religion lies the inborn fear psychology of human beings. Human beings started religious practice to appease the different natural phenomena – the hills and mountains, the rivers and oceans, the forests, thunder and lightning, the morning and evening, and so on. Such religious practice was based on the instinct for self-preservation: the only intention being to propitiate the gods and goddesses of diverse moods. Some kind of imaginary faith worked in the back of people's minds. Such psycho-sentiments arose after human beings came in contact with the different natural phenomena. The roots of most religions lie in the worship of a particular natural phenomenon. Some religions centered around the moon, some the sun, and others a stone image. Later on people created an improvised philosophy to support the worship of that physical phenomenon. They advanced the philosophical argument that it was possible to attain the unlimited by worshipping its limited form. They declared their temples, mosques and churches made of bricks as sacred places. A strong sentiment developed for the worship of different deities. So blind were their sentiments that they refused to listen to rationality. Take the case of cows: Hindus worship cows as something holy, apparently because they give us milk. But if cows are revered as mothers for giving us milk, shouldn't buffaloes be given a similar status? Actually, buffaloes give more milk than cows. Unfortunately, the blind religious followers refuse



to listen to logic as their religious sentiment for cows has taken root deep in their minds. People are fed these ideas since childhood, so later on it becomes impossible for them to discard them. Science students understand the reason for a lunar or solar eclipse. They know that the eclipse does not occur because the sun or moon has been devoured by the mythological demons Ráhu and Ketu (Umbra and Penumbra). Yet due to the deep rooted Saṁskaras in the mind, they rush to take a holy bath in the Ganges during the eclipse. This is the result of blind faith.

When the wave of physical sentiment becomes stronger than the wave of logic, we call it blind faith or religious bigotry. This leads to the view:

Vishváse miláy vastu tarke bahu dūr.

In faith you get something substantial, but in logical arguments it is far away.

Majhabme ákkál ká dakhal nehi hyey.

In religion there is no room for logical argument.

India did not see the frenzied expression of religious bigotry evident in other religions, which was the cause of intense religious feuding. How many lives were sacrificed over a single strand of hair? It is very difficult to persuade religious bigots to follow the path of logic because according to them even to listen to others is a sinful act. This is nothing but mere sentiment. According to some religions beef eating is forbidden but the killing of deer and goats is permissible. This is totally irrational. Out of sentiment arose different ritualistic observances such as the way a lamp should be lit and held and the way one should kneel down in prayer. No logical arguments can be found to substantiate these rituals. Moreover, during the rituals, the mind always remains preoccupied with diverse objects. If it remains obsessively associated with such objects, how can it move towards Parama Puruśa?

Many people consider their temple to be the only sacred place of worship. But the funny thing is that the builders who construct temples are unholy people or untouchables, and are thus barred from entering their premises. Each religion has its own scriptures. Some scriptures are worshipped with such reverence that they are treated as deities. But the paper on which the scripture was written, and the printing and binding of the book were perhaps done by people of other religions. But once the book is complete it is transformed into a holy scripture and those who made it will not have the right to even touch it. In fact, not only the holy scriptures, but all books are considered as a symbol of the goddess of learning. To pay obeisance to the book by repeatedly touching the forehead with it is apart of religious observance. Many people spend huge sums of money to make an idol of clay only to immerse it in a river with pomp and ceremony to conclude the religious festival. But if the people of other religions happen to break even a finger of that idol terrible bloodshed will ensue. Thus, those who advocate the formation of countries on the basis of religious faith will cause irreparable damage by fragmenting human society.

Human beings readily accept traditions without



seeking the reasons behind them. Since ancient days the semitic people have been observing the practice of circumcision. Moses and Mohammed accepted this system which today has become tradition. The ancient Austrians used to worship the Sun. Their purpose was to please the Sun God and be blessed with heavy rainfall and bumper harvests. In the social system of the Austrians, women had a predominant role. Thus, in the system of worship and other religious ceremonies, the priest had no significant role. Even the Sun God was looked upon as a female deity and the Moon was a male God. The Sun God was addressed as “mother” and the worship done in her honour was called “Chat Puja”. Even today in Magadh Chat Puja is held twice a year during the harvest time. The sentiment of Chat Puja was so deeply rooted in Magadh that their system of worship is in vogue even today even after such tremendous Aryan, Buddhist and Moslem influence. Of course, in the external rituals of worship some changes have taken place, but the system of worship has not yet become extinct. Even the Moslems participate in the Chat Puja. In some areas they themselves organize the ritual and in other places they get the puja performed through the Hindus. This Chat Puja has now become a tradition. There was a time in Bengal when the Moslems used to worship Satyanaráyaṇa or the Oláicánd.

From the above discussion it is apparent that religions engender hatred for others, blind faith, etc. in the minds of their followers. Through such religions it is next to impossible to establish unity in the society. Religious differences should be minimized as much as possible, but it should be remembered that blind faith in a religion cannot be forcibly eliminated. To strike at any type of sentiment will only cause that sentiment to grow stronger. Psychological methods will have to be employed to make people realize the irrational nature of blind religious faith. This requires a rational interpretation of philosophy through enlightened intellect. When the human mind is gripped by the fear psychology it gives indulgence to blind faith rather than logic and reason. If human fear is removed through logic and reason, the very basis for blind faith will be

weakened. That is why human beings will have to be taught philosophical doctrines in a rational way. Furthermore, to remove the psycho-sentiment for a particular physical object, either the object itself should be removed or, by changing the very outlook through scientific and humanitarian reasoning, the person concerned should be separated from that sentimental object. For example, those who perform religious ceremonies in worship of the moon will find it difficult to continue their practice once, due to scientific advancement, they actually get the opportunity to walk on the moon. Blind faith must be removed through the application of science and humanistic appeals. People will have to be united under the common banner of one religion.

In the absence of knowledge of common psychology, people of different religions try to destroy other religions. This has resulted in the spilling of rivers of blood. In ancient India the Aryans tried to impose their own Vedic religion on the Austrian community. In the Buddhist era, particularly during the reign of King Bimbisára, Buddhism was imposed on other religions. Later, the followers of the Sanátana Hindus forcibly converted the Buddhist and Jains into Hinduism. During Moslem rule Islam was imposed on India, Persia and Egypt. Similarly, countless Jews were converted into Christianity. During the British period attempts were made by Christian missionaries to subvert Hinduism and impose Christianity on the indigenous population. All this led to mutual animosity in the world of religion. Those who indulged in vain criticism and slandering instead of trying to remove the factors dividing the human race, created even more problems for society. That's why there is more disunity than unity in the human society today.

It is the Sadvipras who must take most of the responsibility to remove the disunity. Sadvipras will not give any importance to the points of difference, but will continuously inspire and encourage the common bonds of unity and thus strengthen humanity. Only then will the human society become one and indivisible. Only then will it be worthy of being called a “human society”. ●

CHINA INDIA

Border Clash

“Traditional Chinese Society was laid on the bedrock of the family which essentially took the place of Government this lasted till only a century back”



Arun Prakash

The current standoff at the India China borders in Galwan valley of Eastern Ladakh began early May this year. The Indian military leadership decided that Indian troops will adopt a firm approach in dealing with the aggressive posturing by the Chinese troops in all disputed areas of Pangong Tso, Galwan Valley, Demchok and Daulat Beg Oldie. The trigger for the face-off was China's stiff opposition to India laying a key road in the Finger area

around the Pangong Tso Lake besides construction of another road connecting the Darbuk-Shayok-Daulat Beg Oldie road in Galwan Valley. The situation in eastern Ladakh deteriorated after around 250 Chinese and Indian soldiers were engaged in a violent face-off on May 5 and 6 causing injuries to troops on both sides. The incident in Pangong Tso was followed by a similar incident in north Sikkim on May 9. The Chinese Army has been gradually ramping up its strategic reserves in its rear bases near the LAC by rushing in artillery guns,

infantry combat vehicles and heavy military equipment. China has also enhanced its presence in certain areas along the Line of Actual Control (LAC) in Northern Sikkim and Uttarakhand following which India has also sent additional troops. Finally there was a bloody clash in Galwan valley of Eastern Ladakh on the night of June 15/16, which resulted in 20 Indian soldiers killed, many wounded and over 43 Chinese soldiers killed/wounded. On the 16th night Army Headquarters New Delhi issued a press release stating that troops have disengaged from



Galwan valley, however along the entire stretch of 4056 km borders between India and China troops are on a state of high alert with ongoing build up.

It has been almost two months now and the standoff shows no signs of de-escalating despite multiple military and diplomatic level talks. If anything, things have only escalated on the ground. The Chinese have amassed troops, tanks, missile units and fighter planes along the border and is building infrastructure in areas within India's side of the LAC. There are reports of a helipad being laid out near Pangong Tso. Fortifications have come up at the place where the June 15 clash took place. Chinese observation posts, tents and a wall have come up in satellite imagery on the same day that Indian and Chinese Corps Commander's met for 11 hours to defuse tensions.

Such provocations are not new. The Chinese gobbling up of Himalayan regions began unobtrusively in 1950's by annexing Tibet and occupation of Aksai Chin that was part of Ladakh region of J&K acceded by Maharaja Hari Singh to India after independence. China's National Highway 219 runs through Aksai Chin connecting Tibet with the Xinjiang region. This Chinese move was not mere territory grab but part of a larger futuristic politico-military strategy that took

into consideration long term requirements of resources, particularly energy and the security of the long supply lines.

And that is not the only one. During three decades when China was weak and poor from 1949 to 1979, it was involved in military conflicts and wars with the USA, Soviet Union, India and Vietnam. When China became strong and a leader since 1980, things changed. Former ambassador P Stopden (who hails from Ladakh); after the Chinese intrusion in Daulat Beg Oldie in May 2013 said on national TV that over the years India has ceded to China over 400 square kilometres of territory in Ladakh alone, even beyond the Chinese illegal occupation of Aksai Chin (38,000 square kilometres) and Shaksgam Valley (5,800 square kilometres). That apart China is doing everything possible to hem in India from three sides – Pakistan, Nepal and Myanmar through land frontiers and spreading its influence in the Indian Ocean Region by acquiring bases and building Gwadar port in Pakistan that has almost become a Chinese base, and ports of call for ships in Sri Lanka, Myanmar, Maldives, Seychelles and at Djibouti to cater for their Blue Water Navy aspirations.

To examine why the Chinese continue to act in such a belligerent manner almost as a bully, it is

essential to go back in history. During the ancient Chinese Zhon Dynasty (1045 – 221 BC) four strands of philosophy emerged – the pre-eminent among them was Confucianism, named after Confucius (551 - 479 BC), the Roman name given by the Jesuits in the seventeenth century to that great seer whose disciples knew him as Kong Fuzi (Master Kong). His central belief was that one should lead life in a humane and courteous way, working hard and honorably treating the family and the ruler. Politically Confucianism championed a highly ordered society and consolidated the family concept which was to characterize Chinese government, channel Chinese economy and colour Chinese psychology. The nation was a big family; people must obey the government like filial sons while the Government must care for the people like a loving father. Thus the emperor was more of a father-figure than an absolute monarch.

During the Qin Dynasty (221 – 206 BC) the main threat to the Chinese empire came from the Steppe people of the North. With forced labour of tens of thousands of peasants Shi Huangdi erected the first Great Wall built of rammed earth in barely five years. Later under the Han Dynasty's (296 BCE – 220 CE) rule of four centuries Chinese culture blossomed, art and



ideas developed to a great extent. The Chinese began to swell their frontiers and trade across the world in both ideas and goods. Under the watchful eye of Han armies the legendary Silk Trade Route was established to allow Chinese silk, spices and tea right across Central Asia all the way to Rome. During the rule of the three kingdoms (220 – 618 CE) Yang Di began the project – a Grand Canal to link the Yangtze and the Hwang Ho (Yellow River) – a project even greater than the Great Wall in magnitude. This extraordinary engineering feat was completed in just a year with a forced labour of 5.5 million people. It is said that well over 2 million perished during the course of the work. The Tang Dynasty (618 -278 CE) was perhaps the high point of ancient Chinese culture when it flourished as never before, while during this period Europe was plunged in the Dark Ages and China's lead in technology was at its peak at that time. Then for a brief period came the rule of the Mongols from 1278 – 1368 beginning with Genghis Khan – the Universal Ruler. The Mongols in China lost their wild ways and gradually embraced Chinese culture.

Traditional Chinese Society was laid on the bedrock of the family

which essentially took the place of Government. This lasted till only a century back. The Chinese communists realised that they could never effectively control the people unless the monolithic family was destroyed along with religion and conventional morals. As soon as they came to power they set about this task through land reform, liquidating rural gentry, new marriage law and the commune system. China has changed faster than any other country has in less than seven decades since Mao Ze Dong declared the People's Republic. However, China's 'Great Leap Forward' a five year economic plan to collectivize agriculture and widespread industrialization started in 1958 and was abandoned in 1961 tragically resulting in a massive man made famine in which nearly 30 million perished. This was indeed tragic considering that in 1820 in the GDP of world nations China held first rank with 28.7%, India second with 16%, France third with 5.4% and USA the fourth with 1.8%.

To understand the Chinese psyche, there's another aspect of history that may not be overlooked. Between 1937 when total war erupted in China, and late 1941 when the attack on Pearl Harbour brought America into the Second World War, China fought Asia's

monstrously aggressive imperial power Japan alone. 15 million Chinese people died during one of China's bloodiest chapters: the Japanese invasion and occupation of China from 1937 – 45. By the end of the war China had lost more people – soldiers and civilians than any other country save for the Soviet Union. Today those old war wounds of East Asia haven't healed as yet.

Despite the tragedy of the man made famine, China was keen to obtain that pre eminent position for the second time. Years later after the death of Mao, the Chinese Communist Party drifted away from ideological purity to economic development and embraced economic reforms in 1978 under Deng Xiaoping. India began economic reforms from 1991. Today China and India are the two emerging economies of the world. China and India are 2nd and 5th largest country of the world, respectively in nominal basis. On PPP basis, China is at 1st and India is at 3rd place. Both countries together share 19.46% and 27.18% of total global wealth in nominal and PPP terms, respectively.

China today considers itself to be part of the triangle of big powers like the USA and Russia. Yet China's present strategic goals are shrouded in mystery due to the very opaque

nature of their formulation and dissemination to the world in their official papers – from which only inferences can be drawn. China's metamorphic and rapid change has created both prosperity and contradiction. Wealth has also created inequality, state capitalism flourishes cleverly camouflaged in modified communist ideology. Yet growing societal aspirations coexist and challenge authoritarianism. Lack of progress in social reforms may result in social unrest and may even cause a political crisis. China's leaders have promised comprehensive markets oriented economic, social and political reforms. Chinese Communist Party members have no Gods but ordinary people concerned about their future because of social developments and uncertainties can be seen visiting temples more often with some fear in their hearts, to pray for their well being and happiness.

For China India relations it appears confusing whether the Chinese have a knack of misleading others or others have a knack of misreading the Chinese, the result is the same. The Chinese by nature are duplicitous and cunning. Their leaders vociferously denounce harbouring any ambition to become a great power. Such public utterances may be seen as a façade. It is amply clear China doesn't wish to settle the border issue as they have got what they wanted and will gain nothing more by settling. It is in their interest to keep it alive and they keep on increasing tensions by rubbing India the wrong way. They would rather leave things as they are and their pet answer is to let the future generations decide. For border settlements with other countries they got nothing from it. If they do settle with India they would extract a heavy price. In case it does happen it would be great relief for India and would considerably reduce defence expenditure which could be diverted towards development schemes. This assumes serious proportions when seen in the context of nuclear weapons and deterrence in the region. South Asia is different because it has three nuclear powers

China India and Pakistan, sharing disputed borders for which all three have gone to war in the past. This nearness results in shorter flight times giving very little time to command and control systems to plan a response and more importantly the certainty of radioactive fallout spreading across borders.

In the backdrop of the situation on the borders between India and China, another major complication has surfaced, that of the borders which Nepal shares with China and India. China has several security policy objectives in Nepal. The two have a border of around 1414 kms and after the occupation of Tibet, China has been playing an increasingly significant role in deterring the future trend of Nepal politics with the aim of reducing India's influence. India looks at China's presence in Nepal with concern. It is the Tibet-India-China

courtship with Nepal was never viewed favorably by India. Following the 1962 war China went out of its way to extend friendship with Nepal with a variety of aid programmes and perhaps most conspicuously (after having launched a 1960 operation against Tibetan fighters who were using Nepalese territory as an operating base), by dealing patiently with the fact that a CIA backed Tibetan force operated from the Mustang region and staged attacks against Chinese units in Tibet, though all the while it strongly attacked India on the Tibet issue.

PLA soldiers in uniform have been observed working in northern Nepal in areas adjoining the border with Tibet known to have uranium deposits. China has deployed PLA in these areas to grab uranium exploration and block Tibetan refugees. Such PLA deployment also caters for Chinese interests in



triangle with India providing a safe haven to the Tibetan government in exile that provides the context for China's presence in Nepal, which is culturally and economically a part of South Asia and has become one more area in which India is being overtly challenged by China. The Tibet question has drawn in Nepal to the India China conundrum. China's

event of possible balkanisation of Nepal, with areas adjacent to Tibet gobbled by China or shall we say leased to China for 50-100 years, akin to Gilgit-Baltistan leased out by Pakistan. On June 13, 2013 a major explosion of China's soft power in Nepal went largely unnoticed in India. This was the gala opening of the Confucius Institute in



Kathmandu University co-established by Hebei University of Economics and Business, with full support from Office of Chinese Language Council International. Compare this with a Nepalese military delegation that visited India last year seeking assistance to establish a Think Tank in Kathmandu and were merely promised ideas how to go about it. As early as 2007-2008, China began construction of a 770 km railway connecting the Tibetan capital of Lhasa with the Nepalese border town of Khasa, connecting Nepal to China's wider national railway network. Both Chinese hard and soft power have been focused on Nepal over past several years to control this Himalayan country politically and strategically.

Today, China has overtaken India in establishing industries in Nepal; 565 industries with Chinese investment were registered in Nepal by mid-June 2013 attracting Rs 1.12 billion. Chinese have registered hotels, restaurants, and travel agencies and around 31,000 persons

are expected to be employed by them. China has responded positively to Nepal's request for investment in hydropower and tourism development in Nepal. This is over and above numerous ongoing development projects and three star hotels in Kathmandu over past several years manned by Chinese PLA, intelligence and Special Forces disguised as civilians. Talks are ongoing between China and Nepal for cooperation in building a Special Economic Zone (SEZ) with the assistance of the Chinese government. A SEZ on the Nepalese border side could attract Chinese businessmen to invest in Nepal and produce goods for re-export to China. This could also attract foreign investors. The land port at Kyirong in Shigatse Prefecture of Tibet is the biggest land trade channel between Tibet and South Asia. With all this, China has forced Nepal to come down heavily on Tibetans and Buddhists. Even in late 1990s, Nepal, under Chinese pressure, stopped issuing refugee identity cards, leaving many

Tibetans unable to get a higher education or jobs. In more recent years, Thinley Lama raising his voice for rights of 20,000 Tibetan refugees in Nepal was put behind bars. Anything Tibetan or Buddhist is anathema to China and the lives of Tibetan refugees in Nepal is turning into hell with Chinese pressure.

And in Pakistan a nation artificially created by a hastily drawn line on a map, which is ever in search of its identity, China found an easy ally. Zhou-en-Lai visiting Pakistan in early 1960s advised Ayub Khan to raise a militia to fight in the backyard of enemy India, offered arms, technologies and a grateful Pakistan ceded Shaksgam Valley an Indian Territory illegally occupied, to China. This was followed by China supplying nuclear technology to Pakistan. At this juncture it is important to refresh memories of the long standoff between Indian and Chinese troops at Doklam spread over less than a 100 sq km comprising a plateau and a valley at the tri-junction between India, Bhutan and China surrounded by the Chumbi Valley of Tibet, Bhutan's Ha Valley and Sikkim. Despite several rounds of engagement between China and Bhutan, the dispute between the two over Doklam has not been resolved. It flared up in 2017 when the Chinese were trying to construct a road in the area, and Indian troops, in aid of their Bhutanese counterparts, objected to it. Indian security establishment suspect that the Chinese have a deep interest in Doklam, which would give them a commanding view of and an easy access to both the Chumbi Valley and the Siliguri Corridor also called Chicken's Neck, a vulnerable point for India. This apart there are enough indications to suggest that China and Pakistan have been waging asymmetric war against us for many years and will continue to do so with the aim of balkanizing India notwithstanding their smooth talk and peace homilies. China's quest for superpower status and her energy requirements are egging her to consolidate access to Indian

Ocean via Myanmar. Her claims to Arunachal Pradesh and Doklam Plateau in Bhutan are extension of the same quest.

Among Asian countries, China and India together contribute more than half of Asia's GDP. Now as per World Bank estimates a comparative glance at their economies of 2018 reveals:

	CHINA	INDIA
Rank	2nd	5th
GDP Nominal \$ billion	13608.20	2726.32
GDP Growth%	6.6	6.982%
GDP Per capita \$	21082	7762

And while catching up in the economic sphere can we ignore Mahabharata and Krishna's advice to the Pandavas. The Pandavas worked hard on poor barren land offered in exchange for peace and created the wealthy kingdom of Indraprastha. While they were enjoying the fruits of their labours and Yudhishtira, declared himself 'King of Kings' Krishna alerted them on securing the kingdom. Unfortunately throwing security to

the winds, Yudhishtira revealed his weakness and in a game of dice lost the kingdom to the jealous Kauravas!

However here is an important report published in 'Sambad Pratidin', Kolkata of June 15, 2008, which appears to have been missed. The renowned philosopher Shrii Prabhat Ranjan Sarkar had said this:

“Like China occupied Tibet with ease, she would in the future select Nepal. The world's only Hindu nation state, China will slowly and steadily try to ingress into Nepal. Once China succeeds in this effort, China's future goal is North Bihar and North Bengal. If Indian leadership is weak and is unwise, China will occupy Indian territory up to Mokama in Bihar and Siliguri in Bengal”. With a Maoist Government in Nepal, China's

ingress into Nepal would become easier and Shrii Sarkar's prediction may very well come true.

Today how much India is taking note of the growing anti-India resentment there fuelled by pro-China elements and aided by increasingly all-pervasive Chinese presence is a matter of speculation. And the most recent redrawing of maps indicating India Nepal borders is a case in point. As predicted sometime in the future, this time, the Chinese main strike will be through the weak points on the Bihar Nepal border. Therefore, Shrii Sarkar's prediction about the intentions of the inscrutable Chinese and from where the attack would come makes absolute military sense, and it is imperative that India's weak defences along the Bihar - Uttar Pradesh and Nepal border are strengthened.

Still there remains a common belief among Indian policy makers that China would threaten only if India provokes. This provides a false sense of security. China could be forced by its own strategic environment or domestic concerns to ensure the legitimacy of its regime and may initiate military action against India without provocation. India's weakness would do more harm than good. Therefore India besides continuing its economic ascendancy to match China's growth, should maintain the Armed Forces in a high state of alert and readiness to deter any attack on her soil. To this extent the chinks in the defence armour along Nepal's borders need to be plugged and infra structure strengthened to ward off the next possible attack from China, post 1962.

And that is what India needs to do. Secure and defend her borders at all times at all costs, even the weak spots, while political and diplomatic level talks continue to defuse tensions. The present mood, however, at Army Headquarters is cautious: the military is prepared for the long haul; the process of actual and verifiable disengagement could take 2 to 3 months perhaps longer. ●



Galwan Valley



WEARILY HOMEWARDS

Indian Migrant Workers

 Karunakshim Vatsalam

There can be no rational explanation why both the central and state Govts did not send migrants home immediately the lockdown was announced

The editorial of Prout's June issue that gave an insight into the problem of millions of migrants walking across India inspired this piece. The lockdown that led to this massive internal migration caused desperate migrant workers struggling to reach their home states by whatever means they could find including walking.

As per the 2011 census there are 45.36 crore internal migrants in India, which is 37% of the population. This includes inter-state migrants as well as migrants within each state. The recent exodus is largely due to the movement of inter-state migrants. Again the same census report the size of the

workforce was 48.2 crore people, which is estimated to have exceeded 50 crore by 2016, while the Economic Survey pegged the size of the migrant workforce at roughly 20 per cent or over 10 crore in 2016.

Though official data is lacking as per recent news reports Professor Amitabh Kundu of Research and Information System for Developing countries has made estimates for 2020 based on the 2011 Census, NSSO surveys and economic survey. They show that there are a total of about 65 million inter-state migrants, and 33 per cent of these migrants are workers. By conservative estimates, 30 per cent of them are casual workers and

another 30 per cent work on regular basis but in the informal sector. If one adds street vendors, another vulnerable community which is not captured by the worker data that would mean that there are 12 to 18 million people who are residing in states other than that of their origin and have been placed at a risk of losing their income. A study by the Centre for the Study of Developing Societies (CSDS) and Azim Premji University in 2019 estimated that 29% of the population in India's big cities is of daily wagers.

Professor Kundu's estimates show that Uttar Pradesh and Bihar account for the origin of 25 per cent and 14 per cent of the total inter-state migrants, followed by Rajasthan and Madhya Pradesh, at 6 per cent and 5 per cent.

Based on a survey of 2,400 seasonal migrants sampled from 51 marketplaces across Lucknow, Professor Tariq Thachil of Vanderbilt University studied the mobile migrant population in India.

hundreds of kilometres once their source of livelihood is taken away. This also highlighted the role of the police in shaping the migrant's experiences in towns and cities as compared their lives in the villages. Almost 33% reported personal experiences of violent police action, while in their home villages fewer than 5% had.

That the inter-state migrant crisis after the lockdown was felt more by cities like Delhi, Mumbai and Surat is borne by the 2011 Census data. Surat, witnessed on May 3, violent police action on a crowd of migrant workers requesting Govt. to make arrangements for safe return to their home villages. With no work and food, these migrant workers decided to take the long walk home on highways and other roads and walking beside railway tracks. There can be no reason why both the central and state the Govts did not act immediately, which they of course did much later. This would have surely prevented the

tribal girl who walked 100 km for over three days with 13 others, from a chilli farm in Telangana she they worked, to her home in Aded in Bijapur District, Chhattisgarh. She died on April 18, just 11 kms short of her home. The doctor said it was due to electrolyte imbalance and exhaustion. The day after she died, Chief Minister Bhupesh Baghel announced Rs 1 lakh ex gratia payment for Jamalo's parents who lost their only child?

Many among Chhattisgarh's tribal population go every year to farms in Telangana to earn money picking chillies.

Andoram said he last heard that Jamalo had left Peruru village in Telangana, where she worked, on April 16 with a group. "They decided to come back after realising that the lockdown had got extended and they would not get any work."

The above incident prompted noted journalist Sagarika Ghose to write an open letter of apology to Jamalo Makdam describing this and other tragedies, which was published in the Times of India. Some the excerpts which highlights problems in our society; "Yours is not the only tragedy. A database shows that until May 11, while walking thousands of kilometres towards home, 29 have died of exhaustion and 83 have died in accidents on the road ... 17 died in 24 hours, hit by speeding trucks on the highway. In Aurangabad, train tracks have turned red with blood — 16 weary workers, walking from Maharashtra towards Madhya Pradesh, lay down to doze off on the tracks. The people felt the elevation of the tracks would protect them from wild animals but were cut down by a goods train. With public transport cruelly shut off, workers even piled into an airless concrete mixer to travel some distance towards home. We, the so-called urban middle class, the prosperous, the educated, have collectively failed you. We are the beneficiaries of the new economy, we are the aspirational Indians, we love our malls, our penthouses, our swimming pools. You built all of



Jamalo Makdam's parents Andoram and Sukamati. She left to work at a chilli farm in Telangana two months ago.

His research found that migrant populations neither wholly retain nor completely discard their village-based ethnic ties, which is witnessed by their willingness to walk

horrendous plight suffered by the mass of humanity.

There have been many tragedies, one of the most heart rending is that of Jamalo Madkam a 12-year-old

these, yet we could not see you. You were invisible to us, hidden away behind the metallic jungle of scaffolding. Today you walk on the six-lane highways you built for our SUVs. It makes us realise that however much charity we throw at you, make you line up for food packets or herd you into camps, we can never make up for the fact that all of us — politicians and civil society alike — have snatched away the most fundamental of all democratic rights: your self-respect, your dignity. As skilled breadwinners, asking for food is terrible humiliation. You built our houses we never demanded that you get any form of social security”.

During these pandemic times and the country under various stages of lockdown the urban middle class which should have been at the forefront of spearheading conscious movements are instead practicing new forms of class divide born out of fear. The latest victim in this regard is the domestic help. Mumbai and Delhi has seen some residential complexes barring the entry of domestic workers and in Gurugram with all its high rise apartments have barred them from using lifts or touching lift buttons, sitting on benches or walking in the parks. In Mumbai, a group of domestic workers was left with no alternative but to hire a bus to Kolkata because housing colonies where they worked

barred their entry. In the prevailing atmosphere of fear the weakest bear the brunt. In Telangana, an 80-year-old mother was not allowed into her own house for fear that she may be a Corona carrier after returning from Maharashtra. In UP, a young widow and her three children perforce had to live in the open quarantine facility on the outskirts of the village.

However there are silver linings to these dark clouds. Many have voluntarily jumped into the fray, both institutional and individual, teaching empathy and citizenship. Sikh groups have opened langars for all, NGOs are feeding hundreds, the alumni of two elite law universities — NLSUI and Nalsar — organised transport for migrants at their own cost, and countless others are pitching in too. Outstanding among them is a very reputed Hindi film actor Sonu Sood who came on to the streets, spoke to the migrant workers to find out what their needs were and all of them had but one wish — to return home to their families and loved ones. He arranged and paid for hundreds of busses to facilitate their travel back home.

All these are indeed disturbing and distressing reports. As the renowned philosopher and Prout's founder Shrii Prabhat Ranjan Sarkar said, “Any society which gives predominance to a particular

class or caste is bound to disintegrate. The curse of caste divisions is not found in any country of the world except India. Small parties and groups seeking various social and economic privileges should not be permitted to be formed. In our Ananda Marga, the entire human race is considered one family, bound by the common bonds of love. In Ánanda Márga, one introduces oneself as a mere living being, so here it is impossible to establish anything but a caste-less society. They may have belonged to any other class or caste, but Brahma is accepted as the common goal for all. A social structure has been evolved in which all members consider themselves only as living beings. The entire family is not deprived of the joy of attending a social function if an individual family member makes a mistake. This precludes the possibility of forming a dissident group of excommunicated members.

No entity in this universe exists individually. Ours is a universal family. Each and every entity — living and non-living, moving and non-moving — helps others in maintaining not only their equilibrium, but also the equipoise of the entire universe, not only of this small planet Earth. We are to move together with all.” That universal sentiment can be the only way out. ●



Microvita and the CORONAVIRUS PANDEMIC



Hans-Joachim Rudolph
(aka Manohar)

Chakras, Vrittiis and Microvita

While discussing the relation between Microvita and viruses in early March 2020, one of our participants wrote: When I think of viruses, I usually think of material agents that bring about physical diseases. Whereupon I replied: Yes, this is the usual approach, “thinking of material agents to bring about physical diseases.” Spirits, metaphysics and theology don't have any space in this conception. P.R. Sarkar would have certainly disapproved such an approach. Rather, the physical, psycho-social and spiritual aspects of each and everything should be considered.

In this context, Steven Landau, a medical doctor from the US (aka Ac. Pashupati) wrote that the fear of SARS-CoV-2 is a demonstration of negative Microvita, along with its actual ill effects on humans. For this reason, the word about Microvita, the “mysterious emanations of cosmic factor”, should be spread in an effort to combine spirituality with practical rationality in the lives of people facing this severe threat.

Regarding fear, Tantric masters distinguish three different types: One is called Sarvanasha, situated in the fluidal plexus or Svadhisthana Chakra. It is characterized by fear of annihilation, i.e. a feeling of pain due to obsessive thoughts on losing one's existence. The second one is Bhaya, and is situated in the igneous plexus or Manipura Chakra. It is

characterized by a feeling of apprehension of danger or pain. The third one is Cinta. It is situated in the sidereal plexus or Anahata Chakra and characterized by deep thinking, engrossed in worry and anxiety. Here, it is to be noted that the Anahata Chakra is classified as sidereal and not as solar plexus. Also, the 5th Chakra (Vishuddha Chakra) is called solar, and not, as usual, sidereal plexus. Details on this subject have been taken from an article written by Ac. Krsnananda (2011) as well as from the Ananda Marga Yoga Psychology Guidebook, 2nd edition.

The introduction of the theory of Microvita requires a revised understanding of the physiology of Sadhana. Microvita enter the human system via the tanmatric sense

organs (see Figure 1). Negative Microvita are attracted to the physical sphere and positive Microvita to the psychic sphere, thereby helping to fulfill a person's physical, psychic and psycho-spiritual longings respectively. Within a healthy human being, there are equal numbers of positive and negative Microvita, but they are not distributed uniformly. Rather we can imagine two gradients – a gradient of negative Microvita having highest concentration in the region of Muladhara Chakra and a gradient of positive Microvita having highest concentration around the Sahasrara Chakra. Thus the ratio of positive to negative Microvita differs throughout the body. While the natural tendency of positive Microvita is to move u

pwards and of negative Microvita to move downwards, nevertheless there is the possibility for both kinds of Microvita to circulate around the entire human structure (the elevation of negative Microvita into the psychic sphere takes place only under unusual circumstances and is extremely detrimental to a person (see MVINS p 60)).

In the course of a normal active life, Microvita are consumed or radiated from the body. The obvious example is that a person, engaged in physical activities, will use up negative Microvita. The resultant deficiency will be made up by an inward flow of negative Microvita, associated with crude tanmatras (i.e. in food, entertainments etc.). Psychic activity will consume more subtle Microvita. And when a person does Sadhana, very subtle positive Microvita are somehow consumed or radiated from his or her 6th and 7th Chakra. This will leave a temporary deficiency of positive Microvita, which can be replaced by an inflow of positive Microvita associated with subtle tanmatras. Figure 1 shows the major flows of positive and negative Microvita through and within a human being.

Viruses, like all other material things, are considered to be composed of negative and neutral

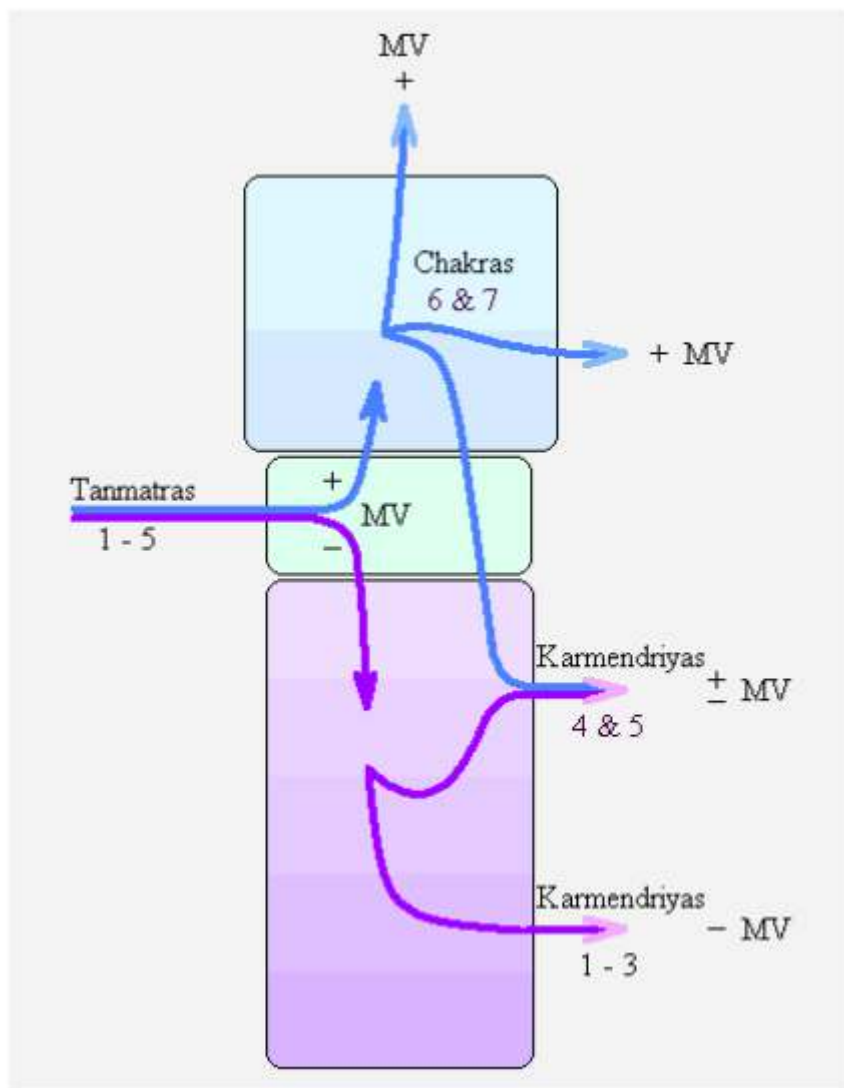


Figure 1: Major flows of positive and negative Microvita through and within a human being.

Microvita. In October 1989, the Ananda Marga society witnessed an outbreak of a disease, taking place at a training centre in Ahmdabad/ Gujarat. All inmates developed unusual symptoms: In the beginning they had swellings starting from the toes, gradually raising to the legs, the hips, the penis, the chest and then to the face. Finally the body became pale and weak. Vomiting was the death signal. One of the trainees died, four were admitted to the hospital in a very precarious condition. They were struggling for their lives.

A letter, written by Ac. Viitamohananda reveals the measures Shrii Shrii Anandamurti prescribed in order to overcome this disease. The letter is a historical

document and may prove to be useful for some people. It should not be regarded as a medical regimen, and no claims are made as to its efficiency in medical disorders. The list is composed of 11 general advices, 10 alimentary recommendations, and the prescription of daily nasal lavage. Among the general advices, the observance of 'Sixteen Points' is of particular importance. Positive Microvita, on the other hand, are the complementary agents, entering at Saora Mandala. From there they move upwards, modifying our longings, feelings and thinking, but also our gestures, mimics and speech (see Figure 1). They are able to neutralize negative Microvita. In case of physical disease, it is

therefore mandatory to invite and absorb more of them into our system. This can be achieved by keeping the mind in a state of elevated feelings and thoughts. Madhuvidya and Kiirtan are designed for such aims. A subtle mind will be the appropriate medium to reject and reflect all crude entities, whereas a crude mind is unable to reflect them, rather they will be refracted, thereby entering our system.

On the other hand, there are also mysterious emanations from the cosmic nucleus within. The subtle ones will be reflected at the phase boundaries of our psycho-spiritual layers of existence. The cruder ones, however, are refracted ibidem, eventually reaching the outer layers, where they are absorbed completely, leaving the outer world in a state of spiritual darkness. Consequently, the intensity of spiritual light is highest in the vicinity of the inner nucleus. As there are all colors, their combination gives a shining white of high intensity, which contains a maximum of positive Microvita. They can be received and felt at our

Saora Mandala, but those who have 6th lesson will be blessed by the same in their Dhyana. Ultimately, there is nothing more wholesome than being submerged in this flow of divine grace and mercy. In conclusion, SARS-CoV-2 is related to negative Microvita that enter the human system, and induce three different types of fear: Anxiety, situated at the Anahata Chakra, fear as an apprehension of danger or pain, situated at Manipura Chakra and the fear of loosing one's existence, situated at Svadhisthana Chakra. All of them can be neutralized by positive Microvita, entering our system through the Saora Mandala, located between the 5th and the 6th Chakra. Additionally, several practical measures are described that help to overcome the disease.

Codes and information as well as genes and memes

SARS-CoV-2 has a single-stranded virus RNA with about 30,000 nucleotides. Its genes encode for about 10 proteins. Two of them are prominently expressed on the surface of the viroid, i.e. a spike-

glycoprotein and a haemagglutinin-esterase. Below the line, a genotype at the level of the genetic material, and a phenotype at the level of the expressed proteins can be distinguished. The terms 'genes' and 'codes' as well as their relation to information are to be clarified: Genes are the basic physical and functional units of heredity. Biologically, they are made up of RNA or DNA. Some genes act as instructions to make proteins, but others don't. It is nowadays estimated that humans have between 20,000 and 25,000 genes. Codes, on the other hand, are systems of rules to convert information. The process of encoding converts information from the source into symbols for communication or storage. Decoding is the reverse process converting code symbols back into a form that the recipient understands.

Obviously, such mechanisms are involved in the process of heredity. The problem is that the term information has been confused in the course of time. Traditionally, information was related to data that carry content. Accordingly, the term semantic information has been introduced into the philosophy of information, a concept that includes intentionality and "aboutness". In the field of science and technology, however, the term 'information' is used in a different sense, which goes back to a landmark paper, published by Claude E. Shannon in the 'Bell System Technical Journal' under the title "A Mathematical Theory of Communication" (1948). Therein he defines what information is in mathematical terms, and how it can be transmitted in the face of noise. Although this concept gained upmost importance in the field of information technology, its understanding of information is devoid of any meaning or semantic content. Rather, Shannon's informational entropy addresses only the number of binary digits (bits) required to encode a message. Although there have been attempts to extend this concept to the life sciences (see John A. Wheeler's "It from Bit"), the general trend is to





relate informational data to meaning and content; because, in this respect, living beings and machines are fundamentally different from each other.

Along such lines of thought, a new scientific discipline evolved since Jacob von Uexküll's groundbreaking book 'Theoretische Biologie' (1928): Therein he provided abundant evidence of semiosis in the animal kingdom. Before, the idea that animals have feelings, psychologies and even minds had been entertained in various ways, but for a long time it was taken

for granted that only man is a semiotic animal, i.e. that only man makes use of signs. In 1963, Thomas Sebeok challenged this idea for the first time explicitly, suggesting that animal communication is also based on signs. Over time, the science of Biosemiotics evolved magnificently, providing a totally new understanding of life. As an example, I refer to the works of Marcillo Barbieri. He shows that apart from the genetic code, various other organic codes were discovered in the recent past and it is likely that many more will be discovered in the future.

In particular, the neural/neuronal code has to be highlighted. It is based on neurons that maintain strengthened synaptic connections with one another, so that they are more likely to be active all together at the same time. In these assemblies, the neurons are not necessarily all physically close to one another. They can be distributed across various parts of the brain. Moreover a single neuron can belong to several different assemblies and can be recruited into new assemblies at any time. Thus neuronal assemblies are not stable, but dynamic, and not necessarily localized, but often distributed. Usually, we understand neuronal codes to be expressed only externally, i.e. in the form of different types of communication behavior, like the aggressive, assertive, passive and passive-aggressive forms. But they also have internal expressions, which can be experienced as emotions, feelings and thoughts. Such internal expressions provide meaningfulness to what would otherwise be nothing but a processing of data.

Humans can be asked about their emotions, feelings and thoughts, but what about non-human beings? Are internal expressions necessarily limited to human culture, or is it that they can

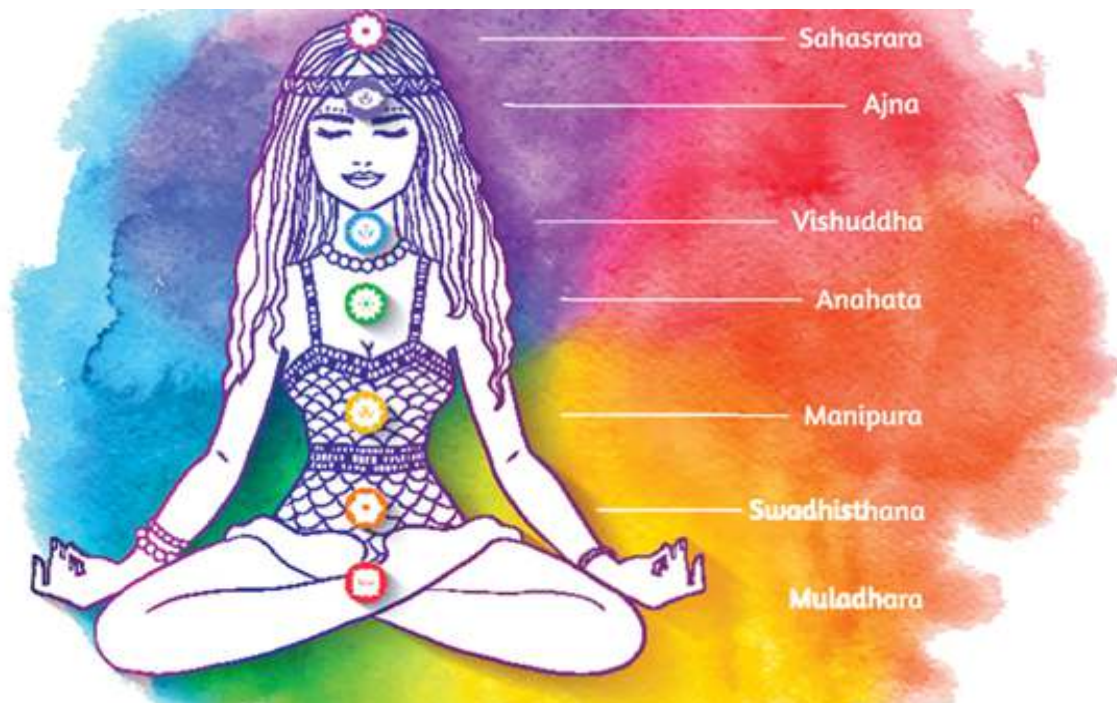


also emerge under natural conditions? Here, we arrive at the fundamental questions, that were put forward by Marcello Barbieri, asking “is meaning a natural entity” or in a slightly different form “can we introduce meaning into biology?” In 2015, I dealt with these questions in an article entitled “Intelligence and Interiority“. In conclusion I wrote: Intelligent behavior of animals is usually explained by natural selection and social learning. The mechanism described in this article allows for an

to person, in a way analogous to the transmission of genes. Other examples are melodies, fashions and learned skills. Memes generally replicate through exposure to humans, who have evolved as efficient copiers of information and behavior. Because humans do not always copy memes perfectly, and because they may refine, combine or otherwise modify them with other memes to create new memes, they can change over time. Dawkins likened the process by which memes survive and change through the

however, Leigh ascribes key roles to memes not only in cultural, but also in natural evolution. In chapter 8.5 he writes that genes are nothing but memes encoded in nucleotides. And then: ... memes invented genes, invented bodies, brains, and computers. The evolution of memetic containers will go on, relentlessly trying out different materials and forms.

With these thoughts, we arrived at a vicious circle: Language is like a virus, and the word virus is a meme itself ...



additional pathway: Even small fish could have access to some interiority (subjective space) influencing their central nervous systems by putting more or less attention to individual patterns of behavior. Accordingly, neuronal assemblies would be stabilized or destabilized, depending on the bosonic fields, produced by the related sets of Microvita.

At that time, it remained open, however, what type of entities could fit into and prevail in these subjective spaces. The answer was found in Richard Dawkins' 1976 book *The Selfish Gene*: In general, memes are units of cultural information, like concepts, beliefs, or practices, that spread from person

to person, in a way analogous to the transmission of genes in biological evolution. An updated version of these ideas was published in Hoyle Leigh's 2010 book *'Genes, Memes, Culture and Mental Illness'*, where he points out that although brain codes are not inheritable through biological reproduction, they can spread through imitation, language, and electronic means, and thus can be reproduced in other brains; memes reside as codes of neuronal assemblies in brains. With the development of language (which is nothing but new containers of memes), memes acquired the means of spreading beyond any brain's immediate proximity of time and space. At a fundamental level,

Last but not least: Vishuddha Chakra has 16 acoustic roots, referring to the same number of propensities. The 15th and 16th are poison (viśa) and nectar (amrita), which are related to the deadly virus and its cure. So, we should try to invite and absorb more and more positive Microvita. They can be felt at Saora Mandala (between the 5th and 6th Chakra), from where they move upwards, modifying our longings, feelings and thinking, but also our gestures, mimics and speech. ●

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(To be continued)



Three Scenarios for the Future of Education in the Anthropocene

Kathleen Kesson

“Those who hold a Neohumanist vision of human potential and a social vision of a just, ecological and joyful Earth home (PROUT) share a responsibility to be midwives to this birth.”

We have entered the Anthropocene — a new era in geological history — a phase of planetary development in which human impacts on the Earth may cause or have caused irreversible damage. We are witness to “the great acceleration” in which geothermal, biological, ecological,

and atmospheric changes threaten to bring about irreparable changes in the planetary ecosystem, and by extension, our social and economic systems. Every day brings news of wildfires, drought, floods, conflicts, hurricanes, locusts, extinctions, and the latest, a Coronavirus pandemic, which has managed to shut down many of the global systems we rely on for survival.

Humans (GR: *ánthrōpos*) have been blamed for the tragic despoliation of our Earth. It is not humans in general, however, but a specific human civilization that has driven the processes of resource extraction, labor exploitation, capital accumulation, and what we can only call “ecocide.” While

historically, empires have come and gone and laid waste in countless ways to people and planet, the current modern era of industrialization / capitalism, paralleling a centuries-long narrative of conquest, genocide, plunder, slave labor, and economic imperialism has created the conditions of this new age that some scholars suggest we more rightly call the “Capitalocene” (see Moore, 2016). Given the climate and other ecological crises, the rise of authoritarian/ totalitarian governments, and the general breakdown of multiple systems, there is an urgent need to create new, nimble configurations of communities, ecologies, and learning centres to respond to the uncertain and rapidly changing

environment. The education (not necessarily “schooling”) of young people is at the heart of the future; it is only through education that a “new human” might emerge, capable of enacting the mindset and behaviors that might create a livable world. Education alone, however, absent substantial changes in culture, thinking and behavior, is incapable of bringing about the fundamental changes necessary to survival.

I offer here three scenarios for the future of education, each of them tied to various components of a dominant governing ideology. Each Scenario is accompanied by structuring metaphors as well as a dominant “binding quality.” The notion of a binding quality comes to us from an ancient Indic episteme; it is said that consciousness and matter operate in three fundamental modes: *sattva* (sentient), *rajah* (mutative), and *tamah* (static), collectively known as *gunas* in Sanskrit. Understanding the *gunas* is a complex philosophical matter; I use them here metaphorically, to describe the predominant energy of each Scenario. I have drawn largely on the comprehensive projections of P.R. Sarkar (1992; 1999) for the vision of the future portrayed in Scenario 3, though it must be said that the various components of this vision are emerging from multifarious directions and under different appellations at the present time.

Futures thinking is an uncertain art. It is likely that the future of humanity will include dimensions of each Scenario; in fact, the present moment contains all of them, though Scenario 2 dominates because of the globalization of the economy and hegemonic forms of culture. I believe, however, that the survivability of humanity is dependent on learning the lessons of the multiple current crises we face, and figuring out how to navigate through complexity, chaos and the general breakdown of systems to facilitate the self-organized, positive evolutionary outcomes highlighted in Scenario 3. An important caveat:

When considering the “Big Picture,” generalizations are unavoidable. These scenarios are mapped in very broad strokes, and we must remember that the map is not the territory. Details, diversities, exceptions, and contradictions certainly need to be taken into consideration.

Scenario 1 Regression/Devolution

I start with the grimmest of the forecasts, in order to disabuse us of the modernist notion that history is an inevitable trajectory of progress, of increasing individual freedom and rights, of economic growth, constantly improved standards of living, and the capacity of positivist reason and logical thinking to solve all human problems. As in the aftermath of the Roman Empire or perhaps more vividly, in modern dystopian films, societies can deteriorate rather swiftly.

In European history, the years between 500-1250 AD are usually considered the “Dark Ages.” After the fall of the Roman Empire, and due to many factors including ineffective leadership, economic failures, internal struggles for power, external invasions, and yes — climate change — the western territories of the Roman Empire entered a long period of decline. Historians disagree on many of the

details, though there is a general consensus that it was a period of breakdown and change of the social and economic infrastructures. Schools were closed, and illiteracy spread. Travel and trade were restricted, epidemics wiped out huge populations, and conflict was prevalent.

While our modern era may seem to have little to do with the European Medieval period, it's altogether possible that we (at least in the “West”) are living through the deterioration of an empire begun in the European colonial period and culminating in late capitalism and the economic imperialism that is an essential component of the globalized economy. This world-historical empire has been engaged in endless wars throughout its reign, has deep internal fractures and multiple external pressures, not least from other empires. Most important, as noted above, the bio-systems upon which life depends, and upon which so much of its wealth was created, are deteriorating.

In times of collective stress such as the current pandemic, it is tempting to withdraw, to retreat from the forward flow of life and pull into individual and social cocoons, burrow into the past. That tendency is currently exacerbated by the pandemic related strictures to



Scenarios and metaphors	Worldview/Philosophy	Power	Social/economic organization	Ecological perspective	Knowledge	Education Institutions	Spirituality
Regression/Devolution Binding quality: Tamah (static) Contraction, decay, degeneration, ignorance, death and inertia.	Pre-Humanist submersion in forces thought to be beyond human control. Recycling of medieval ontologies and philosophies. People concerned with their own immediate land, clan, family and social group.	Power/over- exerted through superstition and propagation of false ideas; patriarchal structures control behavior, social life, and education.	Provincial, feudal, mostly dispersed rural populations. Centralization of (weak) control in urban centres. Subsistence economy for the masses; wealth flows upward—vast inequalities.	Nature as a force to be feared. Attempts to exert dominion over nature. The exploitation of natural resources benefits the few.	Past knowledge valued over experimental, new knowledge. Knowledge distribution restricted as a form of social control.	Knowledge production concentrated in centres of power. Private teachers/schools for the wealthy. Survival skills adequate for the general population.	Traditional/orthodox/ dogmatic; power centralized in the clergy. Metaphysical beliefs grounded in irrationality and superstition—emphasis on domination and control of thought.

isolate, to distance ourselves from the social world. Should these tendencies persist after the disease is

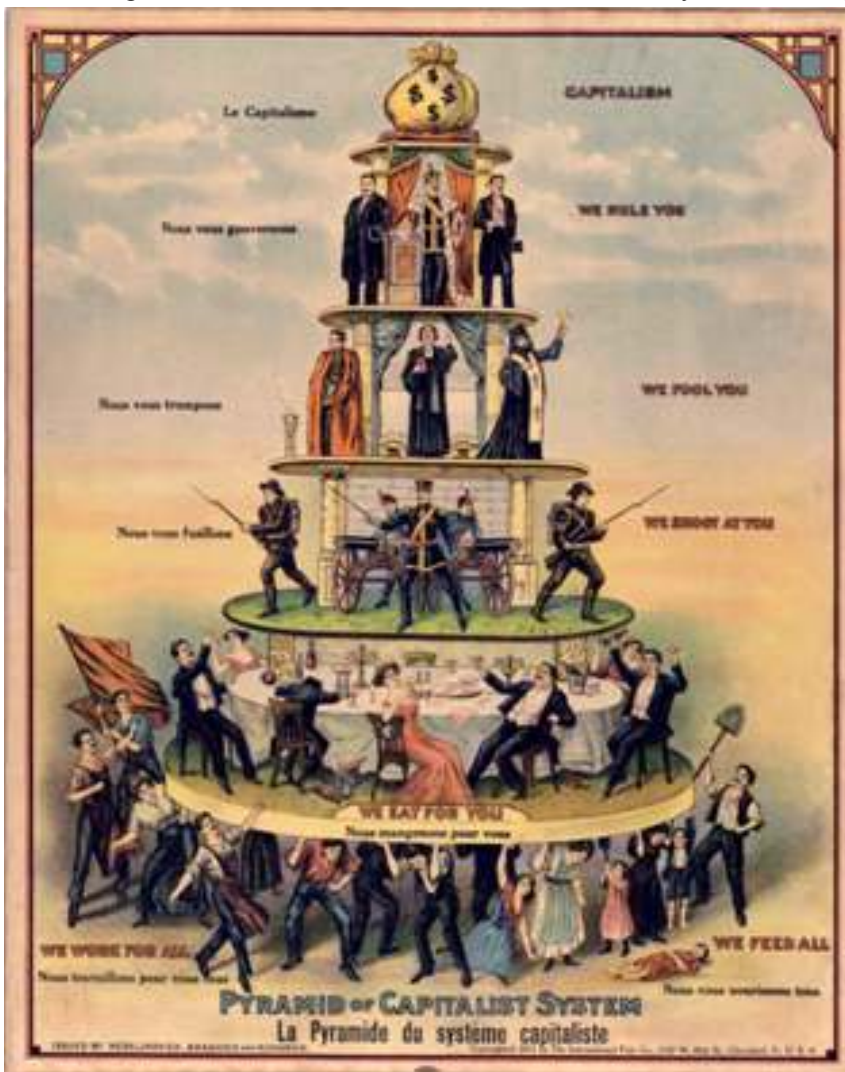
brought under control, we could see a “devolution.” In such a regressive move, we are likely to see rising

xenophobia, racism, religious prejudice, sexism, strong borders, and ever-increasing economic inequality.

Scenario 2

Status quo/Business as usual

Thinking optimistically, we're unlikely to sink into the miasma of Medieval Europe, but young people who have not lived through a Depression, or an epidemic, or a war on their own territory cannot be blamed for fearing that this is the “end of the world as we know it.” This pandemic, however, and the economic dislocations, the social isolation, the fear and uncertainty that it has brought, while perhaps not the apocalypse much fear, may be a harbinger of the future. It is human nature to want to “get back to normal” following a crisis of great magnitude, to restore a sense of equilibrium and stability. But what if “normal” forms of social, economic, and ecological behaviors are themselves at the root of the crisis? Astute observers of our current modernist trajectories, including a majority of the scientific community, warn us that we are now living through a transition period, which, depending on collective decisions we make in this next decade, have the potential to transform the conditions of life as we know it on Planet Earth, and not for the better. If we continue the rate



Scenarios and metaphors	Worldview	Power	Social/ economic organization	Ecological perspective	Knowledge	Education Institutions	Spirituality
Status quo/ Business as usual Biding quality: Rajah (mutative) Pollution, change, growth, movement, restlessness and activity.	Secular, Mainstream rejection of spirituality based on widespread materialistic worldview. Man is seen as the pinnacle of creation. Humanistic emphasis on individualism, independence, personal autonomy.	Power/over-exerted through economic domination and hegemonic media; Power/with only mythology of democratic capitalism. Dramatic concentration of wealth; oligarchical rule.	Increasing inequalities. The illusion of a relatively prosperous (if shrinking) "middle class" sustains myths of growth and progress.	Humans are seen as separate from nature (dualism). Nature understood as a resource to be exploited for profit.	Conventional, hierarchically organized. Positivist thinking dominates. Scientific and technological advances are double-edged (i.e. air travel creates mobility + air pollution, greenhouse gases and rapid spread of disease). Sifting and sorting mechanisms maintain inequities of race, ethnicity, gender, and social class.	Increasing concentration of influence over standards and curriculum in the interest of global economic competition. Higher education commodified, fewer young people have access. Western forms of education spread globally, resulting in loss of languages, local cultures and epistemes.	Mostly secular. Fundamentalisms operate at the fringe, often with major impacts on systems (re 9/11). Commodified "new age" practices amongst middle classes are oriented towards individual well-being.

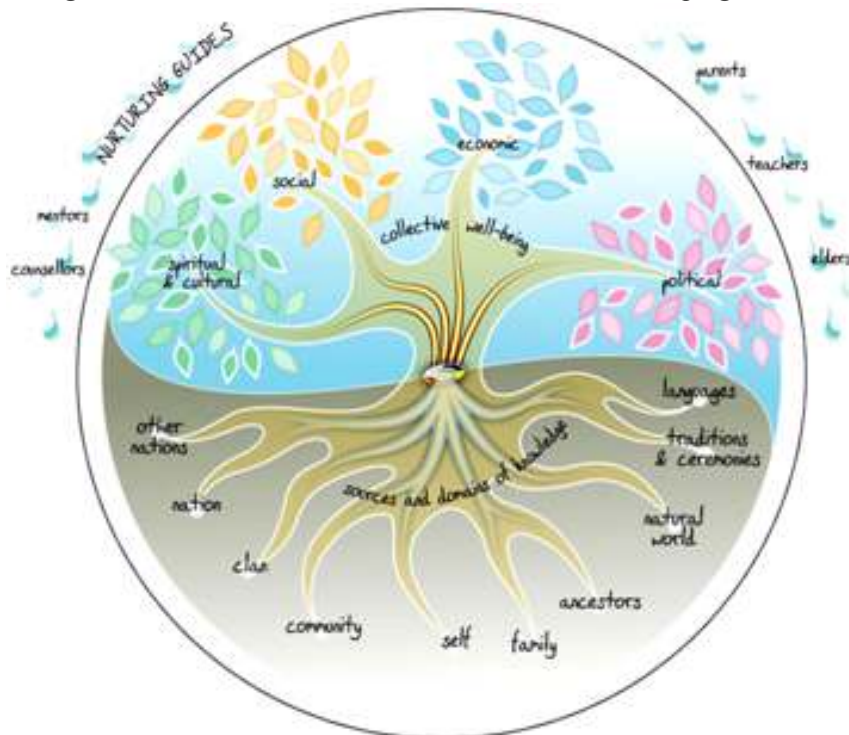
of petroleum extraction, fossil fuel burning, deforestation, unrestrained consumption, pollution, and so much more, it is clear that humanity is in for a century of increasingly deadly wildfires, droughts, floods, ocean acidification, pandemics, rising sea levels, and massive

extinctions on a scale heretofore unimagined. If current power relations persist, and we do not affect a deep reordering of our economic system, power structures, worldview and ways of thinking, if we merely tinker with existing conditions while hoping to achieve

what could only be a "false equilibrium," elites will prosper while our life systems continue to degrade and masses of people suffer. The kind of thinking that has created the multi-faceted crises we face is unlikely to help us solve them, but humans may not, in this Scenario, demonstrate the will or the capacity to radically transform their thinking and their behaviors, or challenge the existing power structure.

Scenario 3 Evolution/Revolution

The current crisis has brought into sharp relief the injustice and unsustainability of socio-economic systems that value profits over human needs and the well-being of the planet. It is possible that this moment in time could signal the "great awakening," the tipping point that pushes us into creative new ways of thinking about what it means to be human and how we should live our lives. What if the present moment were a space of "liminality" — a moment between what has been and what will be? A space between the 'what was' and the 'next.' A space of transition, a season of waiting, during which we



Scenarios and metaphors	Worldview	Power	Social/economic organization	Ecological	Knowledge	Education Institutions	Spirituality
Evolution/Revolution Binding quality: Sattva (sentient) Awareness, purity, happiness, sensitivity, expansion and lightness.	Human life an integrated whole encompassing the material and spiritual worlds. Neohumanism: the liberation of the intellect and the expansion of mind. Emphasis on interdependence of all species. Resilient local cultures, universal, inclusive outlooks.	Power with radical democracy, people organized to resist domination. Co-creation of new systems that serve the whole. Gender partnership, full inclusion. <i>Moral leadership based in service replaces corruption and self-interest. Cooperative global governance regulates international affairs.</i>	<i>Progressive Utilization Theory (PROUT)</i> — Social equality fostered through worker's cooperatives, caps on wealth accumulation, food sovereignty, the gift and sharing economy, the rights of all people for a decent job, housing, food, health care and education, and the protection of biodiversity and natural habitats, (see Sarkar, 1992).	Deep connection and sense of interrelatedness of all species; humans learn to live in balance with the ecosystem and practice reciprocity. All living beings accorded moral standing and rights.	Integration of modern science/technology and ancient wisdom and indigenous perspectives. Epistemological pluralism. Elimination of dogma. Knowledge balanced between introversal and extroversal.	Schools take on new role as centers of resource, connections, healing, community building, mentorship. Self-organizing learning groups form around real life problems and issues. Eco-versities. Decolonizing pedagogies.	Transformative, new understanding of human potential and the cosmic dimensions of individual life. Pragmatism and contemplative practice exist in mutual harmony (subjective approach/objective adjustment), intuition and rationality complement each other.

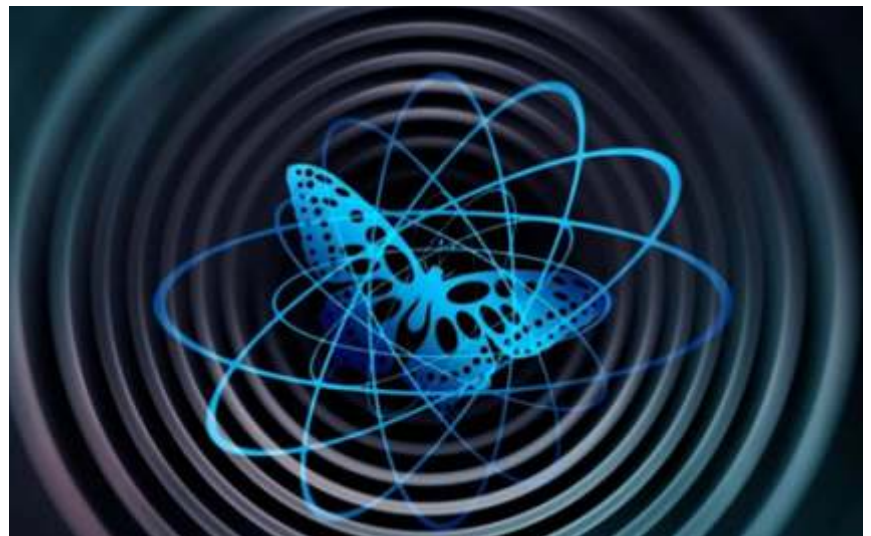
collectively question where we have been and where we are going. A space in which we reconceptualize the entire edifice – the mental and the material structures that have brought us to the current crossroads in our evolution.

In Scenario 3, we find the courage to design and implement new economic structures that serve the welfare of the whole of humanity, not just the elite few. We begin to understand our essential embeddedness in nature and explore how to cultivate relations of harmony and reciprocity with the “more-than-human-others” with whom we share the planet. And perhaps most important, we overcome the false notion that matter and spirit occupy independent realms, separated by an impassable abyss. We begin to understand that the purpose of life is not the mere accumulation of material goods, or the acquisition of political power, or even the development of a brilliant intellect, but the unification of body, mind and

spirit in the quest for spiritual enlightenment.

Unlike the “tinkering” referred to in Scenario 2, Scenario 3 represents a radical paradigm shift, an evolutionary transformation of consciousness, values, and human behavior. Education has a core role to play in that it is young people who will carry the present into the future. A philosophy of Neohumanism

(Sarkar, 1999), in which we reconsider the fundamentals — the nature of human beings, the nature of knowing, what we value, and how we are to live — asks us to rethink the purposes of education. Rather than educate so that a tiny sliver of people rise to the top of the global income chain, a Neohumanist education would prepare all people for the art of living well on a fragile



and sacred planet. It would emphasize not just academic achievement and high test scores, but shift the focus to fostering compassion, community, empathy, imagination, insight, friendship, creativity, communication, justice, practicality, pleasure, courage, humor, wisdom, introspection, transcendence, ethics, service, and the ability to live well within the carrying capacity of our ecosystems. It would tear down the walls that have separated school and community and invite local and intergenerational knowledge and traditional ways of knowing into conversation with modern empirical science and technological know-how. Importantly, Neohumanism would welcome our inner lives into education and foster multiple epistemologies (embodied knowing, intuitional knowing, narrative knowing, aesthetic knowing, mythic knowing). Adults and young people together would plant gardens and reinvigorate forests, clean up our waterways, and regenerate the soil. We would “rewild” our children and ourselves so that we might begin to understand the vital part we all play in a living web of interconnection, a web that encompasses not just humans, but the eight million other species with whom we share the planet. Only with such an educational process might we “elevate humanism to universalism, the cult of love for all created beings of this universe” (Sarkar, 1999, p. 7).

Scenario 3 is not a pipe dream. In this present crisis, multitudes of people are acting selflessly to care for others and serve the greater good. Heroic health workers are struggling to mitigate suffering without adequate resources. Teachers are working to reinvent schooling so that children might stay connected to their peers and engaged in learning. Regular folk creating mutual aid societies, ensuring that those who are sick, disabled, or elderly are not forgotten. In many places, small organic farms are beginning to supply much of the local food. Young



people are inclined towards egalitarian socio-economic formations, and they are willing to challenge the status quo and struggle for the future of their planet. People the world over are awakening to spiritual wisdom. We are making the road by walking.

The world right now is in a state of chaos – a “far-from-equilibrium” state. Chaos is unpredictable and destabilizing, and small inputs can have huge effects, illustrated by the compelling image of the fluttering wings of the butterfly in the Amazon, causing a cyclone in China.

But chaos theory also teaches us that systems re-organize, often in surprising new ways. A far-from-equilibrium state is a liminal space; liminality is described by one author as “the sacred space where the old world is able to fall apart, and a bigger world is revealed.” (Rohr, 1999). Will we find the courage to allow this dissolution, in order to make way for the world we hope to

create? Or will we eagerly seek the status quo, business as usual, or worse, regress into barbarism? I believe that we are in the thick of what may come to be understood as the “great transition” – the death of an old era and the birth of the new. Such a birth is not accomplished painlessly, but with extraordinary labor. Those of us who share the values of Scenario 3, who hold a Neohumanist vision of human potential and a social vision of a just, ecological and joyful Earth home (PROUT) share a responsibility to be midwives to this birth. Systems demand that we evolve and adapt. The butterfly effect reminds us that small actions can have big impacts. Our small collective actions, mindfully taken, could have important collective impacts, so let us proceed with Scenario 3 as consciously and compassionately as we can. ●

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THE POINT OF TAXATION

Prabhakar

A few years ago, American investor Warren Buffett famously stated that he paid a lower tax rate than his secretary, thanks to the many loopholes and deductions that benefit the wealthy. So, is the present cry for taxing the rich at all rational?

The political conclusion on taxation is that a tax system always operates within an economic setup:

- ❖ The ancient system of paying taxes in the form of agricultural produce ended when national and international money transactions gained importance.
- ❖ Income taxation per capita evolved with large-scale job creation following WW1 and 2.
- ❖ Sales tax (value-added tax; VAT) is the most rewarding source of government revenue in pervasive consumerism.

Today's setup: supra-capitalism

As is well known, these days capitalists form the ruling class. Somewhere they rule directly, in other places indirectly through the democratic setup. Whether or not democratic, their system is known as capitalism.

However, the preferred system of capitalists since long is *supra-capitalism*. Supra-capitalism allows investors to make fortunes out of dealing in symbols of wealth rather than in actual physical goods and services. Since many years, the value of trade in shares, currency, derivatives and other financial papers have been many times bigger than the value of trade in real things.

If you know someone who works in the financial sector, you may be thinking that he or she trades

in currencies or in stuff such as oil, timber, and everyday commodities such as food, furniture, etc. Maybe, but there is a much better chance that the person spends all of his or her working time betting. An example of such betting would be: whether food prices will rise or fall this much or that much due to climatic or other reasons. When entering this market, one may soon be offered bets on the health of New Zealand sheep, the situation in Europe or Latin America following a possible second



outbreak of virus, or policies of the Chinese Communist Party to be expected within, say, 6 months. Such factors may certainly impact the economy, but why these sort of things have developed into a speculative market many times bigger than the real-world economy is anyone's guess. There are many forms of "financial instruments" such as described above, and such bets may be resold at different prices to whoever wants to buy them. Supra-capitalism is truly a global casino.

Tax the rich?

The particularly exploitative nature of supra-capitalism is conspicuous, as far less value accruing from it reaches back to the real economy than from trade of actual goods and services. This is a main reason for the fashionable reformist rallying cry "Tax the rich!" these days.

"Most countries realize that only imposing high taxes will not be successful once uncontrolled commercial freedom has been granted to businesspeople. In most countries today the revenue collected through sales tax, service tax, income tax, wealth tax, etc., is only a very small fraction of the total revenue that could be collected. Tax evaders are much more intelligent and skilful than those who collect taxes."

P.R. Sarkar, Human Society 1

The super-exploitative supra-capitalist sphere is evolved and maintained by capitalist shrewdness. Can we expect, with even a minuscule degree of certainty, that the super-rich, who are most financially adept and anti-social, will allow anyone to reduce their

wealth even a wee bit if they can help it? The academic answer to that is that most certainly any attempt to tax the rich will be in the red. In crude language, when water, food and all other resources on the planet are no more for the benefit of all but for supra-capitalistic profit, we are all heading for hell.

A fair tax system

A sound system of taxation would first require us to plan in terms of a system shift. The basic requirement would be for the economy to be decentralized and not centralized.

In a 'decentralized economic system, local people would be at the head. It would be up to them to decide how resources should be allocated and developed. Such a rational system of economic ownership and distribution would make taxation function properly.

Based on a decentralized—democratic—economic system, the chief principles of a fair system of taxation would be:

1. Essential commodities will have to be entirely tax free.
2. No income tax.
3. Taxes should be levied at the starting point of production.

If income tax is abolished and excise duty on excisable commodities is increased by only 10%, there will be no loss of government revenue. When there is no income tax, nobody will try to accumulate black money.

All money will be white money and as a result there will be economic solidarity, an increase in trade and commerce, more investment, more employment, and an improvement in the position of foreign revenue.

A certain percentage of the farmers produce should be collected as direct taxes. It is also convenient for the government to realize taxes in the form of goods because it needs to store produce as insurance against future contingencies. Taxes in such a form can easily be distributed from government stores when the people are in need. Moreover, this system will easily meet the requirements of people in the towns and cities.

Cooperative ownership cannot stand in open competition with individual enterprise. Thus, it requires protective armour—that is, exemption from sales tax, duties, etc. This protection should be withdrawn slowly. Protective armour should be limited to essential commodities only. Individual enterprise should be limited to those commodities which are not essential for life, such as betel shops, tea stalls, restaurants, etc.

At most, business people should have the right to produce and distribute non-essential foods and fuels, because then there is virtually no chance of their exploiting the common people by exerting undue pressure on them. ●

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The value of money lies in its use. If more money is accumulated than is necessary, it becomes valueless for lack of use. The money you keep idle and valueless makes you responsible for the injustice done to the hungry and the naked. Spiritual practice does not teach forsaking the world. It teaches the right and correct use of all property, crude or subtle.

-Shrii Prabhat Ranjan Sarkar

The economic system proposed by the Progressive Utilisation Theory (Prout), once implemented, would be the beginning of the end of, inequality and poverty.

PROUT

and Distribution Value

Govinda

In March 2020, a shipment of medical equipment was held up in Aden's port of Yemen, by the military wing of the UAE backed Southern Transitional Council. The delivery included 81 ambulances, 15 mobile medical clinics and 65 ventilators that were supposed to help with the Covid-19 response in the war-torn country. Aid to Yemen has been held up before. In 2017, a blockade by the Saudi led coalition prevented necessary food and medical equipment from reaching a starving population.

The blockage of aid to Yemen is a good illustration of the concept and importance of distribution value. At a basic level, the idea is rather obvious. If goods do not reach those who need them, people can suffer in the midst of plenty. It is irrelevant how useful a product is or what price it sells for unless it is distributed to those who need it.

Unfortunately, this is a common situation in this world which is not limited to conflict zones. The problem of goods not reaching those who need them due to poor distribution is endemic in this world, where affluences and excess coexist with suffering and scarcity. While the market economy has been effective in producing goods and exploiting natural resources, its greatest failure lies in its neglect in tackling this inequality.



In spite a reduction in absolute poverty and starvation in past decades, mainly driven by economic growth by the increased use of fossil fuels, inequality has also risen drastically. According to the World Resource Institute, sixteen percent of the world's population use up eighty percent of the world's resources, and the United States, with four percent of the world's population, use a quarter of all energy consumed in the world. Naturally, the rich countries do not contain eighty percent of the world's natural resources. It is simply so that there is a net transfer of resources

from poor countries to rich countries.

Even within the wealthy countries, the distribution is askew. In the United States, in spite of being one of the richest countries on the planet, over eleven percent live in poverty, and over five percent live in deep poverty. The lot of children are even worse, as over sixteen percent of children live in poverty. An Oxfam study from 2017 reported that the eightrichest persons in the world has as much wealth as the poorest half of the world's population, and one in ten people survive on less than two dollars a day.

Poor distribution is not accidental, but deeply embedded in the free market system, where emphasis is laid on supply side economics, that is the production of goods, rather than on the demand side of distribution, that is meeting people's needs. The overriding concern for any CEO is that the company must be profitable, and the best way to become profitable is to cater to those with high purchasing capacity rather than worry about whether the needs of those with no purchasing capacity are met.

The second principle of the Progressive Utilisation Theory (Prout) states that "There should be maximum utilisation and rational distribution of crude, subtle, and causal resources." In other words, utilisation itself is not enough, but distribution is of equal importance. Unless resources are rationally distributed, their actual value cannot be manifested.

The distribution value of products can be measured by how efficiently the products are distributed to those who need them. In a very real sense, distribution value is a measure of how far products meet human needs.

Traditional economics, since the time of Adam Smith, recognised the difference between utility value and exchange value. The utility value of a product is what makes it

useful to human beings. Water, for examples, removes thirst, irrigates crops, cleanses your body, and can be a medium for transporting heavy things on boats and barges. A computer can be used to play games, develop software, do conference calls, make complex calculations, plan your activities, communicate with others, and an array of other things.

Exchange value, on the other hand, is what price a product can fetch in the market place. Here, all products suddenly become equal, and by losing their distinctive qualities, can be compared against each other through their pricing. Exchange value tells us what a product will fetch in the market place, but says nothing about whether the product reached those who need it. If the people in need do not have the money to buy the products they need, or if logistics bottlenecks or deliberate blockades prevent the goods from reaching those in need, then the value of the products are not realised. Hence, the necessity to introduce the concept of distribution value, which measures how far the products actually are distributed to those in need. In a profound way, distribution value reflects the ability to meet the needs of people.

Let us take example. If a crop of potatoes is left in a basement, it

will still both have utility value and exchange value, but its distribution value would be nil. First when the potatoes are distributed for people who eat them, would it gain a distribution value. The distribution value cannot be measured in an dollars and cents, but is best expressed as a percentage of the potential utilisation of the product. In this case, if the crop is able to feed one hundred people, and if one hundred people share the potatoes and eat them, then we could say that their distribution value would be 100%.

While these can be considered trivial observations that are self-evident, in the market economy distribution value is ignored. Unless we start to track and measure the extent that goods and services reach those who need them, we will not be able to resolve the problem of inequality and shortages in the midst of plenty. If we paid as much importance to how goods are distributed among the population as to how much profit a manufacturer makes in producing them, we would be able to resolve the problem of inequality and shortages within a short period.

The market system is created by human beings, and follows the rules that human society imposes on these markets. Presently, the very design of market capitalism is to promote the pursuit of profit over and above everything else, and there is no space for the concept of distribution value within the free-market framework. The introduction of distribution value would be such a drastic departure from traditional capitalist markets, that markets as presently structured would not be able to accommodate it. Therefore, to introduce distribution value as a guiding factor in our economy, complete system change would be required.

The economic system proposed by the Progressive Utilisation Theory (Prout), if implemented, would drastically increase distribution value in the world, and could be the beginning of the end to wastage, inequality and poverty. ●



PROSPERITY and POVERTY

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

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

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

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

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

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

- Arun Prakash

Prout Provides An ALTERNATIVE TOMORROW

■ Sohail Inayatullah



Prout sets the benchmark: defining what is expected of the balanced and dynamic society:

Not only is Prout both a theory of political economy and a vision of the future, it is also a method for policy development and evaluation. It can be used to evaluate the policies of states, corporations and non-governmental organizations. It can also be used to evaluate revolutions, social movements, institutions and organizations. To do so, Proutist theory is transformed from a comprehensive vision of an alternative tomorrow to a series of questions; indeed, a checklist.

The assumption behind a checklist is there are parts of the

Proutist discourse that tend to use conventional modes of understanding (neorealism - that the world is primarily understood through the interests of nation-states - for example) or their narrow sentiments (based on culture, religion, or ego-needs) to judge social and political phenomena. A checklist thus can help each person aligned or familiar with the Proutist framework to move beyond their own limits and become truly a neohumanistic person. A checklist disciplines thought.

Using Sarkar's theory of what constitutes successful civilizations, we articulate broad questions to initiate this discussion. We then narrow our argument to five focused areas.

Broad Transformation – guiding questions

In Sarkar's work, along with a grand theory of macrohistory (his theory of varna) he has identified factors which determine the long term success of a civilization. These factors are: (1) an authoritative text, (2) a progressive theory of socio-economic value, (3) a founding leader, preceptor, (4) a spiritual theory of life, (5) spiritual practice and (6) a universal inclusive outlook. While Sarkar uses these points with broad panoramic lenses, we employ them to better understand the possible trajectory of a social and political movement or revolution. In this way we can ask



will the movement/revolution succeed in changing the ideas that govern society or join the dust bin of ideologies that did not aid humanity in solving critical challenges?

We can inquire if, for example, social movements such as the New Age, the ecological, the consumer as well as anti-capitalist movements, exhibit the necessary range of characteristics to create a coherent new system challenging the current mode of rationality and value distribution.

At this broad level, guiding questions are:

- (1) Does the movement have an authoritative **text** that assists in negotiating conflicting interpretations?
- (2) Is there a theory of **political-economy** that defines the world of power and money? Often movements are very clear of the injustices they are against. However, while able to take away wealth from others, they are often unable to create wealth themselves, to enhance innovation, to increase productivity so that poverty is truly reduced.
- (3) Is the **leadership** inclusive, visionary and transformational?

Does the leadership help develop capacity? Does it ennoble? Does it ensure best practice governance? The latter point is crucial as many leaders do not create succession plans. Thus, as they age, a wide gap between them and the youth grows. The old leadership stays in power too long, leading often to revolts and protests. Enabling leadership knows when to step aside and enhance the capacity of others.

- (4) Is there an overall theory of **Being/Consciousness**? Such a theory needs to address why are we here, what is our purpose? This is important as in the long “march” to the future; it is easy to lose sight of the goal, of the vision. Purpose ensures that during times of difficulty that focus and alignment remain. Instead of the “fight or flight” syndrome, wisdom takes root.
- (5) Are there clear **spiritual practices** that demonstrate how to expand, concentrate and cultivate the mind and refine the body? Movements are often only focused on the external world or when they are

inward looking, they provide inspirational texts but there is no scientifically demonstrated method of inner development. Scientific demonstration means that the work is reproducible and empirically verifiable. Such demonstration needs to show that, for example, meditation or a similar practice leads to enhanced health, to enhanced compassion, to human betterment.

- (6) Is there a **universal outlook**, a deep inclusion of others? Often movements rise because of their ability to create an external enemy - a “they” who are the “problem”. Once in power, or after the founder passes away, as the “they” disappears, unity follows suit. Unity thus needs to be based not on an external enemy but a higher order ideal, as Sarkar has argued.

These criteria **provide an overall general** perspective on the phenomena or movement being evaluated. What follows are more specific questions. While we should not expect a movement or policy document to score perfectly on all

the points, by using the following checklist we can compare which are closer to Prout and which are in ideology or in practice opposed to Prout ideals.

Specific Questions And Criteria

While the above focuses on broad issues of social change, we now articulate a more focused checklist for those aligned with Prout. Five areas are articulated: (1) leadership, (2) governance, (3) political-economy, (4) neohumanism and (5) spiritual transformation

1. Leadership

Organizational and movement success often begins and ends with leadership. Indeed, through Sarkar's theory of the *sadvipra*, an entire theory of leadership is offered. For our checklist, the primary issue is:

1.1 Does the leadership have *sadvipra* qualities, that is, is the team or person:

- service-oriented,
- protective,
- uses knowledge to liberate from material, cultural or historical weights, and
- creates economic innovation and wealth creation?

1.1 Is leadership ethical? This links leadership to the classical guidelines of Yama and Niyama. And:

1.2 Do leaders lead by example?

Or are there two rules: one for the leader and another for the followers?

While it too much to expect perfect fidelity to the above criteria, one can ask: is leadership moving toward these qualities? Are these attributes official goals? Is there some aspect of leadership that is missing?

Related to leadership is the question of governance. While the idealism of anti-systemic movements is too be lauded, they often fail because of issues of governance, the necessary rules which bind leadership. While often cumbersome, these rules ensure that a personality cult is not created.

2. Governance

Governance is often the forgotten aspect of organizational and social renewal. Governance ensures the equitable rule of law. Some operating questions from a Proutist perspective include:

2.1 Is the political system transparent or are there hidden meetings and agendas?

2.2 Are finances transparent?

On a broader level, we can ask:

2.3 Are politicians and other leaders held accountable to the promises they make when they seek election? And:

2.4 Does the constitution include

the right of purchasing power, as well as rights for plants and animals?

3. Political-economy: use and distribution of resources

However, good leadership and governance without an economy that ensures productivity and security is meaningless. The following questions can help evaluate the nature of the economic thinking being used by the ideology or organization.

3.1 Are economic strategies balanced between distribution and incentive base, ensuring that as the top, the elite, gain because of productivity increase, the bottom follows, that access to wealth ceilings and floors are linked?

3.2 Are resources defined only in material terms or are intellectual and spiritual abilities also valued?

3.3 Does the economic ideology and practice ensure that basic needs are met (housing, education, health, clothing and food)? Or is this true only at the level of ideology/rhetoric, in terms of what is said, but not done?

3.3 Does money leak out of local areas?

3.4 Is nature included in the accounting cycle?

3.5 Does money continuously flow, roll, or is there fear of scarcity and thus hoarding or unnecessary savings.

3.6 Is there investment and use of new technologies or is the past constantly evoked as the best of times?

4. Neohumanism – toward a culture of deep inclusiveness

Neohumanism takes the checklist from governance rules and systems of the allocation of wealth to culture. We can thus ask: is the organization, institution or movement neohumanistic in terms of ideology, practice and overall culture? This is crucial as without a supporting culture, movements can become their own worst enemies or in the task of making a better world, create



far worse conditions than they began with. Crucial questions include:

- 4.1 Is the movement expanding from geo-sentiment to socio-sentiment toward humanism or does it remain – in analysis and behavior – locked into nation-state centric or religious-based analysis?
- 4.2 What comes first, the principle of social equality or the principle of social hierarchy? For example, is the guiding metaphor, “survival of the fittest” or the “the human family”.
- 4.3 Gender equity is critical here – are women and others disadvantaged by the current system given equal opportunities in every facet of public life? That is, is there true coordinate partnership, or merely “subordinated cooperation.”
- 4.4 Cultural equity is also important. Are local languages supported? Is diversity representation and training built into the day-to-day of organizational and institutional behavior helping create the neohumanist organization?
- 4.5 Are not just the core ideas but as well organizational policies and day-to-day behavior moving toward neohumanism. Concretely this means is there

demonstrated respect of all humans, plants and animals – a Gaian nature-friendly ethic and practice? Or as neohumanist educator, Marcus Bussey argues: “Is the natural world embraced as part of organisational and human function? Are culture and nature understood as symbiotic?”

5. Spiritual Transformation

While many movements may excel and leadership, governance and even neohumanism, for Sarkar, the critical questions to ask pertains to the spiritual.

- 5.1 Do ideas go beyond consciousness-raising to consciousness transformation? That is, is there a spiritual dimension to social change? Or is social change at the organizational and institutional level the only goal?
- 5.2 As mentioned earlier, are there evidence-based spiritual practices recommended and followed by movement activists and supporters?
- 5.3 Is the approach universal or are some groups considered to be better or higher than others – is there a implicit code of elitism that hurts all?

Analysis And Examples

Clearly no organization or movement fits all the above criteria.

And, we need to include Sarkar's principle of time-pace-person, that is, the checklist while universal needs to be applied differently to local situations. But we can assess ideologies and political events based on these goals. For example, the Taliban clearly violate the principle of gender equity and partnership, even if their leadership claims to practice a type of simple morality. The USA argues for an international human rights protocol but refuses to allow its citizens to be judged by International Human Rights Courts. It claims exceptionalism instead of coordinated cooperation. Environmental groups who wish to create a better world for animals are to be lauded but what of their personal dietary practices? There is often a crucial contradiction.

These points can also help distinguish between finer points of ideology and practice. For example, during the 1997 Asian financial crisis, while it was innovative for Malaysia to engage in currency controls so as to protect national wealth and fifty years of economic development, generally those who gained the most were not the poor, but elite (local) billionaires. They were thus saved from currency speculation. While one can make the argument that since the very rich were saved, the local poor through trickle-down economics also survived. However, by and large, taking the long-view enhanced equity has not grown. In contrast, South Korea used the Asia Financial Crisis to break up the power of large corporations leading to enhanced and more equitable economic development. During the Global Financial Crisis while there were calls to protect local householders from collapse, generally it was banks that were privileged and saved. Certainly the focus was to keep the money rolling, however, this was shallow intervention. Deeper would have been to challenge the stranglehold of the financial economy over other parts of the economy. Similarly, the Chinese economic miracle





continues but at the cost of enormous environmental damage. And certainly with 3.4 trillion in reserves, “money is not rolling.”

Political events can as well be analysed. The 2000 Fiji coup claimed to be for local people; however, even if one accepts that, it was predicated on racism. Instead of challenging global capital, revolutionaries chose the far more visible and problematic task of attacking other local people. Race was used for political gain, thus violating neohumanism. Similarly with the One Nation Party in the 1990s in Australia and right wing parties throughout Europe in the last ten years - while they claim the mantle of anti-globalization, in effect, they select (for privileging or attacking) particular ethnic groups over others. Again they fail the test of neohumanism. Current refugee policy in Australia not only violates international law, it transgresses neohumanism and transparent governance. Actions by the leadership in Iran, while claiming to challenge US hegemony, only replaces one geo-sentiment with another. Moreover, the rule of the Ayatollahs is not aligned with the syncretic neohumanistic traditions of Islam but with exclusionary traditions.

The Arab Spring, while certainly progressive in challenging the role of the despot – the tyranny of one - has not yet been successful in

articulating a universal outlook for all language and ethnic groups. And furthermore, attempts to enhance the role of ideas and intellectuals, the social entrepreneurs, have met with a return of the warrior, the military.

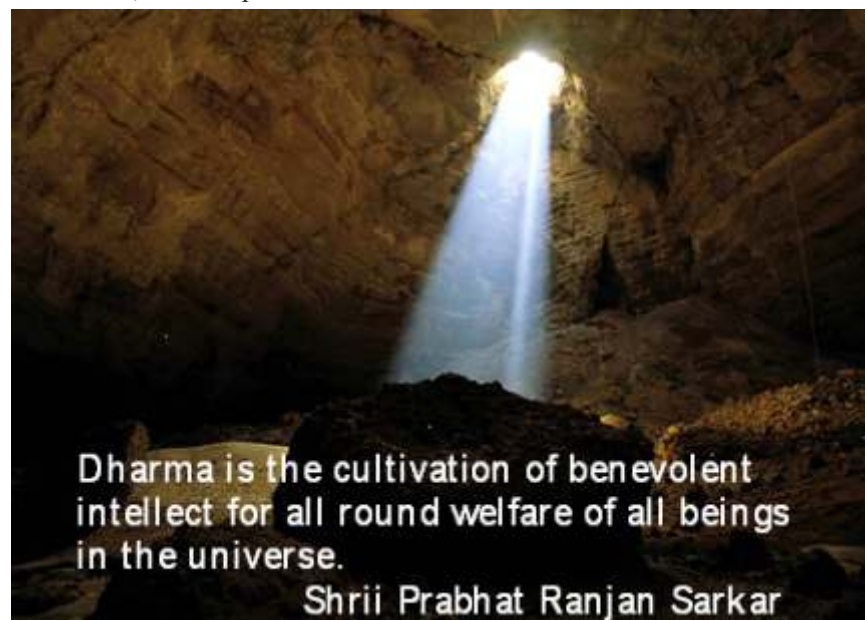
Localism can be progressive in some ways as it fosters the concern for protecting the local economy. Yet it can often be a guise for nationalism. Australia, New Zealand and numerous other nations have embarked on a “Buy Australia” or “Buy New Zealand” policy. However, this first shows no solidarity with labour in other regions (Indonesia, for example). In addition, from the Proutist perspective, this issue is not national but rather, is the product to be

consumed nature (neohumanism and the global environment), gender (gender partnership) and labour (fair value) friendly? “Buy Local” strategies often help local large corporations, which then use the additional capital in sales as a way to themselves become multinationals. “Buy Local” thus becomes a vehicle for competitive advantage.

Conclusion

The checklist can be used to help organizations and social movements undergoing divisions. Which is the correct group to support, one might ask? Using the checklist, one can ask: are elections fair with all included or are some excluded for gender, ethnic or linguistic reasons? That is, is best practice governance reneged on? Does the board of directors demonstrate equity? Are finances transparent or secretive? Are the texts of the founder used for neohumanism or for domination through a plea for hierarchy?

Certainly, for a movement, an ideology, a revolution or even an organization to fulfill all these criteria is near impossible. However, Prout sets the benchmark: defining what is expected of the balanced and dynamic society: the *Prama* civilization. Through Prout, P.R. Sarkar gives us questions to evaluate social and economic reality so we can enable the good society. ●



Microvita and the Guru's Grace

Shrii Shrii Ānandamūrti

Do microvita influence the mind first, or matter first, of any human or living structure? Negative microvita can function directly at the physico-psychic plexus, but they cannot reach even directly to the occult plexus. Only positive microvita can touch the lunar plexus and they may be elevated up to the occult plexus, but negative microvita may be elevated to the lunar plexus by another course. If negative microvita affect the mind, the mind may undergo derangement, but negative microvita cannot affect the mind directly.

Positive microvita may be used for intellectual development and for imparting certain occult powers, but not for spiritual power or spiritual development. Suppose a man is deaf and dumb. As the functions of hearing and speech are controlled by nerve cells or nerve fibres, they are activated with the help of nerve cells or nerve fibres. Nerve cells are controlled with the help of the lunar plexus. Positive microvita may function directly up to the lunar plexus, but there at the lunar plexus, if positive microvita are to influence the nerve cells, they require some special power. Positive microvita cannot do something supernatural with the help of the nerve cells – they require some special power of some powerful person.

Suppose the Sadguru is saying something, and the deaf or dumb man wants to hear it but cannot. If one concentrates the mind on varābhaya mudrá, there will be the direct effect of positive microvita on the auricular or other nerve cells and also on the controlling cells, and it may be that all of a sudden he may get back the power of hearing. One should look towards these two mudrás and not to anything else. Microvita are radiated through these two mudrás. This is the inner secret.

This is supernatural, but not illogical. Certainly it is supernatural because it does not come within the scope of natural phenomena. Here the inner secret does not lie with microvita, it depends on something else.

During the last Vaeshákhii Púrñimá at Ananda Nagar, there were many spiritual aspirants who wanted that the speed of our progress should be accelerated regarding the establishment of Ananda Marga on this planet. Did you mark that after Dharma Maháçakra (DMC) the speed has accelerated? This is the effect of positive microvita through these two mudrás.

If a deaf man sincerely wants to hear what the Sadguru is saying, the positive microvita radiated through these two mudrás are sure to help him – they will certainly help him. During this DMC, some boys mentally expressed that we should go on fighting. Now see our boys and girls will go on fighting, and fight in the realm of spirituality means victory.

The highest point up to which negative microvita can function is the physico-psychic plexus, but with the application of some force they can be raised up to the lunar plexus. This raising is called “risti” or “rusti”. The lunar plexus is the highest point of positive microvita, but if positive microvita are raised above this point, it is called “krpá”. That is, raising positive microvita from the lunar plexus to the occult plexus is called “krpá”. And raising them from the lunar plexus to the pinnacled point of human glory is called “karuńá”. Without krpá there cannot be karuńá, there cannot be any galloping jump. Raising negative microvita above the psycho-physical plexus is “rusti” or “risti”. You should always try to avoid rusti and always try to receive the glamour of krpá or karuńá.

A human being is just like a machine – or a mechanical doll – in the hands of the Macrocosm. Perform spiritual practices to satisfy Parama Puruśa, the Supreme Cognitive Faculty, and He will do everything. If one gets the guidance of a sadguru at the age of thirteen, fourteen or fifteen, and diverts one's potentialities towards Parama Puruśa through spiritual practices, one is sure to be successful in life.

January 7, 1988, Kolkata

We Need to Address the Concerns of People : Acharya Krishna Kumar



On 23 June 2020, Araria district committee of PBI (Bihar) met at the residence of district convenor Nageshwar Prasad Mandal in Farbisganj, Bihar. The meeting was chaired by the party's national convenor Acharya Santosananda Avadhuta. It was unanimously decided that in the upcoming assembly elections, the party would field the candidates in all the Vidhan Sasha seats of the district Araria.

Discussing the history of PBI and the increasing relevance of the party in the post-pandemic era, District training secretary Kirtyanand Nayak said that the people, across all the sections of society, have now woken up to the real issues concerning their lives, and can now better appreciate the principles and policies of PBI; All we need to do is --approach them with confidence and selflessness.

Other members of the committee -- Lalmohan, Manoj, Punyanand, Ravi Shankar, Manoj (Muzaffarpur) and Anita Devi -- also expressed their views. They talked about the situation on ground, especially, after the mayhem created by covid-19.

Speaking on the occasion, Acharya Santosananda Avadhuta, in his familiar inspiring tone, asked the committee members to strategize diligently for the electoral fight, and exhorted them to work rigorously to implement the strategy for victory. He said, "We need to contest the upcoming elections with all our might and victory in sight."

Finally, district president Acharya Krishna Kumar asked the members to speed up the membership drive. He said that the Corona crisis and the resulting economic upheaval has clearly demonstrated to all that the existing socio-economic system is very fragile and about to meet its demise. He said we can land a victory if we are able to address the concerns and expectations of people in the changed circumstances today.



PBI Fights for Poor Families of Yavatmal

In Yavatmal district of Maharashtra, Pandharkavada forest department removed the encroachments from several hectares of land. The encroachments mainly consisted of a cluster of hutments made by poor people.

The department's officials, in the presence of a large police force and soldiers, cruelly removed the encroachments using JCB machines, rendering a large number of poor families practically homeless. The heart-rending pleas and tears of helpless and hapless men, women and children fell on deaf ears.

Reacting sharply to this inhuman action by the government, especially when the poor are on the verge of death as a result of losing their livelihood to the corona crisis, Madhukar Nistane, Proutist Bloc, India's Vidarbha convener, organized a sit-in with the affected families on the land freed by the department.

Speaking to PROUT correspondent, Nistane said, "It takes a lifetime and a lot of sweat and sacrifice to build even humble dwellings that existed on this piece of land, but government demolished them in seconds, which shows that the government and the concerned department has no idea of the situation on the ground. They are thinking about protecting forest land, but they don't know that a large number of farmers, tribals and other poor people depend on forests for their livelihood. Without giving them alternate source of livelihood, the government has brutally uprooted them from the land. Besides, the genuine claims of a large number of families haven't been considered."

Nistane is planning to meet the chief minister and forest minister, and give them a memorandum of their demands. He is determined to continue the movement till something is done to ease the plight of the affected.

Other activists of PBI who are participating in the movement include Haribhau Pendore, Ashok Jaiswal, Prashant Dhande, Dinkar Maankar, Sayyed Asif, Nagarao Kannake, Amba Das Wankhade, Lakshman Ghumadwar, Shambhu Vadhav, Uttam Ghote, Gajanan Kotrange, Hanuman Chafle, Deo Rathore, Ayush Pathan, Ramdas Kumbhare, Umesh Mandavkar etc.



PBI (Bihar) Organizing Farmers as Cooperatives

Sudden imposition of unplanned lockdown on the country to check the spread of corona virus saw an unprecedented exodus of millions of migrant labourers from big cities and small towns to their native places.

But since rural India's overburdened and has agriculture-dependent economy with an under-employed working population, it is incapable of taking care of millions of workers going home. Excessive reliance on agriculture and the lack of a diversified economic structure makes it tough to create alternative sources of employment. Programmes such as the Mahatma Gandhi National Rural Employment Guarantee Scheme and the decision to boost micro, small, and medium enterprises can help bring the rural economy back on track but may not be enough to gainfully employ them in rural areas.

In such a bleak climate, the only way-out is an economy based on PROUT. It is with this message, the president of PBI (Bihar), Acharya Shiv Narayan Prasad, is holding meetings with the farmers in various districts of the state. He along with PRS, PBI (Bihar), Manoj Kumar, and local party cadres has already visited several villages in districts of Vaishali and Muzaffarpur, and told the farmers about cooperative farming and its potential to create gainful employment for the local population. The villagers are equally excited to know about prout's concept of cooperative agriculture, agro-based industries, block level planning etc. They have even offered to work as cooperatives. Acharya Shiv Narayan along with other prout activists is exploring the possibility of setting up farmers' cooperatives, the success of which can be a giant leap forward for the proutist movement.





PBI Comes Up With A Policy Document On 'Reverse Migration'

On 21 June 2020, the national committee of Proutist Bloc, India (PBI) met online in a video conference. The office-bearers who attended the meeting included national convener Acharya Santosananda Avadhuta, national publication secretary Pranav Koul, national public relations secretary Ravindra Singh, national movement secretary Kedarnath Sahu, UP state president Ram Pratap Singh, Janmeji Rao, national media secretary Dharmendra Sinha, Prof. R P Singh and Delhi state president Nishant Sharma. The meeting was presided by Acharya Santosananda Avadhuta and conducted by the committee member Nidhi Sati.

The committee discussed how to expand the party in the post-pandemic India without violating the rules and guidelines about social distancing, public meeting, etc. Some of the several suggestions made and accepted by the esteemed members of the committee were as follows:

1. It was decided that National Training Secretary Ganesh Bhatt will be holding online advanced training sessions for the national and state-level office-bearers of the party, who would then work as trainers for the lower levels.
2. Membership data would be consolidated using an automatic online updation method.
3. Recently, Prout Think Tank, which comprises of serious proutist thinkers and scholars namely Prof. Ravi Pratap Singh, PBI training secretary Ganesh Bhat, senior proutist thinker Surendra Reddy, Prout magazine editor and PBI's national convener Acharya Santosananda Avadhuta besides others, has, after a due in-depth discussion, come up with a policy document on Reverse Migration.

In the meeting, the committee decided to adopt the above-mentioned document as the party's policy document on the said issue. It was also decided to have the document translated into different Indian languages in order to make useful for prout activists working with common people.

The policy document, as adopted by PBI, is given below:

Reverse Migration – Proutistic Solution

The Government of India announced Lockdown on 24th March 2020 in haste, with a very short notice of four hours, as a preventive measure to stop spreading Covid-19 pandemic, but without proper planning to face the immediate consequences. Country's economy came to a grinding halt within a day. This created panic among the daily wage earners, vendors, self-employed, retailers, small and big industries, as well as business enterprises. This impacted migrant workers to face, loss of jobs/wages, shelter, food, healthcare etc. Crores of migrant labourers became the worst victims of stress and anxiety, recording it as the most severe example of the plight and helplessness of the people in independent India. Because of the apathy and lack of concern by the employers, unexpected misery and fear of infection/ disease forced them flee from the work place back to their native villages/towns. Stoppage of public transportation created panic among migrant workers as they were concerned about their family, many workers started their journey to their native places hundreds of kilometres away by walk. They suffered a lot on the way and many lost their lives on their way back home.

Migration of labourers has been going on for decades, but this unprecedented reverse migration has taken place in a very short period of few weeks. Both physical and intellectual labour have returned to their native places and this reverse migration will continue for some more time, within the state, country and from other nations. This migrant labour class is a major part of the young manpower working in cities.

Reverse migration has caused a peculiar situation in India. The industries, construction activities, hospitality services and business houses based in cities are facing the shortage of labourers and the villages and towns are bulging with unemployed and employment seekers. Relief works by NGOs might have given the affected people a temporary solace, but cannot restore the confidence which they have lost in country's socio-economic system, besides no guarantee of a regular job with adequate purchasing power.

Root Cause of Migrant Workers Issue:

The major cause is that the people are forced to move to cities and other states/countries in search of livelihood as they don't find jobs in their local place. Uneconomic land holdings and lack of irrigation facilities making agriculture a non-profitable venture, attraction of the glitter of city life, etc., are other reasons.

This issue is the outcome of the **socio-economic system** we are following; mixed economy, socialism, liberalization or call it by any name, are different shades of crony capitalism. The question of unemployment arises only in the capitalistic framework where industry is for profit. In the collective economic structure, where industry stands for

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consumption and not for profit, the question of unemployment does not arise.

Capitalists want to maximise their profit, by producing at lowest cost and selling at highest price. This leads to centralized system of production and misuse or non-use of the natural and human resources.

Capitalists believe that resources are not evenly distributed on the surface of the earth; some places are well endowed while some other places are not. This partisan concept limits the choice and non-recognition of resources as well as over exploitation. The total result is that the rural areas are deprived of industrial development and creation of employment opportunities.

The Solution :

Implementation of Decentralised Economic principles of PROUT is the only way to solve the problem of unemployment both in short and long run.

PROUT opines “There is only one way to stop economic exploitation and alleviate the plight of the common people, and that is to implement a policy of decentralized economy in all the sectors of the economy. Centralized economy can never solve the economic problems of remote villages. Economic planning must start from the lowest level, where the experience, expertise and knowledge of the local people can be harnessed for the benefit of all the members of a socio-economic unit. All types of economic problems can be solved only when economic structures are built on the basis of decentralized economy.”

To create 100% employment among local people, PROUT supports both a short term and a long term economic plan.

In the long term plan, capital intensive industries should also be developed to increase the productive capacity of the socioeconomic unit. PROUT advocates a three-tiered economic structure, that is, small scale privately owned businesses, medium scale cooperatives and large scale key industries managed by the immediate government. Such an economic structure should be based on the principles of self-reliance, maximum utilization, rational distribution, decentralization, rationalization and progressive increases in the standard of living of all people. Through the never ending creation of new industries, new products and new production techniques incorporating the latest scientific discoveries, the vitality of the economy can be increased. As part of the long term economic plan, working hours may also be progressively reduced to maintain full employment.

PROUT suggests the following steps as a short term strategy:

Synchronising and clubbing of various schemes of the State and Central Government schemes for employment generation (e.g.-NREGA), assistance to MSMEs, agriculture, grants, subsidies etc., including PDS and implementing through a common agency Labour intensive projects to be taken up on top priority. -Road construction to make feeder roads to the un-utilised fertile patch of land. - Cottage industries to produce basic living essential items. - Promoting co-operation in cultivation and agricultural activities. - Organise labour intensive agrico and agro industries based on the locally available raw materials. -Services to take care of nursery children by trained older women.

- ❖ Afforestation to generate employment, create opportunity for starting plant based industries and to save environment.
- ❖ Take up river side, lake and tank side plantation of suitable species.
- ❖ Water conservation programmes and rejuvenation of tanks and lakes.

Skill Development Training to Local Youths :

- ❖ Arrange skill development program to train for the youth. - Government should arrange stipend during skill development period. - Motivate formation of skill based labour cooperative groups. - Arrange gainful employment for the trained.
- ❖ Provide initial financial management assistance and train the members.

Welcome Prout Worker Co-ops

Post-pandemic, the disruption of economy will head into a wave of bankruptcy claims, by owners of the enterprises: if allowed, it will push millions of families of workers into loss of livelihood; dire poverty, hunger and privation. The scale of social disruption will be unlike anything witnessed so far.

To prevent unemployment pandemic and protect livelihood of masses the government will have to ban by law, claims of bankruptcy by owners/investors of any enterprise, -- and transfer ownership to worker-managed cooperatives, which do not need any drastic change, for the worker-managed systems to emerge, and operate it successfully.

To assist the workers, the government should give guarantee to the banks to lend them to own not less than 51 percent of the Shares, to secure their jobs, thereby also ensuring sustenance of the economy.



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The banks, -- by lending to worker co-ops, rather than allowing cannibalisation of assets of the enterprise; and the government by worker-friendly legislation -- can save the interests of workers, economy and community.

Role for Well-wishers of Society and NGOs

Identifying the local enterprises on the verge of claiming bankruptcy and sensitising the investor/owner and the associations of workers and local administration to adopt the PROUT model of worker-managed cooperative, to secure the interests of all stakeholders; owner/investor, executives, workers and community.

Petition the local Representatives to legislate ban on bankruptcy claims, into a Law, which also will make it mandatory, for the investor/owner, to invariably offer majority-share ownership to workers to manage it as a cooperative.

Long Term Initiatives:

Block level planning : Developmental planning should be done based on the availability of natural and human resources, market demand etc. The purpose is to create fruitful employment opportunities to 100% people who are capable of working.

Prioritise self-sufficiency in people's economy of minimum essential needs of food, shelter, clothing, education, healthcare, communication and irrigation facility.

There should be inter block and intra block level planning getting consolidated at district, zonal and state level.

Services of the Experts and Technical staff working in different departments which is being utilized for distribution of subsidies and doles should be relieved of the present clerical job and be included in the planning body. Expertise and experience of the public should be effectively utilized in planning process.

Each block should be made economically sound so that the entire socio-economic unit will be self-sufficient. Only then will a country or federation become economically strong and developed in the real sense.

Principles of Balanced Economy should be applied as far as possible. This refers to the ratio of the population to be engaged in different occupations. As a thumb rule it is better that 30 to 40% on Agriculture, 20 to 30% on Agro and Agrico industries, around 10% each on Industry, Trade & Commerce, Service sector, White collar jobs etc.

Industrial Status to Agriculture:

Price of agricultural produce to be fixed by adopting the principles followed while deciding the price of an industrial product. This is possible by watershed wise scientific land use and crop planning, cooperation in cultivation etc.,

Cooperatives:

- ❖ Strengthening the existing agricultural, producers and consumer cooperatives and encouraging starting of new ones so that there will be healthy competition among themselves.
- ❖ Collection, distribution and marketing of essential goods to be allowed in cooperative sector only.
- ❖ Promote cooperative worker-managed MSMEs, utilising local resources.
- ❖ Revive Cooperative Banks and start new ones to encourage healthy competition but under strict supervision and support. State Governments can borrow from these Banks for their developmental projects.
- ❖ Maximum industrialization and plan for production of essential items at block level

Policy Decisions :

- ❖ A decentralized economy which replaces the current centralized economy must be introduced.
- ❖ Stop merger of healthy Banks and Companies.
- ❖ No more privatization of Public Sector Undertakings. Three tier Industrial policy of PROUT to be followed.
- ❖ Permission to start new Banks only under Cooperative sector.
- ❖ Banning of all speculative activities including Stock Market trading.
- ❖ The floating population of any state must be either settled where it is living, or made to leave that area and return to its original region. It will have to choose either option".

Contributors :

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- Plight of Migrant Labourers in India during Covid 19
- Migrant Issue : Its Solution
- Migrant Labour - Issues And Resolution
- What We Need to Do
- Migrant Labourers
- Migrant workers issue and Prout Resolution
- PROUT's Strategy to address Reverse Migration

Shrii Prabhat Ranjan Sarkar



HUMANITY AWAKENS

FAOJ TUMHÁRII BIGUL BAJÁO
INSÁN JÁG RAHÁ HAE
KHUSHII KII DIVÁLII MANÁNII HAE
ANHÁR KO HAṬÁNÁ HAE
INSÁN JÁG RAHÁ HAE

KÁLII RÁTON KE ULLU KÁLE
BHÁG RAHE HAEN ÁDAT BHÚLE
BACÁO IMÁN KO ANMOL
ROSHANII CAMKILI Á RAHII HAE
INSÁN JÁG RAHÁ HAE

BHÚLO TABÁHII PARESHÁNII
BHÚL JÁO TAKLIIF KAHÁNII
DUSHMAN BHÚLO JITANII DUSHMANII
NAYII FALASAFÁ ÁYÁ HAE
INSÁN JÁG RAHÁ HAE

Soldier blow thy bugle
Humanity awakens
We have to celebrate
Joyous festival of lights
We have to remove
The pall of darkness
Humanity awakens

Dark owls of dark nights
Forget their habits and run away
Protect thy honour
Priceless radiant light descends
Humanity awakens.

Forget worries and misfortunes
Forget tales of sorrow
O enemies forget all enmities
A new age dawns
Humanity awakens



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